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SPECIAL SECTION

A pull-out portion looking at the United Nations World Conference on Human Rights in Vienna, Austria.

See Pages I1-I12

Wind speaker

July 19, 1993

Canada's National Aboriginal News Publication

Volume 11 No. 9

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



John Isaac

Bella Bella bound

More than 1,000 paddlers from 30 coastal Nations pulled into Hoffman's Beach in Bella Bella, B.C. June 27 for the Qatuwas Festival. Some travelled more than 800 km for the week-long event celebrating the largest flotilla of ocean-going canoes this century.

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DIAND funds Bill C-31 supporters

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

The fight in Alberta over a controversial Native status law just got a lot easier for the Native Council of Canada.

The council received more than \$186,000 from the department of Indian Affairs last week to finance its involvement in Senator Walter Twinn's challenge of Bill C-31, council spokesman Richard Long said.

"I am delighted," he said. "We've been involved with this matter for seven years."

Newly appointed Minister of Indian Affairs Pauline Browes agreed to supply the funds to help defeat Twinn's challenge, Long said.

"We've been fighting Walter Twinn, who has money coming out of his ears," he said. "Now, the little guys get a shot at the big guys."

The 11-week trial, scheduled to begin Sept. 20, will run for five weeks in Edmonton. Following a three-

"Band membership is a matter for bands, and we can support that. But until April 17, 1985, there were thousands and thousands of Indian women and their children who had lost their band membership through no fault of their own."

- Richard Long, Native Council of Canada spokesman

week recess, the proceedings will reconvene in Ottawa for an additional three weeks.

In 1986, Twinn and five other chiefs in Alberta, including Wayne Roan of the Ermineskin and Bruce Starlight of the Sarcee bands, challenged Ottawa's involvement in deciding band membership.

Three of the chiefs have since dropped out of the suit, but Twinn still maintains that only bands - not the government - can grant Indians status.

"The law reinstated people to status and band membership, and that is where the problem is," Long said. "Band membership is a matter for bands, and we can support that. But until April 17, 1985, there were thousands and thousands of Indian women and their children who had

lost their band membership through no fault of their own."

The NCC is only a third party in the law suit, he added. The council has set up a 1-800 telephone number that Natives can call to be screened as witnesses for the trial.

"We are only there for the 9,000 witnesses who can't be there," Long said. "We intend to bring as many people forward as we can. If this lawsuit goes in favor of the plaintiff, it will shut off the rights of those people. It will perpetuate what the white Parliament did to take away that right in the first place."

In 1951, the Canadian government amended the Indian Act to deny Indian status to Native women marrying non-Indians.

The purpose of the amendment was to assimilate Indians into the

"larger community," Long said. Native men marrying non-Native women did not, however, lose their status.

It's an unfair law from that perspective, he said. But it's not just an Indian women's issue.

"There are plenty of male children of these women who are affected, too."

In 1967, the Supreme Court of Canada decided the amendment was wrong but could only order Parliament to correct it, Long said. Several Native lobby groups followed up the Supreme Court's decision and pressured Ottawa into changing the Act during the 1970s.

In 1985, then-Minister of Indian Affairs John Crombie prepared Bill C-31 to correct the 1951 amendment.

"He was prepared to say 'from now on, Indian bands will design their own membership'," he said.

Ottawa has granted status to more than 90,000 people across Canada since passing the bill into law in April, 1985. About 9,500 of them are in Alberta.

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NEW GOLF CHAMP

Slow and steady - that's how John Dorian won the 1993 Indian National Golf Championship in Battlefords Provincial Park, Sask. this month. The 39-year-old quietly caught up to and passed the favored players in the tournament with a strong, steady game.

See page R7.

WHAT'S IN A NAME?

According to columnist Drew Hayden Taylor, it depends on who you ask. To anthropologists, the word Ojibway translates into something to do with the term "puckered," which can relate to puckered moccasins or the way human skin puckers when burnt. One thing he's certain of: Ojibway is a name foisted on the Anishnawbe.

See Page 7.

AD DEADLINES

The Advertising deadline for the August 2nd issue is Thursday, July 22, 1993.

Bands not consulted about mine deal

By D.B. Smith
Windspeaker Staff Writer

WOLLASTON LAKE, Sask.

Some Natives in Saskatchewan are worried that the Federation of Saskatchewan Indian Nations' plan to buy into a proposed northern uranium mine may not be in their best interests.

The FSIN has not consulted with some of its member bands over its purchase of an equity stake in Minatco Ltd., said Hatched Lake Chief Joe Tsannie. "They never came directly to us," he said. "They never consulted us at all. They have to at least consult with us."

The FSIN should hold a regional conference for its northern member communities before going ahead with the deal because the acquisition would affect them directly.

Chief among Tsannie's con-

"There hasn't been any contribution to the community other than a road. The mine doesn't produce much within the community."

- Jacqui Barclay, Saskatoon Indigenous Coalition spokesperson

cerns are access to employment opportunities and a guarantee that the operation would not pose future environmental or health threats.

"We'd at least like to benefit from it," he said. "To help our community or get a future guarantee that nothing will go wrong."

Minatco owns a 20,455-tonne deposit of uranium oxide in the Wollaston Lake area of northern Saskatchewan. The Hatched Lake band, located 600 kilometres north of Prince Albert, is only 50 kilometres from the mine, Tsannie said.

Minatco's operation has not brought much prosperity to the remote community, he said. Of its 900 members, only four have

permanent jobs and another three or four work as seasonal contractors.

Unemployment is usually held at 30 to 40 per cent in summer when seasonal jobs like road upgrading and sewer and water extensions are numerous, Tsannie said. But the number of people out of work soars during the winter.

"There's a lot of poverty in the area," said Saskatoon Indigenous Coalition spokesperson Jacqui Barclay. "There hasn't been any contribution to the community other than a road. The mine doesn't produce much within the community."

Local bands would like to see a clause in a new mining lease

agreement that stipulates 60 per cent Native employment at the operation, Tsannie said. But negotiators have not even worked out how many Natives from local, northern communities will be included in that number.

FSIN Executive Officer Roland Crowe has said the benefits of buying an interest in the mine far outweigh any negative effects on neighboring communities.

The federation is trying to meet with bands affected by the mining operation to see what their perspectives are, said federation spokesman Chief Lindsay Cyr.

But there have been no meetings with anyone since he took over the economic development portfolio at the beginning of the fiscal year, he said.

There has been mixed reaction to the FSIN's proposed buy-in but to date, only one band in the Meadow Lake area has raised serious objections, he said.

Natives get bigger portion of salmon catch

Ottawa's move angers non-Native commercial fishermen

By D.B. Smith
Windspeaker Staff Writer

VANCOUVER

Ottawa is allocating a larger catch of fish to West Coast Natives this year.

The Department of Fisheries and Oceans announced July 9 it will allocate additional amounts of the coveted sockeye salmon catch to Native groups under its Aboriginal Fishing Strategy.

Under Ottawa's pilot sales program, bands of the Lower Fraser Fishing Authority between Tsawwassen and Sawmill Creek were awarded a license to catch 430,000 sockeye salmon.

The authority also got permission to harvest an additional 190,000 fish through the transfer

of some 75 retired fishing licenses.

The two First Nations of the Nuu-Chah-Nulth Tribal Council on the Somass River were also authorized to take bigger catches: 5,000 additional fish will be added to the bands' 55,000 limit.

The Native harvest on the Skeena River has been set at 215,000 fish for food, social and ceremonial purposes. That amount does not, however, include any amount for sale.

The Department of Fisheries authorized the three one-year pilot programs on the Lower Fraser, the Skeena and the Somass Rivers in expectation of strong returns of sockeye and pink salmon to the Skeena and Fraser Rivers.

A near-record of more than 40 million salmon are expected this year. The agreements with Native bands, combined with the U.S. Pacific Salmon Treaty, should help stabilize salmon stocks this year, the department reported.

Ottawa's move to increase Native bands' catches this year has, however, outraged non-

Native fishing groups.

The Fisheries Survival Coalition, which opposes the reallocation of any fishing rights to Natives, said the fisheries department is deliberately creating tension in the West Coast industry by fostering two separate fisheries.

"We find it very offensive that there are two commercial fisheries in our province," said coalition spokesman Phil Eidsvik.

"There should only be one fishery for everyone on an equal basis."

Establishing a separate fishery for Aboriginals is unwarranted as thirty per cent of all fishermen in the so-called non-Native commercial industry are Native, Eidsvik said.

"We have a problem with a government that is trying to separate people who've been getting along for years because of race."

The coalition is promising to take "any action it can," although it will not officially take part in any protests or blockades that might occur this summer, Eidsvik said.

United Fishermen and Allied Workers Union spokesman Dennis Brown said fostering the separate Native fishery may force the union to take the government to court, especially in light of last month's B.C. Court of Appeals ruling that Natives have no inherent fishing rights.

Lower Fraser Fishing Authorities' head Ernie Crey said the 3-2 decision ruled out the inherent right to catch fish but does not prohibit their sale under the federal strategy.

The sockeye salmon fishing season has already gotten off to a troubled start this month. The season opened for only 24 hours July 10 to 11 and only to Native fishermen.

The small size of the run limited the number of fishermen on the water, said fisheries' Regional Director Pat Chamut.

Native fishermen were allowed to harvest because the fisheries department's commitment to the Aboriginal fishery exceeds that of the commercial fishery.

Non-Native fishermen remained either docked or were forced to go to other openings.

NATION IN BRIEF

Saskatchewan band plans land buy

The One Arrow Indian band near Prince Albert, Sask. will use monies garnered from a \$16 million land deal with Ottawa to expand their reserve. Chief Richard John said the band hopes to buy land surrounding the reserve, located 70 kilometres from Prince Albert, to start a community pasture and cattle operation. The land will also be used to start several other business and agricultural ventures, he said. The 900-member band also hopes to purchase land for urban reserves in both Prince Albert and Saskatoon, where many band members currently live.

Former police chief sues Bloods

The former police chief of the Blood band in southern Alberta is suing the band for wrongful dismissal. Elizabeth Scout of Fort McCleod is taking the Blood Tribe's chief and council, the band's Police Commission, Marie Smallface-Marule, Annabel Crop Eared Wolf and Peter Big Head to court. Scout said she was dismissed because the chief and council did not like her speaking to the media about the band's mismanagement of funds. Scout also said Smallface-Marule, Crop Eared Wolf

and Big Head made false accusations to have her fired. Scout said she and her family have suffered from harassment and intimidation by other members of the band.

HIV test results a mystery

Members of an Indian band in British Columbia are still waiting for the results of a medical tests taken two years ago. About 10 members of the Kluskus band near Quesnel took a test that identifies Human Immunodeficiency Virus (HIV), the virus linked to Acquired Immune Deficiency Syndrome (AIDS). Band Chief Roger Jimmie said there has been no word from the federal agency involved in the tests. He has heard unofficially that at least one member of the group has tested positive for HIV. If true, the band could be wiped out by the syndrome, he said.

Dene and Metis approve deal

The Sahtu Dene and Metis of the MacKenzie River and Great Bear Lake regions of the Northwest Territories have overwhelmingly approved a land claim pact with Ottawa. Some 87 per cent of voters approved the deal that will see the regions 2,200 Natives receive title to 41,437 square km in a settlement covering 172,800 square km. The subsur-

face rights to 1,813 square km are also included in the package. Ottawa will also pay the Sahtu people \$75 million over the next 15 years. The claim also provides participation in land, water and renewable resources management and environmental reviews. While the claim guarantees the protection of the Dene and Metis' existing or future constitutional rights, it negates their claim to any other lands or waters in Canada. About 90 per cent of the region's 974 eligible voters showed up at the polls. The deal required only 75 per cent approval.

Minister makes first trip North

New Indian Affairs Minister Pauline Browes made her first trip to Canada's North this month to mark the passing of the Nunavut Land Claims Agreement Act and the Nunavut Act. Browes attended ceremonies organized by the Tungavik in Coppermine, NWT. The acts were designed to create a new Nunavut Territory and government in 1999. Both acts received Royal Assent June 10, 1993. Browes also travelled to Inuvik to meet with Northern Aboriginal leaders and territorial Minister responsible for Aboriginal Affairs to discuss issues such as self-government and land claims.

News

Davis Inlet to deal with sex abuse claims

By D.B. Smith
Windspeaker Staff Writer

DAVIS INLET, Lab.

Leaders in the remote village of Davis Inlet will not turn to the justice system to deal with recent allegations of child sexual abuse.

"We decided we didn't need to go through the system, the courts and all, because justice would not be done," Chief Katie Rich said. "In the white man's system, there would be one winner and one loser. Nothing is gained for the victim. We will deal with the problem. You have

to keep in mind that both the victim and the abuser need help. The abuser is sick and needs help."

People in Davis Inlet first learned of the assaults when addictions counsellors treating some of the community's solvent-abusing children notified the police.

Staff at the Poundmaker's Lodge near Edmonton, Alberta called RCMP in Goose Bay when accounts of sexual abuse began to emerge during the treatment of 11 of 18 solvent-addicted children from the community.

The allegations of sexual abuse of the 11 children were first disclosed to the band three

weeks ago, Rich said. There has been no contact between the treatment centre and the band council since then.

"Once we determine how we're going to handle this, one thing we are going to do is contact Poundmaker's to tell the children that they haven't done anything wrong."

Rich said she didn't know how long the sexual abuse has been going on and that there are still signs of gas sniffing in the community.

"But it's not as much as in a few years. We have already seen so much," Rich said. "We can handle it. That's the feeling I got from the community."

Children's recovery a challenge

By Gina Teel
Windspeaker Contributor

ST. ALBERT, Alta.

When the gasoline-sniffing kids of Davis Inlet made headlines earlier this year, Ruth Morin knew their recovery would be a challenge. Like everyone else, she saw the images of despondent, gasoline-stoned children rolling around in an unheated fallen-down shack. She heard them cry out in Innu "We want to die. We want to die."

The desperate images shocked the country. But Morin, director of Poundmaker's Adolescent Centre, says the deplorable situation is not all that unusual.

"I think that there are many children across the nation who are suffering to a great degree," she says. "They just usually don't come en masse."

While their circumstances may not be unusual, the media attention has. Morin has tried to move the public eye away from the 19 Davis Inlet children since they arrived at Poundmaker's in March. Interviewed during Poundmaker's powwow, Morin stressed the normality of her charges.

"These are normal, wonderful loving children," she says. "I don't want them to be exploited any more by the media. I just want them to get their treatment."

Morin also says there is nothing sensational about their gasoline sniffing. She says they used gasoline as a coping mechanism simply because it was the substance most readily available to them.

"If alcohol would have been available, it would have been alcohol."

Still, Morin admits the children, who have a reputation for being difficult, have settled down somewhat in the five months with Poundmaker's. Indeed, at first they were so disruptive that they were removed from the Adolescent Centre in St. Paul and relocated to a wilderness camp on the nearby Saddle Lake Reserve.

"They really tried to hurt each other, to inflict real pain and suffering," she says.

But months of counselling sessions have left their mark.

"They are getting better in that they are starting

to identify their feelings, such as the feeling of anger, and the appropriate response," she said. "They are progressing very positively in their treatment and, of course, at varying degrees because treatment is a very individual thing."

Morin added that powwows have become an important part of the children's recovery.

"It's an important part of being an Aboriginal Canadian and we wanted them to experience it."

The experience has proven therapeutic - one of the boys made an outfit from eagle feathers and porcupine hair to compete in a grand entry dance at the Poundmaker's and Saddle Lake powwows.

Others are noticing the improvement, too. One man, who asked not to be identified, said the children drove a family member to quit counselling - temporarily.

"They would hang on to you all at once and pull you down. They were afraid to let go."

Now, he watches with amazement as one of those same children dances to the rhythm of the powwow drum. He said the change is remarkable.

"They were wild in the beginning, just like animals. Now they have manners and you can take them out in public."

While Morin is pleased with the children's progress thus far, she said their biggest challenge will be returning to Davis Inlet. She's already heard that one of her charges, a 17 year-old girl who recently returned home, has started sniffing again. And then there are the accusations of sexual assault to deal with.

"I think the Davis Inlet community is doing the best they can to cope with it," Morin says wistfully.

In January, the Innu of Davis Inlet put forth a seven-point recovery plan for the community. The plan isn't in place yet - details are still being worked out with Ottawa and St. John's. Still, it's the only safeguard the children have when they return home.

If the fact that the plan may not be in place for quite some time bothers Morin, she doesn't let it show.

"We have to have faith in what we are doing," she says. "If we don't, than nothing we've been doing matters."

Premier recognizes Micmac nation

The Micmac people of Nova Scotia are a nation and should be dealt with as such, the province's premier said.

The relationship between the province and the Micmac must be conducted on a nation-to-nation level, Premier John Savage said during his speech before the 24th annual assembly of Nova Scotia chiefs in Dartmouth July 7.

"When a non-Native government deals with the Native community, the relationship is nation-to-nation," Savage said. "These are not discussions between a government and the citi-

zens governed. These are negotiations between nations."

Native reaction to the premier's comment was enthusiastic.

"It was so good I kept expecting to hear him say 'April Fools'," said Union of Nova Scotia Indians head Alex Christmas. "To negotiate as equals is something we've always aspired to."

It is unlikely that Natives in the province will feel any impact from Savage's comments for at least six months, Christmas said.

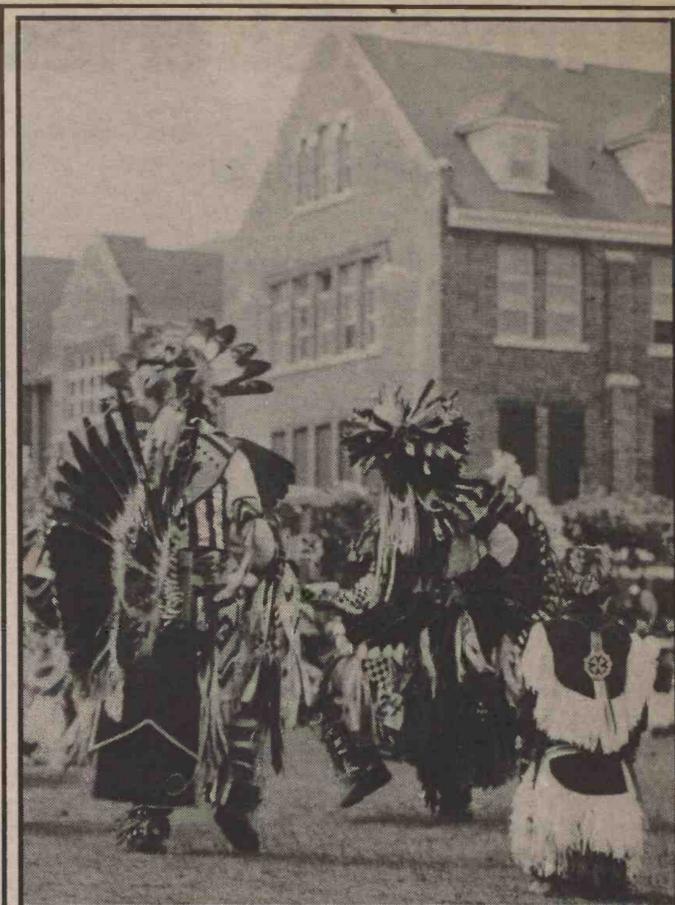
Savage, who is also Minister responsible for Aboriginal Affairs, said he will begin negotia-

tions with Native leaders to update the Treaty of 1752. The treaty guarantees Natives some hunting and fishing rights.

All outstanding issues between the province and the Micmac, including hunting and fishing and taxation disputes, could be worked out, Savage added.

"The treaty can be modernized with terms relevant to today without diluting the rights it guarantees," Savage said. "We can strengthen the treaty rights."

Negotiations between the province and the Micmac are scheduled to commence Oct. 1.



Leah Pagett

Cultural celebration

Dancers at Poundmaker's powwow outside Edmonton, honored their traditions, ignoring the looming shadow of a former residential school.

Action called for on Native education

Doug Johnson
Windspeaker Contributor

OTTAWA

The time for talk is over. It's now time for action on Aboriginal education.

That was the major theme coming out of a three-day conference held July 7, 8 and 9 in Ottawa.

Verna Kirkness, director of the First Nations' House of Learning at the University of British Columbia, told delegates the educational needs of Aboriginal people have been studied to death.

"What we need is action," she told the National Round Table on Education, organized by the Royal Commission on Aboriginal Peoples.

"We know virtually everything we need to know about ourselves," Kirkness said.

She said it was time to draft legislation creating jurisdictional control over education for First Peoples. Once the legislation is in place, then the infrastructure will flow from it.

Kirkness called on the Royal Commission to get the government moving on creating legislation.

"The Royal Commission has the authority to put it on the table," she told Windspeaker.

Kirkness did qualify her remarks about there being no more need for study, saying that an Aboriginal theory of knowledge and education needs to be developed.

"We are still looking at education through Western eyes," she said.

Publication is exactly what is needed, said Harvey McCue after Kirkness's speech. McCue, the Chief Executive Officer with the Mi'kmaq Education Authority, said that when he was the director

general of education at Indian Affairs, he ran into a brick wall when presenting suggestions to senior officials because there was no public action calling for the changes.

"The deputy minister or assistant deputy minister would look out the window and say, 'Well McCue, you know, these ideas are interesting, they're creative, but where are the swarms of people that demand these changes?'"

To back up his recommendations, he would then point to reports and studies, and there would still be no action.

"Studies and reports are a dime a dozen. Government doesn't respond to studies and reports. What they respond to is public and political pressure," he said.

Action for education must be taken out of the hands of politicians and placed in the hands of the people. Meetings and discussions between politicians do not work, he added.

"What politicians, particularly at the provincial and federal levels, respond to are numbers, particularly at the local level," McCue said.

Public action will make the politicians realize that the concerns expressed here today are supported at the local level, McCue added. Politicians hear concerns like these expressed every day.

"But what moves them, what causes them to think twice about ignoring the situation is when you have people clamoring to get in, banging on the doors, banging on the windows.

"Until that happens the government will only be too happy to pay for Royal Commissions to have these kind of sessions," he said.

With the end of this round table the public activities of the Royal Commission are at an end until the fall.

Native fisheries opponents trade targets

The tide in the dispute over West Coast Native fishing rights took a strange and sudden turn this past month.

The B.C. Fisheries Survival Coalition, the group representing mostly non-Native fishermen, took a remarkably different tack in their quest to hold sovereign reign over the quickly shrinking stocks of sockeye salmon. The coalition is suddenly blaming the federal government, not the Native fishermen, for all their woes.

The conflict began last year when the Department of Fisheries and Oceans first imposed the Aboriginal Fishing Strategy. The strategy allowed Natives to catch fish for commercial purposes, that is to sell the stuff. For the first time in a long time, West Coast Natives weren't just fishing for social or ceremonial reasons or to feed themselves.

