

Windspeaker

**CELEBRATING
CREATIVITY**

Windspeaker salutes the contributions artists make to the preservation and continuance of First Nations cultures.

See Pages 9-20.

December 6 - December 19, 1993 Canada's National Aboriginal News Publication Volume 11 No. 19

\$1.00 plus G.S.T. where applicable



Bert Crowfoot

Singin' the blues

The Bingo Warrior Blues, that is, an original work about a former wife's passion for bingo, performed by Daniel Crane of the Tsuu T'ina Nation near Calgary. The Red Thunder member performed his solo act, using a Dakota flute, during the Ermineskin Education Awards Night.

Economies at risk if NAFTA ignores Native rights

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

The economies of the First Nations could be destroyed by American business interests if Native rights are not addressed in the North American Free Trade Agreement, the head of the Native Council of Canada said.

There are at present no references to Aboriginal rights in the document, said Ron George. And without further clarification on resource management, the First Nations stand to lose everything.

"We want it all addressed. We want water rights. We're talking about resources, we're talking about monopolies. They're talking about intellectual property. Every one of those items affect us... especially if we have outstanding claims negotiations in the works and treaty renovations."

George's comments came one day after the U.S. House of Representatives' 434 members passed the deal by a margin of 34 votes.

The NCC's own study of NAFTA suggests many Native rights are in jeopardy and that the deal favors Americans. The Charlottetown Accord had 22 references protecting Aboriginal rights, but the 4,000-page NAFTA document has only one "weak reference," George said.

The greatest threat to the First Nations is the jurisdiction over resources within land claim regions, jurisdiction that has not yet been worked out, he said.

"Nobody's been even talking to us about that... We're negotiating in good faith with the federal and provincial governments on our land claims while they're negotiating with another two nations about our resources. So something is drastically wrong about this process."

NAFTA will likely not have any negative impact on Natives, at least in terms of resource management, an External Affairs spokesman said.

In fact, the deal will probably open up new markets for bands, especially sectors like natural resources and energy, Dave Marshall said.

See Natives, Page 3.

Inquiry report ignores key issues

By Connie Sampson
Windspeaker Contributor

PRINCE ALBERT, Sask.

Family members of an Indian trapper shot dead three years ago by a white supremacist say justice officials have not addressed concerns over the role racism played in the killing.

Saskatchewan Justice Minister Robert Mitchell released the 75-page inquiry report into the shooting death of Leo LaChance Nov. 22. The Cree trapper was killed in January 1991 by Carney Nerland, the Saskatchewan leader of the Church of Jesus Christ Christian-Aryan Nations.

David LaChance, brother of Leo LaChance, told journalists he accepted the \$400,000 inquiry's report but there are still many unanswered questions.

"I would feel a lot better today if I knew what happened inside that building and we'll never know

that."

One issue the inquiry failed to address was the identity of the RCMP informant, and whether Nerland received special treatment because he was that informant. The Prince Albert Tribal Council and the LaChance family named Nerland as the RCMP informer on the Aryan Nations back in November 1992.

But a Saskatchewan Court of Appeals ruling that the name of the informer had to be kept secret was upheld by the Supreme Court of Canada that month. The tribal council believed the truth should be revealed so the commission could do its job properly.

Commissioners Ted Hughes, Delia Opekokew and Peter MacKinnon also concluded police and prosecutors should have investigated the racist aspects of the killing much more thoroughly.

More information about the racist aspect might also have led to a longer sentence, the report stated. Nerland is currently serving a four-

year term for manslaughter. He is due for release on Dec. 15.

Members of the LaChance family and the tribal council both believe Nerland should have been charged with murder. But the commissioners said prosecutors were correct in bringing a manslaughter charge two days after the shooting.

It was necessary to lay the charge quickly and prevent Nerland from fleeing the country, the commission concluded.

But while there was insufficient proof for a murder charge at the time, police and prosecutors erred by not thoroughly investigating the racist undertones in the trial, the report read.

The commissioners were also critical of the Prince Albert City Police for not interpreting the law more broadly when licensing Nerland's Northern Gun and Pawn Shop. Nerland might have been denied a license if his activities with the Ku Klux Klan and Aryan Nations had been consid-

ered.

Licenses cannot be issued to anyone with a history of threats or violence. Nerland supplied weapons for KKK gatherings and had once suggested a shotgun as "birth control" for Natives.

In releasing the report, Mitchell said the criminal justice system does not serve the Aboriginal people. The commissioners recommend that the Prince Albert police have a Cree-speaking member on duty at all times. There now is one Cree-speaking officer and several studying the language.

The commissioners also concluded that prosecutors and police should have more cultural sensitivity and cross-cultural training. The justice minister has already called for a two-day conference in January to provide more cross-cultural training for prosecutors.

Tribal council Chief Alphonse Bird told a news conference Nov. 22 the tribal council had only 48 hours and was not ready yet to comment.

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OIL, GAS CHIEFS MEET

Minister of Indian Affairs Ron Irwin assured 108 chiefs from oil- and gas-rich First Nations from across Canada that Indian control and management of oil and gas resources on Indian lands would move ahead at their speed. Irwin was speaking at a one-day conference of the Canadian Indian Energy Corporation in Edmonton.

See Page 8.

COMMUNITY PROFILES

Starting this issue, Windspeaker's regional section will feature monthly community profiles written by community members. Our first insider's look comes from Dora Wilson of Hagwilget in northwestern B.C.

See Page R5.

AD DEADLINES

The Advertising deadline for the December 20th issue is Thursday, December 9, 1993.

Wells rejects report on relocation

DAVIS INLET, Nfld.

Newfoundland released a long-awaited report on the relocation of the Innu of Davis Inlet after Chief Katie Rich accused the premier of "shelving" the document.

Clyde Wells made provisions for the release of the report by Norwegian anthropologist Georg Henriksen Nov. 25 after repeated questions about the study.

The report, which was commissioned by the province and prepared in secret, recommends Newfoundland move quickly in helping the Innu people of Davis Inlet relocate their community to mainland Labrador.

Moving the community 15

kilometres to Sango Bay, a site of the Innu's choosing, would help alleviate some of the dire social problems facing the 500 people in the inlet, the report stated.

The Innu came to international attention last January when tribal police discovered two groups of children high on gasoline fumes and screaming about suicide.

Eighteen youths were airlifted to Poundmaker's treatment centre in Alberta and addiction counsellors were flown to the inlet to help the rest of the village. But the problems of substance abuse and violence remain in the community.

Last month, police confronted a 16-year-old boy walking through the village with a loaded

rifle. Police reported he was high on gas fumes and talking about suicide.

Moving the village to Sango Bay would help the Innu regain their spirituality, social and psychological health and restore the community's collective identity and self-esteem, Henriksen wrote. It would also help Newfoundland restore its credibility as a reliable government.

Talks between the Innu and the province collapsed in April after Wells refused to consider the Sango Bay site. Shifting the village there will only shift all the social ills of the Innu, he said.

The premier discounted Henriksen's report, saying it only expresses the author's "personal

view" on moving the village.

Rich had resigned as chief last month, saying she was frustrated with the province's lack of action. But a call from Indian Affairs Minister Ron Irwin changed her mind.

Quitting would have left the community with no experienced leaders to deal with the federal government, she said.

Ottawa initially moved the community to the Far North in 1948 when game animals around the inlet on the mainland grew scarce. Many residents returned to the area in 1949, but the hunting remained poor.

The village was then relocated to its current island site 330 kilometres north of Goose Bay in 1967.

Treaty 6 chiefs win support from House of Lords

By D.B. Smith
Windspeaker Staff Writer

A trip to London, England by a group of Treaty Six chiefs to lobby support from the British government proved more successful than expected.

The delegation of 25 chiefs from Western Canada won the support of 10 British MPs and lords in their fight with Ottawa over treaty recognition, Beaver Lake Chief Alphonse Lameman said.

The House of Lords agreed to form an all-party committee on Aboriginal peoples and advance a motion in parliament calling upon the British and Canadian governments to endorse a conference on Indian treaties.

"I was really delighted that we achieved this much because we are usually hitting ourselves against a brick wall so many years now," Lameman said.

"This time around I think we made some headway."

The group also spoke to several university gatherings during their eight-day trip through central England. The treaty chiefs spoke to students from the universities of Oxford, Leeds and Manchester before meeting with parliamentarians Nov. 25.

The diplomatic delegation, which included representation from the Samson, Louis Bull and Paul Bands in Alberta, met the following day with officials from the Commonwealth Secretariate to set up a framework for future

developments.

This is not the first time the chiefs have lobbied the British government to force Ottawa to recognize Native Treaty rights, said Saddle Lake Elder Eugene Steinhauer. A delegation travelled to Britain during the repatriation talks in 1982 in a "battle to reject the Constitution."

Such direct negotiations with Great Britain have had an impact on the confederacy, he said.

"It has changed the course of our history over the last 10 or 12 years. Our relationship with Great Britain is still there. And they'll have to ensure that Canada fulfills its treaty obligations."

Unlike many other nations in Canada, including the Assembly of First Nations, the Treaty Six Confederacy has never consented

to the Constitution, Steinhauer said.

"It's unfortunate to say that these people have gone down the river to assimilation....It's been the intent of the Canadian government for over a century to assimilate the Indians under its colonization policy."

Self-government legislation is based on the extinguishment of land and treaty rights, he said. Nothing will change for the better until the First Nations adopt the "healing process" that Treaty Six is undertaking with Britain.

The confederacy plans to set up a meeting with Indian Affairs Minister Ron Irwin as soon as possible. They also want to meet with newly elected Prime Minister Jean Chrétien sometime in the new year.

RCMP investigating Metis Nation of Alberta

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

The Metis Nation of Alberta is being investigated by the RCMP.

Bob Coulter, interim manager of the Alberta Metis Rural Housing Corporation, said the investigation arose from allegations of misuse of funds made against association president Gerald Thom by

"disaffected" presidential candidates.

"He's being judged on (former-president) Larry Desmeules' record," Coulter said. "He inherited a horrible mess. That's not fair."

Three RCMP investigators from the Commercial Crimes division in Edmonton began their investigation Sept. 8, the day after the election.

Coulter, son of Metis Senator Thelma Chalifoux, said he was hired by Thom to examine the association's rural housing

program and to co-ordinate the RCMP investigation.

In an interview with CFWE, The Native Perspective, Coulter said the RCMP often call on private individuals to help in police investigations when the force has too much work of its own to do.

RCMP officials in Edmonton refused to comment except to say they are investigating specific matters related to certain people at the MNA.

Several candidates, who Coulter would not name, have

alleged that Thom took funds from the Metis National Council for his own personal use during his election campaign.

But Thom used the some MNC funds to fly to several remote communities in Alberta at the behest of the Canadian Mortgage and Housing Commission, Coulter said.

Some MNA constituents in Cadotte Lake, 375 kilometres northeast of Edmonton, are living in what amount to shacks while others are living in homes with no furnaces, he said.

NATION IN BRIEF

Police positive Natives wouldn't shoot

The Quebec police officer who gave the order to raid the blockade at the 1990 Oka stand-off said he was sure the Natives there would not open fire. Marc Lizotte told the coroner's inquiry into the death of Cpl. Marcel Lemay he knew the situation was risky but a raid had to be done before the crisis turned the province upside-down. Lemay was killed when he was struck by a bullet July 11, 1990. Lizotte said the police had earlier faced guns when they raided Indian blockades on a Montreal bridge and during tensions over a gambling dispute at the Akwesasne Reserve. The province could not live with the situation at Oka any longer, he said. The order to raid the blockade began a 78-day stand-off.

AFN supports Native boycott of dam talks

The Assembly of First Nations has endorsed the Cheslatta Band's boycott of the B.C. Utilities Commission's hearings over phase two of the Kemano hydroelectric project. The Cheslatta refused to attend the hearings, which are taking place across the province, in protest over flooded trap-lines and a ruined salmon fishery that

has caused a "tragic legacy of suicides and alcohol abuse among community survivors," an AFN press release said. The talks have also been boycotted by the Carrier Sekani Tribal Council, of which the Cheslatta band is a member. The council claims the terms of reference for the proceedings are too restrictive, the review process does not respect government protocols or provide "meaningful participation" for First Nations. The expansion of the Kemano Project would see lowered water levels on the Nechako River, which flows into the Fraser River at Prince George. The AFN has called upon all First Nations in Canada to boycott the commission's hearings.

RCMP to pay Inuit woman for ordeal

The RCMP will pay an Inuit rape victim \$100,000 for dragging her across the country in handcuffs to testify at the trial of the man who assaulted her. Kitty Nowdluk-Reynolds won the out-of-court settlement filed against the Mounties. The 27-year-old woman was raped in Iqaluit, NWT in 1990. Six days later, she

moved with her fiancé to Vancouver to put the whole incident behind her. The RCMP, however, arrested her after she refused to return under subpoena to testify at the rape trial. It took almost eight days to transport her to Iqaluit, partly because her police escort overslept and caused them to miss their flight. Nowdluk-Reynolds spent time in five different jail cells during the ordeal. She also rode to court in handcuffs in the same van as her rapist.

Number of status Indians will climb - Ottawa

The number of Indian households in Canada is expected to more than double by the year 2015. There were 161,800 Indian households registered in the 1990 Canadian census. But a study released by Indian Affairs suggests that number could reach 364,000 in the next 20 years. More than half of those households will be off-reserve, the study said. More than one million people claimed Native heritage on the last census, but less than half were registered Indians.

News

New DIAND minister promises action

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

The Liberal government won't waste any time wrangling with the Constitution to achieve Native self-government, the new minister of Indian and northern affairs said.

"We will act on the premise that the inherent right of self-government is an existing Aboriginal treaty right," Ron Irwin said. "That makes sense."

No other prime minister or provincial leader prior to Jean



"We will act on the premise that the inherent right of self-government is an existing Aboriginal treaty right."

- Ron Irwin

Chrétien has had a deeper understanding of First Nations' issues, he said. Legal precedents like the Sparrow case, which dealt with resource rights, and the wording of Section 35 in the Constitution mean the last nine years could have been spent implementing

self-government, not talking about it.

And any further work will have to involve consultation between the First Nations and Ottawa.

"There has to be a spirit of genuine partnership. There has

to be mutual trust. But most importantly, we have to move."

Irwin was in Edmonton last month to address this year's session of the Oil and Gas Chiefs Conference. The minister spoke on several subjects, including the need for Native political autonomy, a solution for overcrowding on reserves and a Native justice system.

"I want to move on justice. I want to utilize the Elders."

Ottawa could model Canada's Native justice system on the one organized by the Chippewas in northern Michigan five years ago, he said. That system has 35 enforcement officers, its own

judge and court.

Irwin also spoke on increasing trade and commerce such as aquaculture, the northern fur industry and reforestation as the foundations of future First Nations' economies. Bands should not, however, rely on casinos for income, he said, because it's not a viable, sustainable industry.

"If every First Nations put up a casino they would all go broke. For one thing, there are too many, and for another, the novelty is going to wear off."

The control of numbers is important and the First Nations must agree where and how many casinos there will be.

NWT legislature has a home of its own - finally

By D.B. Smith
Windspeaker Staff Writer

YELLOWKNIFE

After years of conducting official business in school gymnasiums, hotels and community halls, the Government of the Northwest Territories finally has its own home.

The new NWT Legislature building in Yellowknife opened its doors to the people of the North and their honored guests in a flurry of pomp and ceremony Nov. 17.

"This is a truly unique experience," House Speaker Michael Ballantyne said. "In this country, you have a greater chance of seeing a total eclipse of the sun than you do of seeing the opening of a new legislative building."

This was only the third legislative building to open in Canada this century, he said. The last, in Nunavut, will occur in 1999.

The North languished "in colonial obscurity, ruled by an appointed council" for almost 50 years, Ballantyne said. In 1951, the first northerners were elected to the NWT council. For the next 20 years, they held meetings wherever there was room-gyms, community halls and schools across the territories as well as in Ottawa.



D.B. Smith

Speaker of the House Michael Ballantyne addresses the assembly and guests at the official opening last month in Yellowknife.

By 1967, the council had its first Aboriginal member, Simonie Michael of Iqaluit, and had moved permanently north.

The first fully elected legislative assembly took office in the mid-1970s.

But by the 1980s, the north-

ern government had taken on a multitude of new challenges that required a permanent home for the legislature, Ballantyne said.

The territorial government decided to construct the new legislature building in 1990.

Prime Minister Jean Chrétien gave the christening address before the legislative assembly and a capacity crowd gathered in the Great Hall outside.

"I would like very much to congratulate you," said the one-time Indian affairs minister. "I'm very much impressed by the quality of this building. When I first came here as minister of Indian affairs, it was not like that."

The opening of the \$25 million structure marked Chrétien's second visit to Yellowknife in less than a month.

"For me, I visited my own riding last week in rural Quebec in St. Maurice. My second visit is almost as close to my heart, to be here in Yellowknife."

Chrétien spoke briefly on the transfer of legislative powers from Ottawa to the territories, which should be finished by the end of 1994. The pace of those transfers will be set by the NWT itself. Land claim settlement and outstanding claims with Aboriginal peoples in the North will also be settled "as quickly as possible," he added.

But Chrétien told Windspeaker he has no set agenda for such negotiations.

"I just wanted to show that I have an interest."

Natives may not be winners

Continued from Page 1.

"The producers of natural gas will have greater and more secure access to U.S. markets than before. One would assume that this would apply equally to Native producers of natural gas as non-Native."

But other free trade experts are not as sure. Prof. Jack Forbes of the University of California at Davis said Natives throughout the Americas stand to lose through the deal. The agreement prohibits laws that discriminates against Natives in Mexico, Canada or the United States "in terms of the flow of money," he said. Native governments will no longer be able to restrict their business dealings to their own companies.

"Every measure, law, ordinance, custom or anything that interferes with the flow of goods

will be nullified," he said.

NAFTA also only recognizes provinces, states and "local" governments as governing authorities but will not consider the interests of territorial or band governments.

Section 24 of the Federal Indian Act permits land transfers, but only with the approval of Indian Affairs Minister.

But Ottawa will probably not honor its fiduciary obligations under Sections 24, George said. Bands will have to adopt their own ordinances, relative to NAFTA, making it clear that the deal will not have any effect within their boundaries, Forbes said.

"That's one of the main defenses - that within the territories they claim, NAFTA will have no impact unless they specifically agree to it."

Ottawa, NWT reach agreement to pay cost of physicians

By D.B. Smith
Windspeaker Staff Writer

YELLOWKNIFE

Ottawa and the Northwest Territories have reached an interim agreement over a health billing dispute involving northern Natives.

