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Windspeaker

QUOTABLE QUOTE
"To equate blngow with the electoral process is wrong. We think it's indicative of how Kim Campbell views Native issues."
- Assembly of Manitoba Chiefs Grand Chief Phil Fontaine
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September 27 - October 10, 1993 Canada's National Aboriginal News Publication Volume 11 No. 14

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Federal candidates not addressing Aboriginal issues

By D.B. Smith
Windspeaker Staff Writer

TORONTO

The front-runners in the federal election are not addressing Aboriginal issues in their race for Prime Minister, Native leaders across Canada say.

None of the parties are meeting the expectations of Aboriginal leaders, said Assembly of First Nations Grand Chief Ovide Mercredi as he emerged from a day-long, closed session meeting with several assembly chiefs.

"Right now, I want to believe Kim Campbell when she says she is a politician with a new outlook and a policy of inclusiveness. When I see a politician say that, I believe it until I see otherwise, so I'm waiting for her to make some pronouncements."

The Conservatives are, however, the only major party that has not produced a policy statement on Aboriginal issues for the election, he said. The NDP, Liberal and Reform parties all issued their own policies weeks ago.

And so far, NDP leader Audrey McLaughlin is the only

candidate to raise Aboriginal issues during the campaign. A spokesperson from NDP headquarters in Ottawa said McLaughlin was scheduled to hold a forum on Native issues at a meeting in her home riding of Yukon Sept. 22.

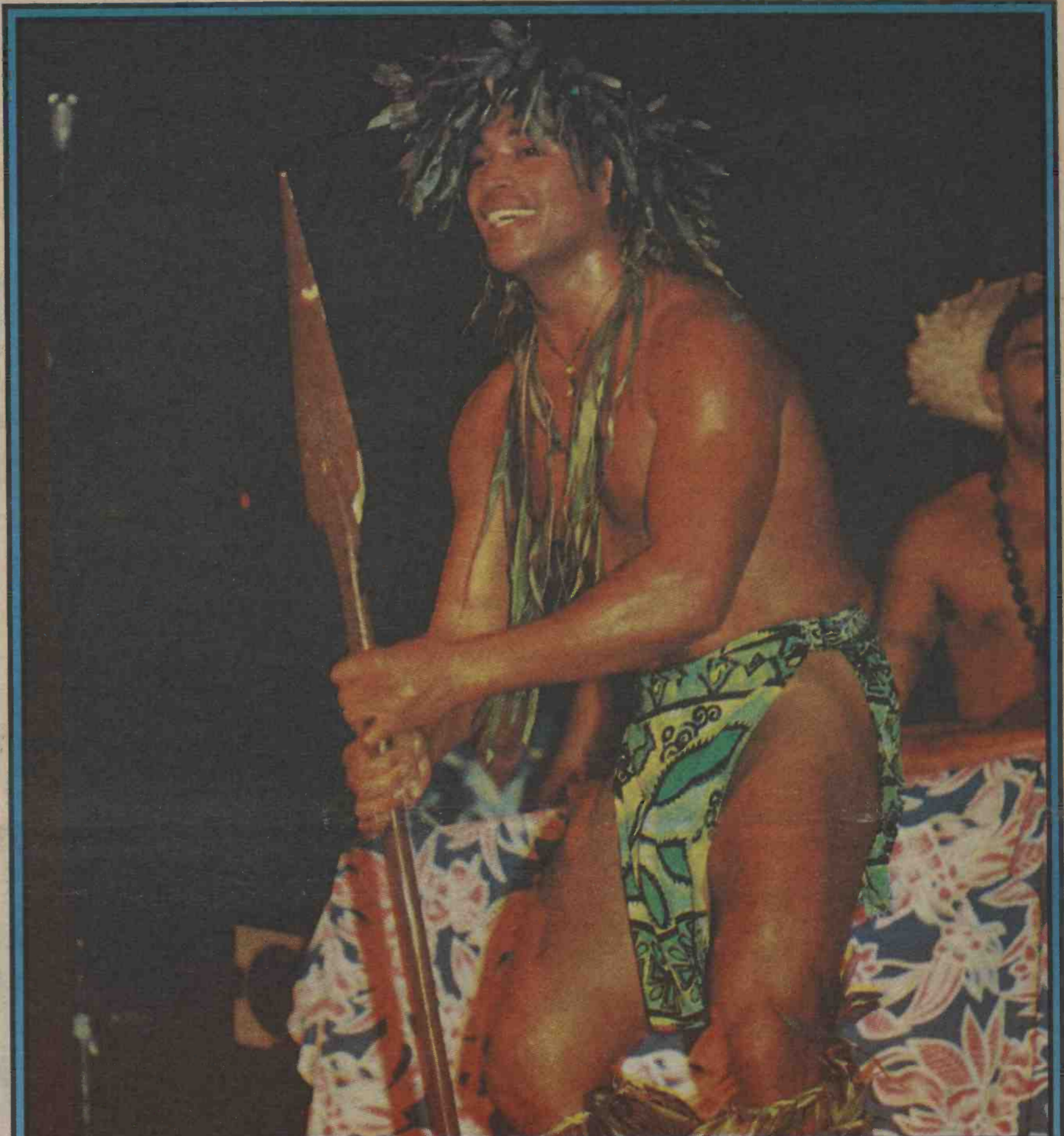
But few Aboriginal leaders say they are satisfied with policy statements or campaign speeches. President of the Metis National Council Gerald Morin said Canadians should be pushing the candidates for a live television debate on issues like self-government.

The absence of any stand on that issue is disturbing to Natives because self-government can only come about with federal support, he said. The vast majority of the premiers said they believe in the inherent right to self-government and that right can be implemented within the current constitutional framework.

"The federal government will have to play a leadership role but right now we don't know where the national leaders stand," he said.

No one is offering Natives any reason to get out and vote, said a Saskatchewan politician.

See Candidates Page 3.



Leah Pagett

Tropical fever!

It's a little late for powwow, but that didn't stop the Pownamu dance group from New Zealand from entertaining spectators at the Centennial Library in Edmonton. The Maori dancers accompanied themselves on traditional instruments for their performance.

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Off-reserve band members win voting rights Federal court rules 1951 Indian Act amendment invalid

By D.B. Smith
Windspeaker Staff Writer

SAULT STE. MARIE, Ont.

A federal court ruling allowing off-reserve Natives to vote in band elections will have negative ramifications for First Nations across Canada, an Ontario chief said.

Justice B.L. Strayer ruled Sept. 9 that Section 77(1) of the Indian Act, which limits full voting rights in band elections to on-reserve band members only, was invalid.

But changing that law and giving off-reserve members a full vote could result in the loss of reserve lands, Batchewana Chief Vernon Syrette said.

"The ramifications are much more than winning the right to vote," he said. "There is a real possibility that because of their ignorance of conditions on the

"The ramifications are much more than winning the right to vote. There is a real possibility that because of their ignorance of conditions on the reserve, (off-reserve) members could vote to sell the reserve. There has to be an education process."

- Batchewana Chief Vernon Syrette

reserve, (off-reserve) members could vote to sell the reserve. There has to be an education process."

The action was brought against the Crown, the Department of Indian Affairs, the Canadian Attorney General and the Batchewana by four band members representing themselves and all non-resident band members. John Corbiere, Charlotte Syrette, Claire Robinson and Frank Nolan insisted that the band's customs always allowed off-reserve members to vote in spite of Section 77(1).

Only 454 of the band's 1,426 members live on the Batchewana Reserve, about 70 km north of

Sault Ste. Marie. The rest live in Sault Ste. Marie in Ontario and Michigan and in other communities in the area.

Denying off-reserve band members the right to vote under Section 77(1) has a "negative impact" and does not represent a reasonable limitation of their rights, Strayer said.

Off-reserve band members have only been denied voting privileges by Indian Affairs since 1951, when the Indian Act was amended to require that members voting in band elections had to be "ordinarily resident on the reserve."

Such a limitation was not a

problem before 1985 because most band members - 69 per cent - were living on the reserve, Syrette said. But when Bill C-31 was passed that same year, band membership grew from 543 to 1,426, with most living off the reserve.

Families that had lived on the reserve their whole lives were suddenly forced to share their space with C-31 "squatters," who thought everything on the reserve was provided for, he said.

"The government said we wouldn't suffer under C-31," Syrette said. "But the fact is, we are suffering. There is animosity among people."

Council has no immediate plans to fight the ruling, he added. "I'm not really upset about it," he said. "It will be an issue I'll have to deal with for a while."

A spokesman for Indian Affairs said Strayer's decision is currently under review by the department.

Bill C-31 challenge stalls

EDMONTON

A controversial court case over an amendment to the Indian Act stalled even as it got underway.

Federal Court Justice Frank Muldoon delayed proceedings over the constitutionality of Bill C-31 for two days Sept. 20 to give the plaintiffs' new lawyer time to prepare.

Catherine Twinn, counsel of record for plaintiffs Senator Walter Twinn of the Sawridge Band, Wayne Roan of the Ermineskin Band and Bruce Starlight of the Tsuu T'ina Band, asked for the delay to give new trial lawyer Martin Henderson of Toronto time to scan some of the 6,000 pages of documents that could be entered as evi-

dence.

Henderson, who took over the case Sept. 15, said he has been working overtime to catch up and has not yet had time to even talk to his clients.

The last-minute delay prompted strong objections from lawyers for the federal government and intervenors from the Native Council of Canada (Alberta).

"We've been waiting long enough for this trial," said federal counsel Dogan Akman.

Muldoon also ordered the plaintiffs to pay \$1,500, not as a fine, but to cover the cost of the delay.

The case centres around Twinn's assertion that Bill C-31, the 1985 amendment to the Indian Act designed to reinstate Native men,

women and children who lost their status, unfairly forces bands to accept new members.

The pre-Bill C-31 wording in Section 12 of the Indian Act permitted Ottawa to deny Indian status to thousands of Native men who were enfranchised - stripped of their Indian status. It also denied status to Native women for marrying 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 once the bill was passed.

Twinn maintains that only Indian bands have the right to decide who goes on their membership lists. The trial is scheduled to last 11 weeks in Edmonton and Ottawa.

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TRIBUTE TO LEADERS

Windspeaker salutes some very special people who have dedicated themselves to preserving and promoting their Native heritage. Sue and Harvey Anderson, Elders of the Rama Reserve in southern Ontario, work to preserve Chippewyan historical sites and are helping strengthen the bond between the Native community and police agencies across the province. Gayle McKenzie, 1993 Metis Woman of the Year, has devoted her efforts to helping Native women and children.

See Pages 11, 12.

OKA REVISITED

The Mohawk standoff that changed the course of Aboriginal Canadian history is documented in an honest and compelling film by Abenaki writer-producer Alanis Obomsawin. Kanehsatake: 270 Years of Resistance opened to sold-out audiences in Toronto this month.

See Page R1.

AD DEADLINES

The Advertising deadline for the October 11th issue is Thursday, September 30, 1993.

Innu protesters miss Dutch minister

By D.B. Smith
Windspeaker Staff Writer

GOOSE BAY, Nfld.

A recent Native protest against low-level bombing in Labrador did not quite work out according to plan.

A group of about 50 Innu from Sheshatsui broke through the gates around Canadian Forces Base Goose Bay and went out on the runway to show visiting Dutch Minister of Defense A.L. ter Beek they were fed up with the low-level bombing runs.

But the group missed the minister by about two hours, said base spokesman Lieut. Luc Flourde.

"I don't know what happened," he said. "The Innu appar-

"The noises that these war machines create are very, very scary. A lot of people have referred to these kinds of things as though you were in a tranquil, peaceful church praying and all of a sudden somebody blasted a shotgun from behind your ears."

- Innu spokesman Daniel Ashini

ently had an agenda."

The protesters walked across the runway and parked themselves under an F-16 fighter, said Innu spokesman Daniel Ashini. Some of the protesters even marked up the jets with slogans like "This is Innu Land," "Dutch air force go home."

"We wanted to welcome him in our own way and show him that we were strongly opposed to the illegal use of our airspace by their air force. We made it quite clear that the Innu have not given up their opposition and their

struggle to see an end to the military training that is conducted illegally here."

Once on the runway, however, the group of protesters were almost immediately set upon by military police, Ashini said.

"We were on the runways, by the Dutch F-16s, for about one hour before they took us away. It took the RCMP and the military police a long time before they could arrest us and take us to the buses. Nobody was going to cooperate and walk to the buses.

The low-level flights create

havoc for both humans and wild-life in the bush, Ashini said.

"The noises that these war machines create are very, very scary," Ashini said. "A lot of people have referred to these kinds of things as though you were in a tranquil, peaceful church praying and all of a sudden somebody blasted a shotgun from behind your ears."

The Innu also have studies showing detrimental effects of low-level flights on wildlife. Animals such as foxes often eat their young when exposed to jet fighters flying overhead.

The protesters were taken to the RCMP detachment in Goose Bay, an RCMP spokesman said. Some 18 women, 12 men and four young offenders were charged with mischief. They are scheduled to appear in court Oct. 26.

B. C. appeal court reserves judgment on stay of proceedings against bishop

VANCOUVER

A.B.C. Court of Appeals has reserved judgment in the Bishop Hubert O'Connor case.