Non-Native fishermen didn't like the idea of a little healthy (and historically justified) competition. They saw the Native fisheries as being unduly protected by the strategy, which was designed, in principle, to give Natives access once again to a resource they had been denied for decades.

Things between Natives and non-Natives got ugly. Groups like the coalition blamed Native fishermen for the disappearance of the 1992 fall run of sockeye salmon. They said Indians shouldn't receive special favor under the strategy because Natives had no special rights to the fish. There were protests and rallies and nasty cases of intimidation throughout the winter. The coalition called it tactics. The Assembly of First Nations called it racism.

The ugliness was further compounded by the Department of Fisheries own agenda. In negotiations with Fraser River bands this past spring, the department insisted that catch allocations be tied to enhancement funding. That meant that if bands wanted money to protect and increase fish stocks (and create jobs for band members), they had to accept the department's decision on catch size.

Fisheries Minister John Crosbie made things worse through his inability to negotiate catch limits with the United States. Natives were not forefront in his mind on June 17 when he suggested that Canadian fishermen should catch as many salmon as they could to stop the Americans from getting too many and thereby teach the U.S. a lesson.

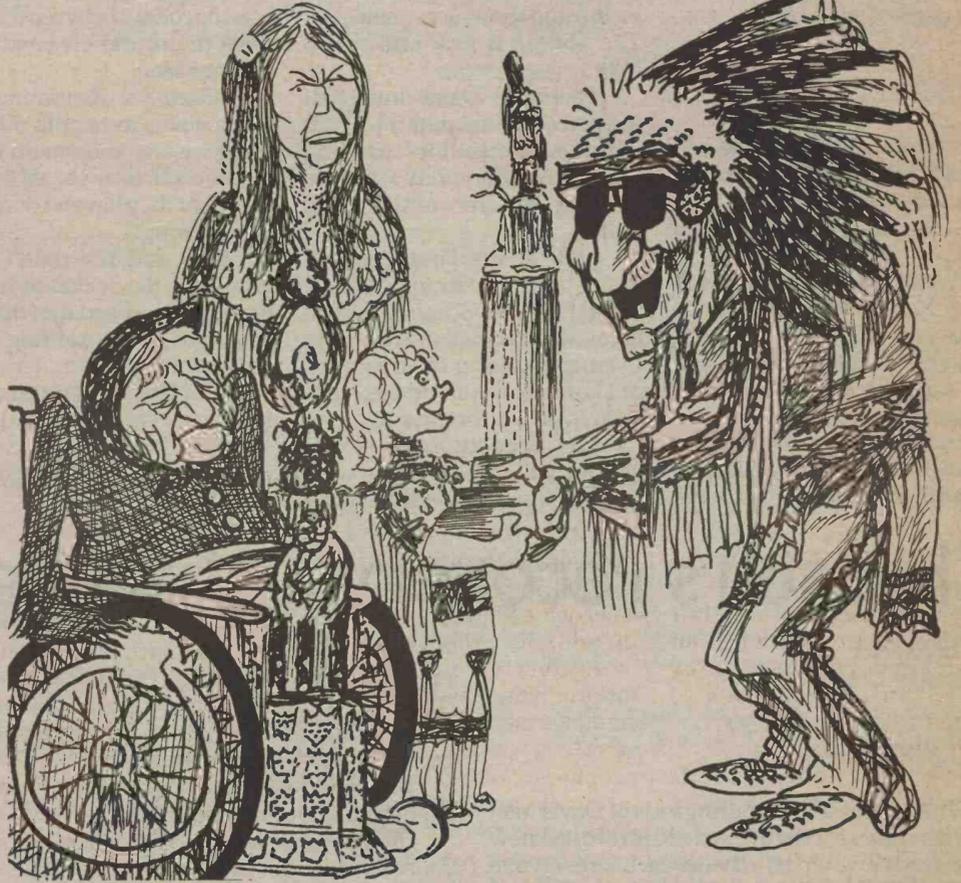
The B.C. Court of Appeals also got into the melee when it ruled that a woman from the Stolo First Nation was wrong to sell \$50 worth of fish to someone on the basis that she had the inherent, Native right to make a living that way. The coalition rejoiced at the news. They claimed the decision was proof that the law was on their side and that Ottawa's Native fishing strategy was illegal. Coalition spokesman Phil Eidsvik even went so far as to say the conflict was never about race and that the federal government was the bad guy for alienating Natives in their own fishery.

But the conflict has always been about race. It has always been about pettiness and politics in an industry that favors non-Natives. And it's been about the differences between an ancient culture that has responsibly managed salmon stocks for thousands of years and an infantile one that threatens to destroy the resource forever through greed and spite. It's about one nation's right to livelihood and self-sufficiency being regulated by another.

Eidsvik can say what he likes about the federal government but it won't erase the coalition's record. There's no denying that they are an inseparable part of this racist mess.

TRIBAL DANCING
JUDGING:

1st PRIZE To My Ma.
2nd To My WIFE.
3rd To My DAUGHTER.



Leon Soop

Tourists' expectations unrealistic

The romance of the old west brings thousands of tourists to the Calgary Stampede every year. The attraction is an imaginary reminiscing of the old days of adventure, colonization and brute strength of the fearless pioneers that settled the west. Overseas tourists anticipate exploration of this young country where civilization is imagined as igloos, traplines and log cabins.

The ultimate attraction is 'real Indians.' Overseas baggage includes an ignorance of the realities of Canada's Indian population. Their expectations include bare chested warriors, tipi housing and beaded dresses. Their knowledge of today's Indian people is restricted to history textbooks and a perpetuated imagery of uncivilized savagery of yesteryear.

The Indian Village on the Stampede Grounds temporarily



**MARLENA
DOLAN**

appeases these curious tourists. They touch and look at the displayed Indians in the village. They observe the traditional dances as a form of entertainment and clap when Elders say their prayer. Their observations are of the Indians of the past and the romance of tradition has become a tourist attraction.

The Canadian Indians are not the only Indigenous people who are victims of cultural depreciation. The Maoris of New Zealand and the Aborigines of Australia have also become tourist attractions. Most

knowledge of Native life is of our past. This information is still circulating in schools, creating unreal images. We are viewed internationally as uneducated and uncivilized. Perhaps it's easier to deal with yesterday's images than today's problems.

The paternal process of assimilation has taken on some interesting twists. The direct methods of material favor wasn't successful so methods are becoming more subtle. Making us tourist attractions for the international crowd may do more harm than good.

Wind speaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Monday to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000 - PAID. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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Your Opinion

Law must be upheld on Blood reserve

Dear Editor,

The recent illegal election on the Blood Reserve has forced many young Blood people to wonder, is there law or is there not?

My daughter has corrections training from Mount Royal College in Calgary. Is it possible for councillors from the Blood Reserve to declare themselves sovereign, above the law, within our own treaty area? These are crucial, perplexing questions she is asking and she's studied law to some degree.

The law is not an illusion, it is very real. When young Blood people get married, they follow Matrimonial Law, it's legal. Our Blood Tribe Education Board operates through statutes of Alberta Corporate Law. Foster children are placed in homes through the Child Welfare Act under family law. All federal social services must follow administrative regulations. Our Treaty rights are recognized by the constitutional laws of Canada.

Without law, the Blood Tribal Police would have no laws to enforce, they would have no jobs. The law is there to help protect all people, to provide fairness towards all people, the innocent, the unjustly treated and the guilty. Young offenders

are placed under probation by provincial court of law. The clients at the Kainai Correction Centre on the Blood Reserve are there because of offences against civil and criminal law.

A few years ago, Super Sam Supermarket, in Lethbridge, received a court order to remain open on Sundays. There was a referendum, a choice, if stores wanted to open on Sundays. This is how it should be on the Blood Reserve. We do have a choice and the federal court order states that the Blood Indian people hold a referendum. We have a choice to determine if the Bloods want a referendum, we have a choice to determine if the Bloods want a new election that is legal and recognized by all people on the reserve.

Today we don't agree with the illegal election and we question the results of the illegal election imposing Roy Fox as chief of the Blood people. This is dictatorship. The council is facing contempt of court charges for promoting lawlessness. The council has failed to ask the people what they want. The people did not want to take part in the election because it was illegal. The relationship of the Blood people with their tribal police force is strained because the illegal elections were allowed to take place. Here on the Blood

Reserve, we feel like helpless victims in a lawless society. Some of the women are weeping.

We can restore order and re-establish positive communications and understanding with our tribal police, who are there to serve and protect us. Unfortunately, there is a lack of trust and confidence in the councillors. We all have a right to speak freely, without fear of intimidation and loss of employment.

We saw tribal members like Leroy Little Bear, Clayton Blood and Louise Crop Eared Wolf on TV recently. They were speaking freely. We have these rights of freedom of expression, too. Head Chief Harley Frank has done no wrong. His legitimacy is derived from the people who voted for him and what he stands for - fairness and change. The air has been cleared and corrupt practices have surfaced. Tribal mismanagement of money must stop.

Our elected councillors and paid administrators, who are employed by us, cannot continue to use their positions to promote their own business enterprises. This is a conflict of interest. Our elected councillors are guilty because they knew about these injustices, which were brought to their attention, and they didn't do anything about them. In fact,

the councillors are still telling us that there is nothing wrong.

Now is the time to speak up. By speaking out without fear, we can promote unity and co-operation again among our people, in the procuring of legal and social justice. Head Chief Harley Frank has the people's approval and encouragement. He has been publicly ridiculed, harassed and assaulted for his firm belief that we, the people, can make the Blood Reserve a happier and fairer place to live.

We can improve our reserve. We are all important in our community, our ideas can and should be heard. Let us begin by opening the doors to the council chambers and by having open dialogue with our leaders. If our leaders lock us out and continue to bury their heads in the sand, it is simple, we elect new leaders.

Our new leaders must see the empty, deteriorating Kainai Industries building, the 90 out of 100 men and women wanting jobs. We can have our own stores like Radio Shack, Macleods, Sears on our reserve which will give jobs to our people. Siksika (a reserve south of Calgary) has its own mall and we can, too.

Each and every one of us should be able to look any white man in the eye and say, "I earned this truck, this suit, this horse, not by ripping off my own

people nor from tax-payers' money, but I earned this by my own sweat." This is the philosophy of our proud fathers and grandfathers.

My daughter commented that Head Chief Frank must have superior knowledge and wisdom, because three lawyers have tried to remove him from office and they haven't succeeded yet. He hasn't given up and for this we are all proud, proud to call him our leader. The words of another great leader, Chief Dan George will sum up this letter:

"There is a longing among the young of my nation to secure for themselves and their people the skills that will provide them with a sense of purpose and worth. They will be our new warriors, their training will be longer and more demanding than it was in olden days. Long years of study will demand determination. Separation from home and family will demand endurance. But they will emerge with their hands held forward not to receive welfare but to grasp a place in society that is rightfully ours."

Yes, my daughter, there is law.

Doreen Rabbit
Teacher and member of the Blood Tribe

Self-government may be used as a tool to speed the elimination of First Nations

Dear Editor,

Back at the turn of the century, British North America (Canada) was sitting pretty. It was part of the huge British Commonwealth and had no external threats to worry about. Internally as well there were few concerns - some "sour grapes" in Quebec and huge fiduciary (trust) obligations to an Aboriginal population which was swiftly dying off from disease, neglect, and starvation.

Quebec proved to be manageable and, of course, all treaty obligations would disappear along with the disappearing Red Man. Soon, they must have thought, the whole of Canada with all its rich resources would be theirs free and clear. But something went terribly wrong. The Red Man survived to become a thorn in Canada's flesh, the millstone around its neck, and a source of great international embarrassment.

Like wealthy young heirs to a fabulous fortune (who have been ill-treated and cast off by their own guardian) the Native People have now come of age and have returned to claim their inheritance - only to find that Canada has spent it all on high living.

In a mystery/thriller, such a scenario would have the evil guardian attempting to protect his image and interests by plotting ways to get rid of the wealthy heirs once and for all. This is exactly Canada's "grand plan." Through the implementation of its "Buffalo Jump" policies - devolution (the transfer of programs - police, CAS, education, etc.), self-government, comprehensive claims settlement, alternative legislation - the Aboriginal Constitutional Package, Canada will finally succeed in destroying the Native nations and getting out from all the treaty obligations.

This is all spelled out in Walter Rudnicki's October 1992 analysis of the Charlottetown Accord of last August. Every Native adult should become familiar with this material. It is called The Aboriginal Constitutional Package of 1992 - Its Hidden Sting. This paper describes:

We now know beyond doubt that the government, and any of our own people who are pushing government policy, are working against our best interests as Native nations.

- Gawittha'

- Why the Indian Act is basically illegal.
- Canada's grand plan for our termination.
- Why Canada prefers to deal with groups it has created (band councils and "Native" organizations like the AFN) rather than Native nations.
- Why Native nations are still recognized as nations.
- How we can protect our nationhood.
- Why we still have title to the land.
- Why our sovereignty is still intact.
- Why Canada's "rule of law" did not apply to Mohawks at Oka.
- The emptiness of such terms as "inherent rights" and "self-government."
- Why we have a valid claim to huge reparation payments.
- How some of our own people are helping the government.
- Why all the provinces were happy with the Charlottetown Accord.
- How Bob Rae played the part of the "good cop."
- Why any Natives who push for these government initiatives are either ignorant, insane, or just plain sell-outs.

Thanks to Walter Rudnicki, a former senior analyst with the Department of Indian Affairs, our worst suspicions about the government have been confirmed. Through his attempt to warn us he has likely sealed his own fate.

But now there is no need to speculate further. We now know beyond doubt that the government, and any of our own people who are pushing government policy, are working against our best interests as Native nations. "Band" Councils and "Native" organizations can be seen now for what they are. These government-sponsored organi-

zations should be rejected and despised by all Native people who value their Nationhood, their culture, their inheritance, and the future of their children.

There was a letter in a recent issue of Tekka which advocated a synthesis of our nation with a government-sponsored splinter of our own nation (the elected council) - as if the two groups were of equal importance. The elected council has no legal right to exist.

Using the good mind we can hopefully assume that the person who advocated this position did so out of sincere concern - but also out of ignorance.

And now the Expositor is coming up with a series on cigarette smuggling. It is an act which will almost certainly create more anti-Native feeling. It almost seems as if it has been timed to coincide with the government's push to eliminate the Native People through eliminating our status. Good journalism is supposed to be balanced. It will be interesting to see if the series includes the reporting of non-Native smuggling activities as well.

On this issue it must be said that if the government had treated us properly and continued to recognize our nationhood there would be no need for us to resort to these activities. The Six Nations people would have no need for government money or cigarette money if the government would pay us half of what it owes us.

Personally, I have greater respect for cigarette dealers who try to maintain their nationhood than I have for those of our people who collaborate with the government for a pay cheque.

Gawittha'
Six Nations - Grand River Territory

Supporter pleads for base closure

An open letter to Prime Minister Kim Campbell

Excellency,

Please advise if it will be possible soon to close the military reserve at Ipperwash in order to fulfill your government's promise to return the land to the Stoney Point Indian people. According to a recent newspaper article, the land was taken by eminent domain in 1942, after the Indians refused to sell it for \$50,000 for over 3,200 acres.

In 1980, the Canadian government paid \$2.4 million in compensation to the Kettle Point Band, but none of the money was received by the Stoney Point Band, whose houses were bulldozed or relocated in a marsh.

If there is other information of which we are unaware, please send it to us so we can have a full picture of the situation. Hopefully, compensation can be made to the Stoney Point Band for homes lost, and the land returned to them as promised.

C. Knuth, President
Friends of Native Americans
206 Massachusetts Ave.
Arlington, MA 02174

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE AUGUST 2ND ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, JULY 21ST AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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TSUU TINA ANNUAL RODEO & FAIR

July 23 - 25, 1993

Bragg Creek, Alberta

MOOSEJAW INDIGENOUS PEOPLE CELEBRATION

July 23 - 25, 1993

Moose Jaw, Saskatchewan

CIPI JAMBOREE '93 with Kentucky Head Hunters

July 30 - August 1, 1993

Beauval, Saskatchewan

CANADA NATIVE GAMES

August 8 - 22, 1993

Kamloops, British Columbia

FUNDRAISING ROAST FEATURING PHIL FONTAINE

August 3, 1993

Winnipeg, Manitoba

PAUL BAND ALL NATIVE GOLF TOURNAMENT

August 14 & 15, 1993

Ironhead Golf Course, Duffield, Alberta

11TH ANNUAL FIRST NATIONS EDUCATION GENERAL ASSEMBLY

August 16 - 18, 1993

Seven Sisters Falls, Manitoba

KIKINO ANNUAL SILVER BIRCH RODEO

August 13 - 15, 1993

Kikino Metis Settlement, Alberta

1ST ANNUAL PLAINS INDIANS VETERANS COUNCIL

September 3 - 5, 1993

Frazer, Montana

5TH ANNUAL INDIAN ART EXPO

September 10 - 12, 1993

NAIDF INDIAN SUMMER GOLF CHALLENGE

September 11, 1993

Enoch, Alberta

3RD ANNUAL AMERICAN CONGRESS ON ENVIRONMENT & ECONOMIC DEVELOPMENT

September 15 - 19, 1993

Vancouver, British Columbia

Powwow Country

BEAVER LAKE/LAC LA BICHE POWWOW

July 30 & 31, August 1, 1993, Beaver Lake, Alberta

MUSKEG LAKE TRADITIONAL POWWOW

July 30 & 31, August 1, 1993, Muskeg Lake, Sask.

ENOCH POWWOW

August 6 - 8, 1993, Enoch, Alberta

LHEIT LIT'EN NATION POWWOW

August 6 - 8, 1993

Prince George, British Columbia

PRINCE ALBERT POWWOW

August 10 - 12, 1993, Prince Albert, Saskatchewan

DRIFTPILE POWWOW

August 13 - 15, 1993, Driftpile, Alberta

ERMINESKIN POWWOW CELEBRATIONS

August 12 - 15, 1993, Hobbema, Alberta

10TH ANNUAL POWWOW

August 20 - 22, 1993, Long Lake, Alberta

1993 POWWOW & RODEO

August 26 - 29, 1993, Siksika Nation, Gleichen, Alberta

24TH ANNUAL INTERNATIONAL POWWOW

September 9 - 12, 1993, Bismarck, N. Dakota USA

SCHEMITZUN '93

September 16 - 19, 1993, Hartford, Connecticut USA

Ok. Wow, I think the travelling bug has bit me. I went to the infamous Poundmaker/Nechi powwow. It was a great weekend, a little bit of rain and a whole lot of heartache. My friend Barry Foreman went to Starblanket Celebrations in Saskatchewan, the same time as Poundmaker/Nechi. They had a lot of rain and no heartaches reported. This past weekend I attended the Alexis powwow, I met up with a friend Denny I haven't seen for many moons. That is one thing about a powwow - you never know who you'll bump into. It was nice to see Denny. It rained on Sunday, late start for everything. Did you know... Natives are like mailmen, rain, sun or snow they will still be at a powwow.

Prisoners see no barriers

I received some information on a newsletter that is being sent around to different prisons in North America. The newsletter is called Earthbridge and is published in Santa Cruz, California. I read some of their stuff, and I personally think it's great to have something like this to get to know different cultures. You never know the difference between Natives until you have met a person from way down in Navajo country or Apache/Comanche land in Oklahoma or even from up north like Inuvik. You can learn a lot from all kinds of people.

You may take one look at where this is coming from and think PRISON? Well, they are human, too. Sure, they may have made their mistakes. Don't be too harsh on them. I don't think a person's past has anything to do with his writing and trying to maintain his existence to the outside world. If you would like to know more about this newsletter, write to Sunny Mundy, the editor, at PO Box 8542, Santa Cruz, Calif., 95061-8542. Or if you are interested in starting up a pen pal? I don't know, whichever you may choose.

Light in many faces

Marion Pennings from Fort McMurray sent this to us. It's called Light. It's a kind of poem/thesis. I think.

Light; dazzling; 'element' of the earth; I'll cherish it; for all I'm worth. Let it glow upon my face; to greet the whole human race.

Light; in a 'child's' sight, showing it the 'Creator's' delight. Till its days; on 'Earth' are done, a 'spiritual light'; hopefully have won

Light streaming; through the 'forest' tall, beautiful moments; that may never stall. The mountains too; reach for the light making the surroundings; just right.

Light takes darkness away, all through the longest day. Send sacred prayers; on the wings of a dove, thanking the creator; for his love.

I was told if you ever go out in the open when the sun is shining and it's not too hot or cold, just right. Go out to an open field and open your



PEOPLE & PLACES

by Ethel Winnipeg

arms as wide as you can and scream. You can feel a whole new existence coming within you. I tried it before but the people from my block came running out thinking something drastic happened to me. So read my warning: do it out of the city or town or people will have these notions that you have a couple of screws missing.

An agency who cares
Winnipeg, Man. - There's an agency where they care for young, pregnant women. They serve women who wish to live away from home until the birth of their baby. They also have services for non-resident women. It is a four-suite facility with an eight-suite residence that can hold up to 32 new mothers or expecting mothers. They have programs on how to care for the babies and a separate program for expecting fathers. They try to ready the new mothers for independent living with their new babies and they try to reduce chances

of negative parenting for the mothers and babies. The agency is called Villa Rosa and is based in Winnipeg.

Are you a songwriter?

Another one of these... again. It's like my unsolved mysteries portion of People and Places. Anyway, the Arctic Winter Games needs a Theme song for the 1994 Winter Games. They are putting up a contest for the best song. It can't be too hard to sing because yours truly will be... just jokes. It has to be simple enough for young school children to sing. It will be sung in other Northern languages.

The winner will receive \$1,500 towards the production of the finished product. The winner will have good exposure for their song. If you think you are a good songwriter, please write to the Entertainment Committee, Arctic Winter Games Office, Box 1994, Slave Lake, Alta. T0G 2A0 or leave a message at (403) 849-1994 or 849-3371.



Leah Pagett

A Cool, Crisp, 'Short' Dancer

This is 3-year-old Curtis Andrew of Sweetgrass, Saskatchewan, taking part at Poundmaker/Nechi powwow on July 4. Isn't he sweet? The shades become him, making him look like a "little big man."