Indian Affairs Minister Ron Irwin and territorial Health Minister John Pollard last month signed the deal which promises \$7.3 million annually from Ottawa to cover physician costs for Inuit and Status Indians in the NWT.

"We've been able to reach an agreement on this one,"

Pollard said. "(The Minister) is prepared to instruct his lawyers to negotiate. We're certainly prepared to do that."

But the agreement does not mean the territory will drop its \$79-million law suit against the federal government for other health service costs of northern Natives.

The NWT launched the action in 1992 after failing to reach a cost-carrying agreement with Ottawa. The then-Conservative government said responsibility for health care costs were given over to the territories in a 1988 health transfer agreement.

The territorial government disagreed and, after several failed attempts to re-negotiate

the deal, decided to take Ottawa to court.

The latest deal between the two governments will cover physicians' costs from April 1, 1992 to March 31, 1994.

"It becomes very frustrating for the government in the North to work with the government in Ottawa," Irwin said.

"And the prime minister has made it clear that he wants things to go a lot more smoothly than in the past."

Although the territorial government is on record as seeking \$79 million in compensation, the total bill could exceed \$100 million, Pollard said.

Our Opinion

Battle over land, resource rights made tougher by NAFTA

Our battle over land and resource rights got a little harder last month.

The United States' House of Representatives passed the North American Free Trade Act in late November, effectively eliminating all the trade barriers and laws that could have helped the First Nations get back on their economic feet. With the passage of the deal, we are no longer just fighting Ottawa for the land. We'll also be competing with powerful foreign investors.

NAFTA promoters say the deal opens the three North American economies to the "challenges and opportunities" of a continental marketplace. The free flow of goods and services would supposedly make the economies of Canada, the U.S. and Mexico stronger by capitalizing on their individual strengths. Mexico has a lot of labor and Canada has a lot of resources.

The U.S. also has a lot of ambitious multinational companies just dying to get access to formerly inaccessible markets in Canada, markets that until now might have been reserved only for the First Nations.

For the moment, it is perfectly legal for bands in Canada to give their business to companies that they already own. In fact, it's one of the few ways that the money Native governments get from Ottawa circulates within their bands. A council can vote to let a band company dig a hole, do a survey, or mine for diamonds rather than have an off-reserve non-Native company do the same work. Theoretically, at least, the money remains on the reserve.

NAFTA doesn't recognize First Nations councils as "governments." The document only acknowledges states, provinces and unspecified "local" governments. That could or could not include band councils, depending on how the advantages play. For instance, the deal says it's illegal for any government in North America to make a law that discriminates in trading practices. Right now, a band council can pick its own business to dig for diamonds if it wants. But NAFTA says that's illegal.

Band councils cannot do much about that. If they refuse to offer tenders to companies off the reserve, they can be sued by those same companies for breaching NAFTA.

The other problem with the deal is how it affects Crown land in Canada. All land occupied by Indians without a land claim agreement will be susceptible to American business interests. Ottawa is under no obligation to keep the U.S. multinationals off of unclaimed Crown land.

It's uncertain how NAFTA will affect "trust" or reserve lands because they are not mentioned in the deal. Under Sections 91 and 24 of the Indian Act, land can be transferred between Indians with the permission of the Indian affairs minister. NAFTA might affect those sales if Natives try to keep investors from Canada, Mexico or America out of the deal.

There's not a whole lot that bands can do about the deal right now. Jack Forbes, a professor of Native Studies in California who has studied the deal extensively, suggests bands adopt their own legislation outlawing NAFTA. If taken seriously by any outside government, anti-NAFTA laws would nullify any affects the deal may have on Indian land. But that solution only works for bands with land claim settlements. Most of the bands in resource-rich B.C. have no land claims and that's where NAFTA's impact will be most acutely felt.

So we're no longer dealing only with the Canadian government to get what is ours - we're fighting three national governments and new international business interests to simply try to keep what's already ours.

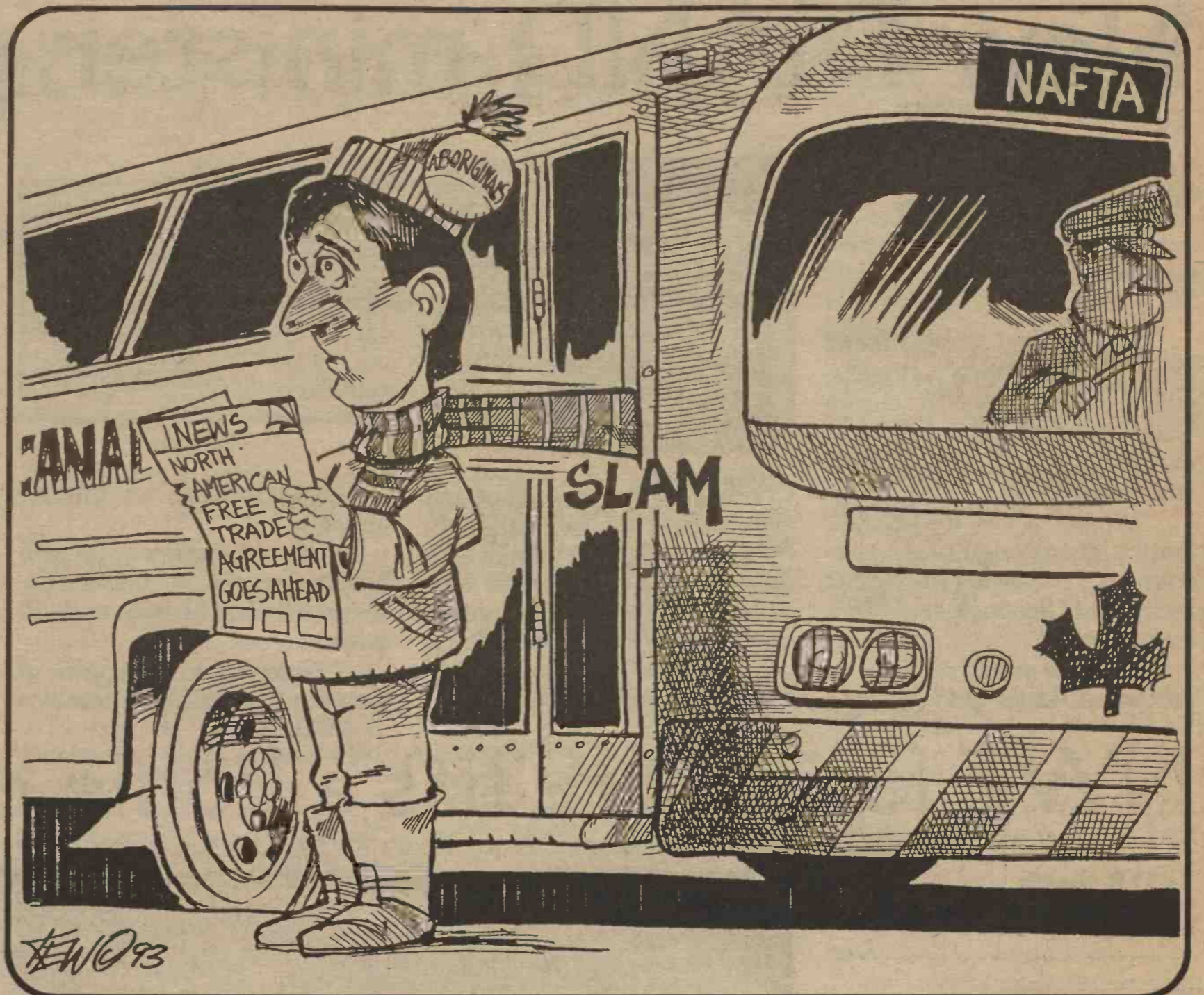


Illustration by Don Kew

Art reveals cultural continuity

It's been 501 years since Native peoples and white Europeans first met on this continent.

During those long, dark years, Native cultures were subjected to extremely powerful white-European, Christian indoctrination. Miraculously, our cultures have survived.

An exploration of the exciting and continuously evolving Native art world (and the more personal ceremonial world) reveals the continuity of our ways as Native peoples.

A Native prophecy, popularly referred to, foretells that futuristic cultures will flourish and that artists, musicians, dancers, writers and other visionaries will lead the way to a cultural renaissance.

I have heard several different versions of that prophecy over the years. But only recently have I understood the wisdom and profound message inherent in those simple words.

Clearly, that prophecy reflects the sophisticated wisdom of Native Elders who understood and recognized the importance of art in the preservation and direction of future cultures.



JANICE ACOOSE

In the Native art world, there is an excitingly energetic movement under way which respectfully acknowledges the traditions and ways of our ancestors while progressively adapting to more contemporary artistic demands.

Many of these artists are also educating consumers through their work by moving beyond that fictitious, singular, pan-Indian representation to realistic and culturally specific representations.

Numerous artists are celebrating our survival by calling attention to the beauty and strength within their cultures.

Offending delicate white sensibilities, others represent horrific pain and sadness (which too many of us remember and share), as they call attention to

historic injustices like colonial tyranny, forced segregation through the reserve systems and Metis road allowances, residential schools and various forms of abuse.

Still others use their work to explore their cultural roots which have too often been severed by residential schools or the white foster-home experience.

Working as an artist is painful and frustrating for many contemporary Natives who struggle to find balance between cultural ideals and the so-called aesthetic conventions.

Art, in its many different forms, is an affirmation of ourselves, a reflection of our contemporary lives, a snapshot of our history and a testimony of our survival and continuity as people.

Windspeaker

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Your Opinion

Native pride overcomes racial slurs

Dear Editor,

A racial slur was cast upon me this evening as I took the bus home. Seems my braids offended this member of the society of manifest destiny. Memories of childhood came quickly back. My first day of school and on this day my academic lessons were race relations and brain washing, on how to raise the savage from his heathen misery.

On the end of my first day of school, and Catholic school no less, my sisters and I walked home followed by first and second generation immigrant children spitting, throwing rocks and hurling invective decrees of squaw, wagon burner, and such like.

My beautiful sisters were not squaws then or now and I can not think of ever burning a wagon. My first year of grade school I learned to quickly adapt and assimilate in order to survive and fit in. Looking back in bitter humor knowing now how similar the practice of daily humiliation to engender a virulent form of inferiority was practiced upon me and my sisters.

A friend of mine asked why didn't I fight back, hit him or at least give a snappy comeback. I'm smarter than the average bear. Crippling or killing this man were and are my only options. I refuse to keep those employed I deem not to be my equal by my imprisonment. I refuse to be deemed inferior. The length of my hair, the earrings I wear, the color of my skin, the language I lost only serve to heighten my equality.

I believed for the longest time the reality of my inferiority, for the lessons were brutally applied. There was and is only one thing I ever wanted to be and I am that today, an Indian, and that white man lives today because I am not inferior.

Dennis Mourice
Vancouver, B.C.

Co-op members penalized

Dear Editor,

In an unprecedented move, the Department of Social Services of the GNWT has penalized members of the locally owned Igloolik Co-operative Limited.

The co-operative, which is an Aboriginally owned business, successfully operates a retail store in which local residents purchase their food supplies. Like all co-ops, if profitable, the member-owners obtain patronage refunds based on their purchases.

On Oct. 18, the Igloolik Co-operative issued patronage refunds to its members in the

amount of \$110,000. However, such appreciation from its members was short lived as the Department of Social Services immediately decided to arbitrarily deduct from any person on social assistance the amount credited to the community residents from the co-operative.

General manager of Igloolik Co-operative Limited, Isaac Gullage, has stated, "Co-operatives operate on the theory of break-even; our co-operative charges a margin on items to cover expenses and at the end of the year, if the margin charged is greater than the expenses, the

difference is given back to its members. This is the same as if we decided to put flour on sale, does Social Services request knowledge of who buys at the reduced price in order that they lower assistance allowance?"

Southern-owned businesses do not give patronage refunds back to the community members but to their shareholders in the south. However it would appear that the Department of Social Services, in its misguided judgment, has actually rewarded southern business investors at the expense of northern residents and are penalizing the same

northern residents who are attempting to maximize their limited purchasing power.

Nowhere else in Canada has such a procedure been implemented. On the federal level, patronage allocation is not considered income but a price reduction of goods and is listed as such when filing income tax returns.

The co-operative system is determined to reverse this injustice and has begun a campaign to put a stop to the Grinch who stole Christmas in Igloolik.

Jim McMillan
Igloolik

Smudging incident disrespectful



True Elders do not compromise principals, says writer.

Dear Editor,

There is absolutely no excuse for Native lawyers to be ignorant of how easily our spiritual ways can be desecrated.

At the 1993 conference of the Indigenous Bar Association, Star Hammon was hired to be the "Elder." She is from Arizona. At the banquet, after numerous drinks had already been served from a bar, Ms. Hammon smudged the food.

Creator gave us sacred plants for smudging. If we fail to be respectful when we smudge, we defeat the purpose of our prayers and it brings harm to us and our relatives.

I tried to speak to Ms. Hammon about my concerns and feelings over her behavior. She thought there was nothing wrong. I found her position to be in complete opposition to the teachings of our real Elders. I asked Ms. Hammon if she was an Indian.

She indicated that she had a Cherokee grandparent. I told Ms. Hammon that she was "showing off" when she was smudging the food and that our real Elders would not compromise their principles and prostitute themselves.

I spoke to Marion Buller, the president of the Indigenous Bar Association. She was very

receptive to my complaint. At their meeting, she brought the matter to the attention of her colleagues.

Our people are generally in awe of their Native lawyers and they hope, or naively believe, they can help us. If a Native person wants to help us and the land, then they must begin by looking after their spirits. The white systems will never give us justice, so we must go back to our ways. It is the only way.

Native lawyers are free to choose to keep their spirits unclean by alcohol or drug abuse. However, they ought to at least refrain from smudging to stop the harm to themselves, their relatives and the land.

Our true Elders have valuable knowledge to share with us. However, we neglect and abuse them at our conferences and meetings. They are asked to make an opening prayer, maybe to even hold a pipe ceremony, and then they are forgotten until it is time for the closing prayer.

Perhaps the Indigenous Bar Association will be truly innovative by using our spiritual ways properly to help our people and strengthen our relationship to the land.

Celeste Strikes With A Gun
Brocket, Alta.

Stand together to assert Native sovereignty

Dear Editor,

We as a people are possibly heading on a course that may result in another stand-off similar to the one in the Mohawk Nation in 1990. We will have three political parties, and one we are not sure of, against our people's direction. Because of this uncertain future with those who represent Canada, we know the majority are against the direction we as a people want to

take. That could result in a clash and if it does, we must be prepared to remain strong as a First Nations.

We as First Nation peoples should look proudly at our Mohawk brothers and sisters, how strong they are as a sovereign nation. We are all a part of a sovereign First Nation and we can be as strong as the Mohawk Nation if we stand together and assert our sovereignty as we see fit, and govern ourselves as we

see fit. But to do this we must be prepared to defend and protect what is ours to the fullest, that is the future we want for our children, that is the future we must give to our children and to generations to come. We must make things better for our people and for our future. It is our responsibility and duty to secure this. We must be as we want it to be, nothing less can be acceptable, we are First Nations people, we are not and never will be Cana-

dians. We must stand as one as First Nations Peoples, and do what must be done for the future we must have to survive as a peoples.

We can work together Nation to Nation, First Nations and Canadians, but can we work together with the parties representing Canadians now? Hopefully so, but if not we must be prepared to govern our own affairs and our own lives. All I request is for you my people to

think about what I've said here and follow your heart, for our Elders tell us our hearts do not lie.

If you have any questions or concerns, please feel free to contact me. Be strong, come together, our future as a people depends on us all.

Hawk (Traditionalist, Sioux Nation),
President, Dorchester Penitentiary
Native Brotherhood
New Brunswick

Write to support Peltier, reader urges

Dear Editor,

I really enjoy your down-to-earth, for-real newspaper.

Like a lot of people, I suppose, I woke up when I read about the on-going plight of Leonard Peltier in one of your September editions. In the back of my mind, I knew he was there, but I suppose, I figured, "Well, what can I do? Nobody will listen."

I have since realized that is not the case, so I, too, have written everywhere possible to try and help in some way, whether it's by letter or by newspaper articles. This man is one of our people, and that is all there is to it. All judging and blaming aside, this could easily happen to one of our close relatives. He is our relative.

Sophie Alec
Okanagan Nation

Letters welcome

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

All letters are subject to editing.

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



Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE DECEMBER 20TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, DECEMBER 8TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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December 3 - 30, 1993

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ABORIGINAL PEOPLES: THE UNTAPPED WORKFORCE

December 9, 1993,

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December 10, 1993

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December 11, 1993

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CHRISTMAS CONTEST POWWOW

December 18 & 19, 1993

Sarcee, Alberta

PRINCE ALBERT HOCKEY TOURNAMENT

December 17 - 19, 1993,

Prince Albert, Saskatchewan

FESTIVAL SEASON ALL-NATIVE

TOURNAMENT OF CHAMPIONS

December 28 - 31, 1993,

Tsui T'ina Nation, Alberta

PRINCE ALBERT INDIAN METIS

FRIENDSHIP CENTRE 10 ANNUAL HOCKEY

TOURNAMENT

January 14 - 16, 1994

Prince Albert, Saskatchewan

DOTC WINTER FESTIVAL

January 28 - 30, 1994

Brandon, Manitoba

Oki, everybody. I went to a couple of round dances these past few weeks. At both events I seemed to bump into people who asked me "how come you get mistaking for a Chinese?" I liked that, because I know people do read me and it's great.

It's funny every season has different social events for us to go and get lost in the crowd or to have fun without the pressure of life. For all you hockey fans, there are hockey tournaments going on all over the country. And for you shufflers, there are round dances. I went to a couple of round dances, one was at Poundmaker/Nechi and the other was at Enoch. I had fun at both. One thing about round dances that made me think was that everyone was dragging one leg around after the round dance was finished. Go figure!

Communication honored

Mississauga, Ontario - The Canadian Satellite Communications Inc. (CANCOM) honored Ken Kane for his contribution for Native communications. Ken was the driving force in Native communications in the Canadian North. As the communications officer with the Council of Yukon (CYI) in the 1970's, Ken set up a communications network among 12 Native communities, and it was sign of things to come. In 1980 he helped the CYI and Dene Council of the NWT develop an application that led to the granting of a conditional broadcasting license by the CRTC. Let me catch my breath before I start to go on. He, also helped to obtain federal funds to set up the licensed entity, Northern Native Broadcasting Yukon (NNBY), otherwise known as CHON-FM. And got some more funding to establish CHON-FM radio transmitters in the Yukon, giving Aboriginal people a strong, clear voice of their own. Congrats!