Crown Prosecutor Malcolm Macaulay and a coalition of women's groups, including the Aboriginal Women's Council, and the Department of Justice want the court to lift a stay of proceedings issued by B.C. Supreme Court

Judge Allan Thackery in O'Connor's sexual assault trial.

O'Connor, the highest ranking Catholic official in Canada, is accused of raping two female employees and indecently assaulting two students in the '60s at the now-defunct St. Joseph's school.

Justices M.R. Taylor, J. Woods, H.A. Hollingrake, M.A. Rowles and J.E. Prowse reserved judgment Sept. 17 on the Crown's appeal, which

addressed the B.C. Supreme Court's pre-trial order forcing the four complainants to disclose details of any psychiatric treatment they received in respect to the assaults.

Thackery issued his stay of proceedings in December 1992, after then-Crown Prosecutor Gregory Jones failed to comply with the pre-trial order.

If the appeal panel decides to allow the Crown's appeal, a new

trial will be ordered, Macaulay said. If the appeal is dismissed, the stay will remain in place and O'Connor will not be tried.

Access to the therapists' notes should only be allowed if they are relevant, said Fran Watters, the lawyer acting on behalf of the intervenors. Otherwise, women forced to choose between therapy and justice will not file sexual assault complaints.

NATION IN BRIEF

Commission postpones hearing

A Canadian Human Rights Commission tribunal examining a charge of racism laid four years ago against the Canadian Armed Forces has been postponed until Sept. 28. The tribunal, originally scheduled for Sept. 7, centres around Melvin Swann, a military policeman who resigned from the Forces in December 1989 after 12 years of service. Swann, a member of the Lake Manitoba First Nation, alleged he'd been harassed throughout his military career because of his race. He is seeking an apology from the Forces, the honorary rank of Lieutenant Colonel, lost wages and exemption for First Nation military personnel in actions against other First Nations.

NWT launches investigation

The government of the Northwest Territories has launched an investigation into allegations of abuse at Joseph Bernier Federal School, a Roman Catholic school in Chesterfield Inlet. About 150 former students have charged the staff committed acts of abuse during the 1950s and '60s. The government has hired lawyer Katherine Peterson to look into the allegations. She will

report back to the NWT with her findings in December.

Land claim vote delayed

The Teme-Augama Anishnabai Band delayed a vote to accept a land claim offer until Oct. 10 because the legal text of their agreement with the province is not yet ready. Band spokesman Doug McKenzie said rushing the vote would not give band negotiators time to explain the contents of the deal to other band members. The proposed agreement would see the band gain control of nearly 300 square kilometres of land near Temagami, \$15 million from the province, and the shared stewardship of an additional 500 square kilometres of land. Provincial negotiator Grant Wedge said he was disappointed with the delay but respects the Teme-Augama's position.

StatsCan says Native unemployment down

Statistics Canada reported unemployment among Aboriginals was at 25 per cent in 1991, compared to 10 per cent for the rest of Canada. Natives cited a lack of employment opportunities where they lived and lack of education to match available jobs as the main reasons for the figure. Sixteen per cent said they felt their chances of finding work

were threatened because they were Native. About 60 per cent of Aboriginals reported having an employment income in 1990, and 17 per cent said that income was under \$2,000. Eight per cent said it was above \$40,000.

Band close to opening casino

The Becher Bay Indian Band is close to opening its own casino on its reserve near Victoria, B.C. The band will establish a temporary casino within the next 60 days and a major hotel-casino within a year, said Chief Patty Chipps. The band is tired of scrimping and scraping for funds and always being "at the bottom of the barrel," she said. The 173-member band will be the first B.C. band to open its own casino. The B.C. gaming commission, which has been working to establish a framework for Native gambling with First Nations leaders, was surprised by the announcement. Chipps said her band is willing to defy provincial laws and open its casino without a permit. John Cashore, recently appointed Minister of Aboriginal Affairs, said he has no immediate plans to raid and close the facility once it's in operation. B.C. Attorney General Colin Gabelmann said, however, that a casino of this size would not be permitted under the Criminal code and would have to be shut down.

News

Under the "R" for "Racist"?

Elections Canada uses bingo daubers to encourage Native voters

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

Native groups across Canada are outraged with Elections Canada's latest campaign to get Natives to vote.

Bingo card markers bearing the Elections Canada logo and the message "It's your right to vote" were distributed to various Native organizations across Canada two weeks ago.

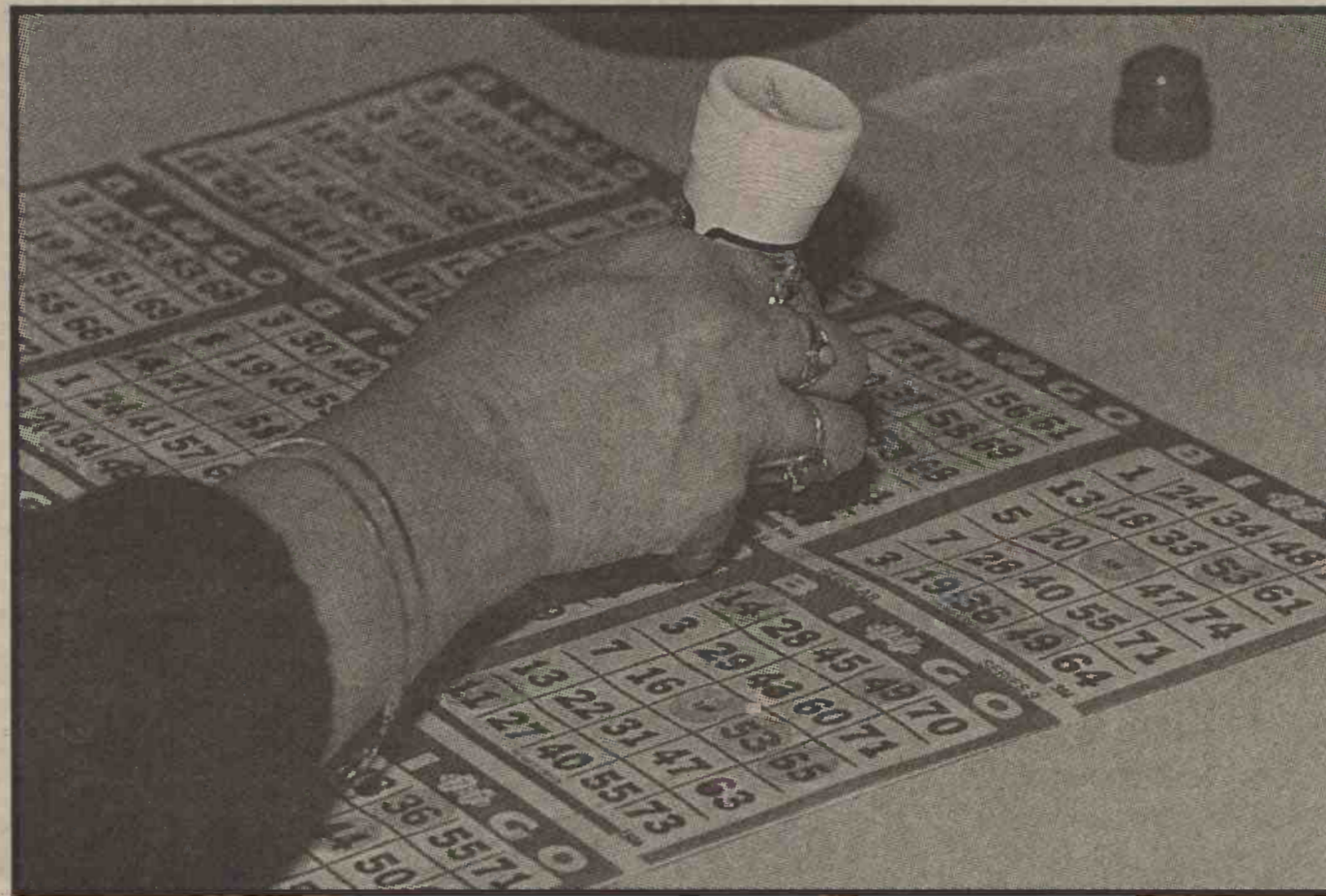
But the dauber distribution was quickly halted after several Aboriginal groups complained the campaign was racist.

"We're offended," said Assembly of Manitoba Chiefs Grand Chief Phil Fontaine.

"I think it's racist. To equate bingo with the electoral process is wrong. We think it's indicative of how Kim Campbell views Native issues."

Native turn-outs at polling stations are not usually high, the result of a deep frustration among Natives with non-Native government, he said.

"To suggest that our level of understanding is restricted to playing bingo is



Bingo daubers bearing the message "It's your right to vote" were sent to a number of reserves and Native organizations across Canada in an effort to encourage Natives to get out to the polls.

wrong," Fontaine said. "They should put in place public education that does not demean First Nations people."

If the government wants to undertake a public education program aimed at getting Natives to vote, it should do it

in a way "that is dignified," he added.

Fontaine also said he would like to have an apology from the Prime Minister.

Dan Bellegarde, a vice-chief with the Saskatchewan Federation of Indian Nations, also said the promotion was "rac-

ist" and should not have gone forward in the first place.

"Good God, these are not children to be offered a piece of candy in order to get them to come out and vote," he said. "To me, this indicates racism at its highest level, where we are being viewed as children that need to be enticed with a toy, with a bingo marker."

Some people may see it as being light-hearted, he said. But if Ottawa wants treaty Indians to vote, they have to be able to vote for something with much more substance towards Indian self-government.

A vice-chief with the Assembly of First Nations also said he was angry that the government thinks the best way to get to Natives is through the bingo halls.

Jerome Morin said the daubers only reinforce negative stereotypes about Native people.

In a Sept. 13 news release, Elections Canada said it was only trying to make the electoral system accessible to all electors and that the dauber promotion was halted "due to various concerns that have been expressed."

When contacted by Windspeaker, Elections Canada spokesperson Carla Shore declined further comment.

Low attendance hampered conference on environment

By Renae Richards
Windspeaker Contributor

VANCOUVER

The third Inter-American Indigenous Congress on the Environment and Economic development opened on Sept. 15 at the Vancouver Trade and Convention Centre to a small audience.

The purpose of the conference, said Ambassador Arthur Campeau, the Canadian Ambassador to the United Nations for Environment and Sustainable Development, was to address those issues omitted at the 1992 Earth Summit in Rio De Janeiro.

Other outstanding issues of concern to Indigenous peoples in North, South and Central America were also to be discussed.

Campeau introduced the concept of intellectual property rights - the ownership of ideas - and the problems Indigenous peoples have with patent laws which do not recognize traditional ownership and use of medicines, products and concepts.

As an example, he talked of the traditional medicine of the people of Madagascar, which is being used worldwide as a treatment for leukemia.

Profits are in the billions for the drug companies but the Indigenous people who shared their medicine with the world have not benefited at all.

Sharing was discussed

later by Lavina White, Elder of the Haida Nation, who said the strongest philosophy of all Indigenous people on this side of the world is the philosophy of sharing. This is also the philosophy that has caused so many problems for Natives, she said, adding the non-Aboriginal concept of sharing seems to be taking all and returning nothing.

The objectives of the conference, as outlined by Willy Wilson, chairman of the National Aboriginal Forestry Association, were:

- Self-reliance for Indigenous peoples with the emphasis on sharing of experiences and ideas among the peoples represented;

- To apply Indigenous perspectives to United Nations stated goals for the environment and economic development.

Attendance at the conference was sparse. Some 1,200 delegates were expected but attendance was closer to 100. Conference organizers said a number of delegates were delayed by visa problems in South America, but representation of North American Indigenous people was also very sparse.

The line-up of speakers and topics looked interesting, but a number of speakers didn't show up and some of those that did chose not to speak on the topics on the agenda. Some speakers, such as Mark Krasnick, chief treaty negotiator for the province of British Columbia, chose to quickly read through prepared speeches.

Gunfire over cigarettes not new to Akwasasne

By D.B. Smith
Windspeaker Staff Writer

CORNWALL, Ont.

Gunfire and intimidation are nothing new in the battle over who controls cigarette smuggling across the St. Lawrence River, said the chief of the Akwasasne band.

"Pirates" on the river have been shooting at reserve residents and at each other for years over the control of contraband cigarette smuggling, said Chief Mike Mitchell.

"I've suffered from the same thing that the mayor in Cornwall now is suffering from by having bullets fired at his house and on his property and being threatened and all that stuff," he said.

"I went through that because I was a very lonely voice appealing to Canada to help us correct this. And nothing happened."

The war over cigarette smuggling in eastern Ontario heated up Sept. 17 after shots were fired from a high-powered rifle at the Cornwall Civic Complex.

Two of the three shots, which were fired from a boat headed east on the St. Lawrence River at about 12:25 a.m., struck and went through a two-inch thick steel door before bouncing off a second door inside the building, said Cornwall police Staff Sgt. Brendon Wells.

Another round hit a half-inch thick, double-paned window, lodging between the two panes, he said. No one was hurt in the incident, although patrons at a nearby restaurant were shaken up.

While still a serious incident, the shooting is not being linked to the recent problems in the community over the illegal smuggling of cigarettes, he added.

Cornwall Mayor Ron Martell is now under police protection. Although he could not be reached for comment, Martell had said earlier that he believed the shots were a warning from "thugs" to back down on calls for more help in fighting cigarette smuggling on the river.

