

# Windspeaker

### QUOTABLE QUOTE

"There's no equal rights on reserves for men and women... We people on reserves, the majority of us, think the men have total say."

- Tsuu Tina councillor

see page 8

September 13 - September 26, 1993 Canada's National Aboriginal News Publication Volume 11 No. 13

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Leah Pagett

## Heroic Inuit boy remembered

Twenty one years after her son sacrificing his life so that another could live, Mabel Kootook takes part of the unveiling of an Inukshuk commemorating son David's heroic deed. The 14-year-old Inuit from Taloyoak helped save the life of pilot Martin Hartwell after they crashed in the High Arctic in November 1972. David, who was suffering from appendicitis, found food for the injured pilot, but died 23 days after the crash.

## Davis Inlet kids go to Sango Bay

DAVIS INLET, Nfld.

After six months of addiction counselling the Davis Inlet children have gone home. But not to Davis Inlet.

The 17 youths, who were flown to the Poundmaker's lodge in Alberta for intensive solvent addiction therapy and sexual abuse counselling, landed at the Inlet for a community home-coming Sept. 2.

But soon they will be moving to a wilderness camp at Sango Bay, 15 km away on the mainland, where Innu leaders eventually want to relocate the community.

Counsellors from Poundmaker's said they did not want the children to return immediately to the environment from which they had spent the last six months escaping.

The Sango Bay camp will be the buffer that the children need to return to their com-

*"I know a lot of the kids here are afraid to go home. But that's okay, because fear is healthy. We wouldn't be doing our job if they weren't afraid to go home."*

- Poundmaker's Lodge executive director Pat Shirt

munity, said Poundmaker's Lodge Adolescent Treatment Centre director Ruth Morin.

"Sango Bay will be a kind of treatment centre," she said.

For the last two weeks, Inlet residents have been working at Sango Bay erecting tents to house the children and their families, Davis Inlet Chief Katie Rich said. While the date of the children's arrival to the camp is uncertain, they are scheduled to remain there with counsellors from Poundmaker's for the next two months.

Many of the children were afraid to go back to the inlet's environment of abuse and ad-

dition, said the Poundmaker's Lodge executive director Pat Shirt.

"I know a lot of the kids here are afraid to go home," he said. "But that's okay, because fear is healthy. We wouldn't be doing our job if they weren't afraid to go home."

Davis Inlet's current island location, 330 km north of Goose Bay, is in part responsible for the dire problems facing the community of 500, said Rich. The absence of wild game and clean drinking water, and the prevalence of chronic unemployment, boredom and despair makes life almost unbearable.

Many residents turn to alcohol and solvent abuse as a means of escape, she said. Sango Bay would offer greater access to clean drinking water and especially to the caribou herds that help sustain the Mushuau Innu's traditional culture.

Native councillors have also been treating adults in the community itself, said Maggie Hodgson, executive director of the Nechi Centre, an addiction treatment centre affiliated with Poundmaker's. Approximately 60 people in the inlet are now abstaining from alcohol and solvents.

But the centre's counsellors still have a big job ahead of them, she said. Communities like Davis Inlet that take big steps in terms of sobriety often have relapses.

A complete recovery could take as long as five years, Hodgson said.

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# National groups react to comic

By Dina O'Meara  
Windspeaker Staff Writer

OTTAWA

Furor over a racist comment in a widely-distributed comic book has spread from a boycott in Alberta to outrage in the nation's capital.

"We're appalled at the John Wayne mentality in the comic," said Ron George, head of the Native Council of Canada in Ottawa. "It certainly shows the amount of work still ahead of us to erase this racism and raise sensitivity to Native issues."

The NCC faxed the Aug.

30 *Windspeaker* article "Racist remarks in comic ignite boycott" to Aboriginal and human rights groups across Canada to garner support in protesting the use of the word Native by the Archie Comic magazine.

In an August release of *Jugheads Double Digest* No. 19, comic book character Reggie said he did not want to "go Native" lest he sink "to the depths of degradation and despair. A sniveling, snarling animal. No hope. No pride. No sense of decency." Two youths from Kehewin Reserve in Alberta Amber Dion, 13, and friend Karina Cardinal, 14, read the story and launched a

written campaign to boycott Archie Comics.

An executive assistant at Archie Publications in New York said the story was only meant to be humorous, and the company offers their "sincerest apologies".