Cousin wants letters

United States - A cousin from way down south wanted to know if anyone would like to write to him. His name is Frank Rolling Thunder, he lives in Tucson Arizona, and is wondering how everyone is, up in



PEOPLE & PLACES

by Ethel Winnipeg

this cold part of the world. Actually, it's not that bad. He didn't tell me much about himself, only that he would like to hear from people from Canada. Here is his address... Frank Rolling Thunder, 10,000 South Wilmot Road, Tucson, Arizona 85777 USA.

Poetry wanted

Owing Mills, Maryland - You know, from all the places I thought I wouldn't hear from, I'm hearing from them more than ever up here in Canada. Anyways, back to the States. I got this letter from The National Library of Poetry, they are looking for poetry

from anywhere. It's a contest and there's \$12,000 up for prizes that will be awarded to over 250 poets in the North American Open Poetry Contest. All the winning poetry will be placed in a book. Also, the poem should be about 20 lines and have your name and correct address on the envelope. The deadline for the contest is December 31, 1993. So if you have the stuff poetry is made of, you should enter. I know for a fact that there is a lot of you that do! If you want to enter, the address is: The National Library of Poetry, 11419 Cronridge Drive, P.O. Box 704-ZT, Owing Mills, Maryland 21117 USA.



51 and still going

J.B. and Agnes Stanley of Frog Lake, Alta. celebrating their 51st anniversary on Nov. 24. They met at the Onion Lake Canada Day Celebrations over a half a century ago. They were married in 1942 and they are still going strong. Last year, they had a big gala celebration when J.B. slipped a ring on her finger. They have seven sons and two daughters, 28 grandchildren and 19 great-grandchildren. Congratulations and many more.

Wind speaker

December, 1993

To our Friends and Neighbours:

1993 was a very memorable year for Windspeaker. We celebrated our tenth anniversary by realizing our goal of making Windspeaker "Canada's National Aboriginal News Publication".

All that has been accomplished in 1993 would not have been possible without the assistance and support of many people - especially our readers.

We thank you all for your support in 1993 and over the previous ten years, and we look forward to servicing you in the years to come.

During the Holiday Season, Windspeaker will be closed December 24th through to January 3rd, 1994.

We wish you all a safe and joyous Holiday Season.

The Board, Management & Staff at Windspeaker

News

Ontario NDP government trying to remove land caution that prevents development near Teme-Augama Anishnabai

By D.B. Smith
Windspeaker Staff Writer

TORONTO

The NDP government in Ontario is going to court to remove a 20-year-old land claim-related caution banning development in the Temagami region.

The government will apply to the Ontario provincial district court in North Bay to remove a land caution against thousands of square kilometres of Crown land in and around the township of Temagami, said provincial negotiator Grant Wedge.

"It wasn't a sudden decision. It was a decision that has been before us for the last two years."

The Teme-Augama Anishnabai Band filed the land caution appeal in 1973, effectively preventing development such as logging and mining in the region.

The province has been trying for two years to work out a land claim deal that would remove the caution, Wedge said. But the band's assembly rejected the province's latest offer in a Nov. 14 vote.

"We had no further avenues. The government is then in a situation where...we have not had any success in the removal of the land caution on consent. And with the rejection of the agreement in principle, the govern-

ment had to address how it would deal with it."

Ontario Native affairs minister Bud Wildman talked with Teme-Augama Anishnabai Chief Gary Potts about removing the land caution before the deal was signed, Wedge said.

But the chief said the caution would remain in place until a land claim agreement was ratified by the both the province and the band's assembly.

The province's latest deal included \$15 million over 10 years, title to 297 square kilometres and shared stewardship of 1,295 square kilometres around Lake Temagami.

The band had originally laid claim in 1877 to 10,000 square kilometres around the lake, claiming the land was never surrendered in the Robinson-Huron Treaty of 1850.

The most recent round of talks began three years ago, shortly before the Supreme Court ruled the Natives' claim invalid.

A March, 1993 addendum to an earlier land claim negotiation agreement allotted more time to negotiate before the Aug. 18 deadline, Wedge said.

Under that addendum, the Teme-Augama Anishnabai also agreed to release the caution on approximately 1,600 square kilometres of the land claim.

But the assembly voted only 49 per cent in favor of the province's offer "primarily because

no one had enough time to study it," said Potts.

"There were 19 sections and approximately 175 clauses and paragraphs in legal language. And we only had two weeks to five days to study it."

The Teme-Augama claim is the only one of hundreds filed against the province that involves a land caution, Wedge said.

The province's attorney general's office is currently looking at a date in mid-January 1994 to serve their application to the courts.

The Teme-Augama Anishnabai will have 21 days from that day to prepare their case.

Potts said he will ask the court to adjourn the hearings for 117 days - one day for each of the 117 years the band has been seeking a treaty.

The assembly plans to use that additional time to allow its members to read the agreement thoroughly and decide if a new vote is necessary.

No immediate development plans lie in waiting should the court decide to remove the caution, Wedge said.

The province established a 17-member panel to discuss how comprehensive land-use planning and resource management can be responsibly carried out.

Five members of the panel are from the Teme-Augama Anishnabai Band.

Wabaseemoong

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NOMINATIONS

CHIEF DAVID CROWCHILD MEMORIAL AWARD

Nominations are requested for the 1993 Chief David Crowchild Memorial Award. City Council and the Calgary Aboriginal Urban Affairs Committee have established the Award to recognize an individual or group of individuals within Calgary who:

- create bridges of understanding, through cross-cultural experiences, between Aboriginal and non-Aboriginal cultures;
- create, within Canadian society, an understanding of the uniqueness and value of Aboriginal culture; and
- encourages, or supports Aboriginal people in fields of education, employment and training.

Please forward nominations in writing to:

Office of the Mayor
The City of Calgary
P.O. Box 2100, Station "M"
Calgary, Alberta
T2P 2M5

All nominations should be received by January 31, 1994. Nominations should include a resume of the candidate and a description of the contribution for which recognition is being sought.

All nominations will be reviewed by the Calgary Aboriginal Urban Affairs Committee. If further information is required, contact G. Manitopyes at 268-5111.



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Business

Oil and gas chiefs' conference charts direction

By R. John Hayes
Windspeaker Correspondent

EDMONTON

Chiefs of more than half of the 108 oil- and gas-rich First Nations from across Canada gathered in Edmonton Nov. 18 for a one-day conference at the Mayfield Inn. The day-long session, which included an address from new Liberal Indian Affairs Minister Ron Irwin, ended in unprecedented unanimity.

Following the annual meeting of the Canadian Indian Energy Corporation, Chairman Joe Dion of Squamish, B.C., looked to accelerating the process of devolving control of petroleum resources from the federal government to Native authorities.

"The positive feeling that has come out of this meeting is a big step," he said. "Or really, this is a series of small steps. They're easier to take and they work out."

Whether petroleum development on Native lands should be approached collectively or individually was not yet decided by the end of the conference.

"That's one of the things we have to come to some decision on," explained Dion. "Different



R. John Hayes
Alexis Chief Howard Mustus, Yellowhead Tribal Council chairman, chats with Minister of Indian and Northern Affairs Ron Irwin and Joe Dion at the oil and gas chiefs' conference.

bands and groups seem to share most of the same concerns and problems, wherever they are."

Whether under one large corporation or as a series of smaller companies, the chiefs are looking at the development of a working, producing corporate structure within five years - or at least within seven: The conferences theme was Indian Power 2000. Dion and others pointed to the successful model provided

by the Inuvialuit Petroleum Corporation of Calgary.

Pedro van Meurs, president of the IPC, and John Banksland, a director of the corporation, spoke of sharing the experience of and information from starting up an Aboriginal petroleum company in the western Arctic.

Banksland also sees the common interests drawing the Inuvialuit into a better relationship with other Native groups:

"This may lead to us gradually becoming integrated with the Aboriginal community." The groups will be drawn together through petroleum negotiations and other shared concerns, he said.

Much of the positive spirit was attributable to the tone set by Dion in his welcoming address and Irwin's speech. Dion emphasized the progress made in oil and gas over the last year.

"A collectivity of 108 Indian First Nations all working together to bring control and management of their own oil and gas on their lands is real power."

He warned about allowing government or industry "to pick us off one at a time." The positive overcame the negative, as he observed that "government and industry usually prefer to work with a collective group, and that is what we have in place."

Irwin repeatedly said that he would move "incrementally," as he put it, to avoid a "take it or leave it" attitude in negotiations.

"In today's world we have to proceed with the way you are talking," Irwin said. "We proceed with information and a full knowledge of rights, and then when we are ready, we move."

The minister had already ac-

knowledged that "the inherent right of self-government is an existing Aboriginal treaty right." He called the proposal for an oil and gas board, as developed by the ICE, "entirely appropriate."

"There is a mature realism that ... Indian control and management of oil and gas resources on Indian lands ... cannot be instantly achieved, so we are going to move ahead at your speed," he said. He added that the government is now committed to transfer of control to First Nations, and that a transfer must go ahead at a pace acceptable to First Nations.

In spite of his caution that financial and administrative "obligations" come with the transfer, those at the meeting were delighted with what they heard.

"We got comments that are very positive," enthused Dion, "that the government is promising everything we require."

Others contrasted Irwin's positive talk with the confrontational style of the previous government. Oil and gas producing band representatives were cautiously optimistic that Irwin would indeed work with Native leaders in developing their petroleum industry and devolving control onto a Native-owned corporate structure.

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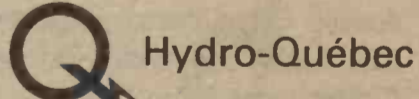



Illustration by Jacques Newashish



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- Ontario OAC students (should apply through their guidance office) by March 1.
- Pharmacy students by February 1.
- Architecture and Music by March 1.

Deadline to send in all supporting documentation is June 30, except:

- Ontario OAC students by April 30.

For career counselling or information on access programs, please contact:

Office of Aboriginal Student
Services & Programs
First Nations House
563 Spadina Avenue, 3rd Floor
Toronto, Ontario M5S 1A1
416-978-8227 (call collect)



Celebrating Artists

Canadian film takes top honors at American Indian film festival

By Josie C. Auger
Windspeaker Contributor

SAN FRANCISCO

A Canadian film won the 1993 American Indian Motion Picture Award for best picture at the 18th annual American Indian Film Festival & Video Exposition in San Francisco, California.

Medicine River, filmed in Alberta and starring Tom Jackson, Graham Greene and Sheila Tousey, took top honors at the nine-day festival.

Michael Smith, director of the American Indian Film Institute, presented the awards. Best actor went to Graham Greene, who was not there to pick up the award. Tom Jackson was awarded the best supporting actor for his role in Medicine River.

The best actress award went to Tantoo Cardinal, for her role as Bangor in Where The Rivers Flow North.

"This is really an honor and it is exciting to receive this Eagle Spirit Award for a number of reasons. I admire the spirit of the people who put the festival on," said Tantoo. "It helps a lot, to receive recognition because it is hard work. You have to put your heart, your soul, your mind and your spirit into it and make it the best you feel it can be. A lot of times it doesn't feel like it's enough," Cardinal explained.

The best direction award went to Mel Lawrence for Paha Sapa. The best supporting actress award was given to Sheila Tousey



Wes Studi

for Silent Tongue, which will be released in February.

"I wasn't here for the showing of Silent Tongue and I missed the tribute to River (co-star the late River Phoenix) and I would like to dedicate this award to River. He was a friend of mine, he was one of the most generous people I have met. Thank you, very much," she said.

The best documentary feature film was awarded to director Alanis Obomsawin for Kanesatake: 270 Years of Resistance. The best documentary feature video went to the American Indian Dance Theater: Dances for the New Generation.

An Eagle Spirit Award was also awarded to actor Wes Studi, who appeared in Last of the Mohicans and also stars in the upcoming Columbia Pictures' movie, Geronimo.

"This absolutely means more to me than, let's say, even an Oscar,"

he quipped before sharing a joke with the audience.

"So I went to see the doctor the other day. I said 'Doctor, I got hurt in three places'. He said 'Don't go to those places'.

"So I went to another doctor. I said 'So doctor, what's wrong with me?' He said 'You're gonna die'. I said 'Doctor, I want a second opinion'. He said 'You're ugly, too!'"

Studi commented on his good luck over the past five years and he shared an inspirational story with the audience. He never used to take acting seriously, he said; to him it was like playing around. One day that changed.

"When I finally said to myself that I will pursue this career to the max, that's when things began to happen. It's a matter of commitment. I can't just play it anymore, I've got to really do it," he said.

The first category for the best slide short subject video went to writer/performer James Luna for the History of the Luiseno People: La Jolla Reservation Christmas 1990. Best feature short video was awarded to Joanne Peden for That Was A Happy Life. The best industrial film was the National Museum of the American Indian, by producer Dan Jones. Director Jay Craven was honored with an Eagle Spirit Award for his hard work on Where The Rivers Flow North.

"Receiving the award tonight is evidence of the fact that we have ridden her (Tantoo Cardinal) coat tails this far," commented director Jay Craven upon receiving the Eagle Spirit Award. Where the Rivers Flow North will be released in January.



Josie Auger

Tantoo Cardinal accepted her award for best actress as Michael Smith, American Indian Film Festival Director, and emcee Sue Matson looked on.

The festival kicked off Nov. 11 with Sam Shepard's latest feature Silent Tongue. The feature stars Sheila Tousey, Tantoo Cardinal, Jeri Arredondo, Alan Bates, Richard Harris, and the late River Phoenix. It's a film about a ghost that haunts the prairie for revenge. The story revolves around the Kickapoo Indian Medicine Show, a wild west traveling theater troupe. If the story sounds unconventional, that's because it is.

On Nov. 12, Medicine River, by Stuart Margolin and based on the Thomas King novel, was

screened before an appreciative audience.

Where The Rivers Flow North, directed by Jay Craven, was screened Nov. 13. Rip Torn, Tantoo Cardinal and Michael J. Fox were the stars. This wonderful story takes place in the back woods of Vermont during the 1920s. Noel Lord, an old Yankee log driver and Bangor, his Indian housekeeper, learn that a big hydroelectric dam is going to drown them out of the land they love. Knowing this is an upward battle against industrial technology, the two backwoods characters fight for their land.

Windspeaker is what's happening in Native communities



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YEAR OF THE FAMILY IN 1994.

Celebrating Artists

Awards to be "Aboriginal Order of Canada"

By Dawn Adam
Windspeaker Contributor

TORONTO

In honor of the United Nation's International Year of the World's Indigenous people, The Canadian Native Arts Foundation is organizing its first National Aboriginal Achievement Awards.

John Kim Bell, founder and chairman of the jury and President of the Canadian Native Arts Foundation, said the awards will be modeled after the Governor General's Award.

"It will be an Aboriginal Order of Canada - our national community honoring our own."

The awards are intended to acknowledge success and promote excel-

lence. They will also show respect and create pride, hopefully offering up role models for today's Aboriginal youth, said Bell.

A prominent jury consisting of Aboriginal Canadians who have achieved success in their own right will determine which 12 nominees from First Nations, Inuit and Metis heritage have reached the highest levels in their respective occupations to receive this award.

Occupations such as business, law, the arts, agriculture and medicine are just some of the areas of excellence being considered.

The awards will be presented Feb. 28, 1994 at the National Arts Centre in Ottawa. Prominent Canadian Aboriginal artists will be contributing their talents and support to this event.

According to Bell, this event is

unique and a real milestone for Aboriginal awareness. The ceremony will be nationally televised by the CBC a week later. The national coverage will show Canadians that Aboriginals have much talent to offer and much to be proud of.

The idea for these awards emerged in June of this year.

"The department of Indian affairs," said Bell, "hadn't really moved on a national project that would provide a combined project involving all the departments to honor the Year of the World's Indigenous People. We felt that Canada should do something special."

The cost of this event is approximately \$800,000. Funding came from various organizations which also saw the worth of such an event.

"The awards will promote excellence and acknowledge success," said

Canadian Imperial Bank of Commerce chairman Al Flood. "They will encourage the development of role models which will stimulate further achievement among Canada's Aboriginal peoples while at the same time highlighting their accomplishments to all Canadians."

Bell believes Aboriginals must begin to applaud the achievement of their people. Too often, high achievers are ostracized.

"It's time to say, 'We're here and we're doing really great things'."

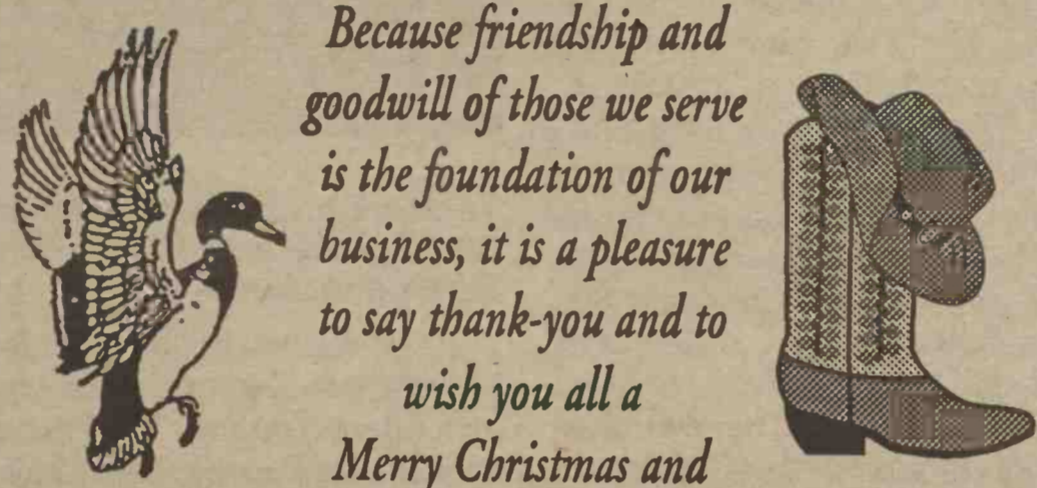
Anyone can nominate an individual of Aboriginal ancestry. The deadline for nominations is Dec. 31.

For nomination forms, contact the Awards Secretariat c/o the Canadian Native Arts Foundation, 77 Mowat Ave., Suite 508, Toronto, Ont., M6K 3E3, or by phoning 416-588-3941.