The shooting occurred only hours before officials from the RCMP, the Ontario Provincial Police, the New York State police force and Quebec provincial police announced a joint effort to cut down smuggling along the Canada-U.S. border. Police estimate 50,000 cartons of cigarettes are being smuggled through Cornwall every day.

Many of the cigarettes illegally moved from the U.S. into Canada come through the Akwasasne reserve, Mitchell said. There have been at least six killings there in the last few years.

Cigarette smuggling and the resulting violence is an issue that Canada has known of but done

nothing about for the last six years, he said.

"I don't know if it's been getting worse than it has been. But presently there are a lot of people here that are frustrated."

Mitchell said he agreed with Cornwall Mayor Martell that something has to be done about the "renegades on the river," but the two men stopped seeing eye-to-eye when Martell began to refer to them as "savages."

"We had a common ground when this thing started and the more it got exposed publicly, we kind of drifted. I can no longer sit by and say, 'yeah, I agree with that'. I don't like the terminology and the finger pointing out there in the public."

Natives are most likely involved in the smuggling operations, Mitchell said. But they are not the only smugglers on the river.

"A few years ago, this was promoted as a Warrior Society activity," he said.

"I can say that it is no longer a Warrior Society activity. To probably every person that is not working, it looks appealing."

The Canadian Coast Guard has recommended that the Canadian army should be called in to stop the smuggling.

An official from the Coast Guard said violence perpetrated by smugglers is getting out of control.

Candidates ignoring Natives

Continued from Page 1.

"If, in fact, the political parties wish to bring out the treaty Indian vote, they're going to have to offer some substance that the treaty Indian people can identify with, especially self-

government and treaty rights protection," Federation of Saskatchewan Indian Nations Vice-Chief Dan Bellegarde said.

Grand Chief of the Assembly of Manitoba Chiefs Phil Fontaine said his assembly

wrote to both the CTV and CBC television networks last month to suggest the national party leaders debate the Aboriginal issues as in previous elections.

There has been no response from either network, he said.

Our Opinion

Liberals may be lesser of two evils

Elections are usually a time when a politician's true stripes never show.

Kissing babies, promising jobs, handing out favors and making life with them as leaders look too good to be true is more often the way life for the candidates goes in the weeks preceding voting day. Not so, this time. Not for Natives.

Natives are definitely on the outside in this election. The first clue was the bingo daubers. Elections Canada decided the best way to reach us, to make sure we come out and vote in an election that, let's face it, will have little or no positive impact on our lives, was to issue to Native organizations bingo daubers covered in the slogan "It's your right to vote."

Bingo daubers.

What an unbelievable faux pas! What was Elections Canada thinking? Obviously, they weren't. To assume that the Aboriginal mentality, the ability to understand, the need to take part in the democratic process, resides somewhere between I-23 and G-49 is an unprecedented insult.

Phil Fontaine, head of the Assembly of Manitoba Chiefs, Gerald Morin, leader of the Metis National Council, and Assembly of First Nations vice-Chief Jerome Morin were only three of the dozens of Native leaders who came out swinging against Elections Canada. There were charges of racism levelled, and rightly so.

But watching the way the election campaign has gone so far leaves one wondering whether all the screaming we do about Ottawa's lack of understanding and abundance of indifference does any good. Notably absent among all the issues being discussed by the Prime Ministerial candidates - by any candidate, actually - are Native issues: Education, self-government, health, social programs, etc.

There has not been a single debate about Native issues. Kim Campbell, Jean Chretien, Audrey McLaughlin, Preston Manning and Lucien Bouchard have all been remarkably silent on the subject of us. A quick Windspeaker survey of the campaign information officers for each of the five national leaders did not produce a single record of a public discussion of Native issues.

Some of them have written policies. The NDP says Natives have a choice. If we vote for them, the New Democrats will fight for a better deal for us - better housing, better health care, and the recognition of Aboriginal self-government. They'll also fight for a stronger Aboriginal economic community. Too bad they won't get elected. The NDP were at six per cent of the popular vote in recent polls.

The Reform party also produced a paper on Native issues. Manning is willing to recognize Native self-government as soon as we tell him what we mean by it. He wants to know how Aboriginal governments will be accountable to their people, how we will manage common resources and how much our governments will cost. But the Reform Party's chief concern seems to be that Native self-government means a lot of semi-independent states whose relationship to Ottawa is based on race. It doesn't sound like they want it. But that doesn't matter. They won't get elected, either.

The real threat is from the Conservative party. The Tories have not produced a single policy statement about Native issues. In fact, the last thing that any Conservative said about us was newly appointed Indian Affairs Minister Pauline Browes' comments about how Ottawa no longer endorses constitutionally recognized Native self-government.

Kim Campbell is currently neck-and-neck with liberal leader Jean Chretien in the polls. The Liberals have produced a Native policy paper, although it's full of generalities about our "problems" and no firm commitments to the solutions. And this seems to be our best option. If we're lucky, the Liberals will win and form a minority government. At least then, the leaders in the House of Commons will acknowledge our existence, even if it is only lip service.



Addiction destroys innocence

At birth, the Creator provided us with a covering that encases our bodies as a protection against all of the outside influences that we encounter in our lifetimes. We all enter this world with this thin covering of innocence that seals the pureness in which we were created. The purity and innocence of a newborn baby is never again duplicated in our lifetime.

With time and life experiences, the covering is exposed to all of the impurities of living. Indulgence in the temptations and evil of the world eventually tear away at the covering, stripping the innocence of creation. The instincts that we are born with and the teachings of our parents are constantly being bombarded with temptation and many of us fall prey to worldly pleasures that are not conducive to living within the laws of our creation.

The cruelties of life are sometimes difficult to deal with and many resort to coping with these hard times by using alcohol and drugs to ease the pains and dull the senses. Although this coping mechanism is temporarily effective, it very quickly breaks down the protective covering. In time, substance use controls your life and the behavior that accompanies the addiction is most undesirable.

The behavioral patterns of substance addicts are usually consistent in any environment. The substance becomes the centre point



**MARLENA
DOLAN**

of their lives and they will do anything to achieve that high or satisfy that internal craving. Addicts become trapped by their addictions and many never successfully combat the disease and regain control of their lives. Some enter recovery programs and defeat the addiction and change their behavioral patterns to exclude the substance.

Recovery from an addictive substance is a systematic process to re-cover the body with that thin covering of innocence. Although it is virtually impossible to regain the purity of birth, it is possible to rebuild the covering to a degree that the individual can better cope with the new realities they are faced with.

The analogy of recovery was related to me by a dear friend who was in a program. Until I spoke with him at great lengths, I never understood addiction or even fathomed how controlling it was. My friend had used his addiction as a tool to cope with the misfortunes of his life. Alcohol and drugs gave him an excuse for his failures and shortfalls. The time I spent with

him during his recovery period taught me about addictive behavior and motivated a more empathic attitude towards the victims of substance abuse.

Over an 11-month period I watched my friend go through a total transformation, and I believed that a new individual had emerged. I respected that individual. I respected the courage he had to fight his addiction and the strength derived from the battle. I believed that he had taken control of his life and had won over his addiction.

My friend fell off the wagon a few months ago and has had some difficult times because of it. But I believe he still maintained the desire and strength to again recover himself with dignity and respect, which he deserves. The bottom line is choice. We all choose our paths in life. His path has had a lot of twists and turns and perhaps he hasn't always made the right choices, but that's another story.

I salute the courage that he has shown and I believe that inside, the covering around his heart remains intact.

Windspeaker

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15001 - 112 Avenue, Edmonton, Alberta T5M 2V6
Ph: (403) 455-2700 or 1-800-661-5469
Fax: (403) 455-7639

Publisher: Bert Crowfoot

STAFF
Linda Caldwell
• EDITOR
Dina O'Meara
• REGIONAL EDITOR
David Smith
• NEWS REPORTER
Ethel Winnipeg
• PRODUCTION COORDINATOR
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Your Opinion

Spirituality without tradition doomed to failure

Dear Editor,

The Christian program 100 Huntley Street featured this year a review of the activities of several well known and "successful" Christian Native people. Their main personality that week seems to have been Mavis Etiens, a social worker and resident of Kanasedge. Mavis was one of the people behind the barricades at the Oka standoff in the summer of 1990.

There was nothing really outstanding about the programs which I stumbled upon as I browsed for early news reports. It was just another attempt by the Christian organization to make missionary mileage on the backs of a few "shining examples" of the "results" of earlier effective missionary work. Sort of like using the entrapped to entrap more of us. As I've said before, if you are approached by a missionary it is because he/she believes that your religion is wrong and their's is right. And if they have no respect for your beliefs, then, quite likely, they'll have little respect for you either. Christianity seems to be afflicted with this built-in arrogance. Mavis herself displayed some disdain for Native culture when she suggested that the Sweat Lodge ceremony was an exercise in the occult. However, that is not the reason for this letter. The real topic of this letter is identity.

As I listened to Mavis and the others proclaiming their "Nativeness", I was reminded of the one most dangerous threat to our existence as Ongwehoweh - that of being satisfied with just wearing an "Ongwehoweh" label while the culture (the only thing which can produce or maintain an Ongwehoweh identity) dies of disease and abuse.

Perhaps more of our people should study anthropology or sociology so they would understand that a people cannot preserve their identity without preserving the culture which produces it in the first place. Observations have been made by anthropologists which describe how Native groups who have lost their culture and identity lose their will to exist and practise mass suicide.

For years I have wracked my feeble brain trying to find an analogy that could best describe the cultural dilemma which poses such a threat to our continued existence as Ongwehoweh. Finally the thought occurred to me: Why not use cars? Everyone knows what a car is - so let's use cars!

First of all let's decide which kind of car to work with. There is a vehicle called a

Cherokee, but let's get closer to home; let's call our model a Mohawk Turbo. Now we know that there are several main systems in any vehicle: the body, the motor, the drive train, the circuitry, steering and suspension, the braking system, etc. Each major auto maker designs these systems according to their own beliefs and convictions.

Now let's suppose that we take Mohawk Turbo #1 and add a stereo system, extra chrome, whitewalls and a trailer hitch. We haven't really changed anything. Our car is still the same with a few additions. It's still a Mohawk Turbo - with extras.

Now let's try something else. Let's take Mohawk #2 and remove all the chrome, all the hubcaps, the air conditioning, the radio, the seatbelts, and all the other frills - what would we have? We'd still have basically the same car and the same performance. We'd still have our basic Mohawk Turbo but it would look different.

Now let's take Mohawk Turbo #3 and replace each of its main systems with those of an entirely different vehicle. In the process we would have to chop away the frame at some places, add to it at other places, and bend it at still other places. And what would we have after we're finished? It would still look like a Mohawk Turbo, but would it be? Would it be honest to continue calling this new creation a Mohawk Turbo? At what point would the vehicle cease to be a Mohawk Turbo? And would the maker of the Mohawk Turbo be happy that their company name still adorns an entirely different creation from the one they designed? As you have gathered by now, we could mentally replace the Mohawk name with Cayuga, Seneca, Oneida, Ongwehoweh, or whatever.

Now let's apply the analogy to our culture. Our culture also has basic main systems. It evolved that way. There is the traditional dress and trappings, the language, the social system, the religion, the political system, the economic system, etc.

Let's compare the car's body with our traditional dress and surroundings. When our White Brothers first arrived, our people used trade goods - trinkets and beads and cloth - to adorn themselves. Those people can be linked to our first Mohawk Turbo: nothing changed - same color - still a Mohawk Turbo - just dressed up a bit.

Now let's jump up a couple of centuries to when our survival was threatened. It was around 1800 that Handsome Lake showed us how we could



Shrine at Lac Ste. Anne

chop away most of our frills and trappings out of necessity. Our people took on a different appearance at that time; they had mostly all replaced their buckskin with cloth by then, and they took on a more sedentary lifestyle, but they managed to hang on to the main systems of their culture. At this stage our people could be compared to Mohawk Turbo #2: bare of frills and looking different but still the same color and basically the same machines.

Now we're all the way back to Mavis Etienne. Please know that this is not a personal attack on Mavis. I'm sure she is a fine, caring and courageous person. I only use her as an example. We have many people who also are lost in the "identity swamp."

So let's jump up to the present - 1993. Today, we can all be compared to "Mohawk Turbo" #3. But some of our people have replaced more systems than others. Some have opted to remove and replace all systems. But then, they may not want an Ongwehoweh identity. Through the pressures of churches, schools, the media and the new economy, most of us have chosen to swap several of the main systems from our original vehicle. Though the

body has a different design now, it is still the same color, and we're still calling it the "Mohawk", but I don't know if the original designer is pleased that we do.

Now let's compare the car's main systems of our culture. Let's compare the original motor to our ancient clan system. What do we have under our hood now? Instead of a large efficient clan system we have a puny, patriarchal nuclear family that doesn't have the power to move a vehicle and is always breaking down.

The car's circuitry system has been installed for most of us without permission. The new language we are using is OK for the new motor we all have now but the new motor is still puny and dysfunctional. Yet some of us are still trying to go with the old circuitry even though it doesn't match up with the connections on the new motor.