But in a later interview with CBC Radio, editor Victor Gorelick said the character Reggie was talking about going back to nature, not about Natives. Gorelick also lamented not being able to write anything these days without offending someone.

For Lorna Schwartzentruber, executive director of the Aboriginal Rights Coalition in Ottawa, such an

attitude is unacceptable.

"I was taken aback that a cartoon like that would even be printed. I don't understand how they could not be aware of the insult."

The coalition will definitely respond to the story, she said.

Joining the rapidly growing ranks of groups responding to the comic is the Canadian Ethno-Cultural Council. Director Anna Chiappa was disappointed that a supposed family comic was so insensitive.

"I was disappointed. It seemed to be thoughtless, with no idea of what they were doing."

## Band takes province to court

By D.B. Smith  
Windspeaker Staff Writer

WHITE BEAR RESERVE, Sask.

A band in southwest Saskatchewan is planning to take the province to court over the right to control gambling on their reserve.

The White Bear Band filed a statement of claim against the province of Saskatchewan last week challenging the jurisdiction of on-reserve gambling.

Ed Pasap, chairman of the the board for the Bear Claw

Casino, would not comment on the exact wording of the claim and details were not available at the time of publication.

But he said the band is not satisfied with the province's handling of the casino and the on-reserve gambling issue.

On Aug. 23, the province extended the casino's temporary operating licence until early October, but Pasap said that is not good enough.

"We have to sit down with a government that we don't think has any jurisdiction," he said.

The Bear Claw Casino has been at the centre of an on-going dispute between the White Bear Band and the provincial government over the right of Natives to manage their own gaming houses.

The casino, which opened last February, was operated for only a few weeks before an RCMP SWAT team stormed the facility in a pre-dawn raid. Casino staff were detained while police confiscated all of the gambling equipment, including slot machines, roulette tables and video lottery terminals.

The band's chief Bernard

Sheppard and the casino's American supplier were later charged.

Negotiation between the band, the Federation of Saskatchewan Indian Nations and the province continued until an agreement was reached in early June to operate the casino in conjunction with a local exhibition association.

The province has been granting temporary operating licences to the casino since then.

A spokesman for the Saskatchewan Gaming Commission said the province is waiting on the suit.

## Protesters deny shooting helicopter

SARNIA, Ont.

Natives occupying part of a Canadian Forces training base in southern Ontario said they were set up after a military helicopter was shot at.

Carl George, acting Chief of the Stoney Point First Nations, said the shot fired at the military helicopter could have been staged to discredit his band's attempt to reclaim their land.

The helicopter, with five military personnel on board, was on a routine night recon-

naissance mission over Canadian Forces Base Ipperwash on Aug. 23 when it was picked out of the sky with a spotlight from the ground at approximately 10:20 p.m. and then hit in the tail section by a bullet.

The craft and crew landed safely in London, Ont. where provincial police found a bullet lodged in the fuselage.

Military spokesman Maj. Brian Haye said the helicopter was flying at night looking for possible fires set by band members who had wandered from their encampment.

But George said the aircraft was probably in the area to harass the squatters, who have been camping on the base 50 km north of Sarnia since May 6.

Ontario Provincial Police reported that a search of the camp by turned up a flare gun, a pellet gun and several rounds of ammunition.

But that proves nothing, said George. The ground around the base is strewn with old and unused ammunition.

The small group of Stoney Point band members say the government does not have legal

right to the land, which was commandeered by the Department of Defense more than 50 years ago under the War Measures Act. Ottawa compensated the Stoney Point Band and the nearby Kettle Point Band \$2.4 million for the 907 hectares in 1981.

The Stoney Point lost their identity because of the forced amalgamation, said George. They did not receive their fair share of the compensation package but that is not the real issue, he said. The land was never given away.

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### BILL C-31

The court battle over Bill C-31, the controversial amendment to the Indian Act designed to reinstate Natives who lost their status, goes to court this month. Senator Walter Twinn is challenging the constitutionality of the 1985 law. *Windspeaker* has a preview of the issues surrounding this complex conflict.

See pages 8, 9.

### NATIVE PAVILLION

The Aboriginal pavilion at Vancouver's PNE is an event anticipated by many West Coast Natives. But this year's exhibit turned out to be more hype than reality. Inadequate Aboriginal displays and a poor site layout left visitors wanting more.

See page R6.

### AD DEADLINES

The Advertising deadline for the September 27th issue is Thursday, September 16, 1993.