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SEASON'S GREETINGS

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NRCB Natural Resources Conservation Board

NOTICE OF REVIEWABLE PROJECT

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WHEREAS the Lieutenant Governor in Council has prescribed the receipt by the Alberta Special Waste Management System, operated by Chem-Security (Alberta) Ltd., of any hazardous wastes properly consigned to it from other Canadian jurisdictions for treatment at the Alberta Special Waste Treatment Centre as a reviewable project pursuant to section 4(f) of the Natural Resources Conservation Board Act, and

WHEREAS the Natural Resources Conservation Board considers it appropriate that notice of the reviewable project be given to potentially interested persons.

THEREFORE TAKE NOTICE THAT:

1. A copy of the Order in Council directing the review may be obtained by interested parties by contacting the undersigned at the Natural Resources Conservation Board;
2. Copies of the preliminary requirements for an application to the Board are being prepared by the Natural Resources Conservation Board and will be made available to parties expressing an interest;
3. Parties who intend to participate in the review to be conducted are asked to contact the Natural Resources Conservation Board.

The reviewable project does not include: (a) the receipt of hazardous waste from the Northwest Territories, and (b) the receipt of hazardous waste from any other Canadian jurisdiction for the compliance test burn of the new incinerator at the Alberta Special Waste Treatment Centre.


Individuals who have an interest and wish to receive ongoing notices respecting the application are asked to advise the Board by calling 422-1977.

Dated at Edmonton, Alberta, on 24 November, 1993.

NATURAL RESOURCES CONSERVATION BOARD
William Y. Kennedy - Board Solicitor, 11th Floor, 10909 - Jasper Avenue, Edmonton, Alberta T5J 3L9 Telephone: (403) 422-1977

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

The Board of Trustees, Native Education Advisory Committee and Staff



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SEASON'S GREETINGS

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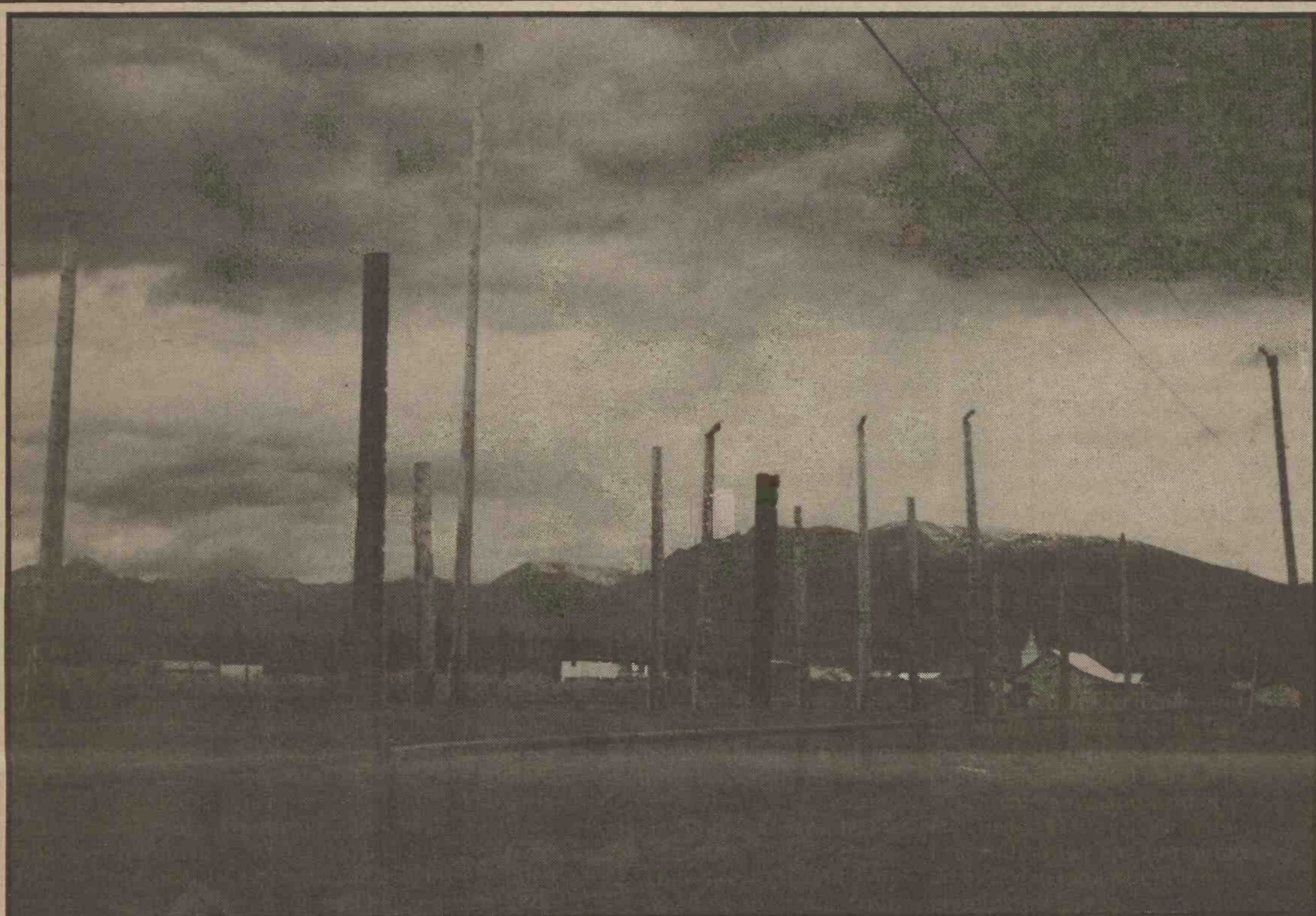
Windspeaker

December 6 - December 19, 1993

Regional Section

Volume 11 No. 19

See the story
of your
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Regional
Windspeaker.
For details,
turn to Page
R7.



Alfred Joseph

The beauty of home

These totem poles at Kispiox, B.C. herald the culture of the Gitksan and Wet'suwet'en peoples. As part of a new feature section on communities in Regional Windspeaker, reporter Dora Wilson takes us to her home in Hagwilget, B.C., the centre of the Gitksan Wet'suwet'en territory. See Page R5 for story.

Gay Native finds place in culture

By Dawn Adams
Windspeaker Contributor

EDMONTON

Harlan Pruden never felt he fit in to his society. As a gay Aboriginal, he didn't fulfil any roles. In trying to find out more about himself though, Pruden discovered a Native history to which he would not only have fit into, but been welcomed.

He spoke to a full audience during the two-day Dreamcatchers conference Nov. 12 and 13, held by Grant MacEwan Community College.

Pruden left home at 15 because he felt he wasn't wanted due to his differences. He had always known he was gay. This though, he said, was not by choice.

"If I could choose to be straight I would. Why would I choose to be ostracized by my family, risk being threatened, beaten and harassed. Why would anyone in there right mind choose this?"

Pruden, now a university student, began to examine his

"If I could choose to be straight I would. Why would I choose to be ostracized by my family, risk being threatened, beaten and harassed. Why would anyone in there right mind choose this?"

- Harlan Pruden

Aboriginal roots, as well as how homosexuality was addressed historically in Native cultures. Surprisingly, Pruden learned that not only were gays and lesbians accepted in many Native societies, but they were an important part of the culture.

In some Native societies, gays and lesbians were treated as separate genders. In this case, the gender system would include males, females, berdashes, and amazons. These four genders were seen as different, with different duties to fulfill, yet equal in importance the band. Male and female roles were obvious. Males were hunters and warriors and females were nurturers and gatherers. It was the berdashes and amazons that made the system

so different from what it is today, said Pruden.

Berdashes were gay. They were treated as special in many tribes, for they had the attributes of both men and women. The belief that they could speak both of the sexes' languages put the berdashes into the position of mediator in marriage negotiations and divorce settlements. Shaman were often berdashes as well. It was thought that the berdashes had supernatural abilities and could speak to the spirit world.

The berdashes, wanted by the tribes, were cherished by their immediate families. Members of the tribe would often give berdashes gifts for their services. Anything he could not use went to his fam-

ily, making them prosperous as well.

Women loved having berdashes around as they could take over some of the heavier duties that women had to perform. It lightened every one's burden.

Without the commitments of having to support a wife or children, berdashes were often wealthier than those around them. If a child needed a home, a berdashes relative was often asked to take him in. Berdashes were often teachers for the band's young. They had the time to take on this duty and having no children of their own, they cherished those of others.

Pruden believes that this system came to an end when Europeans brought Christianity to Aboriginals. Today, said Pruden, Aboriginals are extremely homophobic.

"There is a surge of Native awareness on right now," said Pruden. "While finding out about Native traditions don't be selective in what you decide to accept. Remember everything, including the berdashes."

NWT minister resigns

By Judy Langford
Windspeaker Contributor

YELLOWKNIFE

A Northwest Territories cabinet minister has been fired after telling the legislation he attended a national conference and later admitting he did not go.

Municipal Affairs and Renewable Resources Minister Titus Allooooloo handed in his resignation Nov. 22 at the request of Premier Nellie Cournoyea. The resignation caps a turbulent week for Allooooloo, who had come under harsh criticism for dissolving the town council in Iqaluit and appointing an administrator to oversee the town's severe financial difficulties.

Iqaluit MLA Dennis Patterson demanded to know why he had not been told before the council was dissolved Nov. 12. Allooooloo replied he had trouble getting hold of Patterson and that he had been very busy that week with obligations, including a meeting of provincial and federal environment ministers in Saskatoon, Sask.

Cournoyea discovered Allooooloo had not been in Saskatoon when she drew up a chronology of events surrounding the Iqaluit affair for Patterson. Confronted with the facts, Allooooloo admitted he missed his plane to Saskatoon and spent the weekend in Jasper, Alta. He said he joined a conference call with the people at the meeting. Cournoyea said there was no record of such a call.

"The House and the public must be able to rely on the truthfulness of statements given by the Executive Council," Cournoyea told the legislature Nov. 22. "It is a principle that I am not prepared to compromise."

Allooooloo's spouse, who holds a senior government position, told a Yellowknife newspaper they spent two days vacationing in Alberta after a meeting she was supposed to attend was cancelled at the last minute.

After resigning, Allooooloo said in an Inuktitut interview with CBC that he was being made a scapegoat for cabinet's decision to dissolve the Iqaluit council. Cournoyea said she fired him for misleading the legislature, not for his actions as minister of Municipal Affairs.

Central Briefs

Mohawk manager suspended
Irregularities with the Bay of Quinte Mohawk Band has led to the suspension of that band's office manager. Chief Earl Hill isn't commenting on the situation until the auditor's report is completed, but lawyer Kees Kort confirmed the manager is on a paid leave of absence. Police investigating allegations of financial irregularities against the council have said there were no grounds for criminal charges.

Mulroney patronage post axed
Bernard Roy is no longer needed to negotiate settlements with Mohawks near Montreal, says Indian Affairs. Roy, the former prime minister's first chief of staff, was appointed chief federal negotiator at Oka after the 1990 crisis. The new Liberal government

has not named a replacement for the post.

Deer cull over
A controversial deer hunt in Rondeau Provincial Park, approximately 80 kilometres east of Windsor, Ont. has come to an end, with the Ministry of Natural Resources tallying a cull of 320 deer. The hunt was organized to reduce the herd numbers after fears that overpopulation was endangering the rare carolina forest found in the park. Protesters stopped a similar harvest last year but failed to delay the cull this fall. However, protesters scaled a fence at the park after it was closed for the hunt, and 10 Kent County residents now face trespassing charges. Native hunters were called in to bring numbers down from 475 to 125 deer, a herd size the ministry says can be supported in the fragile ecosystem.

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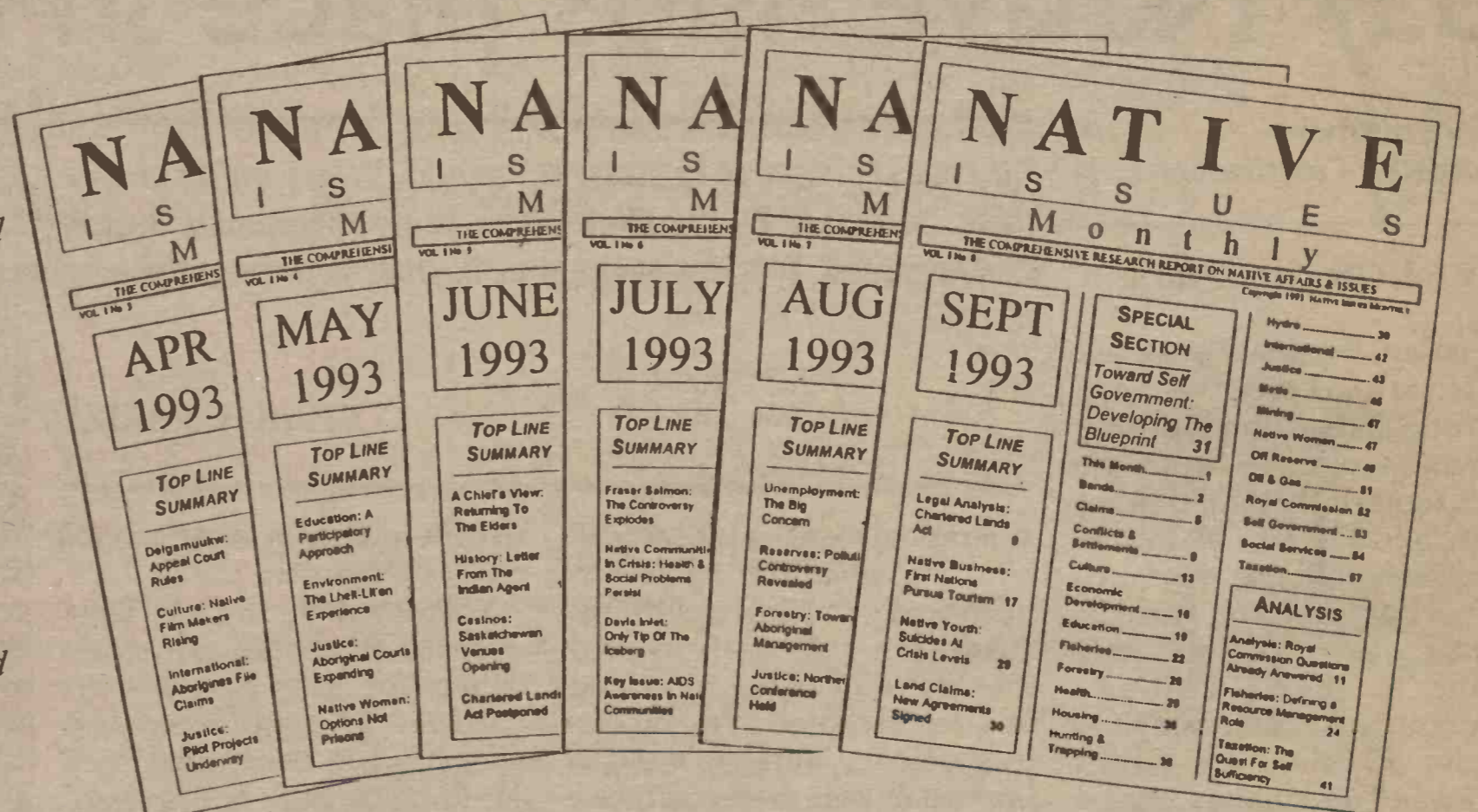
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Northern Canada

Northern Briefs

Victim vindicated

The nightmare ordeal of an Inuit rape victim at the hands of the RCMP has been vindicated in part through an out-of-court settlement. Kitty Nowdluk-Reynolds was awarded \$100,000 after suffering humiliating treatment by RCMP officers after reporting the rape. She was dragged across the country in handcuffs to testify against her attacker, and at one point during the two-month ordeal, was forced to sit in the same police van as the man. Nowdluk-Reynolds believes she was treated that way because she is Inuit, and her lawyer said the settlement is a strong message for law enforcement officers in the way they treat victims and witnesses.

Champion mourned

Canada's top distance musher died doing what he did best - driving dogs in the Yukon. Bruce Johnson, 48, fell through the ice with six dogs on Little Atlin Lake in November. Their bodies were recovered by RCMP on Nov. 23 after a search with snowmobiles and a helicopter. Johnson was the first Canadian to win the Yukon Quest in 1986. An acquaintance in Carcross told reporters that Johnson had complained about how slow the ice was freezing on the Yukon river only two days before the fatal accident.

Canadian trappers ahead of the game

By Kerry McCluskey
Windspeaker Contributor

YELLOWKNIFE

Trappers don't want to be left out in the cold - at least not without their new quick-kill traps.

As of January 1, 1995, an act by the European Economic Community will come into effect that bans the import of wild fur into European from any country that continues to use leghold traps or does not trap according to international humane standards. Currently, 80 percent of the wild fur trapped in Canada is exported to Europe.

Alan Herscovici, author of "Second Nature: The Animal Rights Controversy", believes the European community's (EC) regulations are a carry over of the sealing ban.

"After the sealing ban was completed, they turned it on fur and they managed to push for legislation for leghold traps," said Herscovici, who is a longtime writer of the fur industry.

"The idea behind standards is to have usable standards, the best possible. We need to make sure the local trapper associations are aware of these things so they can get the considerable retraining that is required with the new traps," he added.

Doug Stewart is the director of Conversation, Education and Resource Development for Renewable Resource in Yellowknife, NWT. He feels very confident that



Dorothy Chocolate

Leghold traps will soon be on the extinct list for Canadian trappers after the European Economic Community legislates a ban on importing all pelts caught with the deadly items.

Canada will have no difficulty in complying with the EC's 1995 regulations.

"We've had trapper training programs territory-wide including the Northwest Territories and the Yukon, for the last number of years. We've held training specifically to the new types of trap for the last four years.

"We've spent considerable time training Aboriginal trappers as instructors to put on workshops and they're hired across the territories. To date, we've trained 2000 trappers across the NWT. As part of the workshops, we pro-

vide trappers with the new traps to take with them to do the trap exchange. The traps we're providing have been through major research," Stewart said.

He described the difference in the old and the new traps.

"With the leghold, the animal usually succumbs fairly quickly in the cold, it's designed as a limb holding device. The forerunner to the quick-kill was the Conibear trap. The animal enters the trap and it's designed so the trap closes at the base of the skull, it snaps the neck basically. It's an extremely strong, quick death.

"The new traps are like the Conibears but they have two springs instead of one and a reinforced striking bar so there is an increased compact on the animals neck. These traps are so strong that we want the trappers to attend the workshops before they use them. If they bring in their legholds, we give them the new quick kills."

Alan Niptanatiak is a trapper in Coppermine that was picked by Renewable Resources to lead the workshops after he had been using the Conibear trap for 12 years.