We can compare the steering system to our ancient religion. In Mavis' case she (along with many others) has totally exchanged the old Mohawk steering and suspension with something different - Christianity. Many of our people, however, have chosen to keep the old steering and suspension even though the new motor is

too weak to take them anywhere.

If we compare the drive train to our political system, then we can say that about half of us have installed a different system (the elected system) and half have stuck to the old. Those who have stuck with the old drive train find that it doesn't match up with the new motor (nuclear family) and, as a result, our vehicles are immobile.

So, we can see that Mavis is not alone in the "identity swamp." And, with that totally different motor under our hood, can any of us honestly call our car a Mohawk Turbo? Or Cayuga Dragster, or whatever.

I suppose by now a few readers will have reared right up on their hind legs, angry that I've dared to question their identity. Well, a social worker would say that they are "in denial." But if a person is lost, it is surely a positive step for them to know they are lost, because, like an alcoholic, a lost person can't make it back until they admit that they are lost.

If we truly want to live up to the labels we wear, shouldn't we "check under the hood" and make a few changes?

Gawittha
Six Nations/Grand River
Ontario

Alberta minister blasts American comic publication

An open letter to Archie Comic Publications Inc.:

It is apparent, as a Cree Indian and as Alberta's Minister Responsible for Native Affairs, that I would find the characterization of Native people, contained in Issue #19 of Jughead's Double Digest, offensive. The manner in which you have portrayed Native people clearly demonstrates lack of understanding, lack of awareness and a lack of sensitivity, which is unacceptable.

In Alberta, and in Canada as a whole, governments, Native people and all Canadians are working together to eliminate racial stereotypes which your comic book portrays. A major part of this common effort is to dispel the type of stereotypical depictions of Native people which you have chosen to perpetuate. This action is particularly disturbing given that the audience of your publication is children. I would have hoped that you would have recognized a special responsibility to portray positive role models for all chil-

dren, whatever their race or ethnic origin.

If you and your company possess a sense of decency, you will apologize to Native people, not only in Alberta but wherever your publication is distributed, and withdraw this offensive publication from distribution.

Proudly Native,
Mike Cardinal
Minister



Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE OCTOBER 11TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, SEPTEMBER 29TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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September 25 - October 2, 1993,

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October 1 -2, 1993,

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WOMEN & WELLNESS CONFERENCE

October 3 - 5, 1993,

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ZONE 4 CROSS COUNTRY CHAMPIONSHIPS

October 7, 1993

Ponoka & Hobbema, Alberta

LESSER SLAVE LAKE INDIGENOUS CELEBRATIONS

October 8 - 11, 1993,

Slave Lake, Alberta

OREGON INDIAN OPEN

October 9 & 10, 1993,

Warm Springs, Oregon USA

NIKANEET THANKSGIVING POWWOW

October 9 & 10, 1993,

Maple Creek, Saskatchewan

31ST ANNUAL ALL-NATIVE FESTIVAL

October 15 & 16, 1993

Edmonton, Alberta

ONTARIO NATIVE WOMEN'S ASSOCIATION 19TH ANNUAL ASSEMBLY

October 15 - 17, 1993

Kingston, Ontario

ABORIGINAL WOMEN IN THE WORKFORCE CONFERENCE

October 18 - 20, 1993,

Edmonton, Alberta

ABORIGINAL ARTICLING DAY

October 22, 1993,

Ottawa, Ontario

SIFC VOLLEYBALL TOURNAMENT

October 30 & 31, 1993,

Regina, Saskatchewan

CAREER DESTINATIONS: LIFELONG LEARNING CANADA CAREER WEEK

November 1 - 6, 1993

ABORIGINAL YOUTH CONFERENCE

November 12 & 13, 1993

Edmonton, Alberta

ANNUAL ALL-CHIEFS OIL & GAS CONFERENCE

November 18 & 19, 1993

Edmonton, Alberta

KEEPING THE CIRCLE STRONG IN NORTHERN COMMUNITIES

November 22 - 25, 1993

Yellowknife, NWT

Oki. Fall is here. The time when all the animals get ready for the winter moons of snow and coldness. Some go out and store their food, some get ready for their long sleep and some fly south. To me, fall is the time when Mother Earth rests for a while. Her year is almost complete and Old Man Winter starts to take over. The trees turn colors of red, orange and yellow, a calling for the wild that the season of winter is nearby.

Programs get boost

Vancouver, B.C. - Hilary Stewart, writer, artist and lecturer has donated \$10,000 toward Native programs at the Museum of Anthropology. She is the author of many books on First Nations art and cultures. After many years of research, photography, writing, illustrating, consulting and guest curating, she is now semi-retired but still actively involved in the community. In 1979 she helped establish the Native Youth Program at the museum, which trains students from First Nations to teach how to make and use cultural objects that still may be used today. The museum itself gave another \$10,000 for the program to match Hilary's donation. The fund is called the Hilary Stewart Endowment for First Nations Educational Programmes at the Museum of Anthropology.

Poems from the pen

Prince Albert, Sask. - I hope I don't get in trouble for publishing these two poems I read from Drums of Freedom. Sometimes when you are behind walls your potential comes out whether it's in academics or carpentry or arts. I came across these poems and I liked them because they spoke from the heart. Here they are...

This poem was to Jocelyn Lafond from E.G. Seegerts, it's called Little Sister.

Little sister... Whose smile that shines as that of the rising sun from the east.

Whose beauty beholds that of the beauty of the red and purple and sets from the west.

Little sister... Whose laughter brings joy to the hearts to others and music to the ears as that of the heartbeat of our Mother Earth.

As we hear the distant drums Little sister... I pray 'O Great Spirit' should this little sister shed a tear, make it that of joy and not that of sorrow...

For this 'O Great Spirit' is my little sister, have pity she is our next generation to come.

The other is by David Gladue, it's called Dreamers of the Lost World.

In the distance we hear the sounds of machines, people working for a living; but here in the gutter we hear the sounds of rumble and we call it hunger.

As I sit here thinking about what we once had, I think back to the yesteryears, back to where we had families, homes, love and no tears. Someday we change...someday one day we will all look back at the day; we will not laugh but we might shed a tear, for that someday might near...we hope.

The love that we know comes from only amongst us. We are family, friends, and we are dreamers, Dreamers of the lost world. You see us on the streets, but get



PEOPLE & PLACES

by Ethel Winnipeg

used to it, for the streets are our homes.

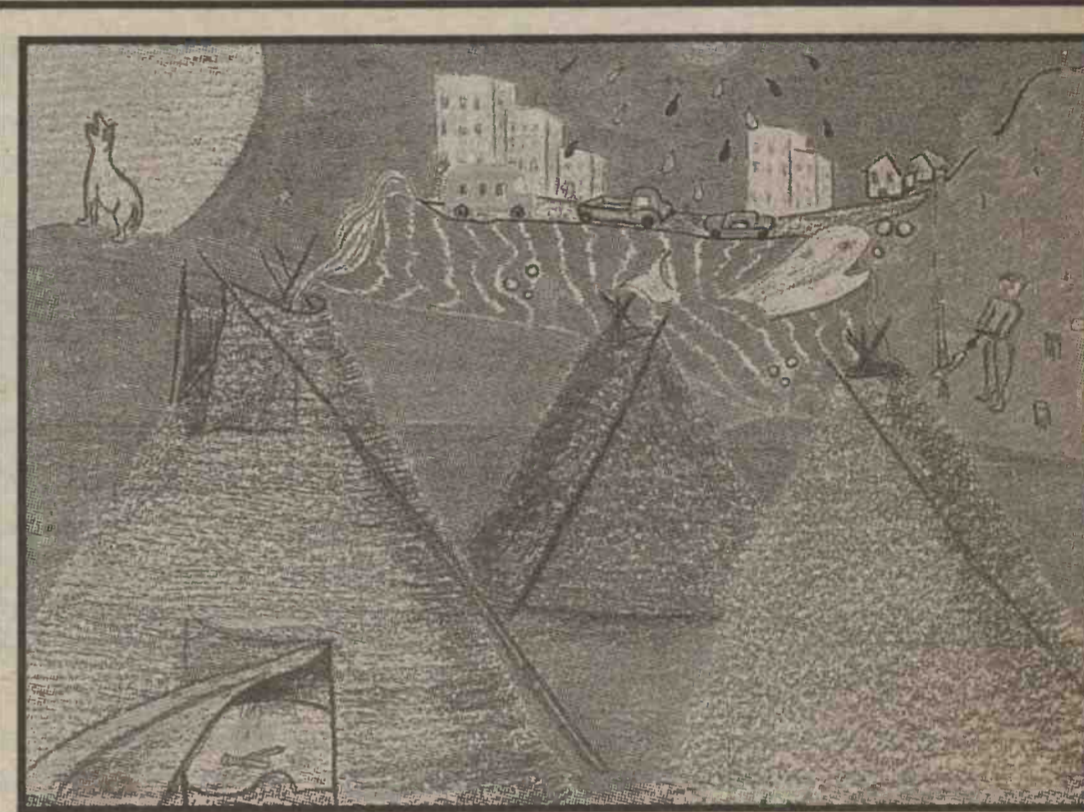
We look forward to nothing for the world changes without us knowing.

We are proud of what we are... for we are dreamers, Dreamers of the Lost World.

Graduating to rescuing
Standoff, Alta. - A program introduced by the Blood Tribe Department of Health is called the Emergency Medical Technician-Ambulance training program. It is great when you are in need of medical care and someone

who you know can help you and comfort you. There were 12 graduates; eight were from the Blood Reserve, two from the Peigan Reserve and one from Cold Lake.

Teaching environment
Burnaby, B.C. - I received this poem from Amy Wuttunee Eustergerling. The poem is based on a book called Little Chief Kanatan by Loretta Jobin. The illustration is by Loretta Jobin. This poem is dedicated to raising awareness of the importance of the health of Mother Earth.



Little Chief Kanatan

Long ago a child was born
Of a mighty Chief and wife,
The child of nature grew brave and strong
His name, Little Chief Kanatan
The waters of the earth ran pure and clean
The air smelled sweet and good,
The flowers smiled at the birds sweet song
And the trees stood proud for Kanatan.
His name meant 'Clean', but year by year
He watched his country grow
Unclean, the air unfit to breathe
While the rivers died so slow.
In his despair he made a spear
And began to pick up litter,
Though the task seemed monumental
Chief Kanatan was not a quitter.
He sang as he worked, Chief Kanatan,
'I think I can, I think I can.'
One day the birds were heard to say
'Little Chief Kanatan,
The pollution you thought was here to stay
Has slowly but surely, gone away.'
Once more the waters ran pure and clean
And the air smelled sweet and good,
All because Little Chief Kanatan said,
'I think I can,' and proved he could.



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Aboriginal TV - old favorites with a twist?

It came upon me before I even knew what hit me. I'm talking about fall. It has arrived yet again, signalling another well-publicized, colorful extravaganza of seasonal battles. No, I am not talking about the beauty of the changing leaves or the wrapping up of numerous sports seasons. No, I talk of once again being thrust into another war of the airwaves. The new television season has arrived.

New shows, new stars. But oddly enough, many of the new shows have the same feel to them of shows gone by. Could it possibly be that these shows could have, well, perhaps, maybe, the same premise as earlier shows? Well, you know what they say, there is nothing new under the sun. Or is there?

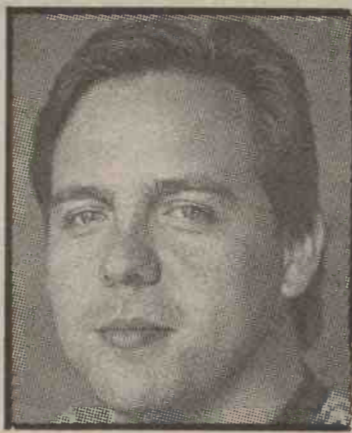
With talk rampant among the federal, provincial and Aboriginal governments concerning the implementation of some form of

self-government by 1998, anything could be possible. Picture it in your mind, if you dare, the fall of that pivotal year. You tune in on your brand-new 3-D television to watch the brand-spanking-new season of the Aboriginal Broadcasting Network. There's a big bowl of popcorn on your lap, a bowl of corn soup on the table, a bottle of diet pop in your hand because your favorite chair now makes a noise when you sit in it, and then you press the "on" button to tune in....

...The adventures of two undercover special constables as they struggle to stem the flow of illegal cigarettes flooding over the Canadian/U.S. border. The show - Akwesasne Vice.

Nah, too violent...besides, it's hard to make a pickup truck and plaid lumber jackets look sexy. You flip the channel.

How about the tale of a family with good-looking, if annoy-



**DREW
HAYDEN TAYLOR**

ing, teenagers moving from up north to a rather prosperous and up-scale Indian reserve located in southern Ontario? It could be called Curve Lake KOLIRO.

Oh please, if I want to hear whining or upset people, I'll tune in a constitutional conference or a First Ministers' meeting. There's always one on somewhere.

Stay tuned for the touching, heart-warming story of an Iroquois family moving out to the Canadian Midwest to start a new life as farmers. Monday nights at 8 p.m., Longhouse on the Prairie.

Or how about the Inuit version, Little Igloo on the Tundra?

No, I'm borderline diabetic as it is. That would push me over the edge. Flip the channels again.