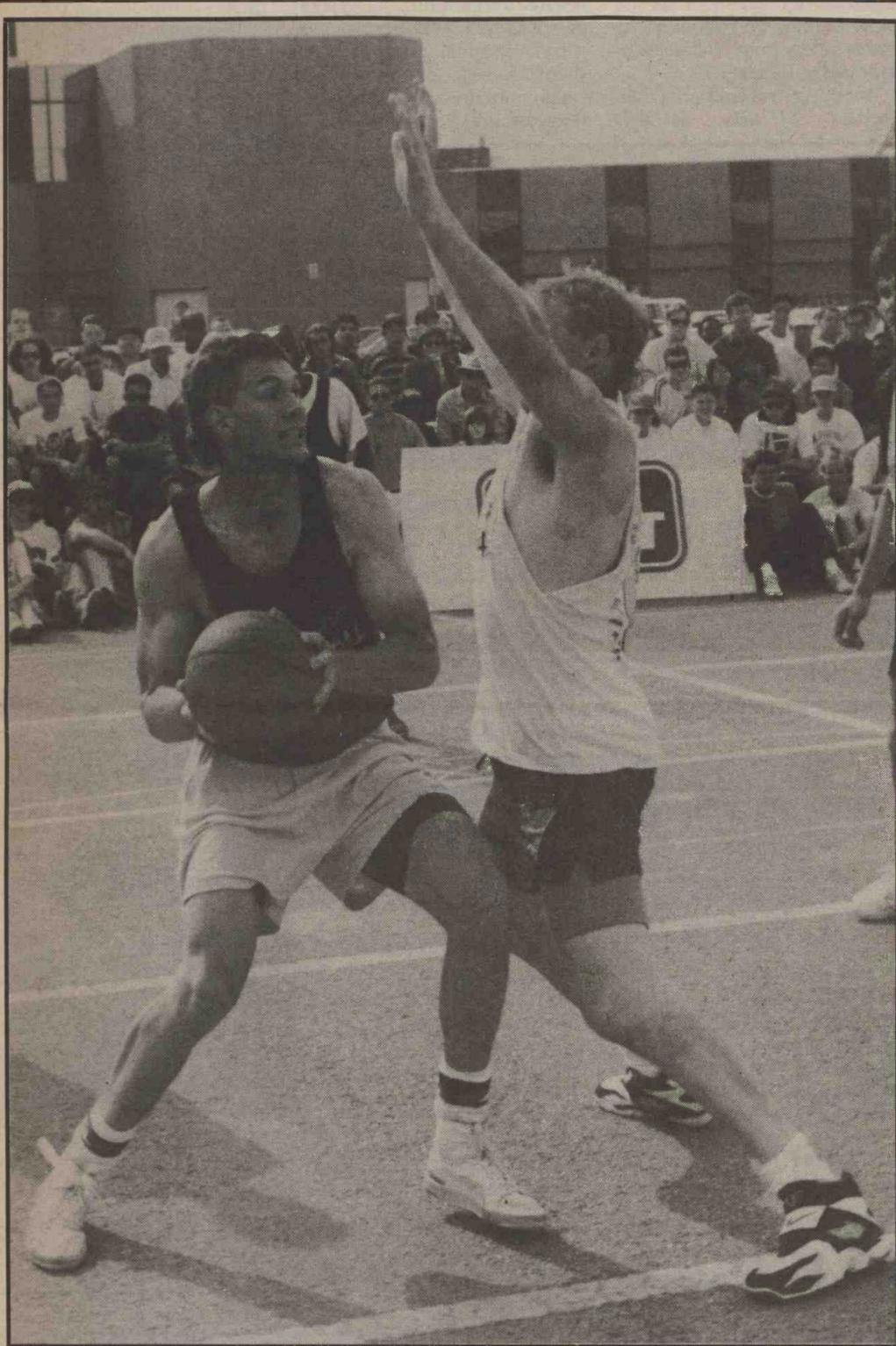
Wind speaker

July 19, 1993

Regional Section

Volume 11 No. 9

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



Hoopsters!

Brian Maskowich drives past Chris Overwater in the men's elite final of the Third Annual Edmonton Streetball Tournament. See story, page R6.

R. John Hayes

Clean-up to follow \$35 million deal

By Dina O'Meara
Windspeaker Staff Writer

BOAT HARBOUR, N.S.

Members of Pictou Landing voted yes for a \$35 million settlement compensating them for pollution of the band's environment.

But the issue of who is going to clean the once-pristine lagoon lapping band shores, and how the clean-up will proceed is still a contentious issue.

During the July 5 vote, members of the Micmac warrior's society blocked a road and lit ceremonial fires to protest the lack of commitment to a clean-up.

"There's nothing written stating that the Scott (Maritimes) people will stop pouring whatever it is they're pouring into the water," said a worried resident. "We're surrounded by pollution."

The province's largest industrial wastewater treatment plant stands on the shores of Boat Harbour, processing waste from the Scott Maritimes pulp mill. Approximately 87,000 litres of effluent are pumped into the tidal lagoon every day.

The warriors lifted the blockade several days later after Supply and Services Minister Wayne Adams confirmed the provincial government will participate in restoring Boat Harbour.

The federal government offered the compensation package in exchange for the band dropping a suit charging the Department of Indian Affairs with breach of trust for acting against the interests of Natives.

The deal was approved in

a 141-25 vote. To the 418 Pictou Landing members, that signifies approximately \$70 for each month lived on the reserve since the treatment plant opened in the mid-1960's.

The settlement was an economic deal, said band development officer Dan MacDonald.

"This agreement was strictly for money, dollars and cents," he said. If the band had negotiated first for a clean-up, they may have been left without any financial compensation, MacDonald said. Now they have the funds in hand and can continue to stage two.

An engineering study suggests eight options to repair Boat Harbour. They range from opening the harbor's berm and piping the effluent into the Northumberland Straits, to building a new plant elsewhere and allowing the harbor to resume its original tidal regime.

Local environmentalists argue that the environmental data collected for the study is misleading, and downplays the level of toxicity in Boat Harbour's sediments.

"There were dioxins and furans in every part tested," said Ishbel Butler. "Lobsters and clams all had low levels. There is arsenic, lead, cadmium and PCB's throughout (the lagoon)," she said.

But MacDonald argues the study is sound.

"The problem here is that there is a skepticism of the establishment. And the matter of expediency - people expect things to happen immediately," he said.

The province, Scott Maritimes, and the federal government will be involved in the project, which may cost from \$30,000 to \$80 million.

Canoe trip north to Bella Bella a spiritual journey

By Brent Mudry
Windspeaker Contributor

BELLA BELLA, B.C.

The week-long "Qatuwas" festival was launched in Bella Bella recently, marking the end of a one-month journey for paddlers from 30 West Coast First Nations. From Seattle to Kitkatla, cedar canoes converged on the mid-coast Heiltsuk village in the "Gathering of Peo-

ple".

The "Kahulh", crafted last year for the Qatuwas by Squamish lead carver Cedric Billy, was given a ceremonial launch in West Vancouver. Three days earlier, the Quileute's "Kwa I Ya", a 26-foot red cedar canoe carved 65 years ago for sealing and whaling, had left Washington State on the journey north.

Moments before the 45 foot Kahalh hit the water, Wes Nahanee reflected on the 500

kilometre journey ahead.

"I'm excited this is something that needed to be started. But I'm sad to be leaving my family," Nahanee added, giving four-year old daughter Tahnee a final hug. The Kahulh pushed off from Native land, Vancouver office towers in the background.

Along the way, the paddlers camped and were hosted in native villages up the coast.

"We felt together in our journey," said Nahanee. Canoes joined in from Victoria,

Campbell River and Alert Bay on the journey north.

"It was incredible - we saw many deer, some mink and a bear on the beaches, and several eagles overhead," said Nahanee. One week out of Bella Bella, Nahanee and his crew pulled out their paddles, and drifted in awe. A 60-foot grey whale came into sight in the mist.

Farther north, the "Sp'ullans" set out from Kitkatla in Tsimshian territory for the three-day paddle south to Bella Bella.

"We lost all sense of time from the moment we left," said paddler and reknowned artist Roy Henery Vickers. "We learned to paddle and think as one mind, and the experience kept coming."

The beach at Bella Bella was a sea of red and blue button blankets on June 27.

"All of the dreams and visions I've ever heard about the potlach came to life - in real life and real time," Vickers reflected. See Photo, Page R11.

Central Canada & Maritimes

Mill to reopen

By Dina O'Meara
Windspeaker Staff Writer

MONCTON, N.B.

The re-opening of a mill in Chatham could be the beginning of a new investment plan for the Miramichi region, says the chairman of the Micmac-Maliseet Development Corporation.

Chief Roger Augustine, of the Eel Ground Indian Band, announced the company's intention of buying 34 per cent of a new \$60 million oriented strand board plant to be built at former Norboard plant in Chatham.

The Micmac-Maliseet Development Corporation has sunk \$9 million into the new company, approximately 53 per cent of the total initial investment of \$17 million. Three other investors include Chatham Forest Products owner John Godfrey, who holds 25 per cent of the shares, and two lumber companies.

Final negotiations between the investors are expected to culminate in an agreement September 1, and construction on the plant should proceed immediately after. The mill, 13 km north of Eel Ground, is expected to be running by the end of 1994 or early 1995.

The majority of the timber culled for the plant will be harvested from an 32,000 hectare area of Crown land in Kent County, south of the mill.

Dividends on the plants' profits will be paid equally to the shareholders. In the case of the Micmac-Maliseet Development Corporation, dividends would be paid to the 15 bands forming the corporation.

And the bands closest to the mill will benefit directly from its reopening, predicted Stewart.

"There will be 100 jobs opened in the mill, and 20 in management. There will also be 100 to 200 jobs related to the mill opening," he said.

A training program for Native applicants is planned.

Out-of-province gamblers sought

By Dina O'Meara
Windspeaker Staff Writer

KENORA, Ont.

An Ontario band wants Manitobans to cash in their chips at the Rat Portage casino.

The facility will attract people from both sides of the provincial boarder, says Chief George Kakeway. Motorists going east or west travel through Kenora, approximately a two-hour drive from Winnipeg, he said.

The huge American consortium, Gaming International Unlimited, is backing the band to the tune of \$1.5 million to build

a giant resort and casino complex in 1994.

But before the gambler's haven is completed, the band plans on opening a temporary casino housing 300 slot machines, blackjack tables and roulette. Kakeway believes casinoless Manitobans will make the drive to take advantage of the Ontario gaming facilities.

Phil Fontaine agrees. The Grand Chief of the Association of Manitoba Chiefs believes the provincial government should allow casinos on Manitoba reserves before potential business migrates to Ontario.

Gaming International Unlimited already attracts

Manitobans to its casino in Mahnomon, Minnesota, draining approximately \$100 million out of Manitoba each year, according to the provincial Lotteries Foundation.

Five southern Manitoba reserves opened casinos in late 1992 only to have RCMP and Dakota-Ojibway tribal police confiscate their gambling equipment in pre-dawn raids in January. Natives should meet with the provincial government to resolve the gaming issue as soon as possible, said Fontaine.

While the Manitoba government has strict gaming regulations, Fontaine argues reserves don't fall under provincial juris-

diction and that Natives have an inherent right to self government. "That means we have the right to carry on whatever activities we deem necessary and gaming is one of those activities," he said in an earlier Windspeaker interview.

Meanwhile, Kakeway predicts his Ontario band stands to make \$1 million a month off the slot machines and blackjack tables. He envisions even more of a profit when the casino complex is complete and running.

Gaming International will manage the proposed Golden Eagle Gaming and Entertainment Centre when it opens in October.

Radio planned

HALIFAX, N.S.

Micmac communities on this island could soon be linked via radio and television stations.

Barry Bernard, an EsKasoni resident,

wants broadcast news and entertainment in Micmac to Nova Scotia's seven reserves. He's heading a study to see if the proposal is economically feasible.

The stations could help preserve the language and enhance his people's culture, said Bernard.

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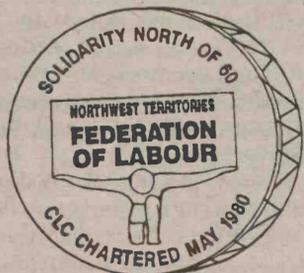
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The struggle continues for a Human Rights Act in the Northwest Territories

Our Northern Workplace Cross-Cultural and Race Relations programme has been made possible with financial assistance from the Multiculturalism Program. Department of Multiculturalism and Citizenship - Canada

World travel calls youth

By Dina O'Meara
Windspeaker Staff Writer

ENOCH RESERVE, Alta.

Traveling the wilds of Central America is one way of discovering your strengths and weaknesses.

At least that's what Tanya Cardinal believes. The 18-year-old looks forward to going to Honduras at the end of this year with Canada World Youth to learn about different cultures. And in the process, learn about herself.

"In a sense I kind of expect to find myself," said Cardinal about her up-coming trip. "I want to learn about and from other people and if I can do something with what I learned, it will help me find out what I want to do with my life."

Cardinal had a brush with international travel as a young girl that left her anxious to experience more. In 1985 she traveled to Chile with her mother on a month-long exchange program.

Since then "all I want to do is travel," said Cardinal. She applied to Canada World Youth (CWY) after seeing an ad for the program on a community billboard. Another approximately 520 youths between the ages of 17 and 21 in Alberta, Saskatchewan, Manitoba and the Northwest Territories, applied as well. Heavy competition for 40 openings.

"You don't ever think you're going to make it," laughed Cardinal. She certainly didn't think so, particularly after not getting a reply when friends received their

notices they didn't get in.

But two weeks later, Cardinal heard from Canada World Youth which had been trying to locate her after misdirecting her acceptance letter.

"I sat there for about five minutes, not saying a word. I thought it was a joke," she said.

Shaun Devine, administrative officer for the Alberta CWY program, admits it is a tough one to get into. Funded through the Canadian International Development Agency, CWY has seen its funding cut in the last few years.

But since the program's inception 22 years ago, more than 16,000 Canadian participants have taken part of cross-cultural exchanges around the world. Youths share homes and work with counterparts in Asia, Africa and Latin America, splitting the seven-month program in Canada with foreign participants, and then in host countries.

The primary focus is educational, both to help youths become familiar with their own community and environment, as well as those of other peoples.

For that reason, the participants must commit to making presentations to various community or school organizations following their overseas experience.

They also have to raise \$500 toward their expenses. While Cardinal has raised some funds for her trip, which starts at the end of August, she is still seeking sponsors, from the community or corporate, to complete the amount. To contact Cardinal, call 489-9541. For more information on Canada World Youth, call 432-1877.

Windspeaker



LAURA MOULD
for
Northwest Territories
Yukon
Manitoba & Quebec



CLIFF STEBBINGS
for
Northern Alberta
Saskatchewan



JOANNE THIBAUT
for
Southern Alberta
USA
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Chief Harold Turner of the Grand Rapids First Nation, and Chairman of M.K.O. was re-elected for a second 3 year term on June 21, 1993. Chief Turner captured 189 out of a possible 298 votes.

The Grand Rapids First Nation follows their own Election Policy adopted and passed by the membership. Although their population is 870 the Grand Rapids First Nation only has 3 Councillors. Under the Indian Act they would be required to have one Councillor for every 100 people. Also, under the Grand Rapids First Nation Election policy, the membership may remove Chief and Council for reasons such as dishonesty, fraud, corruption, etc.

Eight people ran for the position of Councillor, the three selected were: Eric Cook, Gerald McKay and Ronald Ballantyne.

Should any First Nation in Manitoba, or Canada wish to obtain a copy of the Grand Rapids First Nation Election Policy, write to:

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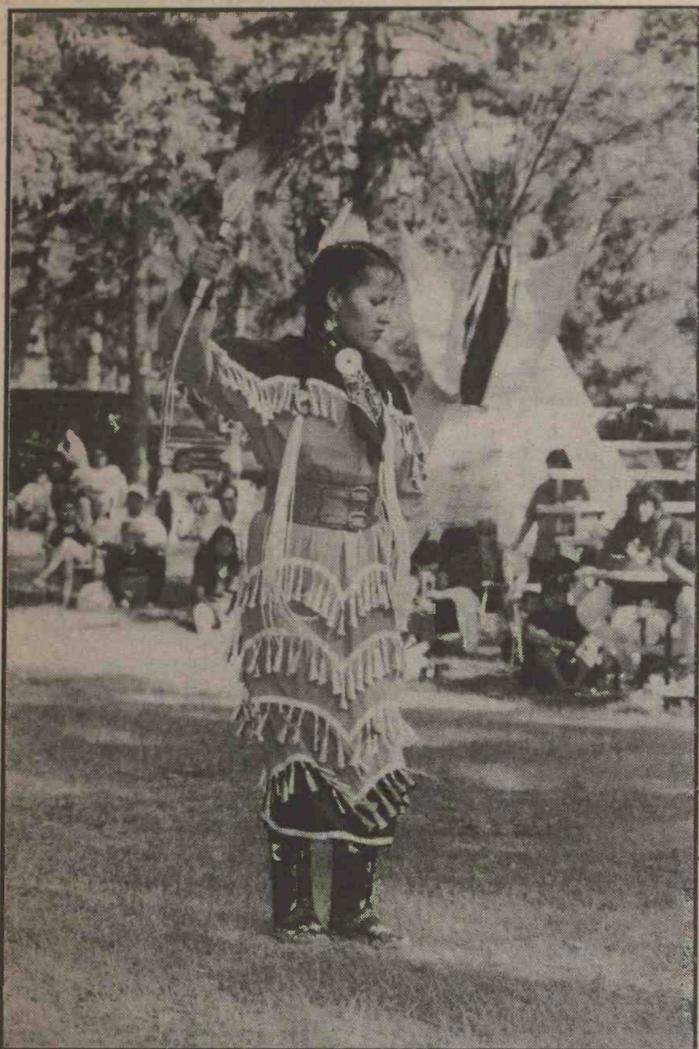
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Prairies



Lola Thunderchild

S. Black

Beauty queen well traveled

By Jae Desmaris
Windspeaker Contributor

The new Miss Dakota Ojibway Tribal Council is enjoying her reign, traveling and making appearances at Native events around western Canada and the United States.

Lola Thunderchild, a 17-year-old from the Oak Lake Sioux Band, was crowned Miss DOTC 1993, as well as voted Miss Popularity by her fellow contestants, at this year's DOTC Winter Tribal Days in Brandon, Manitoba and has maintained quite a busy schedule ever since. Most recently, she led the Grand Entry and competed in the powwow at the Provincial Exhibition held in Brandon June 16-20.

As Miss DOTC 1993, Thunderchild represents the council and acts as hostess at all their official functions. Winning the crown enabled Thunderchild to travel to New Mexico this past April to attend and compete in

what has become the world's largest powwow.

The four-day trip was one of the highlights of Thunderchild's reign and one she'll never forget.

"It was a great experience going to the world's largest powwow. I met so many people from so many different places and I learned so much in those four days," she says. "I'll never forget it. It was wonderful experience."

Thunderchild is a Jingle Dress dancer and has competed in many powwows, recently winning first place in the Jingle Dress competition at the Spring Powwow at the Provincial Exhibition in Brandon. The young woman just completed Grade 12 at the Virden Collegiate Institute in Manitoba and enjoys dancing, sports, school, traditional/cultural ways, traveling and meeting new people.

But life isn't all fun and games for the new beauty queen. Thunderchild plans on getting her Bachelor of Education at Brandon University, then returning to Oak Lake to teach.

Powers transferred

NORTH BATTLEFORD, Sask.

Bands in Northwest Saskatchewan are further on the path toward self-government with a transfer of federally-managed health services to the tribal council.

On-reserve community health services in the Battlefords Tribal Council area will now be managed by the Native agency in a power transfer from the Medical Services Branch of Health and Welfare Canada to the tribal council. Approximately 1,600 members of four bands are represented by the Battlefords Tribal Council.

Now the design, management and delivery of on-reserve health services will be implemented by Natives.

Excluded from the transfer agreement are medical, hospital, and non-insured services.

Infant formula recalled

OTTAWA

The Health Protection Branch of the Department of Health has extended a customer warning against using any of Soyolac, Soy Infant Formula Powder in 400 g cans.

The formula may be contaminated with Salmonella bacteria.

If the product is contaminated and fed to infants, they can become ill.

The health branch released warnings about a specific case lot of formula in May that had been contaminated with the bacteria. Further investigation of the U.S. processing plant revealed that any of this product, manufactured by Nutricia Inc. of California, may be

contaminated with Salmonella.

Nutricia Inc. has recalled the product from the Canadian market place. Consumers are advised to examine their supplies of infant formula and stop any use of Soyolac, Soy Infant Formula Powder. Any unopened cans may be returned to where they were bought.



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Prairies

Prairie Briefs

New chiefs elected

The Dene Tha' First Nation of Alberta have a new chief. James Ahnassay, 35, won the election on June 21, with 142 votes in his favor. Contender Victor Chonkolay received 65 votes. Ahnassay replaces Harry Chonkolay who was chief for the past 55 years. And in Saskatchewan, the Swampy Cree Tribal Council elected Chief Harold Turner of Missipawistik First Nation (Grand Rapids) to be grand chief. He takes over from Chief Philip Buck of Mosakahiken First Nation (Moose Lake).

Complaint validated

A Manitoba man was granted an apology and cash settlement from Canada Employment after filing a complaint of unlawful dismissal with the Human Rights Commission. Allen Blackbird was fired from his position as inquiry clerk at the Winnipeg North Employment Centre after complaining about racial harassment from clients. The 37 year old said he asked for help in dealing with abusive clients, and requested posting a sign saying racist behavior would not be tolerated at the centre. Canada Employment did not follow any of his suggestions and claimed Blackbird brought the comments on himself by being rude and abrupt. Fellow co-workers disagree with management, describing Blackbird as helpful and polite with the public. As part of the settlement, the federal office will set up workshops for managers on dealing with employees who are being harassed by clients.

Powwow billed as world's biggest

Hundreds of dancers from across North America are expected to participate at the Indigenous Peoples Celebration in Moose Jaw, Sask. this month, competing for approximately \$70,000 in cash prizes. Touted as the largest powwow in North America, the four-

day event takes place from July 22 to 25 and will host big-name acts like Dwight Yoakam, and Kashtin.

School survives one more year

A Calgary high school with mostly adult students has been given another year's grace after being threatened with closure. The Plains Indians Cultural Survival School will receive approximately \$200,000 from provincial and municipal agencies to maintain its adult programming for the 1993-94 school year. With more than 60 per cent of its student population 19 years old or more, PICSS depended heavily on municipal funds directed toward adult programs. When funds were cut across the board, the school faced possible closure, leaving many prospective students stranded. Survival funds will be provided by Advanced Education and Career Development, the Calgary Board of Education, and the Native Affairs Unit of Family and Social Services.

Gambling ancient heritage

The discovery of a gaming piece at an archeological dig supports Native claims of sovereignty in opening casinos, claims a Saskatchewan Elder. Ernie Mike, with the Saskatchewan Federation of Indian Nations, said the discovery shows Natives had control over gaming before the arrival of Europeans, and that should continue today. Saskatchewan has been the site of controversy after the White Bear Reserve opened a casino in defiance of provincial gaming laws. The casino was raided and closed by the RCMP three weeks after opening, then reopened in May under special restrictions. The antique piece, made of ground pottery, was found at the Wanuskewin Heritage Park along with beads and metal objects, and was probably made within the past 200 years. It is rare to find gaming pieces, say experts. Previous finds in both Dakotas were newer, fashioned from European plate fragments.

Casino lays off staff

By D.B. Smith
Windspeaker Staff Writer

WHITE BEAR RESERVE, Sask.

Provincial operating restrictions have forced the layoff of 21 employees from the White Bear band casino.