"The workshop basically gave me the paperwork so I could pass on my knowledge. From there, I went on to be contracted out by Renewable Resources to do the workshops," said Niptanatiak. "I've trained around 21 trappers in Cambridge Bay and close to 80 in Coppermine. I'm going after the old-time trappers first. I taught them first and got them to exchange their traps and then I went to the younger generation, the part-time trappers," says Niptanatiak.

Niptanatiak adds that the quick kill traps make for a better quality of pelts.

"What I find is that the leghold traps demand the pelts. The animal may drag the leghold around for a few days if it's not cold enough for them to die and they urinate on the fur. They get pretty damaged. With the quick kill, the animals are dead in a few minutes so the pelts stay nice and clean so there's no damage."

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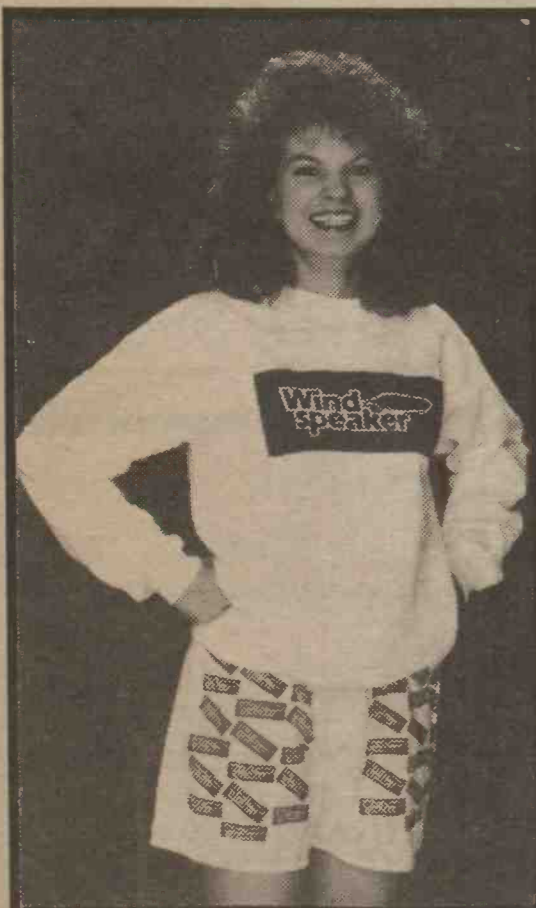
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British Columbia

Report recommends education return to traditional values

By Penny Gummerson
Windspeaker Contributor

VANCOUVER

Seven-year-old Tyson Atleo started Grade 2 this year at Royal Heights Elementary School in Surrey, British Columbia. He's a bright child with high hopes for his future. He loves science class and says he's going to be a Marine Biologist when he finishes school. Tyson, or 'Dindinash', (Little Drummer Boy) is proud of his First Nations heritage. He is excited about the day he will follow in the footsteps of his great-grandfather, grandfather and father - the day when he becomes chief of the Nuu-Chah Nulth Tribal Council with Vancouver Island's Ahousaht Band.

Tyson knows what he wants and where he's going. His parents, Shawn and Nancy, know what he wants and what's expected of him in order to make his dream a reality. They are two of the few parents who do. A recent report has indicated few Native parents are aware of what's expected of their children in today's educational system, and that more than half of B.C.'s Native children never even graduate from high school.

A new study of Native education in B.C. says that Native children's abilities to deal with the public school system actually deteriorate the more they are exposed to it.

"Not because of lack of academic ability on the student's part," said study director, Dr.

Richard Atleo, a U.B.C teacher, anthropologist, and Native Chief, "but from a lack of orientation.

"Education for Native children in the B.C. school system begins well, but ends badly," said 54-year-old Atleo. "Our children are well-oriented to the Native culture and have a healthy self-image, but they are greeted at the schoolhouse door by a teacher who expects a middle-class white orientation.

The three-year educational research report, conducted by the Native Brotherhood and Native Sisterhood of B.C. Education Society, surveyed nine kindergartens and 10 elementary and secondary schools throughout British Columbia - from band-operated school in northern isolated areas like Fort St. John, to provincially-run schools in large metropolitan areas like Vancouver.

The study found that three out of four kindergarten-aged Native children are ready and prepared for school - some are more than ready and even excelling. Today, 80 per cent are performing well at the elementary level, but only 40 per cent of them have satisfactory work habits.

By the time they reach high school, many Native students have become so disoriented that 60 per cent have inadequate work habits and more than half (52 per cent) are failing or have dropped out. Atleo believes that although the study shows a dramatic improvement since the 1950's, when the majority of teachers didn't expect Native

children to perform at the same level as white children and the failure rate was at about 94 per cent, there has to be further improvement in the performance of Native children.

His recommendations are simple: adopt traditional Native education techniques, give Natives more influence over school curriculum and make schools more bicultural.

"We need a joint academic and cultural programming system," says Atleo.

In order for that to occur, Native families must be more involved with their children's education, said Atleo.

"Traditional parents understood and could anticipate what was to be taught at every stage of a child's life," explained Atleo. "Today the modern Native parent may not understand what is to be taught at school entry and therefore be unable to anticipate that phase of training. We have to reestablish the traditional understanding about training children."

Traditional Native people were well-oriented to their worlds Atleo said. The study's recommendations attempt to redirect today's process and perspective about education back to traditional ideas, that preparation and practice are inseparable from content.

"We have to become re-oriented to today's world just as our ancestors were to their world," said Atleo. He admits the difficulty trying to compare today's world and the traditional world.

"The traditional world was



Penny Gummerson

Tyson Atleo stands with grandfather Richard outside UBC's Oceanography building.

composed of a unity of one, which was divisible into spiritual and temporal," explained Atleo. "The spiritual was the source of the physical - you can't parallel that to today's world because that is not the perception."

Atleo said the major problem in Native education goes back to misconceptions assumed by Europeans when they came to this continent.

"They collectively held negative, destructive opinions that viewed Natives as savage and barbaric and weak-minded, without laws," said Atleo.

A policy statement written in 1632 by a Jesuit missionary influenced legislation, policies and practices in education, according to Atleo.

"It was a policy of cultural genocide that said habits, thoughts, feelings of the Native children should be completely destroyed and replaced with European culture," said Atleo. That policy was, in a variety of expression, maintained until 1973 when the federal government accepted the National Native Brotherhood's proposal for control of Native education.

See Parental, Page R10



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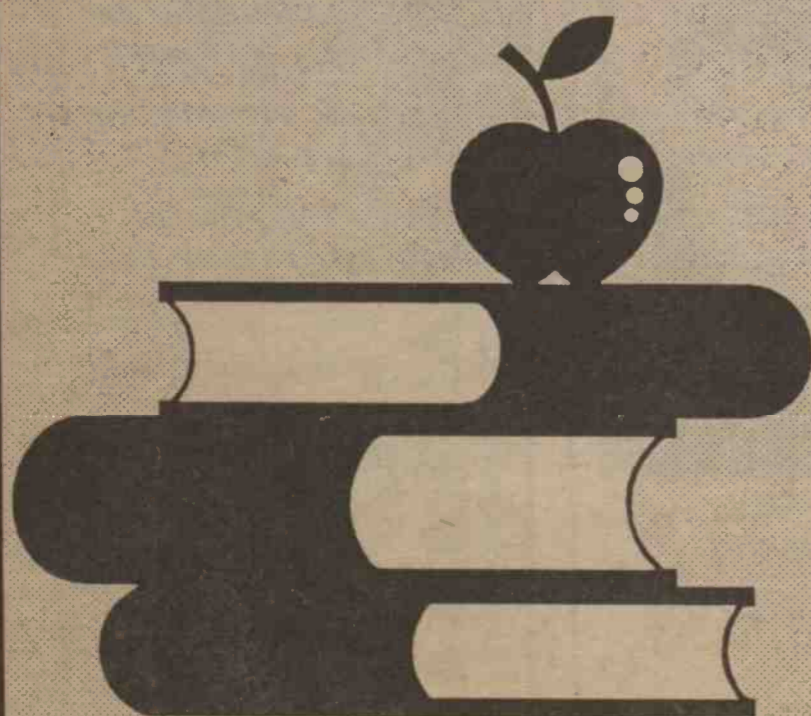
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My Community

Home most beautiful part of God's country

By Dora Wilson
Windspeaker Staff Writer

HAGWILGET, B.C.

With Christmas fast approaching, our thoughts start straying towards home, family and friends. Homesickness sets in for those who have been away from home for a long period time. To most people, home is in the most beautiful part of God's country. And so it is with me.

Born and raised in an Aboriginal community with a culture and tradition that is complex and unique (but very much alive) in northwestern B.C., my home is Hagwilget.

Hagwilget village, "the home of the quiet people", is situated at the center of Gitksan and Wet'suwet'en territory. Nestled at the base of the beautiful peaks of Stekyawden (also known as Rocher de Boule) mountain, it is home to about 300 Aboriginal people.

A silver suspension bridge spans the Hagwilget canyon, where 92 metres below, the Bulkley river rushes through to join the Skeena river at Gitanmaax. Within an 80-kilometre radius of the confluence are the villages of Kitwancool, Gitwangak, Kitseguecla, Kispiox, Glenvowell, and Moricetown ... and the largest number of totem poles in Canada.

Gitanmaax is about eight kilometres "down the road" from Hagwilget and surrounds the village of Hazelton. The



Alfred Joseph
Stekyawden Mountain towers 2,438 metres above the author's home in Hagwilget, B.C.

Office of the Gitksan and Wet'suwet'en Hereditary Chiefs (OHC) is located in Hazelton.

There are approximately 7,500 Gitksan and Wet'suwet'en people in the Skeena and Bulkley River area. Hazelton is in northwestern B.C., about 1,255 kilometres (780 miles) from Vancouver.

The two most important components of the Gitksan and Wet'suwet'en society are the Houses and Clans. A person is born into a particular House and Clan because of matrilineal descent. The four Gitksan

Clans are Lax Gibuu (Wolf), Lax Skiik (Eagle), Gigaast (Fireweed), and Lax Seel/Ganeda (Frog). There are five Wet'suwet'en Clans: Gidemden (Wolf), Gilseryu (Frog), Laksilyu (small Frog), Laksamisyu (Fireweed) and the Tsayu (Beaver).

There are a number of related Houses within each Clan. These groups are called Houses because, in the past their members lived under one roof. Because of large increases or serious decreases in population over the course of time, some Houses have split off from, or

joined other Houses. The Gitksan have 76 Houses within four Clans and the Wet'suwet'en have 13 Houses within five Clans.

The Gitksan and Wet'suwet'en hereditary Chiefs and their House members practise self-government in the same way their ancestors did, by using the laws of the Feast hall as the center of all social, spiritual, economic and political decision-making.

Feasts are hosted by and paid for by Houses and Clans. Feasts are held for different events such as funerals. The deceased is brought back home regardless of where death took place, with the House shouldering the expense. Feasts are also held for transfer of names at childhood, puberty or death - our names are passed from generation to generation and only by blood relationship. Headstone raising and totem pole raising are occasions for feasts, with all expenses covered for the preparation and carving of a totem pole which holds the history of the House and Clan.

Another solemn occasion is the shame feast. This is held to redeem oneself after suffering or causing embarrassment. Prior to contact there were marriage and divorce feasts but this is not common now.

Finally, there are economic and political decision-making feasts. For example, the land claims court case is an on-going concern for our membership. We are saying to the courts that the Gitksan and

Wet'suwet'en hereditary Chiefs and their House members claim they and their ancestors have occupied and possessed these lands from time immemorial. This issue is known to the courts as the Delgamuukw case.

A major feast is held when a chief's name is transferred following the death of the previous holder of the name. The new chief has to be related by blood. The chief takes on the responsibilities of the House and members. He/she becomes the caretaker of the territories which belong to the House and its members. The chief's name is usually given for life but it can be stripped from current holder if the chief does not take the responsibilities of the House and members seriously. In some cases, when this happens, the wing chiefs usually carry on the bulk of the responsibilities.

A Feast is held and hosted by a particular House, but, all the Houses in Clan contribute to the Feast. The guests are seated according to House and Clan and are witnesses to whatever event is taking place. This is just part of a process of validating actions taken within a House and Clan.

It doesn't matter how far away from home you wander, a Gitksan and Wet'suwet'en person still has to be responsible to his/her House and Clan.

My name is Yagalahl from the House of Spookw of the Lax Gibuu Clan. By the time you get to read this, I will be on my way home for Christmas.

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Sports

Rodeo exhibit planned for Ottawa

By R. John Hayes
Windspeaker Correspondent

EDMONTON

The quiet man standing near the gates at Canadian Finals Rodeo XX isn't known to many of the cowboys.

But he has quite a title: he's a curator of plains ethnology at the Canadian Museum of Civilization in Hull, Quebec. By 1997, Morgan Baillargeon should be better known to all in the rodeo industry. He'll be bringing a rodeo to the Ottawa area as part of a huge exhibit on the culture of the Plains Native people.

Baillargeon is a Metis from southern Ontario. His interest in rodeo and ranching grew out of years living and studying in various Native communities in western Canada. He worked for a while at the Panee Memorial Agriplex in Hobbema, Alta. and saw rodeo, including the popular Christmas rodeo, up close. He saw smaller rodeos in stints at the Alexander Reserve west of Edmonton and other spots in northern Alberta. He acquired his impressive job title, along with the attendant responsibilities, in February 1992.

Baillargeon made a proposal for the exhibit which grew out of his interest in Native peoples' involvement in rodeo and ranching. It has developed into a three-phase exhibit dealing first with the men and women's relationship to dogs, horses and buffalo, both the practical day-to-day working relationship and the harder to quantify and record spiritual relationship which grew up around the first.

The second phase is the Plains peoples' involvement in ranching and rodeo, or what have become rodeo activities. The third is an acknowledgment of the artistic and entrepreneurial talents of those involved in the western culture, from saddle makers to stock contractors to fashion designers to farriers to cowboy poets.

Plains ethnology originally embraced the Plateaux peoples, as well, which includes those in the American Southwest, for example. The two cultures are closely related and share rodeo and ranching and their associated arts. Baillargeon, and his committee, scheduled a symposium for Carleton University in Ottawa for 1995 for academic papers on aspects of these areas.

The papers presented would then form the core of the publication to accompany the exhibit in 1997. He hopes that there will be input from other areas in the world where Aboriginal people work in ranching and take part in recreation based on their ranch-

ing activities. Input may come from South America, especially Argentina and Chile, Australia and New Zealand, maybe elsewhere. But the core will be the North American Plains and Plateaux peoples.

But what was Baillargeon doing at the Canadian Finals Rodeo? He was gathering information for the exhibit, or more precisely, he was gathering artifacts: recordings, both sounds and video, of the Native cowboys participating in the event; photographs of those and others involved with them. He has attended the Calgary Stampede for the last two years and made clips of many experiences of Native participants and others. He will be attending rodeos next year in Cheyenne and Cody, Wyoming, and Albuquerque, New Mexico, or so he hopes.

Baillargeon has concerns about the historical record of the Native peoples of North America, and those concerns will drive this exhibit and rodeo. There are those in museums who focus solely on the culture up to the late 19th Century to the exclusion of all else. Artifacts from Native culture in the 1850s are easier to come by for a museum operator than are those from decades later. Items from the 1920s, for example, simply weren't kept.

Baillargeon's collection, built by his European predecessor, who was interested in teepees, ends for all intents and purposes, he says, in the 1940s. This kind of a positive exhibit, which will try to avoid dealing with sensitive issues such as sacred materials, will be a big step in rectifying the illegitimate portrayal of Native culture as if it disappeared in the 1940s.

Jim Dunn, the Canadian Professional Rodeo Association president, recalled many "great Indian champions and great men" in rodeo. Kenny McLean, for example, now retired and inducted into the Canadian Rodeo Hall of Fame, and Jimmy Gladstone, appear in champions lists from the 1950s to the 1970s. So do dozens of other Native cowboys, who don't appear in museums but represent a vibrant strain of Native culture in the West.

All that aside, there may be other difficulties to be faced by Baillargeon's project, which he describes as "completely positive and contemporary." A rodeo in Ontario may run a foul of animal-rights activists, something Baillargeon doesn't want, and he readily admits that not everyone on the committees overseeing the various aspects of the exhibit are interested in the rodeo. But for him, it is essential as a living "exhibit," part of Plains and Plateaux Native culture today.

Kamloops tournament scores

By Colin Rumak
Windspeaker Contributor

KAMLOOPS, B.C.

The First Annual Native Hockey Tournament put on by the Kamloops Falcons has been billed a success by Falcons president Jim Grant.

The 13-team tournament, which was held Nov. 26-28, hosted high caliber teams from the B.C. interior and one from Alberta. Grant attributes the tournament's success to the quality of the teams entered in the

event which had a \$3,000-dollar prize for first place.

"There were some pretty good teams here - it was better than I expected," said Grant. "There were at least eight teams that had a chance at winning it."

Penticton's Okanagan Native Sons won the tournament with a 10-0 win over a tired Westside Totems squad from Vernon. Alberta's Kainai Braves took home a \$1,000 cheque for finishing third. Grant said with the exception of a poor turn-out at Saturday's dance, the event was well attended and the Falcons should break even finan-

cially. He estimates that it cost approximately \$15,000 to host the tournament.

Because it was the team's first attempt at hosting an all-Native tournament, the City of Kamloops gave the team a break on the Memorial Arena ice rental for the weekend.

"If it wasn't for that, I think we would have lost money," Grant admitted, adding that there were a minimum of 400 people in the stands for each game. Saturday evening's game against Skeena Selects and Quilchena Braves attracted approximately 700 spectators.

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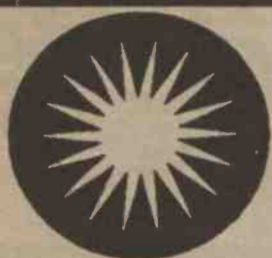
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Sports

Native Sons clip Falcons' wings

By Colin Rumak
Windspeaker Contributor

KAMLOOPS, B.C.

Four games in one day is too much for any hockey team. It was definitely too much for Vernon's Westside Totems who packaged together three straight wins to make it to the final of the Kamloops Falcons First Annual Native Hockey Tournament Nov. 26-28 in Kamloops, B.C.

With only Zamboni time for rest between the four-game marathon the Totems met undefeated Okanagan Native Sons from Penticton in the final and fell hard to a 10-0 decision.

"The guys were just all played out," Totems coach and manager Richard Louis said. "They began to cramp up, they were just too tired."

"We've been on the ice since 12:30 (p.m.)," Louis said after the final which wrapped up at approximately 8 p.m.

"That's a little tough - we just couldn't hang on."

The Native Sons earned \$3,000 for the top spot while Westside won \$1,500 for second and Alberta's Kainai Braves took home \$1,000 from the 13-team tournament.