The fun continues as we join the wacky and comic adventures of a trio of friends on a small, overcrowded reserve. Jack is introduced to two beautiful women who have just recently been reinstated. And due to the lack of adequate housing they are forced to live together in his small, cramped house. TV's newest sitcom, Cree's Company.

Evidence of a once proud civilization. I wonder if we can blame this on Columbus, too? Flip.

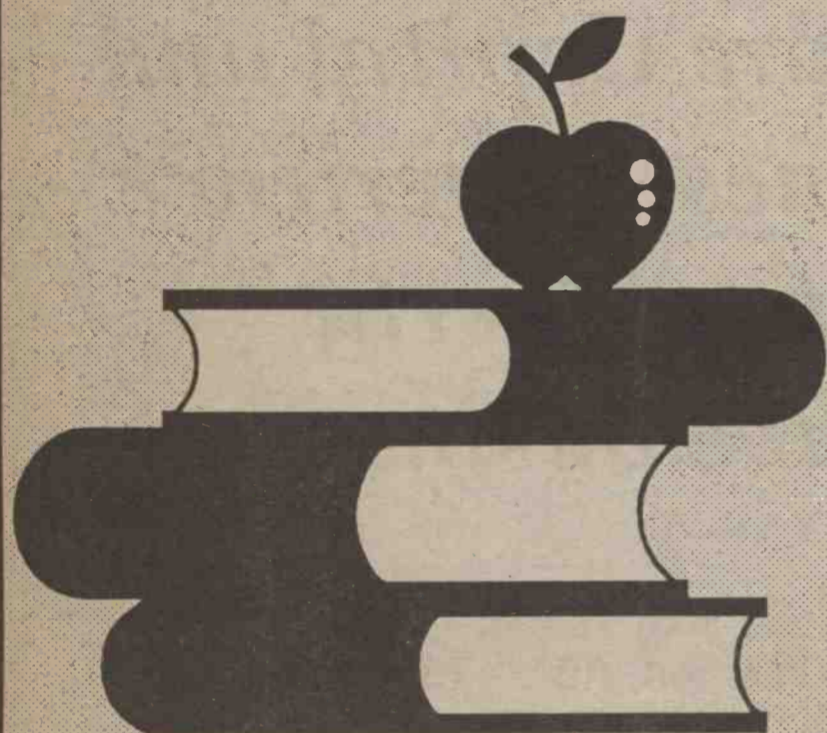
Immediately followed by the misadventures of five wildly different teenage girls as they laugh, love and learn to get along with each other while living together at a Maritime residential school. Stay tuned for The Micmacs of Life.

I could be out mowing my grass right now, or shovelling the walk, getting a heart attack and dying. Tough decision. Flip.

And for the Native communities' most dysfunctional family, Al, Peg, Kelly and Bud Benojee, don't miss Shacked Up With Kids. This is actually closer to life than you'd think.

No wonder people always told stories around the campfire - if the storyteller told a bad story, you could always set him or her on fire.

Think about it, people.



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TAKING CARE OF BUSINESS

Be prepared with answers to lender's questions

By Heather Halpenny
Windspeaker Contributor

One of the most difficult obstacles to overcome when starting a small business is finding where to go for financing. Throughout Canada most small businesses start with very little funds, and mostly money borrowed from friends and family.

You are at a point with your business plan where you want to arrange funding or financing to start up. But getting a business loan is very different from applying for a personal loan for a new car or furniture. Because the money is intended to start a business, all lending companies and even government programs will want to know how the business will pay them back.

Lenders often use the five Cs of banking - character, capital, conditions of the market, collateral and capacity - to help them decide if the business loan is a good one.

Every lending agency and grant program will ask you the same question. How much cash are you investing into the business? There is no rule of thumb on this point. Basically, invest as much cash as you can. This will show you are serious about the business and are prepared to risk something.

Amount varies

The amount of investment required of you will vary with the business. Businesses like restaurants may require a high investment because so many of them go broke in the first year. Other businesses like trucking may require only a 10-per-cent investment because there is good security with the truck and/or equipment.

So, before you approach a lender or a funding agency, know how much cash you can invest.

Some lenders will consider things like equity and sweat equity

as part of your investment. Equity is things you already own that you are prepared to invest in the business.

Let's say you want to start an auto repair shop after being a mechanic for many years. Chances are you have accumulated a number of tools. You are prepared to invest them towards the total start-up costs of the business. That's equity.

Sweat equity is something different. For example, you want to start a store in your community. You have the skills to build the store yourself or do some of the construction work. The value of the work you are prepared to do is sweat equity.

Even though sweat equity and equity may be considered, the lender really wants to know how much cash you can invest.

Try banks first

Where can you go for funds? Your bank is your first stop. Your bank knows you and perhaps you have a personal loan through them. That's good because you have a credit history. The bank will be able to give you an answer fairly quickly about your business loan.

One thing about banking institutions: Like McDonald's sells hamburgers, they are in the business to lend money. First make an appointment. Drop off your business plan and briefly outline your business and your loan requirements. The banker will not make a decision right there but will probably have to read your business plan and run a credit check on you. At the first appointment set up the second appointment to discuss your proposal in more detail.

Don't get discouraged easily. If a bank says no, ask for the reasons. You may want to revise your business plan or reconsider the idea. Then go on to the next lender.

Throughout the country there are a number of lending institutions that have been established to help small businesses. The Federal

Business Development Bank is one example. Offices are located across the country and they call themselves "lenders of last resort." In other words, they want you to have been turned down by your bank first before they will even consider your loan.

Government may help

Employment and Immigration Canada through the Community Futures Program has established a number of Business Development Centres throughout the country. These centres have a maximum loan amount of \$75,000 and can help you research information and prepare business plans. Centre staff are very knowledgeable about the local market conditions and can be very helpful.

There are a number of Aboriginal Credit Corporations that have been established to help Native people finance a business. The corporations can provide financing up to the \$250,000 range for any single project.

Even the provinces are in the lending game. In Alberta for example, there is the Alberta Opportunity Corporation that was specially set up to help finance new or expanding businesses.

Industry Science and Technology administers the Aboriginal Business Development Program. It will provide non-repayable contributions to Aboriginal persons wishing to start, modernize, expand or purchase an existing business.

But remember, regardless of who you approach for financing, they will want a well developed business plan and a clear indication of how much cash you are prepared to invest.

(Taking Care of Business is written by Heather Halpenny of Crocker Consulting Inc., a company that specializes in business plans, feasibility studies and market assessments for both large and small businesses. The Edmonton phone number is 432-1009.)

Many banks follow this formula to determine probabilities of repayment:

- Character: The lender wants to know something about your skills, your work history and experience in the business you are proposing.
- Capital: Lenders want to know the amount of funds you are asking for is enough. Don't apply for a \$20,000 loan when you really need \$30,000. Ask for what you need.
- Conditions of the market: The lender must feel the marketplace can support

the business you are proposing.

- Collateral: The lender must have sufficient security for the loan. Items you buy for the business may be sufficient to cover the loan if the business does not work out. Be prepared to offer your car, house, boat, motor home, or have your rich uncle co-sign the loan on your behalf.
- Capacity: Since the loan is for business purposes, the lender wants to know the business can generate enough cash to repay the loan.



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Wind speaker

September 27 - October 10, 1993

Regional Section

Volume 11 No. 14

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

Oka story wins national film fest

By Janice Duncan
Windspeaker Contributor

TORONTO

Alanis Obomsawin's long-awaited documentary of the Mohawk standoff near the town of Oka made its Canadian debut at the Festival of Festivals in Toronto this month.

And Kanehsatake: 270 Years of Resistance took top honors. An international jury granted Obomsawin's film the 1993 \$25,000 Toronto-CITY Award for best Canadian feature.

Kanehsatake: 270 Year of Resistance is a compelling and honest account of the crisis at Oka, shot from behind the barricades during the 11-week Mohawk standoff against the Quebec police and the Canadian army in 1990. Obomsawin, 61, was working on another film when she heard that the Quebec police had invaded Kanehsatake, and dropped everything to go behind the barricades where she stayed, filming, for 78 days.

Three years later, the documentary opened to sold-out audiences in Toronto, and began to open many people's eyes to exactly what went on in Quebec during those three months.

The documentary clearly shows the unity, hopes, frustrations and laughter of those who defended their land near Oka.

When Oka municipal council voted to proceed with a housing development and golf-course expansion into the Pines, they set off a reaction that reverber-

"I slept outside in the sand, just half an hour at a time because helicopters were always going by. There were many times when I'd wonder if I was going to come out alive."

- Alanis Obomsawin, film-maker

ated throughout Native communities in North America.

Obomsawin, who wrote, directed, co-produced and narrated the movie, clearly documents the blatant misuse of police and military power, and the duplicity of government officials in dealing with the crisis. Through individual reflections by the people behind the barricade, the audience becomes familiar with the inner feelings and motivations of the Mohawks, as well as their determination to protect their land, and their traditions.

Editor Yuriy Luhovy and Obomsawin spent six months reviewing the footage that was shot at Kanehsatake. The first rough draft of the film lasted 12 hours, and the final cut was condensed to two hours long. Obomsawin intends to make a series of short films with the remaining footage, with different people who were involved in the crisis.

Obomsawin, an Abenaki, was born in New Hampshire and lived on the Odanak reservation outside Montreal until she was nine. In 1967 she was hired by the National Film Board to work as an adviser on a film about Aboriginal people, and has been working for them every since. In 1983 Obomsawin was made a member of the Order of Canada in recognition of her dedication

to the preservation of First Nations' cultural heritage through her film-making and activism.

"The crisis at Oka has changed the lives of all Aboriginal people in this country. We cannot go back," observed Obomsawin.

During the last weeks of the standoff, Obomsawin remained without a crew at the Kanehsatake Treatment Centre, filming events by herself on video camera.

"I hardly slept that summer," she recalled of her experience. "I always had to be ready, working 24 hours a day. For a while, I had a day crew and a night crew, but I was always there. I slept outside in the sand, just half an hour at a time because helicopters were always going by. There were many times when I'd wonder if I was going to come out alive."

After the first viewing in Toronto, where the 760-seat theatre was filled to capacity, the film wound up with the chilling and brutal treatment Mohawks were subjected to by the army when they came out from behind the barricades. Obomsawin rose to a standing ovation to speak to the crowd.

"The crisis changed all our lives and I think the people who make the stand make it for people across the country...it was for all the reserves, all the communities."



Dorothy Chocolate

Legend come to life

The Sedna legend is transformed into a visual story by Inuit artist Germaine Arnaktauyok. See more on the differences and similarities between Inuit and Dene art on page R3.

Blood Council denied stay of proceeding

By Barb Grinder
Windspeaker Contributor

CALGARY

An appeal by the Blood Tribal Council for a stay of proceedings on four charges of contempt of court has been denied by the Federal Court in Calgary.

The charges rise from the ongoing dispute on the reserve between Chief Harley Frank and the tribal council. The council was charged after blocking Frank's attempts to conduct band business, and for the illegal election of former chief Roy Fox.

Frank was illegally ousted by the council this spring. Peter Leveque, lawyer for Chief Frank, said the case will be heard on Nov. 4.

The stalemate between the Chief and Council has led to strife

between reserve members, as well as causing emotional and financial hardship for the Frank family. Since Fox's election, Frank has been taken off the council payroll. Frank's wife Lois has been selling home made jams and buns to help support the family while council refuses to assign her husband's cheque.

Leveque says that refusal also goes against the federal court injunction and is one of the bases for the contempt charges.

Meanwhile, support for the beleaguered Frank is spilling out of reserve territory. An Honor Dance was held in Gleichen Aug. 28 by the Running Rabbit, Door, Duckchief, and McMaster families. Alberta Premier Ralph Klein attended the dance, along with members of the Siksika Nation Council. However, a council representative said the ceremony had no political overtones.

Election results challenged

EDMONTON

The newly-elected president of the Metis Nation of Alberta Society might be on shaky ground following allegations of voting irregularities during his election.

The results that gave Gerald Thom presidency are being challenged by four members of the Metis Nation who ran against him in the September vote. Several zone vice-presidents are also having their election referred for a decision with the Metis Nation's senate.

Thom became interim president after the death of Larry Desmeules this spring.

He was declared winner of the presidential race after a recount pegged votes at 880 rather than the initial 907 counted.

But presidential candidates Cindy Desmeules-Bertolin, Ron Brady, Fred House, and Laurent Roy have filed a joint complaint to the Metis senate about the counts. They want the senate to appoint four trustees to handle the presidential duties until a ruling is made. Zone 4 candidate Garry Gairdner has also joined the challengers.

Desmeules-Bertolin was second in place after Thom, receiving 668 votes during the first count. She is the daughter of deceased president Larry Desmeules.

Zone 1 results have also been declared incomplete by Returning Officer John Sinclair because of voting irregularities. Thom was senior vice-president representing Zone 1, the Lac La Biche area.

Sinclair told the media discrepancies in Zone 1 voting were too large to ignore. He has asked the Metis senate for a decision.

There are 5,100 members in the Metis Nation of Alberta Society. Other election results include new vice-presidents Cliff Gladue in Zone 2, Jim Penton in Zone 3, Lyle Donald for Zone 4, and Peter Champion in Zone 5.