## NATION IN BRIEF

**Sahtu comprehensive land claim finalized**  
Representatives of the Sahtu Dene and federal and territorial officials signed the Sahtu comprehensive land agreement at a ceremony in Fort Norman, NWT Sept. 6. Under the agreement, the Sahtu Dene and Metis will receive ownership to 41,437 square kilometres of land in the Mackenzie Valley region of the Northwest Territories, including 1,813 square kilometres of subsurface rights. Financial benefits for the Sahtu include a tax-free payment of \$75 million, paid over 15 years, and an annual share of resource royalties derived from Mackenzie Valley-based oil and gas exploration. The agreement also guarantees the Sahtu participation in land use planning and in management of renewable resources, land and water use and Sahtu heritage resources. The exclusive right to trap, hunt and fish throughout the region are also secured. The settlement area, which covers the region in which all benefits and terms of the agreement apply, covers some 280,238 square kilometres, including Great Bear Lake. President of the Sahtu Tribal Council George Cleary called the agreement "an historic event" for the Sahtu Dene and Metis. "I am pleased that the Government of Canada has taken another significant

step in recognizing our rights as Aboriginal people in Canada," he said.

### Band wants part of national park

The Siksika Nation in Alberta hopes to turn a portion of Banff National Park into its own tourist attraction. The band, located about 60 km east of Calgary, is negotiating with Indian Affairs over 70 square kilometres of land around Castle Mountain. The band claims that the treaty of 1877 entitles them to the timber rights around the mountain but they were taken away when the Canadian Pacific built a track through the region. Indian Affairs has suggested that other timber rights might be available but the band is holding out for the land in the park. Joe Weaselchild, the band's land claims manager, said the Siksika do not want to accept any other land or monetary compensation. The band has its heritage in that region and plans to turn it into their own tourist attraction, he said. An Indian Affairs spokesperson said the negotiations are only in the preliminary stages.

### Custody battle not over yet

The custody battle over an Alberta child appears headed

for the Supreme Court of Canada. Teena Swann, an Alberta Cree, is appealing the B.C. Court of Appeals decision to allow her son to remain with his adoptive parents. Swann gave up her son to the non-Native Victoria couple in February, 1992, just a few months after the child was born, but changed her mind about the adoption only a few days later. Jim and Faye Tearoe were eventually awarded custody as the court decided the child was better left with the parents he knew best. Swann's appeal is expected to hinge on the argument that the blond, blue-eyed boy, who is one-quarter Cree, is being robbed of his Aboriginal heritage.

### Band joins in fray with environmentalists

Three First Nations in B.C. are joining the fight against logging in the old-growth forests of Clayoquot Sound. The bands plan to ask the B.C. Supreme Court for injunctions to halt logging in parts of the sound. Kla-qui-o-aht Chief Francis Frank said he will ask for a court order to halt logging similar to the one that has prevented logging on Meares Island, in the heart of the sound, since 1985. The bands want all resource exploitation in the region to stop until a land claim settlement is reached.

## News

# Alberta court case a landmark in claims

By D.B. Smith  
Windspeaker Staff Writer

HOBBEEMA, Alta.

The outcome of a court case involving four bands in Alberta may have serious ramifications for Natives across Canada.

The Erminskin, Montana, Louis Bull and Samson Bands are seeking a declaration from Ottawa to the effect that, under the 1870 Rupert's Land Order, the federal government honor a promise to protect "the interests and well-being" of Natives. A resolution of that statement could mean compensation for lost resources and lands which span almost the entire region of Canada.

Rupert's Land comprises all lands in Canada whose rivers drain into Hudson's Bay. Jurisdiction of the land was transferred from the Hudson's Bay Company to the federal government in 1870.

The Rupert's Land Order returned control of the region to Ottawa and specified that the federal government was responsible for the Indians living

*"I don't know what benefits we'll get. It's a matter of setting a precedent in court. This will set a great precedent. The only thing that will come out of it is the fact that the government did wrong by taking all this land away."*

- Louis Bull councillor Jonathan Bull

there, said Gordon Lee, Erminskin Band councillor.

"What happened back when the land transfer took place, when Canada took over Rupert's Land, was a resolution was passed in the (British) House of Lords to look after the interests and well-being of the Indians in Rupert's Land.

"That is a matter that has never really been looked at. The words 'interests and well-being' covers a lot. There's quite an area of matters concerning our lives."