The Totems stepped on to Kamloops Memorial Arena ice shortly after noon on the final day of play and surprised a powerful Williams Lake Native Sons team with a 8-6 win.

A surge of energy late in the second game against Logan Lake's Highland Valley Hawks gave the Totems a 6-4 win and a birth into the semifinal against the Kainai Braves.



Brendan Halper

Okanagan Native Sons centre, Tommy Gabriel, tries to put one past Westside Totems goalie Roger Lewis.

The Braves came in as favorites but the Totems struck early in the first period and held a 4-2 advantage by the end of the frame. The Braves struck 20 seconds into the second but Westside retaliated and walked in to the final with a 12-5 win.

A couple of brilliant saves early in the final by Okanagan Native Sons' goaltender Shawn George took the Totems out of the game. "They came out pretty strong but they were really tired. They played with a lot of heart," George said after picking up tournament most valuable player, most valuable goaltender and most inspirational player awards.

George backstopped the Native Sons through all five games with the toughest win coming in a 6-5 mark over the Kainai Braves. Louis said the Totems are usually underestimated in all-native tournaments and had gone into the majority of the seven games played in the tournament as the underdogs.

The most gratifying win for the Totems was the 12-5 mark over Kainai because the Totems had lost to the Braves in a tournament in Morley, Alta. last year.

"We expected Kainai to beat us. The team that should have beat us was Williams Lake."

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Prairies

Elders inducted

By Dora Wilson
Windspeaker Staff Writer

EDMONTON

Members of the Metis Nation from across Alberta gathered to witness the induction of four Metis Elders to the Metis Hall of Honor and to honor the dedication and commitment of their Elders Senate.

Inductees to the Metis Hall of Honor were Bertha Clarke-Jones and Georgina Donald. Honored posthumously were Ernest House and Felix Cariou.

Clarke-Jones was recognized for her life-long involvement in volunteer activities in Fort Chipewan, Fort McMurray, the Athabasca Metis local and the Friendship Centres, besides being a working mother of seven children.

"I found out yesterday at noon and was very surprised. There are a lot of others who have worked so hard. I guess you can call us the pathfinders ... especially the women's group," she said. "Initially, we started locally, then provincially

and finally nationally. We did programs for the families. It was good. Now, I hope the young women will get in. I want to thank my family. My daughter and my son are here tonight and I want to thank them for being there for me," Clarke-Jones said.

Georgina Donald was acknowledged for retaining the Metis culture by teaching and working with the young people at the Canadian Native Friendship Centre for more than 29 years. She also taught them how to perform the dances of their nation and to re-create the costumes.

"I feel good. Oh, I didn't expect it (the award). I didn't even know about this. I am pleased," Donald said.

Master of ceremonies, Elders Senator Thelma Chalifoux spoke in memory of Felix Cariou.

"As one of the founding members of the Metis Nation organization 65 years ago, Felix Cariou was instrumental in beginning the struggle for the betterment of the Metis people in Alberta and across the whole nation. Thanks to Felix Cariou,

Alberta Metis have land and no longer have to live on the outskirts of reserves," she said.

Ernest House served in the Canadian Armed Forces during the Second World War. After the war was over he came home and worked on the unity of the Metis movement.

"He was an influence on all who came in contact with him. If he was here today, he would say 'don't talk like that about me, I'm only doing my job', but it is because of him doing his job that we are better off today," said Chalifoux.

The occasion was celebrated at a Metis Senate Ball on Nov. 19 at the Canadian Native Friendship Centre.

The evening started with a banquet of roast buffalo, vegetables, bannock with homemade butter, assorted pastries, fresh fruit and mint tea. Tables were set for 150 people but more than 225 attended.

Photographs and biographies of all recipients of the Metis Hall of Honor awards are being prepared and will be on display at the Metis Elders Senate office within a few months.

Move from country difficult

By Dawn Amber
Windspeaker Contributor

EDMONTON

"When I first came to McDougall House in Edmonton it took me a month before I could go outside," Viola Beaulieu told the audience at an Aboriginal youth conference in Edmonton.

Beaulieu spoke of her experience about coming to live in the city in a presentation she gave at Dreamcatcher, held November 13 at Grant MacEwan Community College.

Beaulieu remembers how hard it was to make the transition from living in a small northern community, with a population of less than 600 people, to a large city that held little familiar-

ity or warmth for the newcomer.

Beaulieu left her home in the Northwest Territories in order to turn her life around. Raised in a foster home, she was sexual abused, both with her family and while in care. Alcohol became her way of dealing with feelings.

"I grew up trying to seek who I was. I had lost my identity and for a long time I walked around like a lost child. I turned to drugs and alcohol. It was my higher power.

"I really thought that it was helping me but it was really just pulling me under," said Beaulieu.

Beaulieu managed to finish high school. The same year she graduated though she also lost five members of her family. All of the deaths were alcohol related.

"I went numb. I thought

there's got to be a better way to life than to live on the streets. I knew then that I had a drinking problem and I stopped drinking," she said.

The struggle has had its ups and downs. Beaulieu, now 29, has stayed sober for the last three years. In order to deal with stress, Beaulieu works out in the gym.

"Change is hard but the rewards are there. You've got to want it bad enough that you can taste it," she said. "One way to deal with change is to get involved. Take workshops, enter programs. This is where you'll meet positive people."

Today, Beaulieu is attending the Alberta Vocational Centre. Now she can express her feelings and doesn't always have to hide behind a wall.

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Prairies

Justice system failing Aboriginals - symposium

By Gina Teel
Windspeaker Correspondent

ENOCH RESERVE, Alta.

When the Task Force on the Criminal Justice System released the Justice on Trial Report in 1991, its chief recommendation was to bring a criminal justice system back to the Native and Metis communities of Alberta.

But most of the task forces recommendations are yet to become reality, participants heard at the recent Aboriginal Justice Symposium held at the Enoch Cree Nation.

The task force was struck to investigate the near-epidemic proportion of Aboriginal people being incarcerated in provincial institutions. It produced 342 recommendations aimed specifically at re-working the justice system to make it more sensitive to the needs and the ways of Aboriginal people.

This would be achieved, in part, by including Aboriginals in the decision making process at all levels of the justice system, having more Elder involvement, and changing the system's overall focus to rehabilitation rather than incarceration. Only then, the task force said, could the inequities and hardships faced by so many Aboriginals caught up in the system be rectified.

While modified versions of some of the recommendations contained within the report have been implemented in the ensuing years, the majority of the recommendations have not. And according to Sylvia Novik, director of Native Justice Initia-

tives of the Alberta Department of Justice in Edmonton, it could be some time before the rest of the recommendations are realized.

"In order to proceed further, money is required," Novik said at the two-day symposium. "No new funding has been allocated to the project," she said, and that makes it difficult to proceed in the current economic climate.

Progress limited

Novik said the department is committed to implementing the remaining recommendations, but progress will be limited to the availability of resources. She said the department is pleased with the successful implementation of recommendations which led to the establishment of police forces on the Siksika, Blood and Louis Bull reserves, Aboriginal awareness training by the police, and the formation of Native youth justice committees. Even so, Novik admits that these initiatives alone have not been enough to slow the troubling influx of Aboriginal people into the criminal justice system. "In fact," she said. "The numbers continue to increase."

According to task force member Cynthia Bertolin, the percentage of Aboriginal people in Alberta jails has risen five per cent since the report's release, and it shows no sign of slowing. That is reason enough for the government to hasten the implementation of the report's recommendation.

"Aboriginal people make up three to five per cent of Albertans," she said. "Aborigi-

"The only thing stopping (this type of initiative) today is what we are jointly afraid of. Your society is afraid to take the next step and my society is afraid to give up control."

- Chief Crown prosecutor Jim Langston

nal people make up 35% of the inmate population. That 35% represents actual people, actual Aboriginal and Metis males, females and youth."

Bertolin charged that the criminal justice system is failing Aboriginal people, and blasted the government for the lack of funding. She said the financial and human costs of incarceration far outweigh cost of implementing the recommendations.

"The government has to understand and accept that we have to plan for longer than four years at a time," she said.

Long-term goals

Bertolin told the 350 audience members that the report's recommended long-term goal of having Aboriginal control over the institutions of justice like policing, courts, and treatment centres, is within reach.

"But the Aboriginal people have to understand that the onus to make this happen is on them."

Lethbridge-based Chief Crown prosecutor Jim Langston agreed that major changes need to be made to the existing justice system. He told the audience initiatives started by his office, including sending people into Aboriginal communities to ferret out the problems and dis-

cern needs, are a step in the right direction.

"Before we do anything in terms of structural change, we'd better bloody well understand what the community's needs are," he said.

Holistic views

Langston said that the courts need to take a more holistic view of crimes like domestic violence by providing support services for batterers as well as the victims, and that a new methodology was needed for dispute resolutions. He cited examples of new methods that appear to be working, such as the Peigan's use of circle sentencing, and Native RCMP in Brocket who don't charge people with criminal offense if an alternative, such as community service work is available.

"The only thing stopping (this type of initiative) today is what we are jointly afraid of," he said. "Your society is afraid to take the next step and my society is afraid to give up control."

Alberta Court of Queen's Bench Justice Alan T. Cook spoke of how initiatives such as cross-cultural training, rotating rosters and Elder input in sentencing has benefited the Aboriginal people in remote places like High Level.

"I'm convinced that a significant improvement has been made to make it a less alienable experience for Native people to sit in court," he said.

But Larry Chartrand, director of the Indigenous Law Program at the University of Alberta, is skeptical that the rest of the recommendations will ever see the light of day. Chartrand, a self-appointed reality-checker, dismissed the government's no-funding explanation, calling it a smoke-screen.

"I question the extent to which the government is serious about this report," he said. Chartrand pointed to the vast systemic changes that are required to revamp the justice, which have yet to be addressed.

"With respect to that, I don't see much initiative," he said.

Chartrand touched on what he called glaring problems within legal aid, plus a lack of government commitment to recommended programs for Aboriginal young offenders. He also questioned the impact of having rotating rosters - in the event that a sympathetic justice was replaced by unsympathetic one.

"The community can't do anything about that," he said.

Novik, however, said it is too difficult to measure the impact that any of these recommendations may have on Native and Metis communities thus far. She added that implementation in itself is not the answer.

"The key is a partnership between government and the Aboriginal people," she said. "And I think history has shown that government cannot do it on its own."

Windspeaker is... Native Sports



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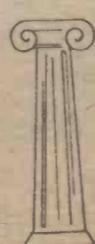
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Parental involvement critical - report

Continued from page R4.

"The 1973 Native control of education policy completely turned around the destruction of Native culture to the affirmation of Native culture," says Atleo.

It focused upon giving the control of education in Native children by government, missionaries, outside agencies, back to local control - management by parents, Native parents, Native communities. It marked the be-

ginning of band-operated schools, schools on reserves managed by Native people and over time, more Native teachers entering the teaching profession.

For the last 15 years Native communities have been working at raising the level of self-esteem and it has paid off. The study shows that today's Native children think very well of themselves. The home context is positive - Native parents consider

education to be important and expect their children to do well.

The recommendations of Atleo's report are based on traditional educational practices which include parental involvement, parental management and an understanding by parents about where their children are going.

"This means today that Native parents in Native communities, whether they are on reserve or off-reserve, should begin to

become more knowledgeable about what the school curriculum contain, beginning at the kindergarten level," said Atleo. "We're not talking about overnight change," he admitted. "It may take a generation or two or maybe more to begin to restore the well-being, the balance and the harmony that was in Native communities prior to the arrival of the Europeans."

"By bringing awareness

about, parents and children will hopefully be able to see the beauty, the goodness, the greatness, the effectiveness of their ancestors' educational system and begin to attempt to apply this to today's educational process."

There is hope, then, that 15 years from now, little Dindinash will be surrounded by a host of fellow Native graduates when he steps up to the podium to receive his degree in Marine Biology.



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British Columbia Briefs

Feds order Sinixt out of country

The Canadian government is refusing to recognize a member of a tribe they declared extinct in the 1950s, and have given him until Dec. 16 to leave the country voluntarily. Robert Watt says he is a member of the Sinixt, or Arrow Lakes people, a tribe that lived through the B.C. Interior and Washington State for 3,500 years. Watt, a 40-year-old from Nespelem, Wash., has been maintaining an ancient burial site in the West Kootenay area since 1988 and crossing the border for years to visit relatives in Nelson and Grand Forks. The feds maintain the Sinixt were wiped out by smallpox, absorbed or married into other tribes, with the last registered member dying 40 years ago.

Totem honors Elder

Mary Capilano's benevolent spirit stands guard over the river that now bears her name. Approximately 250 people gathered in a cedar grove by North Vancouver's Capilano Suspension Bridge to celebrate the raising of the grinning four-metre totem dedicated to the 105-year-old woman who died in 1940. Chief Simon Baker, of the Capilano Band and grandson of the honored woman, said it was a great day for his family. He attributed Capilano's long life to steady pipe smoking and herbal remedies prepared by the village medicine man.

Fish plant reopened

A fish plant, which has been closed for a decade, will gain new life after being purchased by the Lax Kw'alaams Band Nov. 1. The move brings home an industry which band members have followed in Prince Rupert, where Lax Kw'alaams Marine Industries Inc. (LMI) has been custom processing fish for the past two years. In 1992, the LMI fleet landed approximately 450,000 kilograms of sockeye salmon. Buying the fish plant will create employment opportunities on the reserve and help re-instill self-confidence in community members, said Chief Councillor Helen Johnson.

Women's group urges caution

A representative of the Naukana Native Women's Association in Saanich, B.C. says the government should have more guidelines in place before handing over the justice system to Natives. Zellah McDonald believes that recommendations from the Sarich inquiry, which calls for more Native participation in the judicial system, should be taken slowly. She said the women's association is against a fully-Native run system until a high level of professionalism and accountability is established. Women and other victims of violence are usually the ones who pay for experiments with the law, she said.

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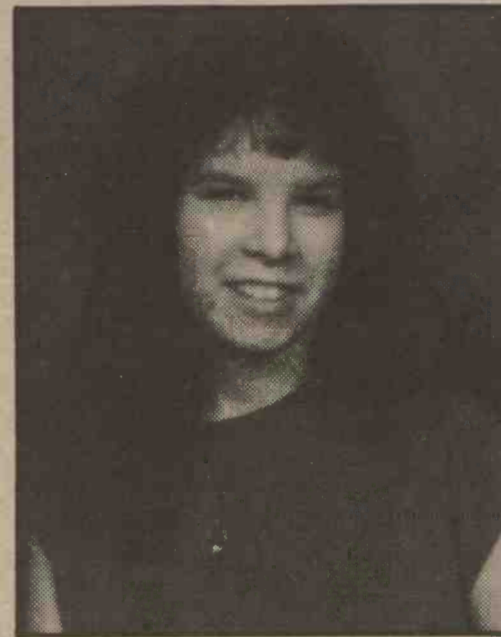
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Celebrating Artists

Earth and bones sacred material for artist

By Bruce Sinclair
Windspeaker Contributor

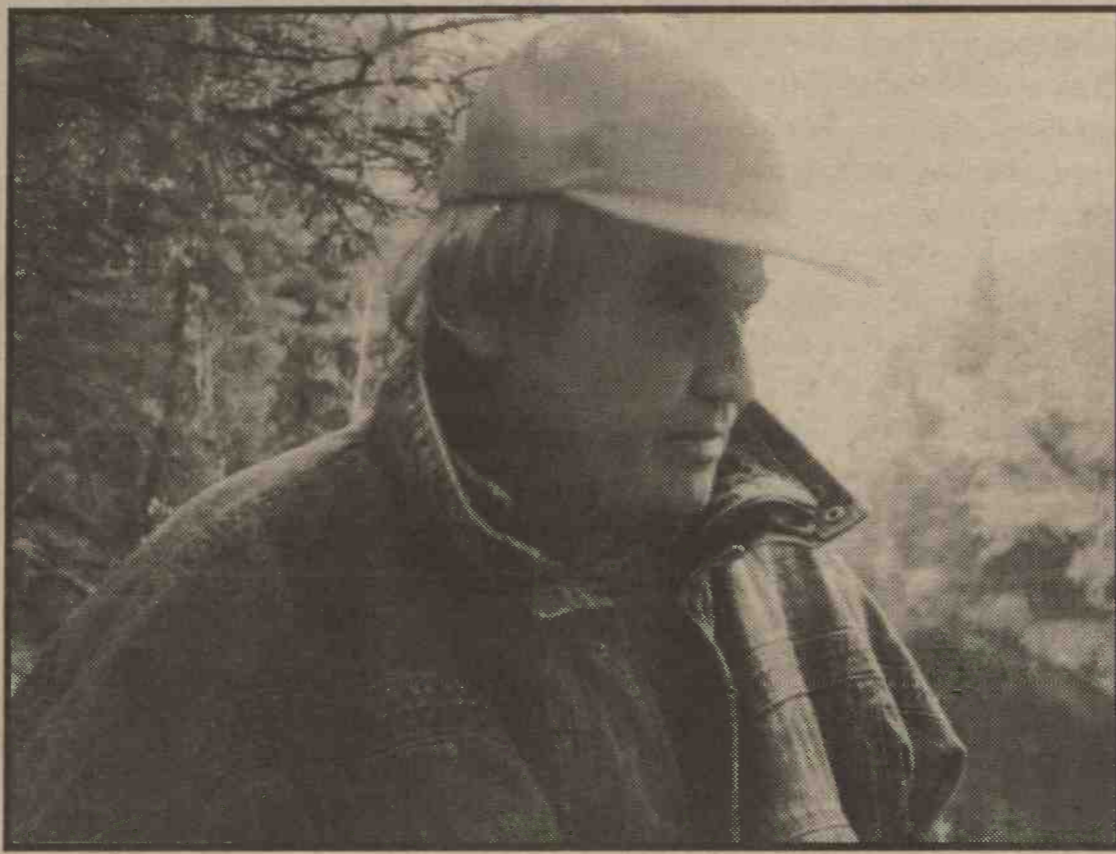
LA MACAZA, Que.

Creativity comes from deep within the soul of an artist. And for one transplanted Mexican, art comes from deep within the earth.

Domingo Cisneros, originally from Northern Mexico, now makes his home in La Macaza, Quebec, a quiet community snuggled in the northern Laurentian Mountains.

He goes into the woods to seek his visions and stop to let the earth seep through his fingers and the flesh and bone that he unearthed be a part of him. Many have lived and yearned to feel this closeness to the earth, to find that mysterious warm pulse that beats in the twilight of the sun and in the quiet places of the trees by the river. Only a few have the patience and the inner resolve to become a part of nature, to sleep in the tall grass. To pause to listen to the sounds and calls of the animals.