Maritimes

Maritime Briefs

Tax protesters get discharges

Four New Brunswick Natives charged with mischief after participating in a highway blockade have been granted absolute discharges. A Fredericton, N.B. judge found the four guilty as charged, saying there is no treaty which gives Natives the right to block a public highway. However, those arrested during the blockade had their rights violated when they were thrown into tiny cells and denied privacy with their lawyers, the judge said. Therefore they were granted absolute discharges, with no recorded conviction. Several New Brunswick bands staged protests on the Trans-Canada Highway during Easter weekend after the provincial government announced Natives would be taxed for off-reserve purchases.

Inquiry called for on RCMP

The Union of New Brunswick Indians is demanding an immediate review of an RCMP investigation into complaints of police brutality following tax protests this spring. Chief Roger Augustine said the police investigation into allegations of racist misbehaviour was "shallow, uninformed and insulting". Augustine initially called for an investigation after protesters said they were roughed up by RCMP during and after April roadblocks on the Trans-Canada Highway near Kingsclear, N.B. RCMP Commanding Officer R.V. Berlinguette conducted the investigation and concluded there was no substance to the allegations of misconduct. "In times of civil disobedience it sometimes becomes necessary to make a show of force to curtail future similar incidents", Berlinguette wrote in an Aug. 25 letter to Augustine. Confrontations were few and dealt with minimum force, he said. If the police did anything wrong, the courts would identify it, Berlinguette added.

Minister vows to butt out tobacco smuggling

Public Security Minister Doug Lewis told a meeting of the Canadian Police Association in St. John, N.B. he's declaring war on tobacco smuggling. But despite a number of recent raids on reserves in eastern Canada and the Maritimes, the minister denied targeting Natives. Market value of illegal tobacco products confiscated from "buttleggers" on Nova Scotia and Quebec reserves within the past two months amounted to almost \$300,000. Lewis said tobacco smuggling takes place all over Canada and that tobacco companies will be called on to play a role in deterring smugglers.

Feds close N.B. salmon rivers

FREDERICTON, N.B.

A drastic reduction in the number of Atlantic salmon stocks has prompted an immediate closure of salmon rivers flowing into the Bay of Fundy.

The closure, effective for the rest of the season, was ordered by the federal Fisheries Department in an attempt to conserve Atlantic salmon stocks. Eight

rivers, including the St. John River are affected. Fish levels are reported to have fallen to one of their lowest in two decades. And environmental scientists believe only half of the salmon eggs needed to maintain a healthy stock will be laid this year.

The closure affects both Native and sports fishing. New Brunswick's Aboriginal

Peoples Council recently proposed a one-month salmon fishing moratorium for next June.

The move would allow salmon time to enter their traditional spawning grounds before being caught. While the moratorium would hurt Native and non-Native fishers alike, council president Frank Palmeter said it would be short-term pain for long-term gain.

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Northern Canada

Northern art a mix of Dene and Inuit

By Kerry McCluskey
Windspeaker Contributor

YELLOWKNIFE

People living both north and south of the 60th parallel might be tempted to believe that art produced in the Canadian North comes solely from the Inuit culture.

And considering the way private collectors and various departments of the Canadian government have approached northern art, this misconception is neither surprising nor rare.

For decades the world has emphasized the Inuit culture's arts and crafts while almost completely overlooking the work of the Dene people. Southern society also tends to jump the two culture's artwork together and label it all as northern art.

But the two cultures have distinct styles stemming from different environments and needs, say art experts.

Because the northern climate is so harsh, Dene and Inuit peoples were nomadic, becoming resourceful and adaptive to stay alive. According to Jerome Thomas, art administrator of the Dene Nation, "survival was an art form in itself. You had to be creative in ways to survive."

For the Dene, living in the

around the forests of the subarctic, and the Inuit, living above the tree-line in the Arctic, survival meant protective clothing and shelter and reliable means of securing food. This meant that both cultures artistically expressed themselves in their clothing, shelter and utensils. The differences stemmed from the individual artists and from the materials that were available to each culture and varied depending upon their region and location.

Margaret Gorman is the manager of the Special Projects Division at the Dene Nation. Gorman says that because the "Dene were hunters and gatherers, their art did not hang on their walls but was functional."

The Dene usually decorated their clothing with fringes and with the dyed quills of porcupines and birds. After contact with the Europeans began, they had access to beads and began to decorate their possessions with beadwork and baskets, both of which need to be internationally recognized as art.

"There is a danger of Dene art being classified as craft and undervalued," Gorman warned. "The government sees art as expensive sculpture and craft as basket, beadwork, quillwork. These designs are all original and are functional art."

The Inuit did not have access to quills or wood for baskets and used different colours and types of fur, hide and hair to decorate their clothing.

The Dene and Inuit cultures are also involved in fine arts including carving, painting and print-making. There is a current move towards participating in performance art.

Germaine Arnaktauyok, an Inuit artist from Igloolik, explains the diversity in style stems from cultural differences between the two peoples.

"Both have their own culture so they do their art in their own way. You can see the differences if you look at the art - the way it's drawn, the way it's stylized." Arnaktauyok has been an artist all of her life and enjoys portraying Inuit legends in her work.

Arnaktauyok sees similarities between the art of the two cultures but notes Inuit are more into sculpture.

"I guess that was sort of the beginning of our art since we didn't have any paints," she said.

Inuit carvings, paintings, prints and tapestries are internationally known and have appeared in art galleries around the world for several years. The Canadian government has emphasized Inuit art since the early 1960's, resulting in the perception that all northern art was Inuit.



Dorothy Chocolate

Dene and Inuit art both express the unique challenges faced living in the North. In this piece by Baker Lake artist R. Tularialik, entitled Raven Eating Man, the harsh realities of arctic survival are expressed in legendary forms.

Gorman believes that for that reason Dene artists were virtually unknown. Today, the Dene Nation now works to promote and market their art and people. Through events such as the Promotion of Dene Artists Program, they are ensuring Dene paintings, drawings, dance, beadwork, story-telling and games are becoming recognized.

Because of programs like these, more Dene artists are being trained and their work successfully marketed. With the Dene in charge of these programs, they remain in control of their art. Gorman adds that "un-

less the Dene are promoting Dene art, it's not Dene art. If people can't develop their own art, then it's not theirs."

It is extremely difficult to try and put into words the thousands of years of artistic expression of the Dene and Inuit peoples. It is perhaps even more difficult to discuss the differences and the similarities between the two without taking into account all aspects of their lifestyles and cultures. More information can be obtained through Prince of Wales Northern Heritage Centre in Yellowknife, Northwest Territories.

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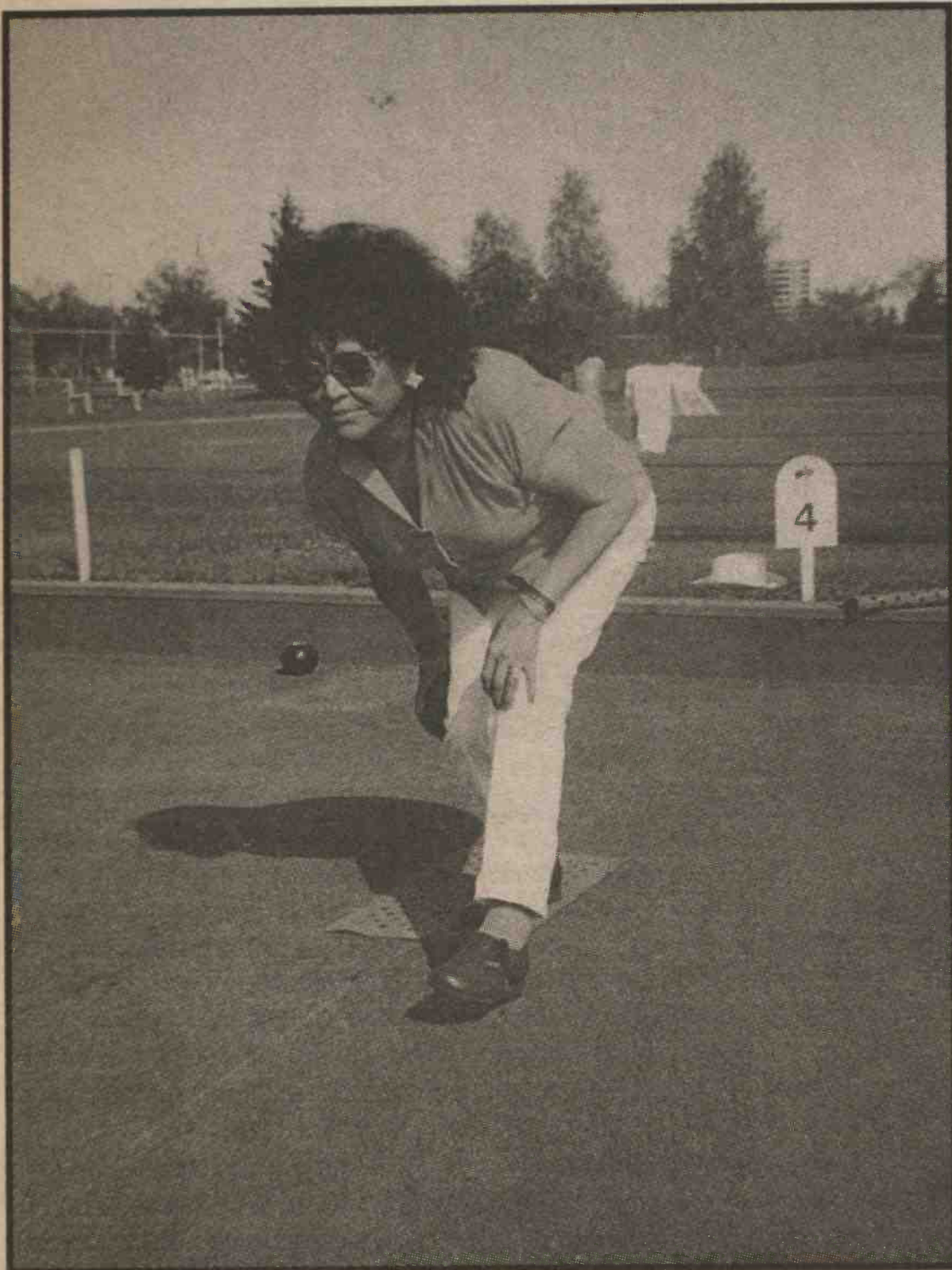
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Sports

Blind bowler takes on the world



Blind lawn bowler Helen Kilgour

By Dina O'Meara
Windspeaker Staff Writer

EDMONTON

Imagine having a throw so controlled and accurate in lawn bowling, you can place the balls with clockwork precision around the green without even looking.

Helen Kilgour doesn't have to imagine. The blind bowler is so accurate, she took a gold medal in the Women's Singles and a bronze in Mixed Pairs during the August Canadian Blind Sport Lawn Bowling Tournament, held in Halifax, Nova Scotia.

In fact, Kilgour is winning

games against fully-sighted members of the Commonwealth Lawn Bowling Club in Edmonton.

The feisty 32-year-old Cree has been lawn bowling since 1985. She won her first medal in 1988, a bronze, playing singles in the Canadian Blind Sport Lawn Bowling tournament in Vancouver. At that time, Kilgour played in the B-3 division, signifying she was able to see up to 20 feet.

Today her sight has deteriorated to five feet or less, a B-2 division. But while Kilgour is slightly bitter at the negligence that brought on her life-long disability, she doesn't let it limit her life.

"After, I got into the CNIB. Instead of moping around and feel-

ing sorry for myself, I found I could achieve much more than I thought," said Kilgour.

That meant going for silver during the 1989 championships, and again during the 1990 tournament. Kilgour took two years off competing after two cataract operations, but is back in action.

And ready to go to Victoria, B.C. and the World Blind Bowling championships Sept. 20-30. Accompanying her will be coach Bill Sinclair, who acts as Kilgour's "director" during competitions. Sinclair tells her what o'clock to throw the ball to her best advantage. Sinclair had no previous experience training blind athletes for national level events.



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Sports

Arctic games on the go

SLAVE LAKE, Alta.

Organizers of the 1994 Arctic Winter Games are already at the start line of this international event. And they suggest that athletes and teams do the same.

The games take place March 6 to 13, 1994 in Slave Lake, Alta., and sponsors 16 sports events. Those include winter sports, like skating, indoor sports, and northern sports like dog mushing

and traditional Inuit/Dene games.

Athletes from all circumpolar jurisdictions are encouraged to participate. In previous years participants came from Alaska, Yukon, NWT, and northern Alberta. Representatives from northern Quebec, and Greenland have also participated.

For more information on the 1994 Arctic Winter Games, contact Ronda Groom, games manager, at (403) 849-1994.

Brothers aim to make major junior Tigers

By R. John Hayes
Windspeaker Contributor

WHITECOURT, Alta.

Brother combinations are not that common on teams in junior hockey.

Jeremy and Rocky Thompson, from Whitecourt, Alta., are the exception. Both aim to be playing with the Medicine Hat Tigers this season.

What's even more rare is the brothers, 18 and 16 years old respectively, will both be rookies if they suit up for the Tigers in 1993-94.