The layoffs were the result of licensing regulations restricting the on-reserve casino's operation to four days per week, said representatives of the casino negotiating team.

"As we were unable to get the time we needed, we felt we could not carry on with as many people on staff as before. The province has not been as enthusiastic in dealing with the White Bear and Bear Claw casino as we had hoped," read a prepared statement. Two band members and Al King, the casino's American supplier, sit on the team.

Under the interim agreement with the province, the White Bear band can only operate the casino from Thursdays at 5 p.m. until the following Monday at 2 a.m.

The limited hours and lack of slot machines, which were confiscated this spring, generate only 25 per cent of the revenues necessary to maintain a full staff, said casino manager Roger LaBine.

"When we negotiated for our reopening, my instructions were to open up with staff for 7 days of operation and with slot machines," he said.

The band opened the casino in late February, creating jobs for approximately 75 people on the reserve. RCMP raided and closed the casino March 22, confiscating 115 VLTs and six blackjack tables. Three band members, including Chief Bernard Shepherd, were arrested.

The casino now operates with approximately 35 employees, and generates between \$1,500 and \$3,000 each night.

The provincial guidelines also forbid the band from operating any electronic gaming machines, including video lottery terminals (VLT), said acting-Chief Annette Lonechild.

"Our provincial licence is only for gaming tables," she said. "There was not enough revenue generated. There are no slots."

Electronic gaming devices like VLTs and slot machines accounted for almost 50 per cent of the casino's income, LaBine said.

The band reached an interim agreement with the province May 27 which allowed them to operate the casino in conjunction with the Weyburn Agricultural Association. A permanent casino agreement would allow the band to run electronic games provided the province and local exhibition associations were involved.

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Sports

Streetball is basket-brawl for 3-on-3 players

By John Hayes
Windspeaker Contributor

EDMONTON

A nice sunny day, a basketball hoop and a ball, some friends to play a little three-on-three: a good, relaxing time.

Except nobody told the competitors at the this annual Edmonton streetball tournament about the relaxing part. As the tournament went on, intensity climbed. By the time the elite finals were held, the competition had become a basketball version of survival of the fittest.

Held on the weekend of July 10 and 11 in the parking lot east of Westmount Shopping Centre, these were the most successful streetball games ever held in Edmonton. More than 2,100 participants made up 525

teams for the two-day tournament, which was watched by an estimated 5,000 spectators.

They were also a part of the most successful streetball tournament in Canada. This hybrid sport is a bit of a growth industry, ballooning in Canada from a first three-on-three tournament in Toronto in 1990 to an eight-city tour in 1993, with national finals set for Toronto on the last weekend in August. Winners of the men's elite division in each city win the trip to Toronto for the finals.

This prize brought out the best players: former-pros and university players, either huge men with pretty good hands or smaller men with lightning-quick moves, but all of them tough. And then they went at it.

Team Unreal, a collection of Calgarians, beat Edmonton K-Swiss 16-15 on a foul throw

by Mark Loria, a former University of Calgary Dinosaur, who had missed three of four in a row during the latter stages of the game. Two Edmontonians who played for U of C - Brian Maskowich, who played professionally in England, and Ian Minifee, as well as former Mount Royal College Cougar Ray Raymond - rounded out Team Unreal.

Edmonton K-Swiss jumped into an early lead, led by U of Alberta grad Dave Youngs. But they wrestled their way into foul trouble, with Dino grad Rick Pease fouling out. The game momentum changed when Team Unreal's Minifee hit a couple of unreal shots from downtown and the three remaining Edmontonians began to tire. Chris Overwater, another former Dino, was crushed to the pavement with the score

tied at 12, but because Pease had left the game, he had to get up, lick his wounds and continue.

With the score even at 15, a foul like many other things that haven't been called was given against K-Swiss's Ken Larson, a former university national champion with the University of Victoria. Larson was disgusted, but Loria's foul-shooting form had been awful, so there was hope. The money shot Loria, though, hit nothing but net and he and his mates were off to Toronto.

Native former Golden Bear star Rick Stanley's team, In the Nik of Time, had been eliminated by Edmonton K-Swiss in the semi-finals.

The woman's elite final was a tamer affair, with 3 Women & A Baby (Cori Blakebrough, Veronica denOustends and Wendy Klassen, the first two

former Dinos and Canadian national team players) crushing The Squad, of Edmonton, 16-7, Teresa Diachuk, Patti Smith, Trish Campbell and Karen Holburt were no match for their southern opponents, who dominated the match throughout.

The weekend wasn't just all competition, however. The event earned a good deal of money for the Alberta Basketball Association, said ABA Program Coordinator Marvin Dobish.

"We'll put the money straight back into development of basketball in Alberta," he said, "so the ABA is a major beneficiary."

But so were the competitors: the weather cooperated and the thousands of players on dozens of courts attest to the growing popularity of basketball in this country.

Recipe for success at Games a mammoth undertaking

By Gail Seymour
Windspeaker Contributor

PRINCE ALBERT, Sask.

How do you make breakfast for 4,000 athletes?

Take 26,000 boxes of cold cereal, sprinkle with 20 pounds of brown sugar, and add 50,000 25-millilitre cartons of milk. Set on the table 50 cases (100 per case) of peanut butter, strawberry jam, honey and Chez Whiz and 200 cases of syrup (120 per case).

There you have a winning recipe for more than 4,000 junior athletes, coaches and officials participating in the 1993

North American Indigenous Games running in Prince Albert July 18-25. If those numbers are staggering, they're just the tip of the iceberg lettuce.

Athletes need fruit and somebody's orchard will be picked clean for the competitors. The Games commission has ordered some 7,000 apples, 7,728 oranges, 3,300 bananas, 2,100 pounds of grapes, 100 honey dew melons, 100 cantaloupe and 250 kilograms of watermelon for breakfast alone.

Washall this down with more milk, 100,000 250-millilitre cartons of Vico or 100,000 250-millilitre cartons of juice and you may get an idea of the scope of duties

Games meal planners have.

Whitney LaCoix, Norm McKay and Randy Bear, food services co-ordinators, have had their hands (and cupboards and freezers) full planning, ordering and preparing some of the biggest meals this city of approximately 33,000 has ever seen.

Take salads for instance. A tossed salad sounds simple enough until one becomes bogged down in the numbers. Start with the lettuce. Let's see, we'll shred 960 heads of iceberg and throw in 72 more heads of romaine. Or why not cabbage? We'll shred 236 k of that.

Then slice 100 pounds of cucumbers, chop 34 k of on-

ions, mix up 45 k of green peppers and dice eight cases of celery. That should be enough to feed the hoards of hungry athletes.

Also on the menu: 636 L of a variety of pickles, 158 k of various cheeses, 1,300 potatoes, 297 k of mixed vegetables, 297 k of kernel corn, 135 k of carrots, 135 k of turnips and 270 k pounds of peas.

Don't want spuds? Then also on tap will be 270 k of spaghetti, 1,058 k of other assorted pastas, 90 k of rice and 79 k of wild rice.

Hungry athletes need meat. Meals will consist of 7,000 orders (three pieces per order) of chicken, 405 k of ham, lean

ground beef, rabbit meat, stew meat, 450 k of roast beef and 150 dozen wieners.

And for dessert, 672 k of instant pudding will be mixed as well as 45 cases of Jello. For toppings, there's 154 k of frozen strawberries and 20 cases (six 100-ounce cans per case) of fruit cocktail. And, to make these all lip-smacking good, why not indulge with 60 cases of whipped topping?

There is a saying: "The way to a man's heart is through his stomach". In the case of the Indigenous Games athletes, how about coining a new phrase: "The way to the winner's circle is through a happy stomach"?

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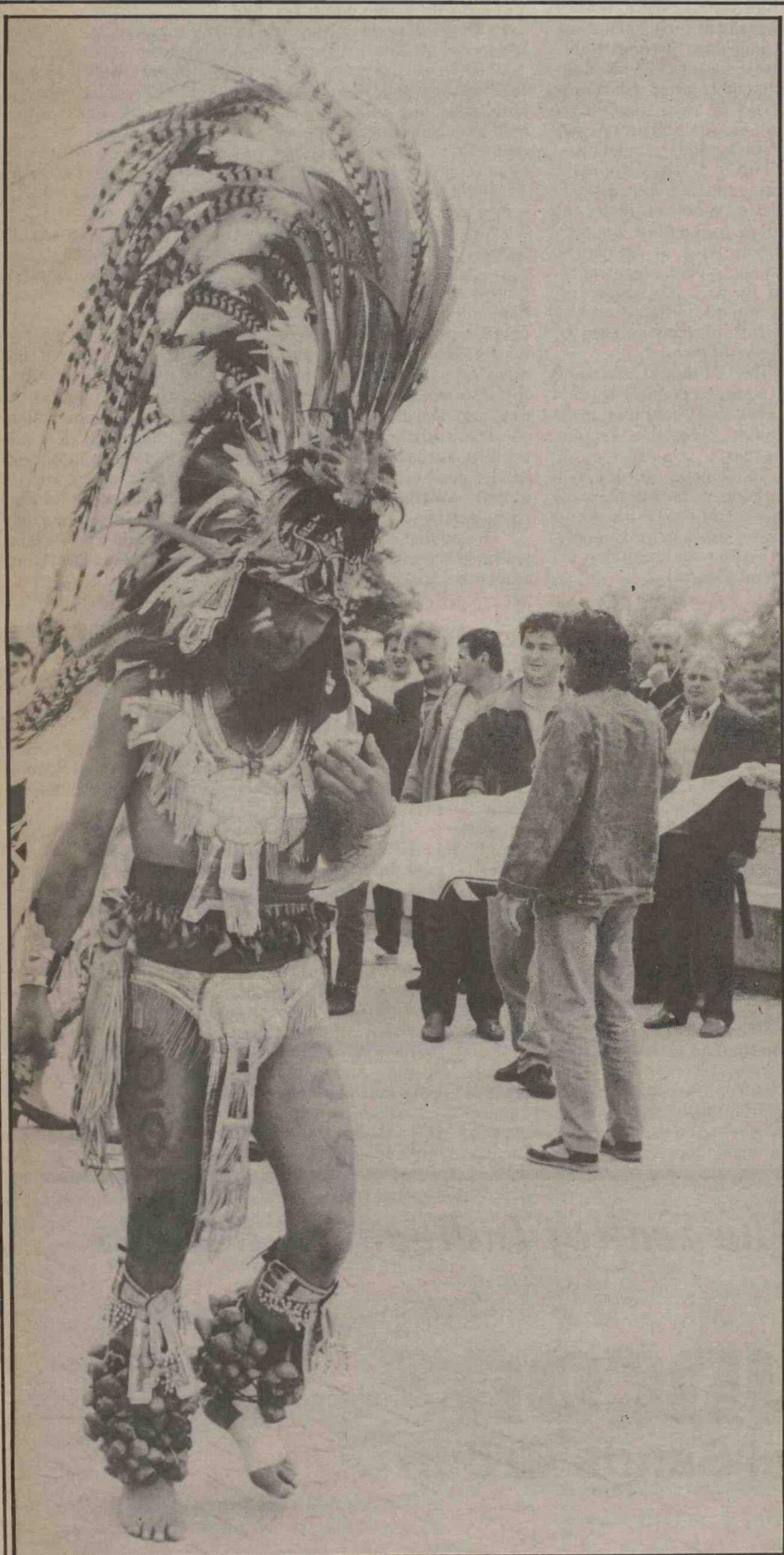
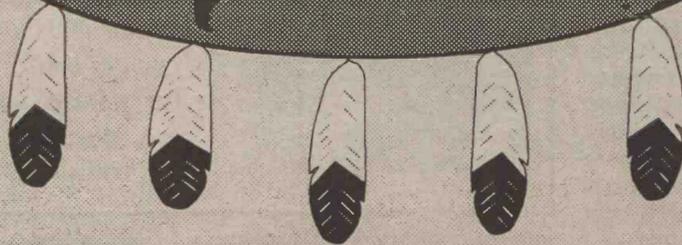
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**In-depth coverage of
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A Special 1993 Edition Honoring
The United Nations' International Year of the
World's Indigenous Peoples



D.B. Smith

Pursuing an artifact

Xokonochtletl Gomora, a Nahuatl Aztec from northern Mexico, has been trying to force the Austrian government to return an ancient ceremonial head-dress to the Aztec people. He and a dozen other Natives staged a demonstration at the United Nations World Conference on Human Rights. See story, Page 15.

WHAT'S INSIDE

Cree fight developments

The head of the Grand Council of the Crees of Quebec says his people's livelihood and traditional way of life has been destroyed by the building of mega hydroelectric projects in the north. Ted Moses has been fighting the provincial and federal governments for almost 20 years over the development of the La Grande I power project, and now his people are facing two more projects, the Great Whale in the north and the Notaway-Broadback-Rupert project to the south.

See Page 13.

Land is the future

A land base is essential to securing the futures of the world's Indigenous peoples, said Terry Janis, spokesman for the Working Group on Indigenous Peoples in Vienna last month. Recognizing land rights and the right to self-determination topped the list of recommendations presented to the Non-Government Forum of the United Nations World Conference.

See Page 12.

Free Leonard Peltier

Supporters of the United State's political prisoner live all over the world and some travel great distances to plead his case. Ben Carnes, national spokesman for the Leonard Peltier Defense Committee, told the Non-Governmental Organization Forum of the conference that Peltier is one man representing many people who have suffered under the 500 years of oppression since white men first landed in North America.

See Page 110.

Struggle's the same

A Chilean Mapuche activist spent a month touring Canada and comparing living realities of Canadian Aboriginals with her people in Chile. Nilsa Rain found the struggle for a secure land base is as essential to the Mapuche people as it is to Canadian Natives.

See Page 15.

Land essential to future of Indigenous peoples

By D.B. Smith
Windspeaker Staff Writer

VIENNA

Recognizing land rights and the right to self-determination topped the lists of recommendations presented by the Working Group on Indigenous Peoples to the Non-Government Forum of the United Nations World Conference on Human Rights last month.

A land base defines an Indigenous people and is essential in securing their futures, said working group spokesman Terry Janis.

"We, the world's Indigenous peoples, have lived on our lands before colonization and we continue to reside there, manifesting distinct characteristics which identify us as nations. We must emphasize the importance of land to Indigenous peoples. The most important of these issues is the right to obtain our land, the right to retain our land, and the right to live as people on our land."

Janis' comments drew thunderous applause from the more than 1,400 NGO delegates assembled for the June 12 morning plenary session, the third and last day of the NGO Forum at the Austria Centre in Vienna.

"This distinguishes us from minorities and identifies us as peoples with the right to self-determination."

Hundreds of NGOs, rang-



"We must emphasize the importance of land to Indigenous peoples. The most important of these issues is the right to obtain our land, the right to retain our land, and the right to live as people on our land."

- Terry Janis, spokesman,
Working Group on
Indigenous Peoples

ing from Indigenous governments to women's rights groups, met June 10-12 in an attempt to develop 10 NGO position papers for the United Nations during its World Conference on Human Rights.

Indigenous peoples are not the remains of traditions and cultures throughout the world, Janis said. They are a vital and structured living entity whose problems must be supported by the United Nations.

Also among the groups' chief recommendations was the establishment of an international decade of the world's Indigenous peoples, an event to be built upon the current international year.

The UN's own Working Group on Indigenous Peoples should also be upgraded to a permanent body within the global organization, he said. The mandate for such a permanent body should be determined by the United Nations in partnership with Indigenous peoples' organizations.

Janis also recommended the establishment of a High Commissioner, appointed by the UN, to permanently monitor the state of Indigenous peoples' rights. Regular meetings of an Indigenous rights group should also be held in areas through the world, especially in regions with high Indigenous populations.

Future UN development, funding and technical assistance programs should recognize and respect Indigenous peoples' rights to work in partnership with the global organization. And the UN should provide funding and assistance to development programs initiated by Indigenous peoples.

The UN should also adopt the "strongest possible draft" of the Universal Declaration on the Rights of Indigenous Peoples, Janis said.

"Indigenous peoples shall have access to participate in the drafting and review process as it moves through the Commission on Human Rights and the General Assembly."

The draft document has already come under fire from Native groups. Canadian delegates to the UN moved in May to change the term 'Indigenous Peoples' to 'Indigenous People' during a document drafting session in Geneva, effectively eliminating the chance for Indigenous peoples to access self-determination under established international charters and declarations.

Janis also said the working group will urge the UN to "hasten this already lengthy process and bring pressure upon states to ratify the finished document as soon as possible."

NGO working group chair Paul Reeves said he was pleased with the group's final recommendations, despite the absence of stronger wording on the issue of land rights.

"I felt there was a good description of who we are within our own terms," he said. "As far as the recommendations, they were specific and they sought to build on things that are already happening. I think Indigenous peoples are being invited to be (world) managers at this moment but what they really want to do is jump up and be board of directors. The owners."

The final draft did, however, capture a basic statement of land as the cement of Indigenous identity, said the Anglican Reverend and New Zealand Maori.

"It's all that we are, all that we have been, and all that we want to be. That is not simply an

economic base, it is a cultural base. It is our life. As Maori, we describe ourselves as people of the land. We were all at one in our discussion about that."

The document also met with the approval of a representative from the United Nations Working group on Indigenous Peoples.

"It's very much in line with what Indigenous peoples are asking for," said group secretary Julian Burger. "It's very consistent with what Indigenous peoples world-wide are asking for. Basically, that the UN do a hell of a lot more."

The recommendation to extend the international year would also give the UN time to undertake more effective programs.

"We feel from listening to Indigenous people, that the international year is just not long enough," Burger said.

None of the United Nations operational organizations can carry out a program in 12 months so the idea of recommending an international decade was very welcome, he said.

The United Nations was, however, under no obligation to adopt any of the recommendations. But UN conference organizers did allow 550 NGO delegates to attend the June 14-25 discussions.

Fifty of them would also be allowed to speak, marking the first time NGO delegates will participate at a UN function.

UN support sought in case against U.S. dumping of toxic waste

By D.B. Smith
Windspeaker Staff Writer

VIENNA

An American Indian denied access to Austria by customs officials said getting to the World Conference may cost him a court case.

Doug Anderson filed charges with the United Nations against the U.S. over that government's role in the dumping of radioactive and toxic waste on his reserve in upper New York State.

But the Native from the Tuscarora Nations near Lewiston, New York, said he was forced to accept the American passport to enter Austria, a move that he believes may hurt his case against the U.S. government.

"I only accepted the passport because I was under duress," he said. "They said I didn't have a passport. They stalled me and generally harassed me."

Austrian customs officials detained him at the Vienna International Airport June 11 when he presented them with a passport from the Haudenosaunee Nation, Anderson said.

"It's a violation. I'm not a citizen of the United States. The Haudenosaunee have been using these passports since 1959. The American government does not accept this passport but I have used it all over. I've used it in Geneva."

Officials from the U.S. Embassy in Vienna intervened after a five-hour delay and issued him an American passport to bring him through customs, Anderson said. During that time, however, two small children he brought from the reserve were running around in the airport unsupervised.

"I didn't know what happened to them," he said. Anderson was in Vienna to ask the UN for support in his court case against the U.S. He filed the charges Jan. 23, 1993, in response to U.S. president Bill Clinton's inaugural speech calling for a "cleaned-up government."

The charges, filed under UN Human Rights Procedure 1503, accused the U.S. government of discriminating against minorities and environmental degradation.

They stem from two separate incidents, Anderson said, when U.S. officials allegedly dumped both radioactive isotopes and gasoline on the Tuscarora reservation, which lies on the border between the U.S. and Canada.

During the 1950s, the Department of Defence allegedly buried Strontium-90, a toxic, radioactive by-product of plutonium refining, in a road constructed on the reserve, Anderson said. The incidence of cancer in the community is now around 25 per cent in adults and more than 2,100 times higher than the national average in children.

The reservation's water supply was later poisoned in the 1960s when a civil defence gasoline tank buried near the community's elementary school ruptured, he said. State Education officials removed the tainted water from a local well but then dumped it into a local creek.

Accepting the passport from the U.S. creates a conflict of interest in light of those allegations, Anderson said, and it is a situation he expects the American government to use against him.

"They will have the UN believe it is a domestic problem and then it will be dismissed at the court level," he said. "And that's not good enough. They have done genocide against my people."

Anderson said, however, that he might keep the U.S. passport and risk losing his case because it can get him into other countries to talk to people.

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Quebec hydroelectric project threatens Cree way of life

By D.B. Smith
Windspeaker Staff Writer

VIENNA

The right of the Cree people in northern Quebec to live as their ancestors once did has been dismissed in favor of that province's economic development, a Canadian Native leader said.

Ted Moses, head of the Grand Council of the Crees of Quebec, told the Indigenous peoples' tribunal, Resources Exploitation and Violation of Indigenous Rights, that the livelihood of Quebec Cree has been effectively destroyed by the building of mega hydroelectric projects in the north.

"We've been there for 5,000 years," he said. "My ancestors didn't have to ask permission to cut down a tree, or catch fish or hunt. There was a structure, there for the management of resources, and the people respected that. A way of life was being practised, hunting, fishing and trapping."

Moses has been fighting the provincial and federal governments for almost 20 years over the development of the La Grande I power project, a series of super-dams designed to harness hydroelectricity from Quebec's northern water shed.

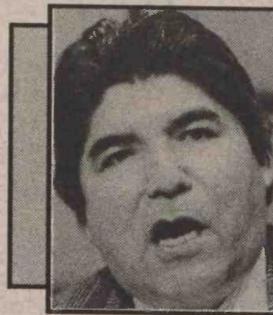
The Crees' fight against the first of three northern mega-projects began in 1972 when people were still out "enjoying the fruits of the land," Moses said. The first word they had of the development was through a newscast on short wave radio.

"But our people could not believe that a threat of this magnitude could be brought up to our territory," he said.

In 1973, after months of deliberation, a Quebec court ruled that the Cree, as an Indigenous peoples, had right to the land and that a project the size of La Grande I would have serious environmental repercussions.

"Quebec court ruled the interests of 5,000 Crees were greater than the interests of six million Quebecers."

But the province of Quebec



"This is not a project that benefits the Cree. It has taken away our land, threatened our lives. We must fight to ensure that our rights are protected."

- Ted Moses, head of the Grand Council of the Crees of Quebec

appealed the decision, later winning the case with the argument that the Cree enjoyed cheese and fried chicken, foods not garnered from the local environment, and were therefore not reliant on the land for their livelihood.

Terra nullius, the belief no laws, no peoples and no customs exist in land previously uninhabited by Europeans, has been forced on the Cree, said grand council adviser Bob Epstein. The new rule of Quebec law came into the region and was considered superior and enforced by the government and the developers, regardless of what the Crees believed.

"Until about 20 years ago, the Crees were relatively undisturbed," Epstein said. "They had snow mobiles and hunting rifles but were basically undisturbed."

The La Grande dams flooded thousands of square miles and displaced thousands of Native hunters and trappers, Epstein said.