"Material are very important for visual artist. I was very aware about bones, bones were used for materials before the copper and iron period...the very first thing we used were bones, after twenty years of research," said Cisneros. "I discovered that after the death of a human being or animal that the bones were still alive. As much as hair or nails that keep growing. This is because of the mineral formation of the bones that is not tissue, nor fat or muscle. "People say when they see



Bruce Sinclair

Domingo Cisneros

my work that they are very moved by something. I wonder myself if this has anything to do with the fact that they are still alive. How much time elapses while they are alive, I do not have the answer, of course, in time they become dust as everything else," he said.

Cisneros recently visited Saskatoon, Saskatchewan where he was invited by the Mendel Art Gallery to work with Indian and Metis students from Joe Duquette High School. Cisneros introduced the students to his work, creating with natural objects such as bones, hair, rocks and other gifts from Mother Earth. He also showed them their connection to the earth and its sacred rituals and the transformation of this knowledge to an art form.

"My approach with animals when I find them dead or if I must kill them the first thing I

do is ask forgiveness. If I find in the forest for instance a dead wolf, I ask for forgiveness, not in my name, but in the name of whoever killed it. I become like that person or animal as a medium to tell the wolf that they are sorry. If I choose to transform that animal into some of my work, I make a personal ritual where I again ask forgiveness and I also promise the animal a new life through art. A new form of being, a new form of energy or force afterlife." Cisneros explained.

Cisneros is a Taphuane Indian, a son of the earth, a respectful yet relentless son who is constantly digging for answers in the soft and yielding surface beneath his feet. The Indians here in this country know instinctively that he is a relative.

"I feel at home here with my northern cousins, my extended family. Actually, now even sci-

entists are tracing back all the Indians from this continent from four women, DNA migration, they are coming to track all the different nations from the southern tip of the continent to here (Canada) from four women. So this is a huge family. "When I came here to Quebec the Natives took me as being from here because of my physical features and I was very touched by this. I immediately recognized that we have the same sense of humor, storytelling. So many similarities, even food, a lot of things in common...so I felt at home right away."

Cisneros' home is a huge converted wooden building which he and his partner, Wanda Blyth Campbell, renovated extensively. When he first walked into the home, Cisneros fell through the rotting floor to the basement.

Their space is an incredible collection of art and theatre posters, bones, fur, music, wood, books and spirits. In the back of the house is the workshop. It is cool and fresh by design considering the nature of his work. Bones and flesh of animals can decay. Their power is still strong. He works to the sound of Indian voices and the drum, the chants, whistles, bell and rattles. Images are conjured here, pure and natural creations interlocked with the configurations of the bones and feathers and teeth.

"They are trying to look for something to identify my work. Trying to identify something that is lacking, for example, the sense of wilderness and of nature. They are confronted by this, whether they are from

Europe or the USA, they are so domesticated. When they see my work they wonder where I come from, but they recognize many things because my work is technical, political, psychological, many different facets. There is a common ground, a theme. They feel and see some kind of force. I don't know what. It is difficult to grasp my symbolic meanings because they are so far away from, for example, a mummified bear. They feel so alienated from that reality that they are mostly scared."

These are the audiences that come to the exhibitions to see Cisneros' work. They see bones suspended from chains, bones gathered and formed to create a new incredible creature, a fox skeleton writhing in torment, from in time, crying at an imaginary moon, leather strips hanging, antique metal constricting, shapes in a burial mode.

People react, some detached as the offerings, others recoil, others communicate. "Sky Bones" Cisneros' recent offering at the Mendel, compelled its viewers to look and listen to the installation, to reach under the surface and to touch their own bones and spirits.

Cisneros has created works in Cuba, Italy, Mexico and in North America. He converses in five languages fluently: English, Spanish, French, Portuguese and Italian and is learning the language of the Indians in the region. He has learned much and is searching for more of this knowledge. He travels across the land to find the vestiges of his art buried in the earth, and he is grateful.

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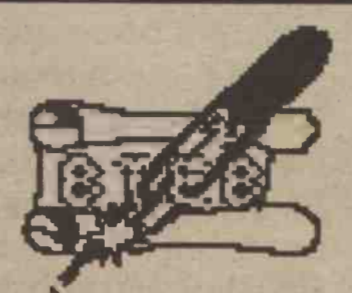
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Celebrating Artists

Native writers educating white public

OPINION

By Janice Acoose
Windspeaker Contributor

SASKATOON, Sask.

Last week I had the pleasure of hosting (in my Native Studies 211 Class) Lee Maracle's Saskatoon visit, co-sponsored by the Native Studies Department and Press Gang Publishers.

Maracle, one of Canada's most prolific Native writers, is described by Press Gang Publishers as "a gifted orator and an acclaimed writer and poet." In addition to Ravensong, the book she was promoting, Maracle has authored I Am Woman, Bobbi Lee: Indian Rebel, Sojourner's Truth and Other Stories, and Sundogs. She's been published in numerous anthologies and journals and has co-edited Telling It: Women and Language Across Cultures.

As a teacher of literature within the university system, having books like Maracle's to work with encourages students (both Native and non-Native) to understand the totality and complexity of relations between Native peoples and Canada. Her books, like numerous other books authored by Native peoples, have raised the consciousness of many by calling attention to the peculiar situation of Native people in Canada.

Also, as a Native author, Maracle calls attention to what Metis writer

Emma Larouque describes in Contemporary Challenges: Conversations with Canadian Native Authors as "a thousand angles from which to see Native people - our vastness, our diversity, our different personalities, never mind just plainly, our humanity."

Native writers like Lee Maracle are extremely important because previous to Maria Campbell's 1973 Halfbreed, our lives were written about and constructed by non-Native writers who knew little about our cultures or peoples. Consequently, our cultures have been misrepresented, distorted and fragmented; our being dehumanized and objectified.

The kinds of images created by white writers encourages powerful stereotypes that foster dangerously racist cultural attitudes. In The Disappearing Debate: Racism and Censorship, Marlene Nourbese Philip explains that "the danger with writers carrying their unfettered imaginations into another culture - particularly one like the Native Canadian culture - which their's has oppressed and exploited - is that without careful thought, they are likely to perpetuate stereotypical and one-dimensional views of that culture."

As the Manitoba Justice Inquiry concluded in its 1991 report, stereotypes do foster dangerous and bizarre behaviors. That report concluded that in 1971 in La Pas, Man., Helen Betty Osborne, who was brutally beaten, sexually assaulted, and then murdered, "fell victim to vicious stereotypes born of ignorance and aggression when she was picked up by

four drunken men looking for sex. Her attackers seemed to be operating on the assumption that Aboriginal women were promiscuous and open to enticement through alcohol or violence. It is obvious the men who abducted Osborne believed that young Aboriginal women were objects with no human value beyond sexual gratification."

In an article entitled A Theory of Literature in Society: The Hermeneutic Approach, Joan Rockwell explains that "what we read does affect us as a sort of persuasive experience." Using the universal existence of censorship as an example, she says that "all societies, or at least the policy-making rulers, believe that representations of human action, even when known to be fictional, may have some potentially dangerous influence on people's beliefs, and consequently (possibly) on their social behavior."

Ngugi Wa Thiong'o in his essay on literature and society describes literature as "a subtle weapon because literature works through influencing emotions, the imagination, the consciousness of a people." Thiong'o argues that literature "Shapes our attitudes to life" and that "the product of a writer's pen both reflects reality and also attempts to persuade us to take a certain attitude to that reality."

Remembering some of the things white writers wrote about us (which I was encouraged to read in university) really disturbed me. Wallace Stegner's Wolf Willows says of an Indian camp: "We watched the whole outfit as we

would have watched ugly and perhaps dangerous animals from a blind....We could smell those camps a mile away with a clothespin on our noses," and the "hiverrants" who "were the most Indian of the Metis" as "crawling and filthy, and the moral excesses of a people with few social-restrictions [who] were likely to sadden the travelling priests....The more Indian the Metis the more insatiable the desire for drink."

One of Canada's most esteemed authors, Margaret Laurence, writing about a fictional "French Halfbreed" family describes them as people whose "English was broken and full of obscenities. They did not belong among the Cree [or] the Scots-Irish and Ukrainians....They were neither flesh, fowl, nor good salt herring. When their men were not working at odd jobs or as section hands on the CPR they lived on relief."

With all of the horrific things written about us, I'd say that Native writers like Maracle have a lot of hard work ahead of them. But, keeping in mind that there are now a whole army of Native writers like Jeannette Armstrong, Stan, Doug, Ruth, and Beth Cuthand, Louise Halfe, Lenore Keeshig Tobias, Daniel David Moses, Jordan Wheller, Floyd Favel, Drew Taylor, Emma LaRocque, Beatrice Culleton, Thomas King, Basil Johnson, Tomson Highway, Ruby Slipperjack, Marie Baker, Brian Campbell, Sue Duranger, Pat Dieter-McArthur, Lynn Acoose, and Sky Blue Morin - to name just a few - I'd say that white Canadians are finally going to know us.

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Celebrating Artists

Shop opening is realization of a dream

By Dora Wilson
Windspeaker Staff Writer

NEW HAZELTON, B.C.

A Native artist specializing in traditional Northwest Coast Indian art has finally realized his dream after 23 years of creative work.

Relatives, fellow artists and friends of Ronald A. Sebastian happily attended the grand opening of the RAS Fine Arts gift shop and art gallery, Nov. 26 and 27.

The store is located in a new log building on Highway 16 in New Hazelton with a showroom space of 71 square metres. Sebastian has not only his artwork on display but also works from other artists and crafts people from the Hazelton area. The building has a full basement which Sebastian plans to utilize as a workshop and instructional area.

Sebastian has been operating a gift shop, featuring his artwork, out of an 18-square-metre space in the basement of his home on Hagwilget reserve since 1990. Hagwilget is about two kilometres from New Hazelton.

"The limited space that I had to work in is what really made me decide to look for a bigger place. Tracey (his wife) and I worked hard to get the funding together. I had to get loans from the Aboriginal Business Development Program in Vancouver, the 16-37 Business Development Center in Terrace and the Royal Bank in Hazelton besides my cash equity.

"I've been getting phone calls from my long-time customers saying they're happy for me. I feel pretty good, I've always wanted my own shop," said Sebastian.

Well known in the Indian art world, Sebastian's work can

be found in museums and private collections in North America, Europe and Japan. His wood carvings, which include masks, bowls, bentboxes, rattles, talking sticks, rhythm canes, murals and totem poles of all sizes have been widely exhibited.

Some of his prints have appeared in art books. His finely crafted gold and silver jewelry is in great demand. Graduation and birthday gifts, wedding rings and anniversary gifts have become a specialty.

Sebastian, 48, has four children: Jenny, Raven, Julie and Dale. He is from the Gitksan and Wet'suwet'en Nations. His name is Gwin Butsxw from the House of Spookw of the Lax Gibuu Clan. His Chief and House members said in their speeches at the opening that they are pleased for Sebastian because his shop is situated on their House territory, as is Hagwilget.



Alfred Joseph
Ron A. Sebastian (left) visits with Art Collins at the opening of his shop and art gallery.

Mushuau Innu
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We, the leaders of the Mushuau and Utshimassits Innuts, would like to take this opportunity to wish our many concerned friends across Turtle Island (Canada), on behalf of our people, our very best wishes for the coming holiday season.

Your calls and letters of support and your assistance given, coming from so many, too numerous to name, have, and are deeply appreciated. You have helped our people tremendously. Thank you very much, all of you.

Katie Rich, Damien Beunen, Sebastien Piwas, Pnote Poker, Gregory Rich

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Celebrating Artists

Soapstone dream leads to lifetime calling

By Gina Teel
Windspeaker Contributor

EDMONTON

Eleven years ago, Dell Warner grew tired of travelling across Canada and the United States as he made his way from one construction job to another. So he asked Christ to help him find a way to stay at home and earn a living.

One week later, Warner, an Iroquois, dreamt about soapstone. "I kept asking myself why I would dream about soapstone or carving because I knew I couldn't carve and art meant nothing to me at the time," he said.

Seven days later, Warner dreamt the exact same dream again. "Without really knowing, I just started praying that I could carve," he said. Ten months later, Warner's prayers were answered. "Now," he says of his craft, "it just comes naturally."

Warner may credit his artistic ability to God, but he gathers the inspiration for his soapstone and alabaster carvings from traditional Native stories.

Though not as refined as Inuit sculpture, Warner's pieces have a feel all their own. Carved in rich earth tones of brown, sand, and green, the works are highly detailed and lavishly worked.

Intertwined in his beautiful, gallery-quality works is a rich medley of symbols, such as representations of the nine clans of the Iroquois people, the Six Nations or interpretations of the Three Sisters. He also carves tradi-



Gina Teel

Dell Warner poses with one of his pieces at an Edmonton arts and crafts show.

tional powwow dancers, such as eagle dancers.

"When I start carving, I don't know exactly what I'm going to carve," he admitted recently at the Native Art &

Craft Show and Sale at the Edmonton Convention Centre. "But it has to come from within. You can't do it just for the dollar."

Warner said although the shape of a stone will sometimes dictate what the end product will be, he prefers to let his imagination make the determination.

"A true artist can make anything happen," he said. Warner reaches his artistic state by meditating before carving, or carving when he is troubled about something.

"If something was bothering you or troubling you, carving just makes it flow out of you," he explains. The resulting positive energy can be felt in his work.

"People come and touch them and say there is something spiritual in it, that they get a good feeling from it," he said.

To keep his imagination fresh and to make the most out of each piece, Warner prefers to carve four or five pieces at once. His instruments include chisels, knives and rasps, and he hand-sands all his work.

"It takes just about as long to sand them that it does to carve them," he said. Still, he doesn't spend endless hours trying to perfect his art.

"I'm changing my techniques all the time, so I don't get to be a perfectionist."

Warner's prices are in line with today's recession-weary shoppers. Palm-sized carvings start at \$45 and up. Larger, more intricate table-sized works range from \$1,200 to \$1,800. He also does commissioned pieces.

"To me, it's all just art," he said. "If someone is talking to me about a piece, no matter if it's a horse, a golfer, or La Crosse players, I'll carve it and give it my best shot."

May you and yours enjoy the fun and friendship that makes this time of year so special.

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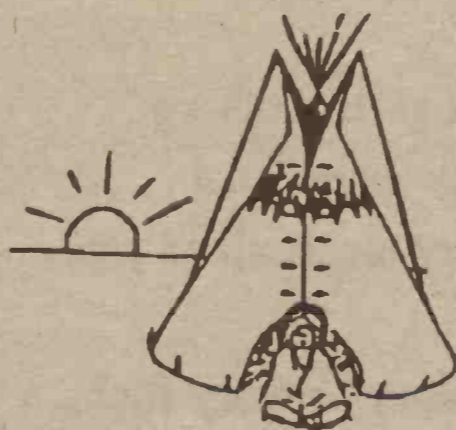
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From Students & Staff
St. Michael's College

Celebrating Artists

Edmonton artist's work wins - twice

By Dawn Adam
Windspeaker Contributor

EDMONTON

An Edmonton artist has reason to be proud of her accomplishments. Nancy Desjarlais Bailey has just been awarded first and third place in the Peace Hills Trust Eleventh Annual Native Art Contest.

"I was very surprised," said Bailey. "I didn't think the piece that won, would, because of the title."

The piece entitled My Mother's Pain is my Pain was created last summer. Bailey was going through a period in her life when she was thinking about personal emotions and legacies and how they are handed from one generation to another.

"In a different frame of mind it might have been entitled My Mother's Laughter is my Laughter.

Bailey, mother of three, graduated last June from the University



Nancy Desjarlais Bailey (right) displays her works with sister Cheeko Desjarlais at an Edmonton art and craft show and sale.

of Alberta where she earned a Bachelor of Fine Arts. She describes herself as a contemporary Native artist

who does "mostly exploratory work."

She produces most of her work

spontaneously.

"Through the artwork that comes, I can analyze my own psy-

che," she said.

The other point that Bailey made was that entering this contest was a way to challenge herself, not to compete with other artists.

She submitted five pieces. One of her other pieces, which came in third, was titled Subterranean Source Revisited. The piece "dealt with myths and origins, culture and symbols." Bailey has a strong interest in symbols and finds herself drawn to learn even more.

She hopes to earn a living exclusively through her artwork, which she sells by word of mouth, renting tables at events such as Dreamspeakers and the Folk Festival, and through art galleries.

The Peace Hills Trust Annual Art Contest encourages Native artists throughout Canada by providing an opportunity to promote their work. As the winning entry, Bailey's work will be featured on the 1993 Peace Hills Trust Calendar.

The other winning pieces will become a part of the Peace Hills Trust Native Art Collection.

Bert Crowfoot

Up to the minute news with CFWE 89.9 Aboriginal Radio

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Celebrating Artists

Books a culturally relevant teaching tool

By Dora Wilson
Windspeaker Staff Writer

SIX NATIONS RESERVE

Frustrated by the lack of culturally relevant material, the director of family assault support services - Ganohkwa'Sra' - on the Six Nations Reserve decided they should produce their own books to teach children how to protect themselves from abuse.

That idea became a plan to develop a four-volume series called Eagle Child books.

Two books have been published so far, both written by Sandy Montour and illustrated by Bill Powless. They focus on sexual abuse prevention for four to 12-year-old children. Eagle Child illustrates how two Native children come to their own understanding of sexual abuse under the guidance of

their grandmother.

Although Eagle Child books are a component of services offered in their community, the books available to anyone for only mailing costs.

"The response has been overwhelming - there's been daily requests from across Canada. The books are extremely unique, conveying exactly what we hoped it would," said Ganohkwa'Sra' director Reva Bomberry. Ganohkwa'Sra' means Love among us in the Cayuga language.

To help further the cause of preserving Native languages, one page is dedicated to each of the six Iroquois languages, using words from that language in the text.