Jeremy, 5'11" and 180 pounds, is the older of the two. A small forward who plays much bigger than his size, Jeremy's had to overcome some obstacles to get this far. Originally chosen by the Portland Winter Hawks a few years ago, Jeremy was released after they waited for him to develop. A year-long battle with mononucleosis set him back a long way, and he ended up in Tier II last season, first with the Fort McMurray Oil Barons, and then with the Lloydminster Blazers. Eventually he tallied six goals and seven assists, along with 150 minutes in penalties over 28 games.

When Jeremy takes to the ice this year he'll be healthy and mature for the first time in major junior. He is a relatively strong skater, who makes up for a questionable touch around the net with tenacity, drive and a great work ethic.

Just before the start of the 1993 camp, Jeremy was master of ceremonies at the Alberta Metis Role Model competition, which he won

last year. Jeremy is proud of winning and credits the year of duty with teaching him a good deal, lessons he'll carry onto the ice.

"I have to give 'er all I've got, on and off the ice," he says. "That's the way I live. It's kind of my motto."

Rocky, two years Jeremy's junior, has a lot of that competitive fire. But it's his size and skill that have scouts watching him. Rocky's already 6'1" and 185 pounds, but he'll add two inches and 20 pounds to that by the time he's done. And those measurements are going to get the mobile defenceman a long look wherever he goes.

But his size isn't even his greatest asset. Rocky is a brilliant athlete. He's a three-handicap golfer and finished 20th in the Alberta Junior championships, being named an alternate for the province in the Canadian championships. He's a top boxer as well (which should interest hockey scouts, in itself), competing in the Golden Gloves in Alberta and the Montana Copper Gloves competitions. Rocky's also an honors student as he moves into Grade 11 in Medicine Hat.

Walter and Wendy Thompson speak of all their sons with pride (a third son, Cody, might be the subject of an article like this one a few years from now). At the same time, they're realistic about their sons' futures.

"Rocky's calm with the puck and hasn't been overwhelmed in camp," said Walter. "Which is good for a rookie at this level."

He comes to major junior direct from Bantam "AA" in Spruce Grove, where he scored 64 points and amassed more than 300 minutes in penalties.



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Prairie Briefs

Chief wins in court, loses election

A two-year legal battle over who can be a chief ended in favor of the disputed leader this month. However, for Darlene Desjarlais, the court victory came the same day she was defeated for re-election as chief of the Sturgeon Lake Band in Alberta. Desjarlais, who is non-Native and the wife of a band member, was elected as chief in March 1992. Several band members bitterly opposed her election, saying a candidate for chief should have to abide by the same rules as prospective council members, who must reside on the the reserve, be 21 or older, and be a member of the band. Under the Indian Act a person who is not a band member is eligible to be a candidate for chief. A Federal Court of Canada decision upheld the act on Sept. 7. That same day, Desjarlais lost to Alfred Goodswimmer, the man who lead the court battle against her election. The vote came in at 184 for Goodswimmer to 59 for Desjarlais.

Band proposes city reserve

The Star Blanket Band in Saskatchewan is in negotiations with Fort Qu'Appelle to convert three town lots into reserve land. The land is owned by the federal government and includes an old post office and two downtown lots. The local chamber of commerce is holding a town meeting to discuss the proposal, which if OK'd, would see the band pay compensation to Fort Qu'Appelle as reserve land does not pay municipal property taxes.

Church quits abuse group

The Assembly of Manitoba Chiefs has been accused of manipulating information to embarrass the Roman Catholic Church. Catholic officials participating in a working group investigating abuse at residential schools in Manitoba pulled out of the committee Sept. 17, saying the assembly is a waste of time. Church officials complained that the Assembly is concentrating only on the incidents of abuse and wouldn't accept any of the positive contributions residential schools made to the province.

Pen in search of new home

Following heated discussions and protests by band members, the Samson Cree Nation council has nixed a plan to build a federal penitentiary on their land. The disputed \$8 million project would have housed 40 Native inmates on band land near Hobbema. But the idea was quashed in two referendum votes by members concerned over the lack of guarantees inmates and staff at the proposed penitentiary will be Native. Another contentious issue was that original approval for the project never came before the band and council.

Lonefighter's trial delayed - again

Environmental activist Milton Born With A Tooth's Sept. 27 trial has been set back to Nov. 1. Born With A Tooth faces five charges relating to a shooting incident in 1990 at the Oldman River dam site in southern Alberta. The Peigan activist was set to appear before the courts this summer but was re-scheduled when his lawyer became ill. Now lawyer Karen Gainer has requested another delay as she is running for the Liberals in Calgary West and finds campaigning and defending clients don't mix. Born With A Tooth is presently selling tipis through his new company the Lonefighters National Communications Network.

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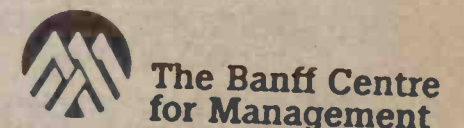
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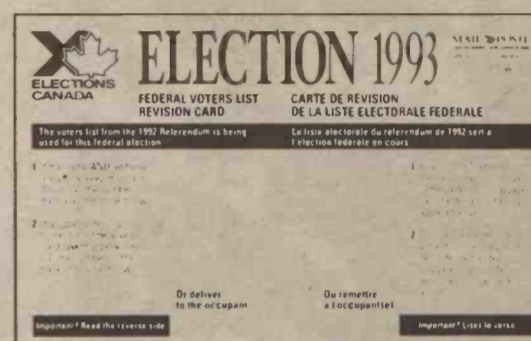
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Who can vote?

You can vote in the federal election on October 25, 1993 if you are a Canadian aboriginal, 18 years of age or older on Election Day, and if your name is on the voters list.

Am I on the voters list?

There will be no enumeration for this election except in Quebec. If you were registered on the Federal Voters List last fall, you will receive a *Federal Voters List Revision Card* telling you where and when you can vote. If your name or address are incorrect on the card you must have the necessary changes made to the list.



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.

Where and when do I vote?

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.

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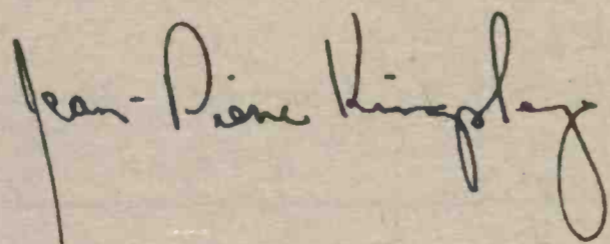
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End of Voters List Revision Period: October 20
 Advance Polls: October 16, 18 and 19
 Election Day: October 25

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Call the Elections Canada office for your riding or call our toll-free line: 1-800-267-8683 (VOTE) English and French only.
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Jean-Pierre Kingsley
 Chief Electoral Officer of Canada



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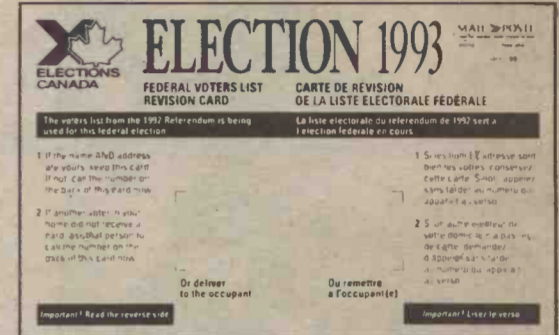
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E langhe bin zin nidin ah walli

(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 bekkeh 'kohodi ttahoe tthi e'lini 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'fino 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'lini 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 'kkeh 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 Kou'we hotsin. Edi lis kou'we 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) tssso 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 'kke 'taghe jathe ' (16) in ' kke dinghin jathe ' (18) in lo tan jathe ' (19)

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

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Tribute to Native Leaders

Chippewan Elders work to promote awareness



By Mike Dodd
Orillia Packet and Times

RAMA RESERVE, Ont.

For the past 10 years Sue and Harvey Anderson have been using their own unique style to maintain Native culture in Canada.

The retired couple, Elders of the Rama Reserve in southern Ontario, have been involved in promoting Chippewan culture within their community and promoting awareness to Native culture outside Rama.

Their work has not gone without notice. They are being profiled in a segment of the new CBC production 50 UP dealing with grandparents and Elders and the role they play in communities.

In May the Andersons received the Ontario Historical Society's Carnochan Award for 1992. Presented annually, the award is given to individuals who make outstanding contributions to the understanding of Ontario's history and heritage.

The Andersons are using their time to preserve the Native fishing weirs at the Atherley Narrows. They're also working to preserve local Native burial sites and artifacts being dug up without official permission.

Recently, the couple was honored at a gathering in Toronto, held to celebrate the formation of the first-ever Metropolitan Toronto Aboriginal Peacekeeping Unit.

Helping to strengthen the bond between the Native community and police agencies across the province has been one of their many ongoing projects. Harvey Anderson points with pride to the two Chippewas of Rama First Nations police officers who serve the community. Both are Ontario Provincial Police officers, held in high regard by other community members.

"The young people here look up to the officers. They're seen as role models in the community," he said.

Some of the problems associated with Native communities are almost non-existent in Rama, said Anderson.

"The drug and alcohol problems have all but disappeared here. More and more people are taking pride in their community and are doing things to improve their way of life."

Educating police officers in the Native culture and way of life has been one of the aims of the work undertaken by the couple. Last year they were involved in a pilot project with the Ontario Provincial Police which provided Native awareness training to cadets, front line officers and commissioners. The Ontario police have accepted traditional Native ceremonies as part of the annual graduation ceremonies at the Ontario Police Academy in Brampton.

In the past five years, Harvey Anderson said he has noticed a major change in the attitudes of people and their interest in Native culture.

"Gatherings we go to, particularly seniors events, they lap it up. They're interested in what we have to say.... It's history from our view point, not the information that's in history books, because a lot of that is incomplete."

Sue and Harvey Anderson teach design and construction of traditional clothing to young people on the Rama Reserve.

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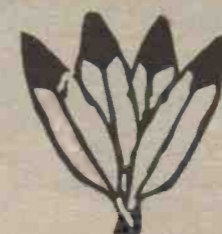
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Tribute to Native leaders

Pride in Metis heritage motivates leader

By Dina O'Meara
Windspeaker Staff Writer

EDMONTON

Growing up surrounded by a close-knit, extended family who took pride in their Metis heritage laid the foundations for a lifelong commitment to sharing that culture for the 1993 Metis Woman of the Year.

Gayle McKenzie won that award through her hard work and perseverance in fomenting Native culture in Aboriginal and non-Aboriginal communities. Her involvement in organizations for Metis women and children, as well as her caring, steadfast character, has earned her the respect of peers and clients alike.

"She's a very fair and honest woman," said Melanie Omenih, president of Women of the Metis Nation. "She's not a politician, not out for personal gain. Gayle does this for the love of her community."



"I believe in sharing our culture because that's one way of fostering understanding and alleviating prejudice."

- Gayle McKenzie, 1993 Metis Woman of the Year

McKenzie grew up the eldest of eight children of a Metis mother and father. Only on leaving Marlborough, approximately 50 kilometres west of Edmonton, to attend high school in a larger town did she realize how close she was to her heritage.

"We lived the Metis culture," reminisced McKenzie. The spoken language at home and at her numerous relatives' homes was a mixture of Cree, French and English, and the lifestyle was Metis. When she went to high school,

she realized that life was unique. "In high school I came up against a lot of prejudice. It was a struggle to even go to school. So, I thought if I can help my children and other Native children to stay in school, it would be a worthwhile project for me," said McKenzie.

She married her husband Ray, also a Metis activist, right out of high school. In time, they moved to Whitecourt where McKenzie experienced more prejudice against Metis and Native people. "Well, it was a fairly new town," McKenzie said diplomatically.

While there was a Native women's group, many Metis women felt left out, she said. Never one to stand by when people need help, McKenzie helped organize The White Eagle Native Women's Association.

"A lot of Metis women didn't know their heritage and many were ashamed of their Native blood," she said. "As a Metis woman, I am concerned about other women that won't speak for themselves," said McKenzie.

Since then McKenzie has been involved with the Alberta Advisory Council on Women's Issues, the Metis Association's Blue Ridge Local and Sagitawah Employment Services, as well as being one of the founding members of the Women of the Metis Nation. She now works with Advanced Education & Career Development as an employment, family and housing counsellor.

McKenzie believes the road to acceptance of other people's culture lies in knowledge. She extends her work to all Aboriginal people and non-Native groups as well.

"I believe in sharing our culture because that's one way of fostering understanding and alleviating prejudice."

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"I believe in sharing our culture because that's one way of fostering understanding and alleviating prejudice."

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Passing NAFTA will mean end to federal system of government

OPINION

This is the final part in a three-part series on the North American Free Trade Agreement.

By Jack D. Forbes
Windspeaker Contributor

International agreements which require the approval of Congress are "treaties," no doubt of that! NAFTA is being proposed illegally as an ordinary act of legislation in order to ram it through, in my judgment.

If passed, NAFTA will allow Canada and Mexico to challenge any U.S. laws, codes or regulations adopted by any state, tribe or local government if it is believed such laws or regulations interfere with investing or with the sale of services or products by any Canadian or Mexican firms.

Thus, if a tribe has a "buy Indian" rule, that rule can be challenged by any non-Indian entity. Similarly, any and all safety and environmental regulations will be open for challenge.