"This development was imposed on the Crees. Their consent was never registered, was never obtained. They weren't even informed that this was going to be done. It was done suddenly. The hydroelectric company police controlled who came in and out. When the government went to negotiate with the Crees, they said they had no right."

Negotiating the treaty with the governments of Canada and Quebec has not, however, guaranteed Native rights, Epstein said. Construction of the project continued even as the province negotiated.

Cree leader Billy Diamond was negotiating with a gun to his head because delays in the accord did not mean delays in construction, Moses said. And now

the government refuses to live up to its obligations in the treaty.

"It's been an ordeal since the day that agreement was signed to get the things in there of benefit for the Crees."

Diseases like measles and gastroenteritis have gone untreated because the government won't honor its promise for adequate health care, Epstein said. Suicide has also become a chronic problem, especially among the young.

"This is not a project that benefits the Cree," said Moses. "It has taken away our land, threatened our lives. We must fight to ensure that our rights are protected."

The Crees are now making attempts to force the government to respect their obligations under that treaty but further development is being forced on them, Moses said. Two more projects, the Great Whale in the north and the Notaway-Broadback-Rupert project to the south, are guaranteed to further destroy Native means of existence. And the possibility that Quebec might still secede from the Canadian federation adds to the Crees' problems.

"When states speak up and say all the wonderful things that they do to protect the rights of the peoples, you have to ask yourself why all the diversity of problems between the state and the peoples," Moses said.

The tribunal later ruled the Crees' right to self-determination and property had been broken and that the development had caused damage to their culture and way of life.

The Canadian government did not take part in the proceedings, an External Affairs senior official said.



D. B. Smith

Activist a last-minute guest

Guatemalan Indian activist and Nobel Peace Prize winner Rigoberta Menchu barely managed to make an appearance at the UN's World Conference on Human Rights. Rumored to be in a Guatemalan jail just for trying to attend the conference, Menchu arrived in time to be kept out for not having an official pass. Once that was cleared up, a scheduling conflict with another conference prevented her from making a presentation.

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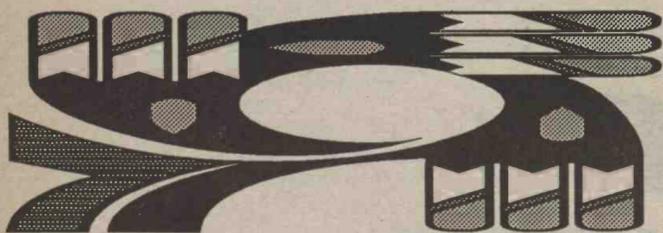
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Congratulations to Windspeaker for its efforts in promoting the International Year of the World's Indigenous People. The year is not only a celebration of Aboriginal heritage but of a new beginning and understanding between Aboriginal and non-Aboriginals in Canada. The Government of Canada will continue to make concrete gains toward forging a new partnership with First Nations and to keep the door of opportunity open.

J'offre mes plus sincères félicitations au journal Windspeaker pour les efforts qu'il déploie pour promouvoir l'Année internationale des populations autochtones. Cette année n'est pas uniquement une occasion de célébrer le patrimoine autochtone mais c'est aussi un signe de renouveau pour une meilleure compréhension, entre les Canadiens tant autochtones que non-autochtones. Le gouvernement du Canada poursuivra ses efforts dans le but de forger de nouveaux liens de partenariat avec les Premières Nations. Il laisse la porte toute grande ouverte à d'autres initiatives.

Canada

Indigenous peoples worldwide suffer human rights abuses

By D.B. Smith
Windspeaker Staff Writer

VIENNA

Natives endure the same human rights violations worldwide, the United Nations World Conference of Human Rights Non-Government Organization Forum was told.

The NGO forum's Working Group on Indigenous Peoples heard two days of speeches from dozens of Native peoples from around the world June 10 and 11.

The all-day meetings were designed to give Indigenous peoples the chance to voice their concerns and to construct a draft document for the UN's World Conference the following week.

The five-member working group panel, led by Maori Paul Reese, heard countless stories of land expropriation, cultural suppression and government indifference.

Where Indigenous peoples in Russia were once at the mercy of a cruel central government, they are now the victims of smaller, regional political bodies, said Vladimir Sanghi, an Inuit from The Association of

Small Peoples of the Russian Far North.

"Different regions of Russia are trying to get our land. The lands of Indigenous peoples in Russia were expropriated by the central government before (and are) now being (taken) by local governments."

Inuit population in the Sakhalin region of northeastern Russia has dropped from tens of thousands to only 4,000 through the deliberate expropriation of land and cultural genocide policies of local governments, Sanghi said.

"Indigenous peoples of Russia want self-determination," he said. "But there is no way to enforce it. We want the UN to tell (Russian President) Yeltsin to accept Indigenous government and give us our traditional lands. We would adopt our older forms of self-government."

The Indigenous of Bangladesh are also struggling with government to obtain the right to self-determination, said Shubatl Bikash of the Asian Independent Peoples Party.

"We've been fighting 20 years for the right while 52,000 people live in substandard conditions."

"We all face the same prob-

lems in varying degrees and we are all prepared to struggle to resolve them," said Euclides Pereira of the Indigenous Council of Roraima, a Native political group in Bangladesh. "But meeting my brothers from Latin America, North America and Asia has been a painful recollection of abuses at the hands of so-called civilized men."

According to UN figures, at least 90 per cent of all Indigenous peoples live in severe poverty. Unemployment is on average six times higher than that of their co-nationals and Indigenous peoples have less access to basic needs like fresh water, food, and health care.

The principal demands of Native peoples worldwide are simply the recognition of their status as "peoples" and the resulting right to social, economic and political self-determination, said Diom Romeo Saganash, vice-president of the Grand Council of the Crees of Quebec.

But obtaining such rights is unlikely as long as governments refuse to speed up the rights acquisition process, said Chilean Mapuche leader and International Council of Indigenous Treaties member Mario Ibarra.

Delegate calls for UN protection

By D.B. Smith
Windspeaker Staff Writer

VIENNA

North American Natives need the international protection afforded by the United Nations if they are to survive, a Canadian Native leader told the UN during the World Conference on Human Rights.

The history of human rights abuse by governments in North America requires that the UN move immediately to ensure the rights of Indigenous peoples, said Ted Moses, head of the Grand Council of the Crees of Quebec.

"We appeal for the application of international human rights standards because we wish to survive as peoples."

Moses addressed the plenary assembly on behalf of all North American Natives June 18.

The history in North America consists of enforced imposition of foreign law, customs and religions and the denial of Native rights to self-government, he said.

"Since first contact, the Indigenous peoples of North America have been the victims of

abuse from state authority, both arbitrary and sanctioned. Most think this is old history. They do not know that we continue to be victimized, dispossessed of our lands and resources and reduced to poverty and despair."

Indigenous peoples ask to be accorded the same rights which the United Nations accords to the other peoples of the world, he said. "We ask for no more and no less than this."

Natives' commitment to the Earth and their own communities create the foundations of individual rights, he said. To deny Indigenous peoples their collective rights "severs each person from the comfort and protection of his or her collective identity... as an individual human being."

He also called upon the attendant 183 international representatives to endorse the six recommendations set out by the Indigenous working group of the Non-Government Organization Forum, which ran concurrently with the conference.

The working group asked the United Nations to recognize Indigenous rights to land, self-determination and a place within the UN.

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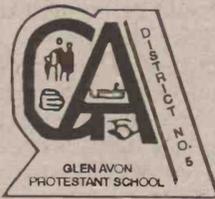
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Chilean visitor compares Aboriginal living realities

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

Chilean Mapuche social activist and educator Nilsa Rain recently spent a month touring Canada, exchanging ideas and comparing living realities with Canadian Aboriginal peoples.

And like so many Indigenous Canadians, Chilean Mapuche Indians are fighting for a land base to sustain them.

Rain, who represents an organization called the Council of Whole Lands, is one of approximately two million Mapuche in Chile's population of 12 million. They are not recognized as Indigenous peoples by the government, who want all Chilean residents to consider themselves Chileans only.

The Mapuche live in some 3,000 communities in Chile, but their land base has been steadily eroded until subsistence is almost impossible. Some land has been usurped, and some Mapuche families sold their land, an act foreign to their traditional beliefs.

"We don't believe in private ownership of the land. We always believe in the community taking care of the land. Mapuche people face the same reality as Native people around here - the land issue is the biggest problem."

Because land is essential to the continuation of their traditional lifestyle, some of the Mapuche are starting to take back what was once theirs. About 65 communities are starting to act, in direct defiance of the government.

"We believe this is a historical right of ours. Nobody can deny that the Mapuche are the natural caretakers of the land, like the Aboriginal people here in Canada."

"One of the harshest realities



Linda Caldwell

Nilsa Rain spent a month touring Canada, comparing living conditions of Canadian Aboriginals with Chilean Mapuches.

is if we continue waiting as people - waiting for the judicial system, the legal system - to solve our situation... we will just die out."

Because Chile is coming out of a dictatorship which ended in 1990, the government has to give the impression they are taking part in a democratic process. That means they have been very careful in dealing with the Mapuche "recuperation" of the land.

During her stay in Canada, Rain also hoped to learn how the education process is taking place in Native communities.

"We're trying to develop our own formal system in the area of education," said Rain.

She visited Montreal, Ottawa, Calgary, Regina, Akwasasne and

Kahnawake during her stay. She found Mapuche families who moved to cities faced the same social problems as Natives in Canada: alcoholism, poverty, suicide, unemployment, abuse.

"It is a factor because they are displaced from their communities and their traditional values."

But what the Mapuche and Canadian Aboriginals don't share is the disintegration of the extended family group, which Rain found "appalling." Mapuche family groups live in harmony and that's essential, she said.

"By keeping our family unity, we intend to pass it onto the future generations for them to continue the struggle and change the reality someday."

Aztec seeking return of ancient head-dress

By D.B. Smith
Windspeaker Staff Writer

VIENNA

For seven years, Xokonoschtletl Gomora has marched in the Austrian countryside trying to reclaim a piece of his central American past.

The Nahuatl Aztec from northern Mexico has walked the length and breadth of the central European country to force the government to hand back an ancient Aztec head-dress.

"I'm sure we're going to get it back to Mexico," he said. "It will be the first time that the government does something for us, not something for themselves."

The Quetzal-Ketzalli, an arcing fan of green feathers and gold, currently rests in the Museum of Ethnology in Vienna, Gomora said. He has spent the last several years trying to convince the Austrian government to relinquish the traditional Native ceremonial dress, worth more than \$50 million.

Brought to Europe in 1524 as a prize for King Charles V of Spain, the head-dress is a Native cultural symbol that must only be worn by the Chief of the Aztec, Gomora said.

"I just want it back to the people that it belongs to. It belongs to the Maya, the Totonato, the Sapotaks, Otomi, the Seltal."

Gomora, along with a dozen other Mexican Natives, held a demonstration at the United Nations Conference on Human Rights.

Although seven years of demonstrations have failed to sway Austrian authorities, Gomora said this time was different.

"It is our history. It is our head-dress. I won't leave Austria until it is back with my people."

- Xokonoschtletl Gomora

"There was only, before, a 60-per-cent chance that we would get it back," he said. "Now with the conference, I feel there is a 90-per-cent chance."

In the last five years, Gomora and his supporters have gone on numerous country-wide marches, encamped on museum property, and even starved themselves for more than 40 days in an attempt to retrieve the head-dress.

To date, he has collected more than 500,000 signatures on at least three separate petitions. With 40 of his Native supporters in tow, Gomora presented a new petition, signed by an additional 103,000 Austrians, to the conference.

"I speak better German than English," he said. "So I speak to everyone. I'm always talking to people."

In addition to his following in Austria, Gomora said he has the backing of several Native political groups in Mexico and the United States, including the International Indian Treaty Council and the National League of American Indians.

Several attempts to discuss the matter with Austrian Minister of Culture Erhart Vicek have met no response, but Gomora remains unswayed.

"It is our history," he said. "It is our head-dress. I won't leave Austria until it is back with my people."

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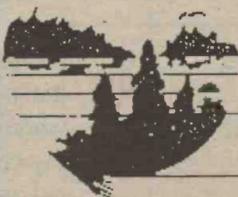
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OPTIONAL CHARTERED LAND PROPOSAL FOR SPECIFIC FIRST NATIONS

INTRODUCTION

The Chartered Land Proposal is an optional initiative designed by a group of Chiefs for their specific First Nations. The purpose of the proposal is to achieve recognition by Parliament of the inherent right of these specific First Nations to manage, control and govern their lands. The proposal will provide these specific First Nations with a choice between remaining under the land administration sections of the Indian Act or opting into a new land regime designed by their communities.

QUESTIONS AND ANSWERS

During the 30 information sessions which the Chiefs have conducted with other First Nations across Canada, a number of questions have been asked. In order to assist those readers who were not able to attend these information sessions, we have repeated these questions and our answers.

Question	Answer
<i>Why do some specific First Nations want new legislation which deals with their lands?</i>	Currently, reserve lands are managed by the federal Crown under the Indian Act. This system is being imposed on First Nations who, as the original habitants, did <u>not</u> sign away by treaty or agreement their inherent rights over their lands. Under the Chartered Land Proposal, Parliament recognizes their inherent right and returns jurisdiction over their lands to these specific First Nations.
<i>Since the proposal requires federal legislation for implementation, is the proposal simply delegation?</i>	Parliament is not granting anything. Parliament is <i>recognizing</i> and <i>affirming</i> an inherent right of these specific First Nations as the <i>original inhabitants</i> of their lands. The wording in sections 4 and 5 of the proposal is explicit.
<i>Can the proposal be imposed on other First Nations?</i>	No. The proposal is <i>optional</i> and will apply only to those specific First Nations which pass a resolution in Step 1 and are listed in section 6 when the proposal is forwarded to Parliament. The proposal is restricted as an option to these specific First Nations. The proposal does <u>not</u> include any process for First Nations "opting in" <i>after</i> Parliament passes the legislation.
<i>Can reserve lands be surrendered for sale and sold to third parties under the proposal?</i>	No. Reserve lands <u>cannot</u> be surrendered for sale unless the surrender is for a land exchange which will increase the size or value of the reserve and which is approved by an absolute majority of all eligible member both on and off the reserve.
<i>Can reserve lands be lost by defaulting on a mortgage or in other ways?</i>	No. Reserve lands <u>cannot</u> be mortgaged, used for security, seized, taxed or expropriated.
<i>Is the proposal similar to legislation in the United States which resulted in the loss of Indian Lands?</i>	No. The proposal is <u>not</u> similar. The proposal does <u>not</u> subdivide reserve lands and permit the sale of land to non-Indians. The proposal does <u>not</u> expand provincial powers to include First Nations nor does it weaken the sovereignty of First Nations. The proposal does <u>not</u> terminate First Nations nor end the federal responsibility.
<i>Will the proposal affect aboriginal rights or treaty rights of these specific First Nations?</i>	No. Sections 3 states, the " <u>nothing</u> in this Act shall be interpreted in a way that abrogates or derogates from any aboriginal or treaty rights or other rights and freedoms that pertain to a First Nation."
<i>Will the proposal affect the Crown's fiduciary obligation to these specific First Nations?</i>	No. The federal Crown's full fiduciary obligation remains in all areas (i.e., education, health, etc.) to these specific First Nations operating under a land charter. Some aspects of this fiduciary obligation with respect to day-to-day land decisions will be affected in order to be consistent with the exercise by these specific First Nations of their inherent right to manage their lands.
<i>What land are included in a community's charter?</i>	The proposal recognizes the inherent right of these specific First Nations to manage, control and govern: <ul style="list-style-type: none"> > any reserve or special reserve of the First Nations; > any land belonging to the crown that the First Nation and the Crown agree in writing shall become chartered land; and > any land belonging to the First Nation or an agent or trustee of the First Nation, other than a reserve or a special reserve, that the First Nation and the Crown agree in writing shall become chartered land.
<i>Is the inherent right of these specific First Nations restricted to the above lands?</i>	No. The proposal shall <u>not</u> be interpreted in a way that abrogates or derogates from any inherent rights that a First Nation may have over lands other than those lands listed above.
<i>Do the lands include water and natural resources?</i>	Yes. The lands include water, beds of waters, water rights and renewable or non-renewable resources as belong to those lands, but do not include oil and gas within the meaning of the Indian Oil and Gas Act.
<i>Does the legal title to reserve land change under the proposal?</i>	No. If a reserve or special reserve of a First Nation becomes chartered land: <ul style="list-style-type: none"> > the legal title to the reserve or special reserve is <u>not</u> affected and continues to be held by whomever held the legal title when it became chartered land; and > the chartered land maintains its status as a reserve or special reserve and continues to be set apart for the use and benefit of the First Nation.

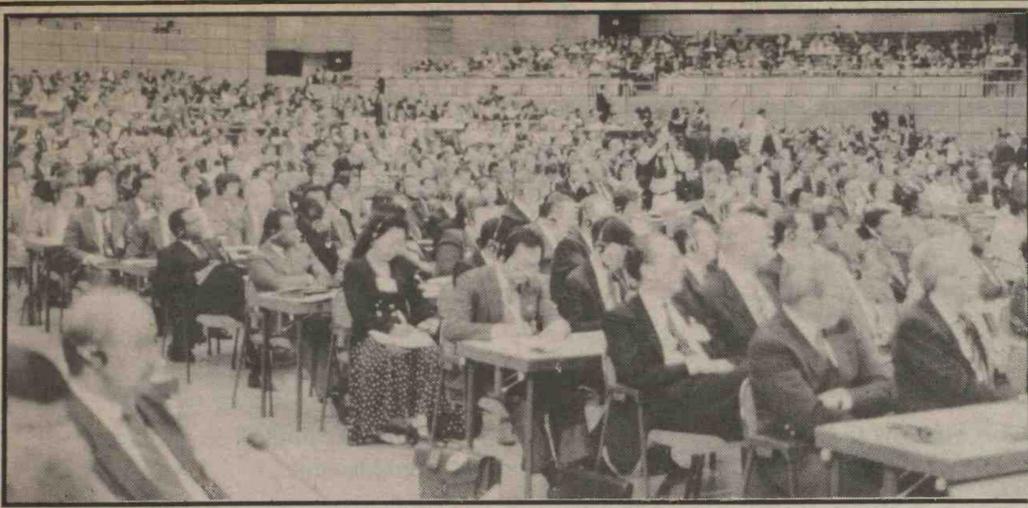
OPTIONAL CHARTERED LAND PROPOSAL FOR SPECIFIC FIRST NATIONS

(continued)

Question	Answer
<i>Does the personal property of a member of a specific First Nations remain exempt from taxation?</i>	Yes. The personal property of a member of a First Nation or a First Nation, situated on a reserve or special reserve that becomes chartered land, remains exempt from taxation.
<i>Does the interest of a member of a specific First Nations remain exempt from taxation?</i>	Yes. The interest of a member of a First Nation in a reserve or special reserve that becomes chartered land remains exempt from taxation, subject to section 83 of the Indian Act.
<i>Can these specific First Nations "opt out" of the proposal at a later date?</i>	Yes. The proposal is an <i>interim</i> measure dealing only with one sector - land. Each specific First Nation that has adopted a land charter may choose at a later date to cease exercising its inherent right to manage its land <i>in this manner</i> , and may withdraw from the proposal.
<i>Does the proposal ensure that the Crown remains liable for past errors and omissions?</i>	Yes. The federal Crown will continue to be liable for any errors or omissions dealing with reserve lands that occurred before these specific First Nations began operating under their own land charters.
<i>Will these specific First Nations receive adequate funding under the proposal?</i>	Yes. These specific First Nations will receive funding to consider and develop their land charters and to carry out their land management responsibilities. The funding level will be determined according to a new formula designed by the Lands Board. The funding agreement will be between the First Nations and the federal Crown.
<i>Will the proposal provide these specific First Nations with legal status?</i>	Yes. Each specific First Nation will have whatever legal status and capacity is necessary to exercise its inherent right over its land under the proposal.
<i>Can reserve lands be expropriated by governments under the proposal?</i>	No. Chartered land cannot be expropriated by federal, provincial or municipal governments. The federal government can use chartered land for a fixed term if compensation and alternate land are provided to the First Nation. However, the use can only be for an immediate national public purpose. The specific area being used by the federal government remains chartered land of the First Nation. The proposal includes principles of compensation.
<i>Can federal or provincial laws apply to chartered land under the proposal?</i>	No. The proposal is paramount. In the event of an inconsistency between the proposal and any enactment of Parliament or of the legislature of a province or territory, the proposal prevails to the extent of the inconsistency.
<i>Does the proposal restrict the inherent right of these specific First Nations over their lands?</i>	No. The proposal states that this is <i>only one means</i> by which these specific First Nations may exercise their inherent right to manage, control and govern their lands.
<i>What steps are involved to "opt into" this proposal?</i>	<p>The process involves 3 steps:</p> <p>Step 1:</p> <ul style="list-style-type: none"> >First Nation passes a BCR to: <ul style="list-style-type: none"> • consider whether to exercise its inherent right over its lands under the proposal; and • consider whether to develop a land charter. >First Nation is listed in section 6 but is <u>not</u> under any obligation to proceed to Step 2. >First Nation receives funding for Step 1. ><i>First Nation still remains under the Indian Act.</i> <p>Step 2:</p> <ul style="list-style-type: none"> >First Nation passes a BCR to proceed to Step 2. >First Nation receives information from the federal Crown on all previous land transactions. >First Nation develops its land charter according to community's land situation. >First Nation votes on whether to adopt its land charter. >First Nation receives funding for Step 2. ><i>First Nation still remains under Indian Act.</i> <p>Step 3:</p> <ul style="list-style-type: none"> >If an absolute majority of all eligible members (both on and off-reserve) voted in favour in Step 2, the First Nation begins operating under its charter. >First Nation no longer remains under the land sections of the Indian Act. >First Nation receives funding to fulfill land responsibilities.

NEXT EDITION

In the next edition of Windspeaker, we will compare the two land regimes - the community's land charter process under the Proposal versus the government's paternalistic control of reserve lands under the Indian Act.



Rapt attention

Delegates to the United Nations World Conference on Human Rights get down to serious work during the June assembly in Vienna, Austria.

D.B. Smith

Securing a land base ensures Indigenous survival

By D.B. Smith
Windspeaker Staff Writer

VIENNA

Negotiating a legal and internationally recognized land base for all Indigenous peoples is the only way to secure their future, a Non-Government Organization delegate told an Indigenous peoples working group at the Vienna NGO Forum.

"Our right to land and all rights to develop and live within the land," said Hjalmar Dahl, one of the three Aboriginal staff with the United Nations Working Group on Indigenous Peoples.

"Without it, we cannot exist. All possibility for survival will disappear in the future. Land and territory is very important. It's about time to direct this talk just for existence, just for the right to have land. It's a difficult issue, but it's my hope that Indigenous representatives will struggle to put the land rights issue in the declaration."