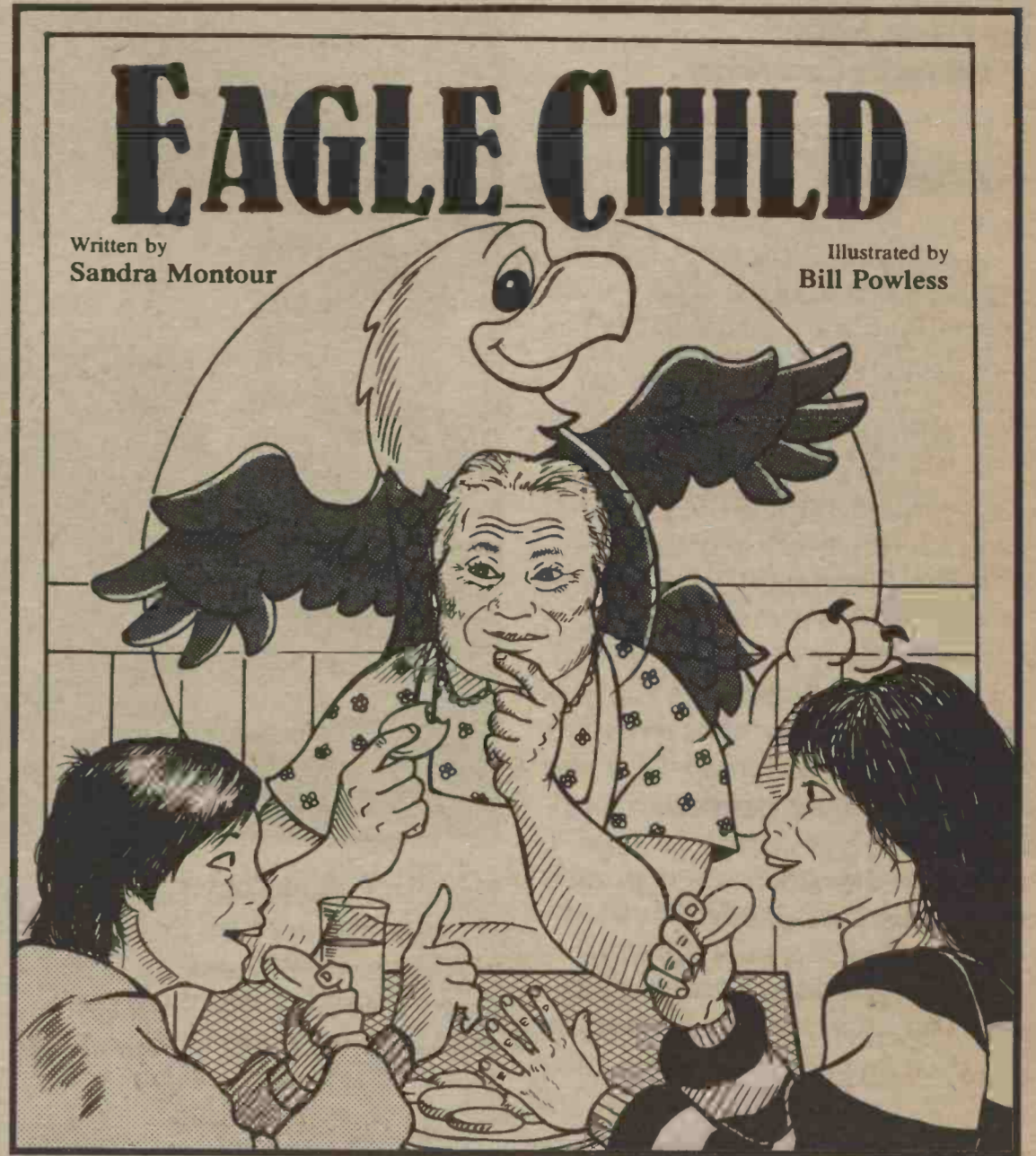
The first book was published in 1992 and was sponsored by the Ontario Women's Directorate. Book two (published earlier this year) was sponsored by National

Health and Welfare, Canada.

Support programs on the reserve include community counselling services; community education on causes and effects of abuse; a counselling program for men who abuse their spouse and/or their children; shelter for women and their children; next-step housing for those leaving the shelter; a 24-hour crisis line and emergency transportation.

Phase One of researching, developing and implementing a sexual assault counselling component has been completed. Extensive training in the area of family violence enables staff and volunteers to develop a better understanding of the problems clients face.

Ganohkwa'Sra' has been in operation since 1988 under the guidance of a nine-member board of directors. A staff of 23 serves a population of approximately 11,000.



CFWE FM 89.9 NATIVE PERSPECTIVE

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At this special time of the year, may you and yours enjoy the true feelings of this happy holiday season.
From Chief Allan Houle, Council, Staff & Band Members

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December, 1993

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Christmas Eve and Christmas Day
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Thank for your letters and calls of support throughout 1993.

The Board, Management & Staff at CFWE

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Celebrating Artists

Trap-line upbringing inspiring inspiration for artist

By Gina Teel
Windspeaker Correspondent

EDMONTON

Growing up on her parent's trap-line in pre-Cambrian country near Thunder Bay was perhaps the best inspiration an artist could ever ask for, said Linda Kennard.

"I didn't even see town until I was five," she said. "My parents lived and trapped on the lakes."

Kennard's childhood appreciation of nature is reflected in her majestic lake scenes and realistic wildlife oil and acrylic paintings. Blue herons, loons, or beaver dams are central to her lake work, as is the rocky shoreline typical of pre-Cambrian country.

Her lake scenes move from realistic to what Kennard refers to as "romantic realism"; a realistic setting with vivid pink, blue, or yellow washed skies. Her paintings are rich in detail, but Kennard doesn't waste time



Linda Kennard with a painting of a lone wolf.

Gina Teel

doing preliminary sketches.

"My lake scenes are truly from my memories," she said. "I just think about a certain lake back east that I may have canoed on and I think, 'OK, there were those distant trees,

and I bang them on. Then I think about them up close, then of the rocks and how they were and there they are. The lake scenes really just flow."

Her romantic realism paintings are inspired by her

imagination. "It just comes out of my brain. I'm having fun with them."

While painting lake scenes may be easy for Kennard, painting wildlife is not.

"I'm very serious about my wildlife. They are a lot more work. I've got to see them, study them, sketch them, photograph them, and smell them."

As is evident in her work, Kennard's favorite animal is the wolf. She studies a pack of wolves at the Polar Park Zoo, using the sketches as inspiration for her works.

"Wolves are a really pleasing animal. There is so much to them and they have the most wonderful eyes." She also favors the Canadian lynx for its magnificent fur.

Besides getting the animal just right, Kennard prides herself on painting the surrounding environment as life-like as possible.

"That's an actual place near Thunder Bay," she said, pointing to her lynx painting. "You could

actually walk there on those rocks."

Although Kennard began taking painting lessons at age 13, she didn't start to paint seriously until 1991. Prior to that, she was busy raising children and could produce just one painting every four years.

"I started painting full-time when I turned 40. I didn't want to be 200 before I'm famous, so I thought I'd better work hard at it." Kennard treats her painting like a full-time job, saying it's an important part of self-expression.

"There is so much pouring out of me right now, I'm flying with it."

Kennard prefers to paint large-scale canvasses. Her original works are in her own words "pricy," but she does offer small mini-posters starting at \$8.50. Her limited edition prints start at \$160 while her feature original oils range from the low thousands to \$10,000 for her feature piece of a lone wolf.

Seasons greetings
and prosperity to everyone in the New Year.

Grande Prairie Friendship Centre

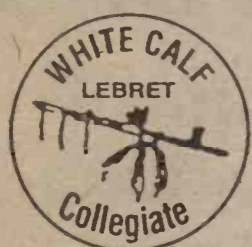
10507 - 98 Avenue Grande Prairie, AB T8V 4L1
Phone: (403)532-5722 Fax: (403)539-5121

WINDSPEAKER IS...
your newspaper and we want to know what's going on in your community. Let us know what kind of events have been going on and what your local heroes or athletes are up to and Ethel will include them in her column. FAX the information to: (403) 455-7639 MAIL to: Windspeaker 15001-112 Avenue Edmonton, Alberta T5M 2V6 or CALL 1-800-661-5469

Windspeaker is What's Happening in Native Communities

Walpole Island First Nation
THE COUNCIL OF THREE FIRES
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during this Holiday Season
and in the New Year!

Let your Christmas season be one of festive joy and peace from...



White Calf Collegiate

Lebret, Saskatchewan
S0G 2Y0

The White Calf collegiate's philosophy is based on a shared vision of school board and staff to meet our students' needs in areas of academic, social, personal and vocational development.

Our academic development:

- emphasizes students high academic productivity;
- offers preparatory instruction for all post-secondary training with provincial accreditation in all courses of study

Our social development:

- examines education in terms of current social issues;
- promotes student government and peer counselling;
- promotes student interaction with school approved social events

Our personal development:

- offers student assistance through our Student Assistance Program
- offers one-on-one personal counselling;
- instills personal knowledge, pride, respect, and appreciation of a student's tribal culture, history, values, and traditions

Our sports and recreation development:

- offers instruction and competition in sports;
- promotes student interaction with cultural and recreational events.

To assist in the school's vision for student excellence in sports, a new skating arena has been constructed on campus.

Admission is open to status Indian students who aspire to and are willing to work for a high degree of academic excellence and full participation in school sports and other activities.

- Applications for Grades 10-12 will be accepted for the 2nd semester (commencing February 1, 1994) until early January 1994.

Contact the White Calf Collegiate Education Clerk at (306) 332-5628 or fax (306) 332-5080 to request basic information and application forms.

*Gichi Anami'e-gizhigad noogam
Apeqish gayqin mino ayan*



from the
New Executive
& Board of
Directors
of

LAKE OF THE WOODS OJIBWAY CULTURAL CENTRE

DONALD KAVANAUGH
Program Co-ordinator

EDNA WHITEFEATHER,
Native Language Consultant

MARY PROSZEK,
Native Language Consultant

EDE BROUGH,
Program Assistant

JUDY HARBOUR,
Office Manager

December 6 a day to end the violence

Human cost of violence against women means need for change is urgent

On Dec. 6, 1989, 14 young women lost their lives at Ecole Polytechnique in Montreal. That day has come to symbolize the high human cost of violence against women and the urgent need to change Canadian society.

In 1991, Dec. 6 was designated an annual National Day of Remembrance and Action on Violence Against Women.

Canadians are meeting the challenge not only to remember, but also to act to end violence against women. Following are some ideas for how you and your community can join in stopping violence against women.

Change begins with individuals

All women and men can make a personal commitment to the principle of zero tolerance - that no amount of violence is acceptable and that women's safety is a priority. The Canadian Panel on Violence Against Women, which conducted a national study released in July 1993, offered some immediate and practical suggestions:

- Individual women or men can:
- Practise co-operation instead of competition.
 - Not laugh at women-hating jokes and racial slurs.
 - Learn the true history of Aboriginal and Inuit people, as

well as the current realities of their lives.

- Resist and work to eliminate heterosexism.
- Realize that child witnesses of violence suffer as much as the direct victims.

Individual men can:

- Pledge not to be violent.
- Give up their need for power and control.
- Ask women about their experiences, fears and the equality barriers they face.
- Talk to other men to seek support.
- Share in child care and home maintenance, and do their part without being asked.
- Challenge any tolerance of

violence or sexist behavior.

- Give financial and political support to services for victims and survivors.

In Communities, individuals can:

- Find out what services exist for victims of violence.
- Help at local transition house, rape crisis centre or shelter.

Communities can use the Panel's Community Kit to:

- Organize a community action group to establish plans of action and to conduct a safety audit of your community.
- Assess how well available services for women victims and survivors of violence meet women's needs.


- Determine what other services are needed and mobilize to add new services where required.

- Find out what places in your community are dangerous for women and make changes so that women can both feel safe and be safe.

- Raise awareness among the people who plan our environment so that they will consider women's safety when they plan public and private places.

The Panel's Final Report, National Action Plan and Community Kit are available in both official languages from the Canada Communications Group at (819)956-4802.

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WINDSPEAKER'S
CAREER
SECTION

Clinical Assessment and
Counselling Services

REQUEST FOR PROPOSAL

Proposals are invited from interested companies and organizations wishing to provide professional clinical assessment and counselling services to children and families receiving services pursuant to the Child Welfare Act in the Northeast Region. Services are required for the period of April 1, 1994 to March 31, 1996 and are subject to legislative approval of available funding.

Further information and a copy of an information package may be obtained from Connie Zatorski, telephone 623-5283.

Please submit written proposals by 2:00 pm,
January 5, 1994 to:

Connie Zatorski, Contract Manager
Alberta Family and Social Services
Northeast Regional Office
Box 1410, Lac La Biche, Alberta T0A 2C0



Alberta Family and Social Services has the right to accept or reject any or all submissions in whole or in part.

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The program offers intensive up-grading assistance, while students complete regular course work at an appropriate pace and tempo. Employment opportunities following graduation are excellent, or graduates may continue their education to a diploma program.

For more information, please call Lethbridge Community College at 329-7235 or 320-3369



WINDSPEAKER'S CAREER SECTION



Regina Police Service

CAREER OPPORTUNITIES

TRANSCRIPTIONISTS: enter police reports into a computer system or transcribe from dictation. Candidates must have typing skills of 50+ words per minute and be willing and able to work shiftwork.
Salary: \$24,586 to \$29,832

COMMUNICATIONS OFFICERS (9-1-1 Operators): handle emergency calls for Police, Fire and Ambulance Services, dispatch calls for police assistance and complete police reports. Candidates must type 40 words per minute and pass intelligence, psychological and 9-1-1 skills tests. You must be willing to work shiftwork.
Salary: \$31,842 to \$41,290 per annum

Interested applicants should forward a resume to:

**Chief of Police
Regina Police Service
1717 Osler Street
Regina, Saskatchewan
S4P 3W3**

For further information, call the Human Resources Officer at (306) 777-9737.

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(403) 429-9627 Edmonton

EMPLOYMENT OPPORTUNITY

SENIOR CONSTABLES

Siksika Nation Police Service

Siksika Nation Police Service is now taking applications for a Senior Constable.

QUALIFICATIONS:

Must have a comprehensive knowledge of Police operational and management techniques. Must have a good working knowledge of Federal, Provincial and Band Laws. Must have a clear criminal record.

For more information please call Chief of Police at (403) 734-3815 or send resume to:

Siksika Nation Police Service
P.O. Box 459
Gleichen, Alberta
T0J 1N0
ATTN: Chief of Police



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- **Fundraiser for Sierra Leone** — with a university degree and experience, preferably with a nongovernmental organization.
- **Community development worker for Tanzania** — with a degree in business administration and experience with small scale projects and training.
- **Environmental and gender advisor for Mozambique** — with a social sciences/environmental studies degree and experience in curriculum development.

Caribbean

- **Librarian for Dominica** — with 3 years experience, in part with community groups, and knowledge of information collection related to museums. Previous work with indigenous people an asset.
- **Social worker/Program Administrator for Jamaica** — with skills in research, group development, counselling, administration and training.

Latin America

- **Economist or lawyer for Colombia** — with a strong knowledge of political economy and social and cultural rights.
- **Rural Development Project Administrator for Bolivia** — with a degree in economics or administration and 3 years experience with rural development projects, preferably with indigenous peoples.

Are you interested in living in a different culture, in sharing your skills with people striving to improve their lives? CUSO offers trained, experienced Canadians challenging positions and the chance to work in partnership with individuals and communities. Postings are for two years. Salaries are modest, but cover overseas living costs. Transportation and benefits are provided. To apply, send your resume to: **Cooperant Programming Unit, CUSO GE-2, 135 Rideau St, Ottawa ON K1N 9K7.**



Join others working for change. Join CUSO.

Celebrating Artists

Vickers' triumph over alcoholism yields joy

Artist creates to satisfy self, not to gain recognition

By Susan Lazaruk
Windspeaker Contributor

VANCOUVER

Tsimshian Artist Roy Henry Vickers was catapulted to international fame when his painting, *The Meeting of Chiefs*, was presented to the Queen on a visit to Vancouver.

The gift, to mark the meeting of Commonwealth leaders in 1987, cemented his reputation as an acclaimed artist and sent the value of his art soaring.

But where Vickers should have felt pride, accomplishment and purpose for the honor, he says he instead felt hollow and worthless.

"The guy sitting in a tuxedo at the table with Queen Elizabeth, his head was down, but he wasn't smiling," says the 47-year-old artist with a remarkable candor that would continue through the interview.

"The guy was an alcoholic. His head was down in shame. There was a very lonely person sitting there and he had nothing."

His off-and-on struggle with drinking came to a head almost two years ago when he considered suicide "cold sober." At a time when a pre-dinner triple martini was a daily ritual, a book project fell through and he returned home to Tofino on the west coast of Vancouver Island to discover his new wife, Rhonda, and his 18-



Roy Henry Vickers in front of the new Saanich Commonwealth Place, the aquatic facility for the Commonwealth Games. He served as artistic advisor on the facility and sculpted the nine-panel frieze which appears above him.

Anne-Marie Sorvin

month-old boy, William, were gone.

"I saw a 45-year-old, I saw the role model for thousands of kids...that was totally unsuccessful.

"The voices said, 'You're not worth it. You're a total screw-up.'"

Vicker's decided then and there to seek help for his addictive personality at a private clinic in Arizona, where two

siblings had found help.

"It was kill myself or go."

Since the six-week treatment 21 months ago, he has been an "alcoholic in recovery," an admission he volunteers just minutes into the interview.

And now Vickers can concentrate on his art, which both pre-and post-recovery is impressive in style and scope.

He has just finished a nine-

panel frieze of sculptures of Elders and chiefs at the entrance to the new \$22-million aquatic facility for the Commonwealth Games in Victoria next year, with three totem poles still to be carved. The facility had its official opening Nov. 25.

And it's Vickers's creations - the swimming salmon etched in mirrored glass, the wood carvings, even eventually the

decorative garbage cans - that international visitors first see when arriving at Vancouver International Airport.

R.H.V., as he sometimes refers to himself in the third person, can now talk about his work with pride.

And he reconciled with his wife - he wears a hand-crafted gold wedding ring as large as a hummingbird - and is a devoted, happy father of William, now four, something he admits he didn't know how to be with his three children from two failed marriages.

Vicker's art - incorporating as it does the traditional and the contemporary, the Native and the non-Native, the abstract and the conventional, the dark and the child-like - seems to reflect, or be reflected in, Vickers the artist.

He explains how getting dead drunk to drive away feelings of anger, shame and fear has been replaced now by dealing with them consciously.

"It's difficult to talk about it without getting giggly and happy," he says with a grin.

Vicker's sobriety hasn't changed how he creates images, but it does affect why he creates.

"I used to create to gain self-esteem and to gain recognition. And it didn't give me that. After finishing, I'd think, 'This isn't enough.'"

But some Natives oppose the commercialization of Native images to non-Natives for financial gain.

Vickers dismisses his detractors, explaining his art can help bridge the two solitudes.

"Being a half-breed, I'm a product of two entirely different cultures. The more I can bring people together whatever their race or background, the more I feel success."



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