Who will make the final decisions in these challenges? Not our own tribal courts or our state courts. A Free Trade Commission and various committees appointed by the three central governments (and very probably representing

corporate interests) will make the decisions. Thus people never elected to any office will have the final say (subject only to review by the federal courts, which now at the highest level tend to support united central government powers.) Thus NAFTA is actually an amendment to the U.S. Constitution (as well as a treaty.) It will change our system of government by eliminating much of what is left of "states-rights" and by blocking tribal governments in their march towards sovereignty. The "federal system" will be at an end.

NAFTA represents a trend typified by the growth of the European Economic Community and by the General Agreement on Trades and Tariffs superstructure as well as by numerous unelected regional commissions and authorities. These new "governments" are run by appointed persons and bureaucrats (technocrats) who make vital decisions but who are not democratically chosen. They seem to be dominated by interests of "big money."

NAFTA represents a grave constitutional threat to both Indians and non-Indians. Let's study the issues and not be caught napping!

(Professor Jack D. Forbes, Powhatan-Delaware, is the author of *Columbus and Other Cannibals, Africans and Native Americans and other books.*)

Advertising Feature

Native business group welcomes new members

It's a new world for Native business.

The protection that once sheltered on-reserve businesses from government taxation is gone. Small, independent Native companies face many of the challenges of the open market without the same opportunities, support systems or assistance. But it doesn't have to be that way.

The Independent Indigenous Business Group (IIBG) Inc. is holding its inaugural meeting and workshop October 15, 16 and 17th to promote membership for a business group designed to protect and serve independent Native business.

As a lobbying body, IIBG can press federal and provincial legislators to see the Native perspective, said IIBG interim coordinator Stephen Bomberry.

"What we want the group to be is an efficient lobby group to shape legislation that is relevant to Native industries."

As a business group, the IIBG looks out for its own members. It does not matter if your business is a gas station or a professional service corporation, Bomberry said. All Native industries can benefit from the protectorship of the IIBG.

Full membership will be available to on- and off-reserve, proprietor/partnership corporations that are independently owned and operated by Natives. Full membership entitles these

individuals to vote for the business groups board of directors.

There are also three other types of memberships that don't include voting privileges, Bomberry said. Institutional memberships is available to Native-owned development corporations and financial or investment institutions. Associate memberships are available to Native-owned, community-base businesses.

Non-Native businesses are also welcome to join, as long as they do business with the First Nations.

The cost for a full membership depends only on that member's annual income. For example, a member generating \$500,000 annually pays only \$500. Members generating over \$1 million pays only \$1,000.

But that fee entitles IIBG members to some extraordinary benefits and services within all the initiatives that IIBG undertakes. If, for instance, the business group starts up an insurance company to provide commercial liability coverage or residential insurance coverage, IIBG members would benefit from lower premiums and share in profits as well.

And then there's networking. The connections with other businesses across Canada can open up new resources, suppliers and customers for IIBG members, no

matter what their business is.

The inaugural meeting will take place at the Ohsweken Community Hall on the Six

Nations Reserve, five minutes drivesoutheast of Brantford, Ont. Registration starts 6 p.m., Thursday, Oct. 14 and continues

Friday morning. Elections and the general business agenda start in the afternoon.

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For more information, a registration form or membership kit, please contact:

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P.O. box 150, Ohsweken, Ontario, N0M 1M0
Phone: (519) 752-1225 Fax: (519) 752-1934

Spirit Rider a credible treat

REVIEW

By D.B. Smith
Windspeaker Staff Writer

There's action, adventure, wild horses, romance and compelling family drama in OWL Television's film *Spirit Rider*.

Filmed on location in Manitoba, *Spirit Rider* is the story of Jesse Threebears (Herbie Barnes), an adolescent Native returned to his reserve to be repatriated after several years in foster homes.

Barnes is credible in the central role as Jesse, an angry young man full of promise but lacking a spiritual centre. Strong-willed and driven, he's also directionless.

Returning to his community could be the start of a new life for him, but Jesse fights it the whole way. Not that he has to. Enough has already happened in his past to make Jesse's reintegration into the community difficult at best.

His grandfather (Gordon Tootoosis) is a recovering alcoholic, fresh out of prison and full of doubts about looking after his grandchild. Paul (Adam Beach) is another angry young repatriot who wants Jesse out because he doesn't think the newcomer is Indian enough.

The two boys also compete for the affections of Camilla (Michelle St. John), a local horseback rider. And topping it all off is an ugly little Threebear family secret that threatens to trap everyone in a web of

denial and betrayal.

The fictitious community that Jesse returns to is full of realistic characters and situations. Albert (Tom Jackson) runs the general store and is the local inventor and entrepreneur. Vern (Graham Greene) is the disc jockey who came back to the reserve one Christmas when he realized his life was pointless without being part of a community.

An advanced Windspeaker screening of the movie for a few young viewers produced rave reviews. Our audience, aged eight to 15, liked the film for its action and humor. *Spirit Rider*, made in co-operation with CBC, PBS and the British Broadcast Corporation, should be rebroadcast on several networks in the near future.



Michaelin McDermott

Albert (Tom Jackson, left) pontificates on Vern's (Graham Greene) phone-in radio show on *Spirit Rider*.

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WINDSPEAKER'S
CAREER SECTION

FILM OFFICER

Film Officer for artist-run film distribution centre. Responsible for experimental film section including acquisitions, promotion and film sales and rentals. Involves extensive contact with filmmakers and clients, coordination of events and screenings.

Knowledge of Canadian and international experimental film, computer literacy (Mac) essential. CFMDC is an Equity Employer. People of Colour and First Nations people are encouraged to apply.

Apply in writing by October 15 to:

CANADIAN FILMMAKERS DISTRIBUTION CENTRE

67A Portland Street
Toronto, Ontario
M5V 2M9



Employment Opportunity

EXECUTIVE DIRECTOR

Energetic & looking for a challenge? Need to be self-starter & work independently. Responsible for daily operations, including administrative & financial management. Opportunity to strengthen community involvement with leadership role in cross-cultural initiatives. Responsible & accountable to Board.

QUALIFICATIONS:

- 2 years experience in related field
- Experience and knowledge of Friendship Centres & other native organizations
- Knowledge of Aboriginal culture
- Ability to speak Cree asset but not required
- Good communication skills, written and oral
- Excellent supervisory capabilities
- Proposal & budget preparations a necessity with knowledge of accounting
- Must have a valid license & a vehicle
- Business Administration Diploma preferred

CLOSING DATE: October 25, 1993

SALARY: \$28,800 - \$35,000 (depending on qualifications)

SUBMIT RESUME TO:

Sagittawa Friendship Centre, Box 5083,
Peace River, Alberta T8S 1R7
ATTN: Personnel Committee
PHONE: (403) 624-2443



Incorporated Settlement of Arctic Red River

Arctic Red River, NWT, a community of 120 Gwich'in, seeks three people for key positions in a combined municipal/band government.

The General Manager will be responsible for the municipal works department, Gwich'in land claim implementation, and self-government/community transfer initiatives. The General Manager will direct other staff members, and will co-ordinate and implement training programs. In addition to personnel management skills, the General Manager will require financial management, research, and planning skills.

The Business Manager will supervise a store, cafe and other businesses owned by the development corporation. The Business Manager will have retail sales and accounting experience, and proposal-writing skills will be helpful in developing new business.

The Financial Controller will supervise accounting functions, maintain consolidated financial statements, and assist staff in budgeting. Computer accounting and spreadsheet skills will be helpful.

Please reply with letter and resumé to:

Incorporated Settlement
General Delivery
Arctic Red River, NWT X0E 0B0
phone (403) 953-3201, fax (403) 953-3302
Closing Date: October 8, 1993

EMERGENCY MEDICAL TECHNICIAN - AMBULANCE CAREER TRAINING PROGRAM

The Blood Tribe Department of Health, Inc. in Standoff, southern Alberta, is holding it's second, all native, EMT-Ambulance training program commencing January 5th, 1994. This is an Alberta Prehospital Professions approved program. The first course which ended June, 1993 had eleven of twelve students successfully complete the program. Seven students are registered EMT-A's with the province, and six are currently employed as EMT-A's.

Applications are now being accepted for admittance into the program.

Closing date for submitting applications is November 12, 1993.

Minimal requirements for successful applicants are:

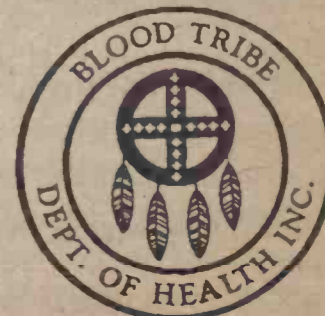
1. Standard first-aid certificate which is current within three years
2. Current CPR certificate within the past twelve months
3. Grade eleven education, with preference given to those with a grade twelve.
4. Class four driver's license.

The program will run for twelve weeks in class and have hospital and ambulance practicums which will span an additional time of two months.

The total time of the program is approximately five months. The student will then be eligible to apply for and write the provincial registration examination which is offered at the end of June, 1994.

For more information & application packages, call (403) 737-2102, ask for:

Peter Laverock, Program Administrator
Blood Tribe Dept. of Health, Inc.
Box 229
Standoff, Alberta T0L 1Y0
Fax: (403) 737-2706



**TRAINER AND
TRAINING COORDINATOR**

TRAINER DUTIES

Plan, coordinate and deliver training and community development workshops for Nechi Institute.

QUALIFICATIONS

- Adult training theory and facilitating practises and/or addictions.
- Post secondary qualifications in social work, adult education, psychology desirable.
- Knowledge of Native culture and ability to speak a Native language an asset.

EDUCATION

A minimum of three years experience in one or more of the above related fields.

TRAINING COORDINATOR DUTIES, KNOWLEDGE, AND EXPERIENCE; all of the above plus:

- Evaluate and develop training curriculum, workshop schedules,
- Supervise staff trainers and support staff.

SALARY: negotiable and commensurate with knowledge and experience.

Mail or fax resumé to:

Executive Director,
Nechi Institute On Alcohol and Drug Education
Box 34007

Kingsway Mall Post Office, Edmonton, Alberta T5G 3G4

Fax: (403)458-1883

Please note: Only applicants considered for positions will be contacted

Closing Date: October 4, 1993

Letter reveals paternalism of Indian Affairs

The following is a letter written in 1921 by Duncan Elliott of the Department of Indian Affairs addressing the "Indian Problem." It was addressed to Thos. Graham, Esq., Indian Agent, Brocket, Alta.

OTTAWA, 15th December, 1921

Sir,

It is observed with alarm that the holding of dances by the Indians on their reserves

is on the increase, and that these practices tend to disorganize the efforts which the Department is putting forth to make them self-supporting.

I have, therefore, to direct you to use your utmost endeavors to dissuade the Indians from excessive indulgence in the practice of dancing. You should suppress any dances which cause waste of time, interfere with the occupations of the Indians, unsettle them for serious work, injure their health or encourage them in sloth and idleness. You should also dissuade, and, if possible, prevent them from leaving their reserves for the purpose of attending fairs, exhibitions, etc. when their absence would result in their own farming and other interests being neglected. It is realized that reasonable amusement and recreation should be enjoyed by Indians, but they should not be allowed to dissipate their energies and abandon themselves to demoralizing amusements. By the use of tact and firmness you can obtain control and keep it, and this obstacle to continued progress will then disappear.

The rooms, halls or other places in which Indians congregate should be under constant inspection. They should be scrubbed, fumigated, cleansed or disinfected to prevent the dissemination of disease. The Indians should be instructed in regard to the matter of proper ventilation and the avoidance of overcrowding rooms where public assemblies are being held, and proper arrangement should be made for the shelter of their horses and ponies. The Agent will avail himself of the services of the medical attendant of his agency in this connection.

Except where further information is desired, there will be necessity to acknowledge the receipt of this circular.

Yours very truly,
Duncan Elliott
Deputy Superintendent General.



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Transport Canada will be holding information sessions on air traffic control and flight services; careers that are very rewarding and offer many benefits. These sessions will be held in English at the following locations:

- Inuvik, N.W.T., Research Centre Conference Room, on Mon., Sept. 20, at 7:00 p.m.
- Yellowknife, N.W.T., Explorer Inn, on Thurs., Sept. 23, at 7:00 p.m.
- Calgary, Alta., Marlborough Inn, on Thurs., Sept 30, at 1:00 p.m. and at 7:00 p.m.
- Lethbridge, Alta., Lethbridge Lodge, on Fri., Oct. 1, at 7:00 p.m.
- Edmonton, Alta., Convention Inn South, on Wed., Oct. 6 at 1:00 p.m. and at 7:00 p.m.
- Peace River, Alta., Travellers Motor Hotel, on Wed., Oct. 13, at 7:00 p.m.

Sessions include presentations by members of each profession.

REQUIREMENTS

- High school diploma
- Good health
- Motivation, alertness
- Willingness to relocate

TRAINING

- Six to seven months at the Transport Canada Training Institute (TCTI) in Cornwall.
- Additional training in your region from three to 24 months, depending upon location.
- Training allowance starts at \$230 per week.

If you want to find out more about either of these careers in air traffic services, come to an information session in your area, or call 1-800-667-INFO (1-800-867-4636) as of Sept. 15 for details.

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