Land rights recognition is not out of the question, he told the assembly of about three dozen Native peoples June 11. The Danish government formally legislated Aboriginal self-determination in Greenland in 1979, which eventually led to the creation of a separate all-Inuit Parliament.

Although land ownership was not handed over to the new government, the Inuit have control over some aspects of economic development, including exploitation of mineral rights. The 27-



D.B. Smith

Hjalmar Dahl, a Greenland Inuit and one of the three Aboriginal staff with the United Nations Working Group on Indigenous Peoples, said securing a land base was the only way to guarantee survival of Indigenous peoples.

member parliament, located in the Greenland capital of Nuuk, also receives half of all revenues generated from such development.

Dahl, who also works as a consultant on the committee overseeing the International Year of Indigenous Peoples, was in Vienna as a participant at both the NGO Forum and the United Nations conference.

Although he would not speculate on the UN's response to Indigenous peoples' recommendations, Dahl said recognition of Indigenous peoples' "contributions to humanity" was what the UN should be working on.

"We're only asking for existence as a peoples," he said. "We're only asking for respect as a peoples and to develop our society for our children."

The working group later stressed the need to recognize land rights in a written statement issued June 12 before 1,400 forum delegates. Indigenous working group rapporteur Terry Janis called upon the UN to formally recognize land rights.

Julian Burger, secretary to the UN's Working Group on Indigenous Peoples, said recognizing the Indigenous' land rights would be addressed in future documents.

"At the present time, there is a United Nations draft Universal Declaration on the Rights of Indigenous Peoples and it has 42 articles, several of which have positive discrimination words, including compensation for land taken away and rehabilitation for land destroyed of course during development programs," he said.

UN group invites Aboriginal input

By D.B. Smith
Windspeaker Staff Writer

VIENNA

The United Nations has "no idea" who Indigenous peoples are, a high-ranking member of that international organization's Working Group on Indigenous Peoples said.

But recognizing Indigenous rights, as outlined in the draft Universal Document on the Rights of Indigenous Peoples, will be a step towards understanding, said Julian Burger, secretary to the UN's Working Group on Indigenous Peoples.

The declaration has 42 articles, covering issues such as the right to self rule and self-determination, territory and land, control of resources and intellectual and cultural property.

"Some of those include compensation for land taken away, rehabilitation for land destroyed in development, health and education to make sure Indigenous peoples receive appropriate education and health and so on," Burger said.

"In the declaration itself, there is a recognition of the special needs of Indigenous peoples. The declaration will also recommend governments to adjust their national goals to reflect the draft declaration. But the draft declaration is not binding on governments."

The document also deals with the issue of protecting Indigenous peoples from genocide and economic exploitation, he said. But getting Aboriginals to come forward to discuss the subjects has been difficult.

Problems with government intimidation and transportation costs have limited the number of Indigenous peoples who have contributed to that section of the document, Burger said.

"We appreciate the difficulty that some people have who cannot leave their countries, cannot leave their people. But we also know that many people do get to speak publicly about what is happening in their territories."

"There is a meeting in Geneva next month and I think people ought to try to get there and use it. We encourage Indigenous peoples to come and talk with the working group about serious human rights violations. That's what we're here for. We must help you reach the goals on your agenda."

The UN's working group has held several forums for Indigenous peoples since its inception in 1982, Burger said. These forums have been the only ones within the United Nations to include Indigenous peoples.

"It has grown quite dramatically since 1982, from 20-30 people to almost 700 in 1992. And I expect more in the years to come."

Including Indigenous peoples in the forums has also opened up the possibility of greater Indigenous participation in the future, he said.

"There is, I believe, a real possibility of expanding the United Nations to take in Indigenous peoples," Burger said.

Other preliminary steps are essential, however, before Indigenous peoples can hope to be taken seriously in the UN's Assembly, said working group member and Australian Aboriginal Helen MacCloughlin. Natives need to get beyond the "folkloric" image that they are so often associated with.

"There is a strong need to ensure that all our peoples have a really important role in all the countries where we live. Emphasizing the contribution that Indigenous peoples have made in the world is a fantastic idea. It really gets away from the folkloric theories where people just think about our festivals and so on. They don't think of Indigenous peoples as part of society."

Non-Indigenous peoples and governments also have to go beyond the notion that Indigenous peoples, as part of society, are not a minority group, said working group member and Greenland Inuit Hjalmar Dahl.

"We are a very distinct nation in our homes, with our culture and language. We are not a minority. We are a majority in our nations and territories."

In support of 1993 as The Year of Indigenous Peoples

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Proud to have sponsored Windspeaker's coverage of the U.N. World Conference on Human Rights.

Dakota actor/activist fights for restitution

By D.B. Smith
Windspeaker Staff Writer

VIENNA

Not everyone who attended the UN's human rights conference in Vienna last month knew what they were going to say to the world assembly.

When asked what he had to tell the international community, Native American activist and actor Johnny Looking Cloud sat back in a plush leather seat in the foyer of the UN's Austria Centre and shrugged his shoulders.

"I don't know yet," he said. "But I was willing to come this far. Might as well go all the way to help my people. Especially them kids."

The Non-Government Organization delegate from Pine Ridge, South Dakota was in Vienna in June to speak during the Indigenous peoples NGO Parallel Activities Forum to the United Nations World Conference on Human Rights.

Looking Cloud was one of several American Indians at the conference who was part of a UN-endorsed NGO group called the Four Directions Council. Active mainly in Geneva as part of the UN's International Year of the World's Indigenous Peoples, the council exists primarily as a means to admit Natives like Looking Cloud, who have no "official" political standing, to international conferences.

Looking Cloud said he has been fighting for Native rights for several years, travelling across the United States and in Europe to bring the plight of his people, the Black Hills Dakota, to the public eye.

"It's pretty bad on the reservations," he said. "No jobs, no nothing. I'd like to help them."

Looking Cloud, grandchild of Black Hills Chief American Horse, works part-time with the Black Hills Tribal Council in their fight with the U.S. government over restitution for lost lands.

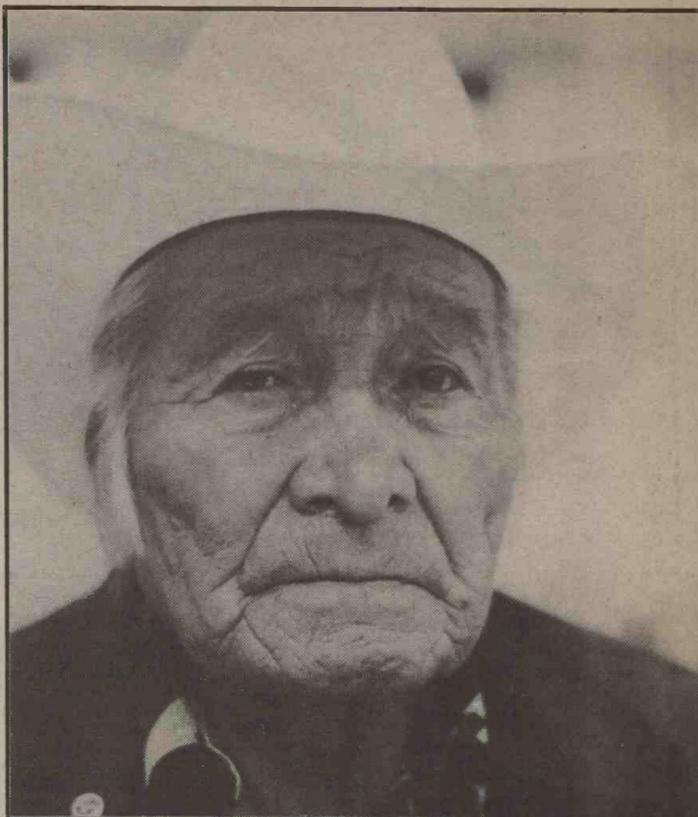
"The government didn't pay us at all for the land. Noth-

ing. We only got Indian religions re-legalized in 1975. They just took it away. Kinda like Custer."

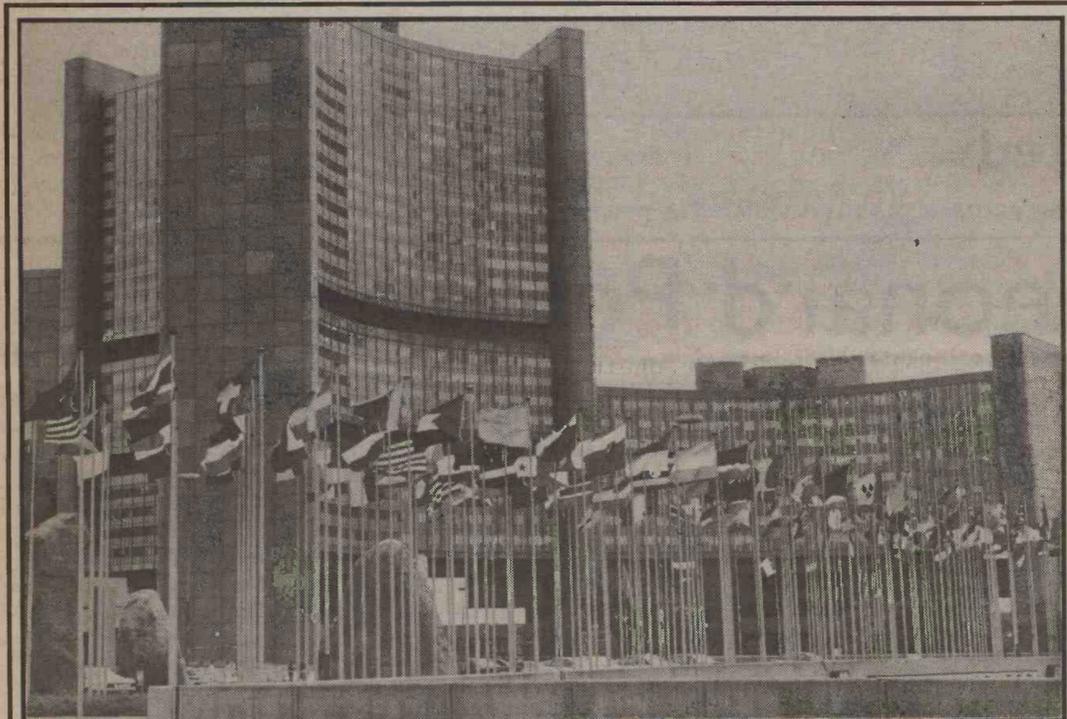
Politics are not Looking Cloud's only interest. The former Brahma bull and bareback rider also acts for a living. His screen credits include films like *The Greatest Show On Earth* and *How the West Was Won*. His most recent work includes roles like Chief Lone Wolf in the film *Josiah*, and a Chochonichi Indian in a current video release called *The Avenging*.

Hollywood's perception of the American Indian is starting to come around, he said. The growth of the "politically correct" western movie means more work for Indian actors now than in the 1950s when Looking Cloud first started.

"Them days, they had non-Indian actors. Now we got a lot of actors. *Dances With Wolves*, there must be about 50 Indian actors there. It's nice how everything came natural. Everyone talking Lakota, even Costner."



D.B. Smith
Johnny Looking Cloud has spent the last several years travelling the United States and Europe trying to help his people, the Black Hills Dakota.



D.B. Smith

Showing their colors

Flags from a hundred different nations fly in the breeze outside the United Nations' Austria Centre in Vienna in preparation for the World Conference on Human Rights. Some 186 delegates attended the two-week forum designed to evaluate the state of human rights world-wide.

Delegates call for reform

By D.B. Smith
Windspeaker Staff Writer

VIENNA, Austria

Indigenous issues should have been highlighted during the UN conference, an American Native lawyer on the Indigenous peoples' Non-Government Organization working group said.

"Indigenous issues have as much relevance as anything else," Terry Janis said.

Indigenous NGO delegates met June 10 & 11 to try to formulate policies on Indigenous rights to present to the United Nations during their world conference on human rights.

But Janis, who volunteered as spokesman for the NGO working group, said he was only able to speak to the UN's drafting committee about the recommendations for five minutes.

The working group's half-

a-dozen recommendations came after two days of discussions with dozens of Indigenous delegates from around the world. Key among their suggestions was recognition of Indigenous land rights and recognition of the Indigenous as a peoples.

"We have to be recognized as a peoples before we can exercise our individual rights because individual rights flow from collective rights," Janis said.

Janis, staff attorney with the Indian Law Resources Centre in Helena, Mont., was attending the forum in Vienna in the hope of influencing the UN's draft document on human rights.

He volunteered as group spokesman when the scheduled secretary cancelled because he saw a chance to influence the drafting of the UN's document on human rights.

Janis' group also called for reform within the UN and the appointment of an Indigenous High Commissioner.



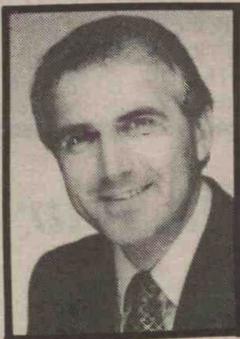
On behalf of the Province of Saskatchewan, I would like to extend greetings and best wishes to Indian and Metis peoples, particularly in Saskatchewan, to honour and celebrate 1993 as the International Year of the world's Indigenous People.

Such a proclamation by the United Nations is of tremendous significance and the Province considers it to represent a recognition of the rich cultural heritage and contributions of indigenous people around the world.

I look to 1993 as a year to enhance our partnerships with indigenous peoples in Saskatchewan and an opportunity to work together to build for a better tomorrow.

Sincerely,

Roy Romanow
Premier



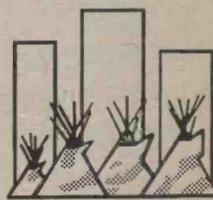
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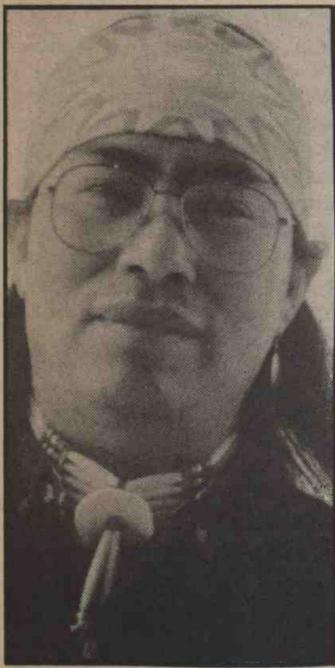


D.B. Smith

Human rights abuses depicted

A portion of a mural in the Austria Centre in Vienna gives a graphic portrayal of abuses suffered by peoples all over the world.

Activist pleads Leonard Peltier's case



Ben Carnes

By D.B. Smith
Windspeaker Staff Writer

VIENNA

American Indian Leonard Peltier is a prisoner of the State, the Non-Governmental Organization Forum of the United Nations' World Conference on Human Rights was told.

"There has been 500 years of oppression," said Ben Carnes, national spokesman for the Leonard Peltier Defense Committee. "Peltier is one man, representing many people. The next 500 years, we will go on the offensive. We must regain our sovereignty."

American Natives need to have a voice in the United Nations to celebrate the year, Carnes said, but he could not say what that voice should be.

"The U.S. government denied that Peltier is a political prisoner."

- Ben Carnes, national spokesman, Leonard Peltier Defense Committee

"They must recognize us as a nation. But we won't get anything unless we fight for it. Being party to the UN would give us accessibility, more power than what we can do now. With a bit more, it would be better than nothing for the time being. Later, we will ask for more."

Carnes, 33, is a recognized advocate of religious rights for Native prisoners and an organizer for the American Indian Movement. The full blood of the Chahta Nation was at the conference to speak on Peltier's behalf during the Survivors of Government Violence workshop.

"The U.S. government denied that Peltier is a political pris-

oner," he said.

Peltier is currently serving two concurrent life sentences for the murder of federal agents Ronald Williams and Jack Coler, who were shot dead during a fire fight on the Pine Ridge reservation in South Dakota.

Peltier first went to the reservation in 1975 with the American Indian Movement to protect the reservation's "full-bloods," those who supported traditional ways, from tribal council chairman Dick Wilson and his "goon" squads.

"They were basically death squads," Carnes said. "The traditionals asked AIM for help. They had nowhere else to turn. So AIM came."

AIM members Rob Robidau and Dino Butler were also tried for the murder of the two FBI agents but were found not guilty by reason of self-defense. Judge Fred McManus ruled any offensive actions taken by the two men were justified because a state of civil war had existed on the reservation for several years.

Peltier, who had fled to Canada, was extradited back to the U.S. and tried at a later date by a different judge, Carnes said. A new ruling on the possibility of a new trial for Peltier is expected sometime this month in St. Paul, Minn.

"It's in the appeal court's hands now," said Carnes. "The Court of Appeals will ask the Supreme Court to make a ruling on either holding a hearing on Peltier's original trial by Judge Bensen or ordering a new trial for Peltier."

In support of 1993 as The Year of Indigenous Peoples



Proud to have sponsored Windspeaker's coverage of the U.N. World Conference on Human Rights.

Lobbyists want world to know truth of Native Canadian life

By D.B. Smith
Windspeaker Staff Writer

VIENNA

Canadian Natives are better off than many other Indigenous peoples in the world, a Canadian Native leader said.

Tony Mercredi, chief of the Athabasca Chipewyan band in northeastern Alberta, said he has talked to Indigenous representatives from South America and decided Canadian Natives are "comparable better off."

"Some of them didn't even have that so-called treaty," he said.

Native lobbyists from across Canada were in Vienna last month at the United Nations' World Conference on Human Rights to let the international community know the "real" story of Native life in Canada.

"Our own government comes here and tells the rest of the world that everything is OK in Canada," said Mercredi. "They've got their own people to say that. We're getting Native people to understand that we, as First Nations, have our own governments. We're trying to take our place at the table with the United Nations."

Chief among Mercredi's



"I hope to try to educate the rest of the world that the First Nations in Canada did sign treaties as nations within a nation. And these treaties are not being observed by the Canadian government."

- Tony Mercredi, Chief, Athabasca Chipewyan Band

concerns was "educating" other countries in the United Nations about the treaty process.

"I hope to try to educate the rest of the world that the First Nations in Canada did sign treaties as nations within a nation. And these treaties are not being observed by the Canadian government."

"We're trying to communicate to the international community that things aren't that good in Canada," said Allan Torbett, international adviser to the Assembly of Manitoba Chiefs.

"Part of our task is to educate the UN on this."

Indigenous peoples throughout Canada have not been able to exercise their rights to land, economic development and self-government without the involvement of provincial or federal government, said Little

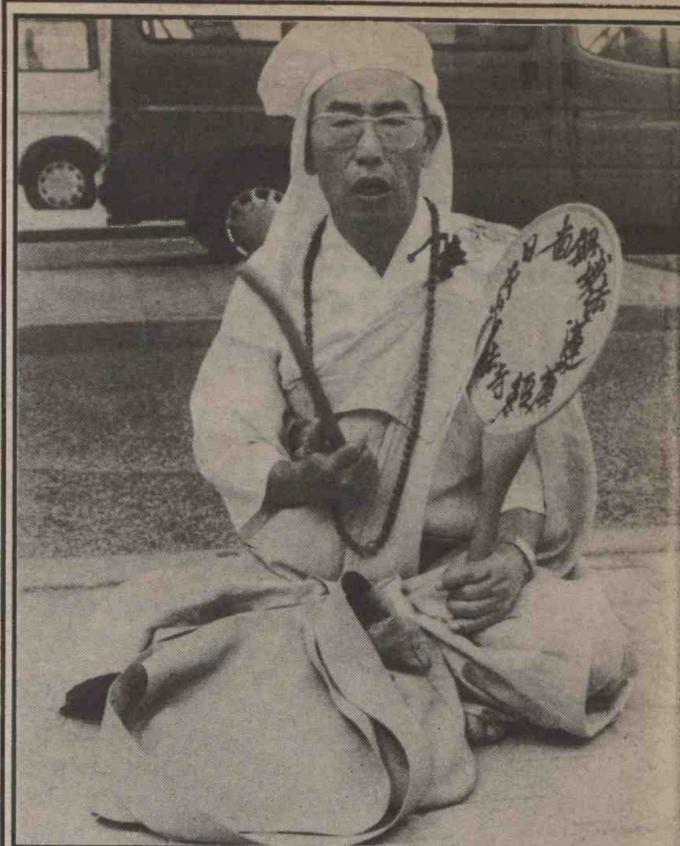
Black River Chief Frank Abraham. Canada has always maintained a domestic policy of denying Native sovereignty.

"There's no reason to suspect the government's behavior here will be any different," he said.

Educating the world about Canadian governments' Native policies was not the only task on their agenda, Mercredi said.

"I think the other subject would be to try to talk with other Indigenous peoples from around the world to learn about their problems. A lot of them are looking at our situation in Canada and taking our advice."

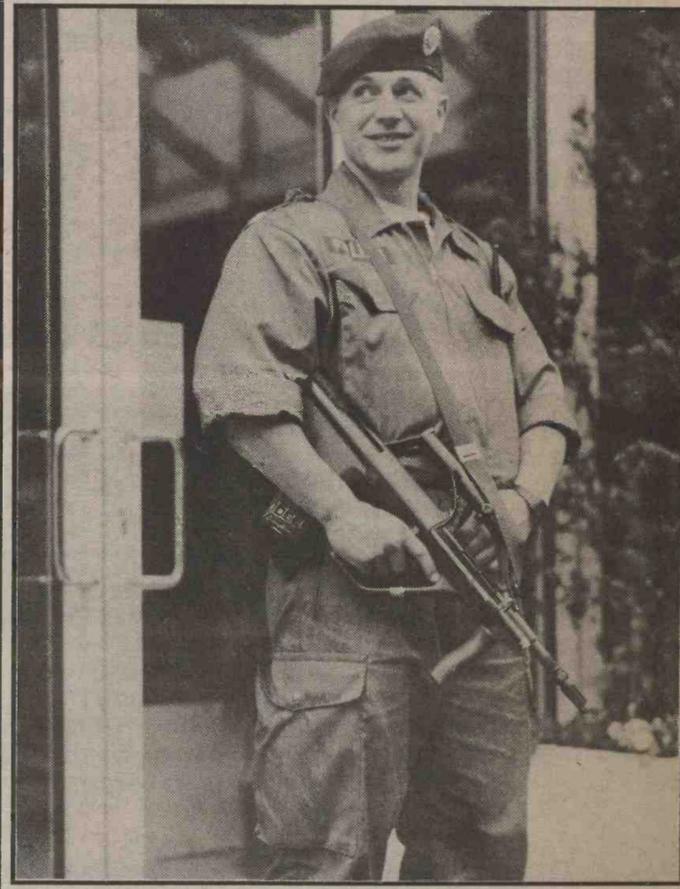
Several other representatives from Canadian Native groups were also at the conference, including the Assembly of First Nations, the Inuit Circumpolar Conference and the Native Council of Canada.



Photos by D.B. Smith

Conference scenes

Not all the action at the UN's conference was inside. Above, Nipponzan Myohoji, a Japanese Buddhist denied entry, prays in protest. An Austrian policeman (below) stands guard at the Marriott, which housed former U.S. President Jimmy Carter.



Dear Friends,

I welcome this opportunity to extend warm greetings to the staff and readership of *Windspeaker* on the occasion of your special edition.

The United Nations Year of the World's Indigenous People gives us an opportunity to focus on the achievements of indigenous people throughout the world. It also enables us to look towards the future - a future in which Aboriginal citizens are full and equal members of society.

The growing appreciation of indigenous culture and attainment is a result of the determination of indigenous persons themselves. Your publication is a striking example of this dynamic. By covering issues of importance to indigenous citizens, you highlight ways to further the social and economic goals of the Aboriginal community.

As Secretary of State of Canada, Minister of Communications and Minister Designate of Canadian Heritage, I congratulate you for your commitment to Aboriginal Canadians and their interests. May this special year of commemoration strengthen your conviction and renew your pride.

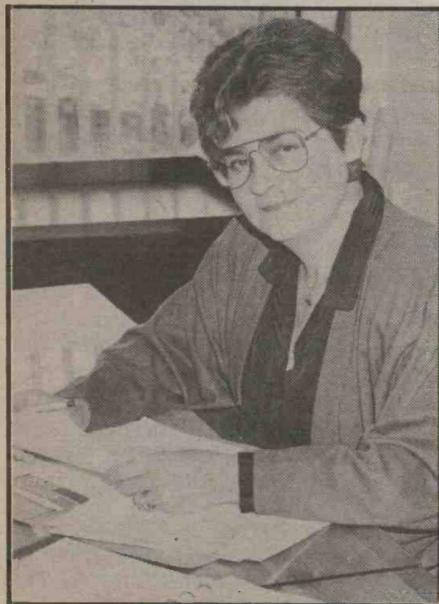
Sincerely,

MONIQUE LANDRY

Government of Canada / Gouvernement du Canada



Canada



THE CITY OF YELLOWKNIFE

On Behalf of City Council and the citizens of Yellowknife I would like to take this opportunity to recognize 1993 as International Year of the Indigenous Peoples. I extend our congratulations to the Native Communities across Canada on the occasion of this significant proclamation!

(Ms.) P.A. McMahon
Mayor

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Sports

Dorian takes national championship

By Owen Einsiedler
Windspeaker Contributor

BATTLEFORDS PROVINCIAL PARK, Sask.

For the better part of three days John Dorian was a forgotten man in the final four of the golf championship flight.

That was a fatal mistake.

Dorian, 39, of Prince Albert quietly used his putter and a bag full of patience to win the Canadian National Indian Golf Championship held at Jackfish Lodge, July 11.

Two strokes behind co-leaders Allan Assance of Vancouver and Guy Lonechild of White Bear Reserve heading into the last day of the 54-hole event, Dorian watched as both leaders self-destructed in the final 18 holes.

"The difference was that I made two long putts on holes four and five for birdies to tie Allan for the lead," said a happy Dorian.

With two holes remaining, Dorian's steady play had carved out a one-shot lead over Assance.

A double-bogey six on the next hole by Assance handed Dorian another stroke.

"Allan birdied the last hole so I had to par it to win," says Dorian.

After playing his approach shot safe on the back of the green and playing his downhill putt close, he tapped in a two-foot shot for the victory.

Dorian's score of 228 (78,76,74) was one better than Assance and three better than Lonechild, who shot a disastrous eight on the day's ninth hole after cruising along one under par for the previous eight.

Dorian trailed Lonechild by four strokes until Lonechild's miscue pulled him even.

With nine holes remaining, Dorian still was two strokes behind Assance. However, two timely birdies by Dorian and some erratic play by Assance proved to be the difference.

"Guy and I were battling so hard we forgot about John, and the next thing you knew he was right there," says Assance. He (John) deserved to win because he played well and was consistent," admitted Assance.

"My birdie on the last hole

put pressure on him but he made a two-foot slider for the win."

While he has played on more difficult courses, Assance says the Jackfish facility places a premium on putting because of the slope of its greens.

Dorian, who last won at the Saskatoon District Chiefs championship last year, called the Jackfish Lake course one of the toughest in Saskatchewan.

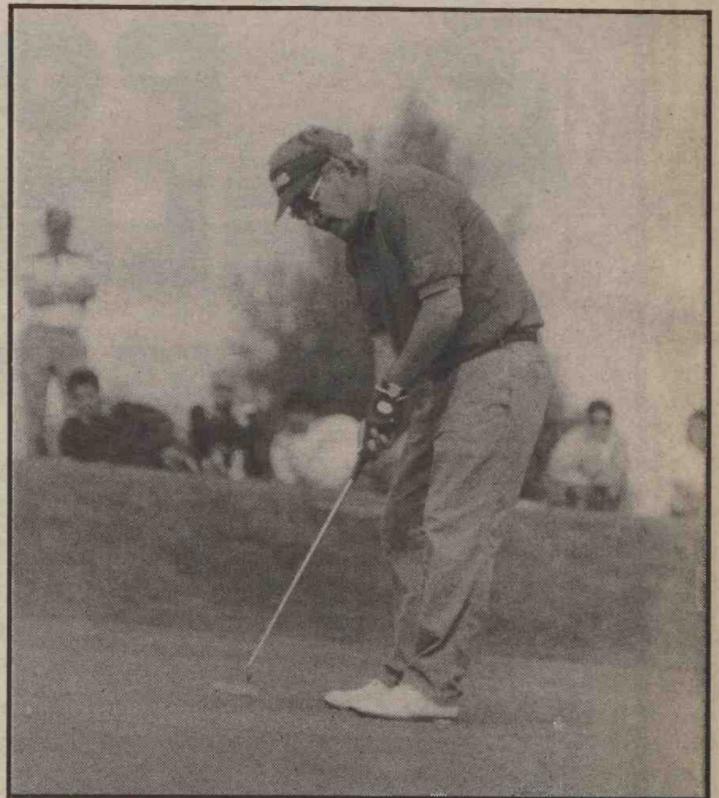
"You never know here on this course what will happen. One mistake can hurt you. You have to be patient."

Dorian pocketed \$1,000 for the victory, as well as a trophy.

Linda Greyeyes of Prince Albert shot a 183 total (91.92) to win the women's championship.

Sandy Lake reserve's Ray Ahenakew with a 236 total was the senior men's winner while also capturing first flight honours. Twelve-year-old Michael Night of nearly Saulteaux topped all junior men with a 158 total (74,84).

Flight two was won by Dick Kennedy with a 168, while Hickson Weenie topped flight three with a 184 total.



Owen Einsiedler

John Dorian putting for a par 5.

Jackfish Lodge to host next year's tournament

By Owen Einsiedler
Windspeaker Contributor

BATTLEFORDS PROVINCIAL PARK, Sask.

They liked it so much they decided to stay.

Organizers of the Canadian National Indian Golf Championships have decided

to keep the tournament at Saskatchewan's Jackfish Lodge Golf and Conference Centre for one more year.

Played during the July 9-11 weekend at the scenic Jackfish Lake layout, the Indian-owned facility's quality fairways and greens were more than enough to convince organizers, says Eugene Poitras, part of the group.

"The crew here did a great job keeping everything in beautiful shape for us," says Poitras. "This is a championship course. You don't score well easily here."

If there was one thing Poitras would want changed for next year, it would be the weather. Black skies, wind and rain frightened off about half of the 250 expected golfers.

"This year, entrants had to

play in wind and rain for the first two days of the tournament."

Despite the low attendance numbers, Poitras says the championships attracted golfers from as far away as Arizona, California, Washington state and the Northwest Territories.

Part of the reason for the widespread interest is the \$15,000 in prize money and gift

certificates provided for winners and top placings, as well as for numerous "closest to the pin" competitions.

Next year the value of prizes is expected to increase to \$25,000, but an inability to find sponsors for the ladies and junior men categories will mean that they will be eliminated from the tournament, admits Poitras.

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British Columbia

Women's centre undaunted by lack of funding

By Karen Levin
Windspeaker Contributor

SAANICHTON, B.C.

Women in British Columbia are exerting their strengths.

That strength is witnessed in the relentless undertakings of the Naukana Native Women's Association in Saanichton, B.C.

Spearheaded in large part by the association's founder and executive director, Zella MacDonald, Naukana evolved to meet the previously neglected needs of First Nation's women and children victims of sexual abuse. The organization has been operating primarily through the efforts of dedicated volunteers, many of whom were abused themselves.

"We knew this service was needed, because we were the ones it was meant to assist," said Zella. "We realized no one knew their rights. This is a job the government's supposed to be providing through victim services, the RCMP, or the Department of Indian Affairs. But it hasn't been getting done so we're going to

"Unless you have a healthy home, you don't have a healthy community, or a healthy nation. And what good is land claims to an unhealthy nation?"

- Carol Roberts, lawyer and Naukana volunteer

create a suitable, responsive service ourselves."

Zella and the other volunteers have been undaunted by their lack of funds or the bureaucratic maze they have been experiencing while trying to get established. On June 29, 1993, the group officially opened their storefront office in spite of having no furniture and only enough funds for 3 months rent.

The association is hoping the government will acknowledge the need for an off-reserve victims assistance service and that the funding they are anticipating will come through soon. Some donations have recently been accepted to help furnish and equip the office.

Although Naukana is not equipped to provide counseling at this time and acts only as a

referral agency, volunteers have received four calls requesting counselling.

Saanichton is located on the outskirts of Victoria, B.C. Tracy Porteous, executive director of the Victoria women's sexual assault centre has been working together with Naukana to ensure First Nations women in the area will receive the services they require. One possible collaborative project would result in the training of Native Sexual Abuse counselors who would be placed in permanent positions at both Naukana and the Victoria office. Porteous recalled a recent experience which confirmed the need for First Nations counselors.

"We had a Native fourth year social worker student doing her practicum at our office for three

and a half months. Within one week of her arrival, we received numerous calls from various Aboriginal organizations asking if they could now start sending us clients. I was very struck by the obvious need for this service to be provided," she said.

Porteous and MacDonald aren't the only ones to recognize and advocate the need for this service. Karl Sturmanus has been volunteering countless hours as an acting coordinator. Ernie Clark, of the Sto:lo nation, and a recent graduate of the Tribal Justice Institute, has been donating his services as a police liaison officer to Naukana. Wearing a pager 24 hours a day, Clark has been called upon to provide legal/police advising, counseling, and protective services, such as ac-

companying women to court.

The inherent value and purpose of organizations such as Naukana might best be summed up by the association's volunteer legal advisor, Carol Roberts. Roberts has been instrumental in guiding the organization from its inception. She recently co-chaired a two day, Naukana-sponsored hearing which provided Vancouver Island women an opportunity to voice their concerns to the Royal Commission on Aboriginal People.

Originally from Hay river, NWT, Roberts is one of few First Nations women lawyers involved in the constitutional process.

"Unless you have a healthy home," she said, "you don't have a healthy community, or a healthy nation. And what good is land claims to an unhealthy nation."

"Our priorities are backwards in that regard. Women are traditionally the keepers of our identities and of healthy families. Women have lots of courage, spirit, and dignity. The more they speak out, politicians can't help but listen."

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Arts and Entertainment

Films on women inspired artist

By Gina Teel
Windspeaker Contributor

EDMONTON, Alta.

Artist Heather Shillinglaw never expected to be so moved by a film. But something about "Places Not Our Own," a film that chronicles the social ostracism of a Metis family forced to live as squatters in the 1930's, touched a raw nerve.

The result was an artwork entitled "The Traveller," one of 14 emotionally turbulent works inspired by a series of films on Metis woman. "The artwork is my emotional response to the portrait of Metis woman as portrayed in the films," Shillinglaw said.

The films, from the national Film Board's Daughters of the Country series, include Women in the Shadows, a docu-drama about a Metis woman's search for her identity. The films and Shillinglaw's display, Metis Women, A Progression Through Time, were shown recently at the Colin Low Theatre at Canada Place. Both were part of 1993 Works: A Visual Art Celebration.

A second-year Alberta College of Art student, Shillinglaw said her artwork is also about understanding herself as a Metis woman. Much like Christine



Gina Teel

A series of films on Native women inspired Heather Shillinglaw to explore her Metis roots.

Welsh in Women in the Shadows, Shillinglaw said nurturing her Metis identity was not encouraged within her family.

"It was something you just didn't discuss. It was like a skeleton in the closet."

Yet something stirred her to explore her missing heritage. She went ahead and researched her past and discovered where her Metis roots came from. And then there were the films. "I began my spiritual journey," she said.

Shillinglaw's "The Traveller" shows a solitary figure on horseback. This piece is set out from the background of the painting, which is a ripped-up map of

Canada.

"It represents the separation between the people and the land," she said.

In a piece inspired by Women in the Shadows, she placed sage, moss and a rose on an mirrored background to represent the search for identity. Shillinglaw prefers using symbolism, abstracts and realism when creating her art. Her pieces are thoughtful and thought provoking. An emotional energy radiates from every piece. Thanks to a scholarship from the Native Arts Foundation, she is able to continue exploring her roots in a most intriguing way.

NFB series pack emotional punch

By Gina Teel
Windspeaker Contributor

EDMONTON

After watching the national Film Board series Daughters of the Country in the mid '80s, a film reviewer commented that "not much has changed in 200 years." He was referring to the attitudes between white and Native society detailed in the series. It's been six years since that review, and sadly, still not much has changed.

The award-winning series is four one-hour films produced by Norma Bailey. Each film is a period piece that examines the "cultural gulf" between whites and natives through the experiences of Indian and Metis women. The films were shown recently at the Colin Low Theatre in Canada Place as part of 1993 Works: A Visual Art Celebration.

The films that I saw, Places Not Our Own and Women of the Shadows, packed quite an emotional whollop. They are disturbing, emotional and frustrating films that highlight intolerance in a stinging yet subtle way. The high quality writing, direction and acting made this probably the best two hours I've ever spent in a theatre.

Here is a run down of the series:

Ikwe - which means 'woman' in Ojibway - is about first contact between whites and natives in 1770 as seen through the eyes of a Native woman. The woman, who marries a white man, struggles to maintain both cultures. Written

by Wendy Lill, Ikwe has won scads of awards over the years for best drama and best writing, and is the strongest film in the series.

Mistress Madeline tells the story of a Metis woman who is manipulated, dominated and used by the settlement commander, a Hudson Bay Co. trader, only to be cast aside upon the arrival of white women from England. Co-written by Anne Cameron and Aaron Kim Johnson.

Places Not Our Own is a provoking yet painful story of the L'Esperance family in rural Manitoba in the 1929. As Metis, they have no land titles or reserves and are forced to live as squatters. The film chronicles their struggle to maintain pride and values in the face of social ostracism. A compelling story by Sandra Birdsell.

Set in 1985, Sharon Riis' The Wake is about the social ostracism still facing Metis people today. Set in a small Alberta town, a group of Metis youths encounter racism in its ugliest form. It's only through a tragic accident that the community becomes united. A Gemini winner.

Women in the Shadows isn't part of the series, but it is well worth seeing. Written and produced by Christine Welsh, it's a docu-drama about a Metis woman's search for identity. Her search for her Metis heritage and one-on-one conversations with family members.

Daughters of the Country and Women in the Shadows are available on videotape. For more information, call the NFB (403) 495-3013.

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British Columbia

Carvers tackle giant

Wood carvers from seven B.C. coastal nations are collaborating to create the world's largest totem pole. The carvers are working on a 300-year-old western red cedar, cut with special

government permission. The finished product, a 55-metre totem pole, will act as a Native icon and legacy for the XV Commonwealth Games to be held in Victoria, B.C. in August 1994.

Bison catch illegal

FORT ST. JOHN, B.C.

Almost 80 per cent of the catch from a yearly bison hunt in northern British Columbia was taken illegally, say conservation officers.

And they may be seeking charges against the people involved in last year's hunt, many of whom are Native.

Fort St. John conservation officer Andy Ackerman said

only 37 of 200 bison culled in 1992 were hunted legally.

Many of the bison were taken by non-Natives hunting off-season, but paying Native hunters to cover for them. Ackerman said officials are working with Natives and other parties to solve the problem.

Last year's hunt affected bison numbers in the area, so that there will be no bison hunt this year.

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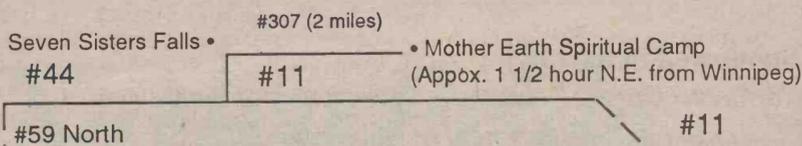


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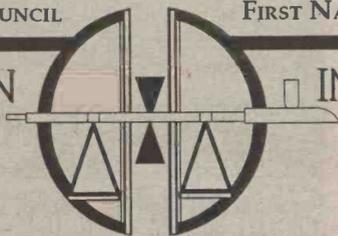


A warm welcome

John Isaac

After a long journey to the Queen Charlotte Island, paddlers are greeted at Bella Bella for the Qatuwas Festival.

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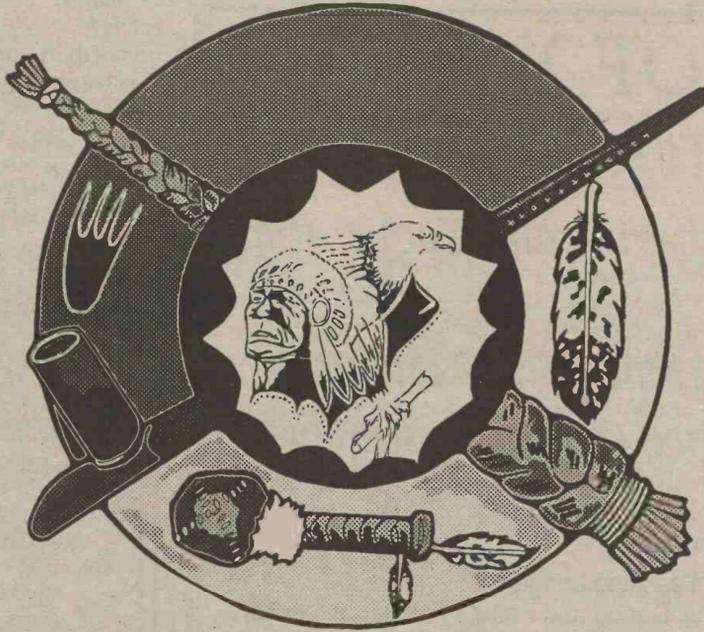
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 - Blue Quills First Nations College •Edmonton Catholic Schools •Saddle Lake Education Authority
- Co-ordinated by: Alexander First Nation

Sponsored in part by:

- Department of Indian and Northern Affairs •Department of Secretary of State
- Alberta Multiculturalism Commission •Department of Municipal Affairs
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AGENDA

NOVEMBER 3, 1993

- 1 pm to 7 pm Registration
- 6 pm to 7 pm Refreshments •Grande Ballroom •Convention Inn South
- 7 pm - 7:30 pm **OPENING CEREMONIES & OPENING REMARKS** (*Invited Dignitaries*)
M.C. Richard Arcand Honourable Ralph Klein - Premier of Alberta
- 8 pm - 10 pm Entertainment: Fashion Show (*In celebration of the International Year of Indigenous Peoples*)
- 10 pm - 1 am Round Dance - Honouring Our Nations

NOVEMBER 4, 1993

- 7 am Pipe/Sweetgrass Ceremony
- 8 am - 12 noon Registration
- 8:30 am - 10 am **GENERAL ASSEMBLY** Keynote Speakers:
Halvar Jonson, Minister of Education, Jan Reimer, Mayor of Edmonton
- 10:15 am - 12 pm Breakaway Sessions
- 12 noon Luncheon
PANEL DISCUSSION: "Affect of Change"
(*Panel Made up of Provincial, Federal, Native Organization invited to discuss and answer questions*)
- 1:30 pm - 2:45 pm Breakaway Sessions
- 3 pm - 4:30 pm Breakaway Sessions
- 5:30 pm Refreshments
- 6 pm - 7 pm Banquet
- 7 pm - 8 pm Keynote: To be announced

NOVEMBER 5, 1993

- 7 am Pipe/Sweetgrass Ceremony
- 9 am - 10:30 am Breakaway Sessions
- 10:30 am - 12 pm Breakaway Sessions
- 12 pm Luncheon: Keynote Presentation
- 1:30 pm - 3 pm Breakaway Sessions
- 3 pm - 4:30 pm Breakaway Sessions
- 5 pm - 6 pm Wine and Cheese Reception
- 6 pm - 7 pm Closing Ceremonies: Keynote Presentation
Closing Remarks: Conference Chairman, Invited Speakers etc...

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The focus of this conference is to improve the quality of education being delivered through the sharing of program information and discussion whereby a better understanding will lead the way to ensuring a brighter future in all levels of education. Observe program presentations at the Federal, Provincial and local levels will provide opportunity for sharing and discussions relevant to all stakeholders.

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The program will be developed with the intent to draw on the collective contributions of the many people who have shown innovation and effective strategies in the development of initiatives that strengthen leadership of the school program, projects and institutions as well as the teachers, students, parents and the community.

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Final Conference packages may be picked up when registering in the:
Crystal Gallery, South Convention Inn, Wednesday, November 3, 1993 - 1pm to 7pm

SUBMIT REGISTRATION WITH PAYMENT TO:
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For further information, call:
Richard Arcand - Conference Coordinator: (403) 939-5887
Anita Makokis - Conference Consultant: (403) 645-4455

Unflattering Ojibway name foisted on Annishnawbe

OPINION

By Drew Hayden Taylor
Windspeaker Contributor

CURVE LAKE
FIRST NATIONS, Ont.

Recently, I was innocently strolling through the newly reopened Art Gallery of Ontario when I looked up, looked waaaaay up. There, towering a good 25 feet or so above me, was a hugely written word carved into immutable stone.

It was the word "Ojibway," which refers to the Aboriginal nation I'm just lucky enough to be a member of. And around that incredibly noble tribe, inscribed forever upon that wall, were a good half-dozen other words, the names of various Native tribes from throughout Ontario. So I thought to myself on that unusual day, "Now this is something you don't see every day."

By unusual, I mean that you don't normally see the name Ojibway printed in public that noticeably unless it's on the front page of a newspaper with phrases like "land claim" or "mass suicide" attached

somewhere. That's usually the only time you would see that word unless you were an anthropologist, archeologist, government official or lacrosse player.

So there I stood, in the Art Gallery of Ontario, looking up at that majestic looking word hovering high above me, thinking, "Sure is nice. Clean-looking, too. Even spelled right. Pity the word's wrong."

Perhaps the word "wrong" is a little too harsh, because I know that's the term most Canadians are familiar with. Let's just say it's become... antiquated. With Native culture flourishing in its renaissance, more Native words are actually being used to describe Native things. What an interesting concept.

This is a fascinating reversal of history because, for the longest time, Native names were used to describe things that weren't very Native, in an overall context. The name Canada, for instance, or the word Toronto. How many "Canadians" think of Native people when they hear the word Toronto? Probably about as many people as think of our Wisconsin Native brothers when they hear the word Winnebago.

And Frobisher Bay is now called Iqaluit, and so on. Nowadays, no self-respecting supporter of the cultural rebirth uses the term Ojibway. Most Ojibways prefer to be known as the Annishnawbe. Say it with me - the Annishnawbe.

Now this is because Ojibway is not really what we call ourselves. It's a name that has been foisted upon us poor, unsuspecting Annishnawbe. The origins of that questionable word are kind of hazy but there are several schools of thought on how we came to be called that.

According to the all-knowing and all-curious anthropologists who are so fascinated with us, the word Ojibway translates into something to do with the term "puckered." Now while the majority of Ojibways are fantastic kissers, and I can attest to that, I mean puckered in a different context. The first theory has to do with moccasins. Supposedly the Annishnawbe had a very distinctive way of sewing the seams on their moccasins that gave them a certain "puckered" appearance. So if this is true, the entire contemporary Annishnawbe nation may have to change its

name to the noble Reebok First Nations.

The other, somewhat more grisly explanation has to do with the way human skin puckers up when people are being burned alive. Now, these scholars who claim this don't seem to be sure if we were the burners or the burnees, and frankly, I'm not sure which is worse.

So there you go, scientists believe we were named after shoes or burning human skin. There's a proud choice.

Obviously, certain Native academics disagree with this interpretation of history. (Now there's a surprise.) According to "Ojibway" writer and cultural historian Basil Johnston, the word Ojibway is actually a bastardization of a Cree word describing the Annishnawbe people as "those who stutter." It seems, evidently, the Cree are a very proud nation who consider themselves elegant speakers of the language and enunciate their words perfectly. But, in their opinion, the Annishnawbe mangled the language and mumbled their words. Thus we were christened "those who stutter." Thanks a lot, guys.

The Iroquois, on the other hand, deemed it necessary to

refer to us as the "Adirondacks," or so I've been told. Not because we were big and strong, like the mountain range of the same name, but because, as the name translates, we were considered bark eaters.

Historically, the Annishnawbe used to peel off certain types of bark and stuff it into rabbits and ducks as they cooked. This bark would be loaded with vitamin C and help to prevent scurvy. Or in times of hardship during the winter, all that would be available to eat would be mosses and bark, brewed into teas.

None of these names by other nations are exactly flattering. That's why I prefer the name we call ourselves. Annishnawbe translates as meaning, basically, the good beings or the people. And not burning ones either. Just regular pass-the-tea, what's-for-dinner, who-are-the-Leafs-playing-tonight type of people.

And to tell you the truth, that works out just wonderfully for me. I'd rather be known as a good being than a bark-eating, mumbling, human-burning, puckered shoe any day. Unless the shoe is Bata, then we're talking serious money.

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Economic Development

Report outlines basics for self-sufficiency

By Linda Caldwell
Windspeaker Staff Writer

TORONTO

The Canadian Council for Aboriginal Business has worked out a set of recommendations for economic development which could help Native communities become self-sufficient and self-governing.

"It is obvious that we need immediate change and progress to allow Aboriginal Canadians to reclaim their pride, heritage and self-determining status," said Patrick Lavelle, Chairman and Chief Executive Officer of the CCAB.

To foster economic development, Aboriginal communities must be able to use their land as collateral to finance ventures, the CCAB report reads. This means the resolution of land claims and the establishment of Aboriginal rights to the land.

But not all Aboriginal people and communities are in agreement on this point; many are afraid of losing their land if financial ventures fail.

"That issue is at the heart of the debate taking place now," said Lavelle.

"The land issue has to be resolved. It is a stumbling block but I don't think it's one that can't be overcome."

There are ways to protect the land, Lavelle said. Investors could be insured to cover short-term defaults, for instance,

"The land issue has to be resolved. It is a stumbling block but I don't think it's one that can't be overcome."

- Patrick Lavelle, Chairman and CEO,
Canadian Council for Aboriginal Business

so if land was mortgaged and the owner couldn't meet the payments, the insurance would kick in.

"There's all kinds of ways in which it can be done, except that ultimately the responsibility for the risk has to come down to the person taking the risk," Lavelle said.

Key recommendations of the report, presented last month to the Royal Commission on Aboriginal Peoples, include:

- Land claims, treaty violations and self-government must be progressively resolved in a fair and equitable manner, targeted for completion by Jan. 1, 2000. Treaties or future claims negotiations that have not been resolved by this date should be referred to a non-government dispute settlement mechanism which will arrive at binding decisions.

- A national Aboriginal Development Bank must be established immediately and capitalized by banks, private sector corporations and the Aboriginal communities. This bank must eventually be run by Aboriginal people who will receive the appropriate training and education over the course of this five- to seven-year plan.

- The present minister of Indian Af-

airs should be the last. The next federal government should continue with the elimination of the Indian Act and the Department of Indian Affairs. A small, non-government publicly accountable commission - named the Aboriginal Opportunity Commission - should be created to oversee the dismantling of DIAND and the redistribution of DIAND funds. The monies may be directly delivered to band and Aboriginal and community governments.

- Aboriginal communities must be established in federal tax legislation as tax-free opportunity and development zones.

- A fixed percentage of federal contracts must be allocated to competitive Aboriginal governments and businesses.

- An Aboriginal Trade Commission should be established to foster and promote the trade of goods and services offered by Aboriginal businesses.

- An educational centre of excellence, built on the basis of the Saskatchewan Indian Federated College, should be given full degree-granting status with a mandate to function as an Aboriginal special mission university.

- An Education Foundation must be

established immediately to foster and promote the growth of a solid and relevant education infrastructure for the Aboriginal population.

Barriers to Aboriginal economic development in Canada are still firmly rooted in the policy and legislative framework established by the Indian Act, the CCAB's report reads.

With a few exceptions, only those nations with adequate community infrastructure already existing - usually those close to urban centres - have been able to move beyond the Act's provisions. The majority remain confined within the cycle of poverty and dependence imposed by the Act and the system it perpetuates.

The Department of Indian and Northern Affairs is the portfolio established to "fulfil the obligations of the federal government arising from ... the Indian Act," according to DIAND's annual report for 1990-91. But DIAND spending patterns have been more in favor of administration and social assistance dollars than capital and business development programs, the report states.

Approximations of DIAND estimates (per capita 1988-89) show the amount spent on administration is 20 per cent more than that spent on economic development and almost 70 per cent more than that spent on housing.

"Inadvertently or not, DIAND has been supporting what is essentially a false economy on reserves," the report concludes.



Grant MacEwan
Community College

School Doesn't Stop for Grandmother

Why would a 55-year-old grandmother decide to return to school?

When Inuvik resident Bertha Allen decided she wanted to write a book, she realized she wanted to acquire the communication skills necessary to achieve her goal. So in 1990 this Gwich'in, originally from Old Crow, Yukon, enrolled in Grant MacEwan Community College's Native Communications Program (NCP) and graduated a year later.

Although Allen successfully raised seven children and had achieved considerable political visibility in the Northwest Territories, the thought of returning to school after such an extended period of time left her feeling intimidated. However, her yearning for further education soon overcame any apprehensions she felt about returning to the classroom or moving away from her home to get this education.

Allen says she learned a lot as a Native Communications student, especially about English and computers. "When I first started the program, I found the computers to be mind-boggling." Today, things are different. Although she still needs the occasional help, she has since mastered her personal computer. Allen credits her instructors for encouraging their students to succeed and for providing them with the extra help required.

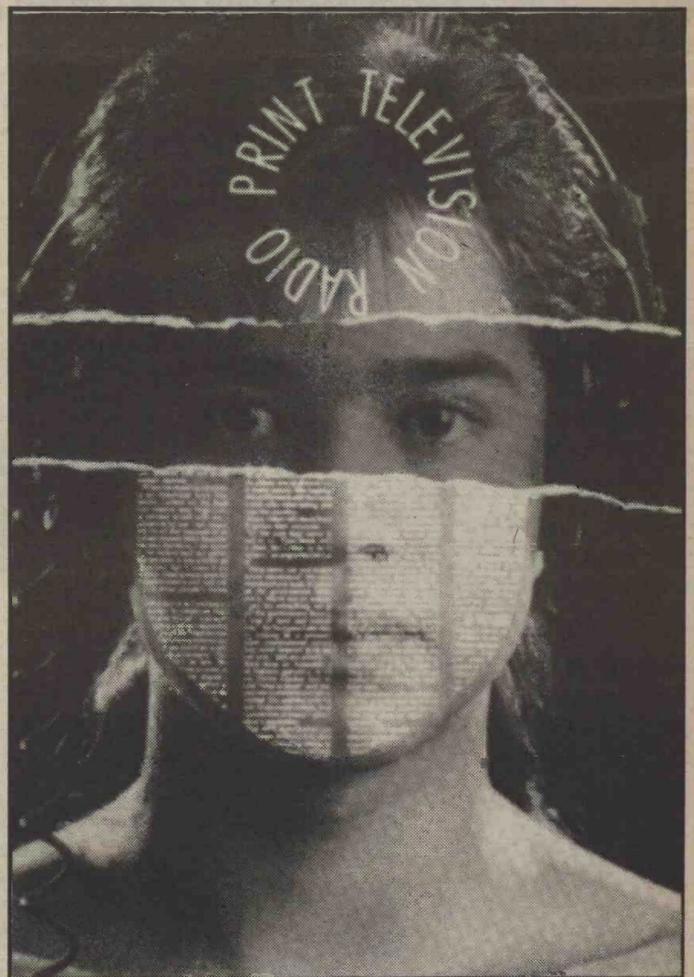
As founder and president of the NWT Native Women's Association and former president of the NWT Status of Women Council, Allen was no stranger to the media. However, NCP taught her to recognize what made good television and radio interviews. She became more aware of the importance of good communications.

Since returning to the NWT after graduation, Allen was re-elected president of the NWT Native Women's Association and was an unanimous choice for appointment to the Northwest Territories Constitutional Commission. As one of six commissioners from the Western Arctic, Allen was part of a community consultation process designed to prepare the region for eventual division of the NWT into two separate political jurisdictions.

A strong believer in education, Allen believes aboriginal women need to become problem solvers by developing programs, particularly with women's issues.

Despite the recent demands on her time, Allen's plans to sit down with her computer, take out her tape recorder and camcorder, and do her own personal history.

The Native Communications Program is proud of students like Bertha Allen and proud to have been a small part of her history.



For more information on the Native Communications Program, call Jane Sager at 483-2348 or write:

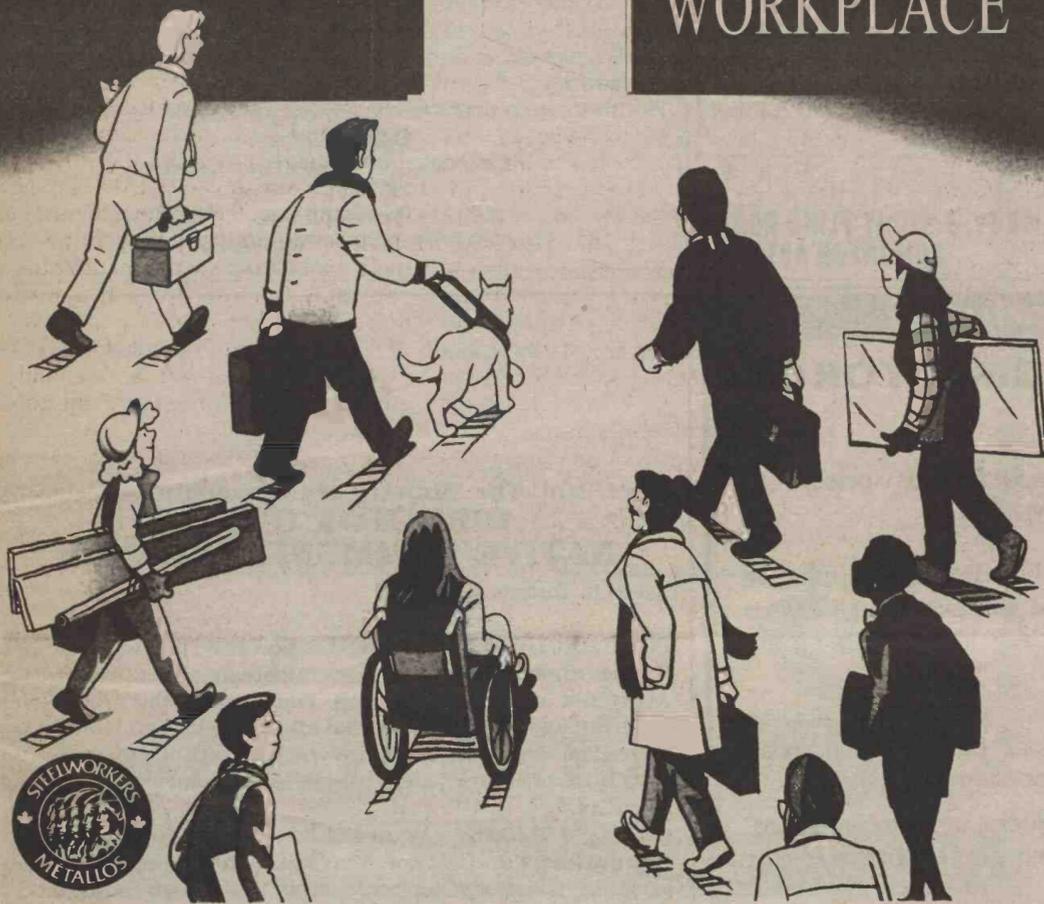
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Arts & Entertainment

Artist's perspective contemporary, political

By Connie Cheecham
Windspeaker Contributor

While other kids in grade school were busy playing games and finding new friends, Ruth Cuthand remembers her frequent visits with her father (Stan Cuthand) to the house of Gerald Tailfeathers. Here was her first introduction to the world of art.

"I would sit at a chair in Gerald's studio and I was just fascinated with the movement of the paint brush and the paint on the canvas. I thought that being a painter was a wonderful way to live and I was greatly influenced by Gerald Tailfeathers."

Cuthand, who received a bachelor of fine arts in 1983 and a master of fine arts from the University of Saskatchewan in 1989, feels fortunate that from a very young age she was aware that Indian people could be artists.

"I talk to other Indian artists and they say that when they were little they were inspired by paintings in the Bible or drawings on calendars. This type of exposure to European art made the Indian people (that I've talked to) think that Indians could not be artists."

While working towards her undergraduate degree, Cuthand's primary focus was on print-making. After leaving university, she looked for something to do but found that she could not get into print-making on her own because the equipment she needed was too expensive.

This setback gave her an opportunity to experiment with other forms of art. She started painting a series of shirts and dresses based on the Ghost Dance Religion, a form of cultural revival practised by the Sioux.

"I was fascinated with the period of Indian history when Indians were forced onto reserves and had to give up their way of life and how they dealt with it."

The first shirt and dresses she painted were symbolic of the spiritual soul. She was trying to get away from the physical world

and instead concentrate on the abstract, so she explored that theme for the next six years.

Cuthand's artistic expression changed from painting to drawing while she was working towards her master's degree.

She decided to work with the idea of talking about white liberals, who are "supposed to be our friends and on our sides. They are really good people but what I found with most white liberals is that they get very confusing because underneath all that goodness and light there is a streak of racism."

The Mendel Art Gallery in Saskatoon was doing small shows called Studio Visits. The curator of the art gallery looked at Cuthand's work of "white liberals" and put it on view during the Christmas holidays in 1990.

"That series changed my career a lot. Suddenly, I wasn't this painter painting pretty pictures, I was doing drawings that were pretty political and talking about a real contemporary thing."

Cuthand targeted Indian people as the audience she wanted to speak to. But when she went to a public gallery, the audience shifted. "Part of being an Indian artist is that we're supposed to educate non-Indians about Indians, which I am not interested in doing anymore because you get to a point where you get tired of it. "I'm tired of doing the cross-cultural thing. I just want to talk to Indians because I think we have a lot of things to talk about."

She doesn't see herself representing a larger community. Instead she sees herself talking about things that interest her and concern her.

"I find that there is an audience in the Indian community that says, 'Yeah, I know what you're talking about.'

"Being an Indian, you're stereotyped. We're sort of these hard-working women who are usually fat and we're angry. So I stereotyped the white liberals as women with long pointy noses, pointy shoes and long black finger nails."

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Berwyn

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Please submit your resume including salary expectations, three references and relevant work experience by August 6th to:

**Peace Country Community Futures
Box 479
Berwyn, Alberta T0H 0E0**

If more information is required call Hector Goudreau, Chairman at 837-2211 (wk) or 837-2075 (hm) after 6 pm.

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INSTRUCTOR/TEAM LEADER

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A B.Ed. plus experiences teaching Aboriginal adult learners is preferred.

Please forward your resumes by August 6, 1993 to:
Denise Carlson
Coordinator - Machitawin Centre
10507 - 98 Avenue
Grande Prairie, Alberta T8V 4L1
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For additional information call our Toll Free number 1-800-442-0488 or (204)778-4431 (FAX: (204)778-7655) and direct detailed resumes to:

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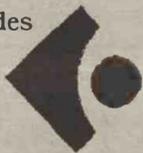
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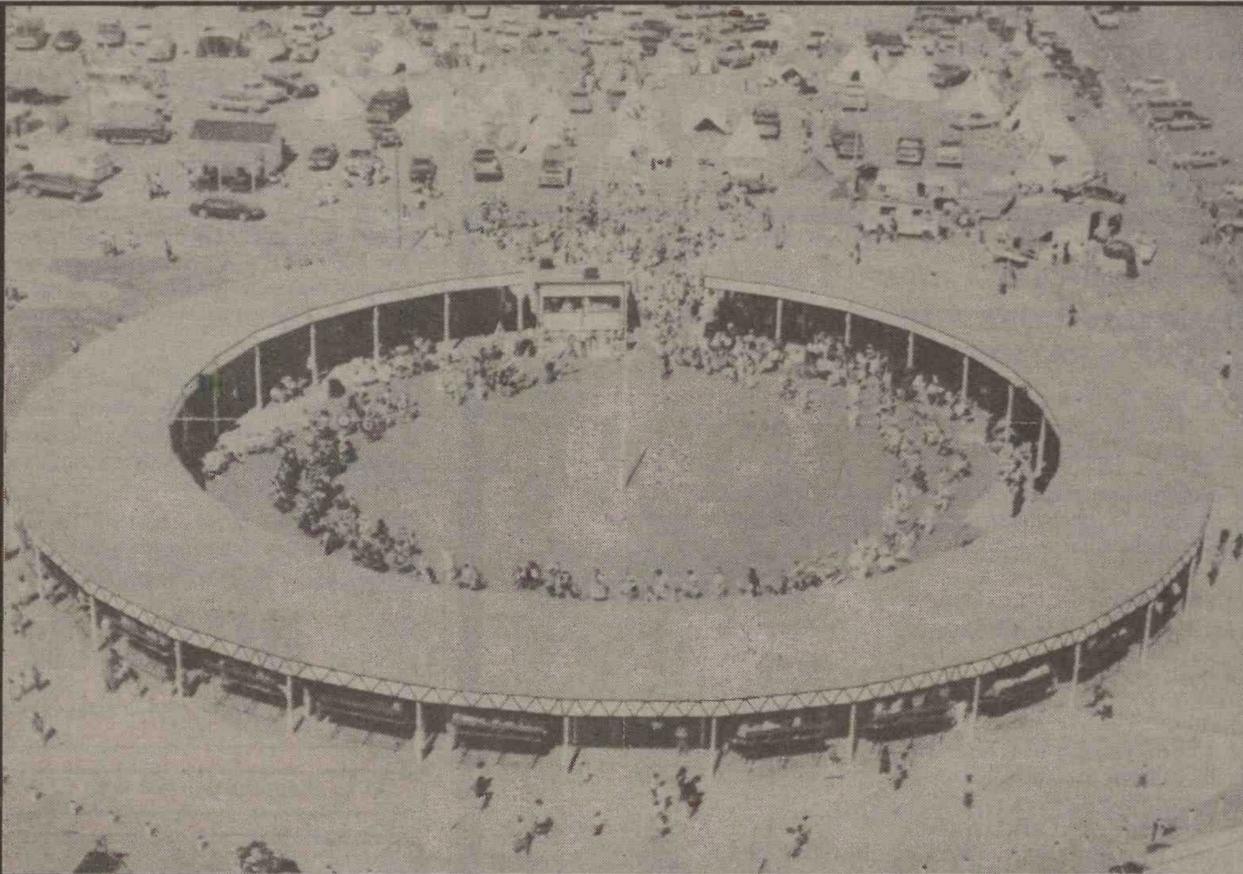
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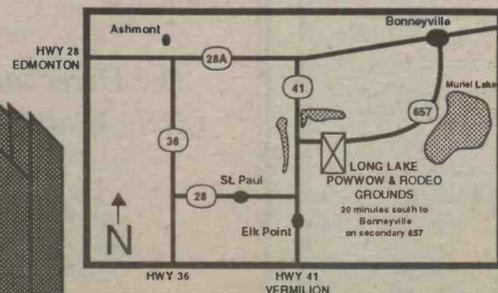
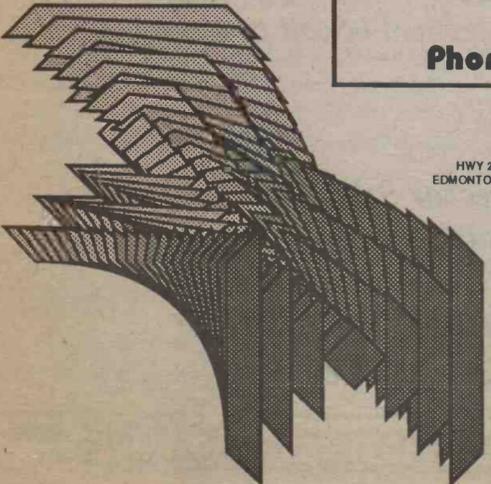
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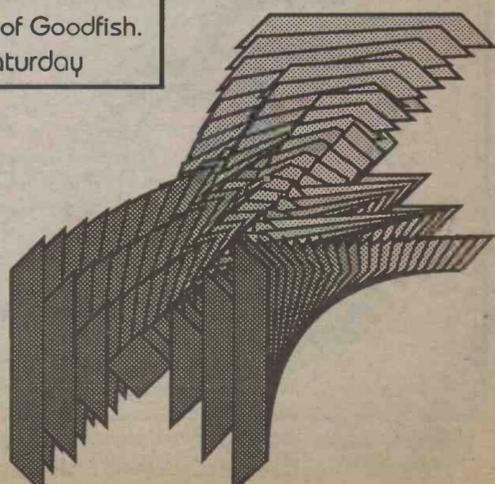
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