The bands hope the case will set a precedent that could lead to adequate compensation for lost lands and resources, said Louis Bull councillor Jonathan Bull. Such a precedent might also be used as a legal lever in establishing self-

government for the bands.

"I don't know what benefits we'll get," he said. "It's a matter of setting a precedent in court. This will set a great precedent. The only thing that will come out of it is the fact that the government did wrong by taking all this land away."

Federal Court Justice Strayer heard arguments from the bands' lawyer, Thomas Berger, and Crown lawyers the third week of September in Calgary over the admissibility of certain historical documents as evidence. That decision was still pending at the time of publication.

The second part of the case, which will deal with the constitutional impact of the Rupert's Land Order, is scheduled to proceed December 14.

## Premiers endorse self-government

By D.B. Smith  
Windspeaker Staff Writer

BADDECK, N.S.

Support for Native self-government among Canada's provincial and territorial leaders is still alive and well.

The 10 provincial and two territorial premiers agreed at a two-day meeting in Nova Scotia last month to try and restart Native self-government negotiation, said Ron George, head of the Native Council of Canada (NCC).

"They've always been in favour of it," he said. "They agreed to it in the Charlottetown Accord. We've continued to work on it outside the constitution."

The NCC and other Native groups have been working with provincial officials on furthering self-government for First Nations since the death of the Charlottetown Accord almost a year ago, said George.

Those discussions were not, however, about a blanket self-government policy for all bands in Canada, he said. Talks with the provinces have focused primarily on a process that will empower individual First Nations to negotiate for themselves.

"No one is going to agree with self-government," he said. "We are agreeing to a process so that our member organizations will have a process whereby they can negotiate self-government."

Negotiating a self-government process should be easier now that the provinces have agreed to bring Ottawa into the talks, he added.

Ovide Mercredi, Grand Chief of the Assembly of First Nations, said it was urgent that self-government talks resume soon to prevent further conflicts like such as those which took place earlier this year on reserves in Saskatchewan and Manitoba over gambling.

But the assembly will not take part in any talks unless the federal government takes part in the negotiations, he said.

Ottawa's position on self-government is still

unclear, said Rosemarie Kuptana, head of the Inuit Tapirisat of Canada.

"There's always been strong support for Native self-government by the majority of all the provincial governments. The federal government has to decide what to do about it, what to do in terms of a self-government agenda, including the Inuit."

Unlike Mercredi and other Native leaders, she never saw the referendum's defeat as a rejection of self-government, Kuptana said. The trick now will be to see what happens at the federal level as Ottawa's support for self-government during to the Conservative leadership race in June has subsequently evaporated.

"Once the leadership race was over, that position seemed to have changed," she said. "There seems to be a double standard. They entered into discussions with Quebec and with New Brunswick and implemented language rights. So why can't they do the same thing with the self-government package of the Charlottetown Accord."

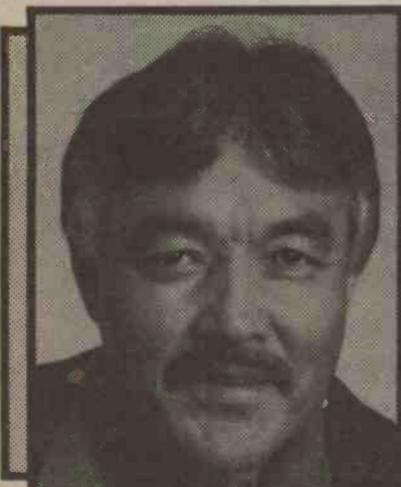
Ottawa's endorsement of Native self-government appeared to lapse last month when newly-appointed Indian Affairs Minister Pauline Browes announced during a press conference that the federal government could not support Native self-rule. The minister claimed that the defeat of the constitutional package last October signalled Canadians' unwillingness to consider the idea.

But Browes' statements were blown out of proportion, said George.

"She only said she wouldn't recognize the inherent right to self-government. And she was receiving advice from an ill-informed advisor. It was understood that what we did in Charlottetown was done to set things down and clarify things."

Many of the premiers said there is no more time to wait. Ontario is already under pressure to address Native concerns such as health care, housing and social services, said Premier Bob Rae.

Alberta Premier Ralph Klein said a national solution is unlikely and Native leaders would be better off to make agreements directly with the provinces.



*"No one is going to agree with self-government. We are agreeing to a process so that our member organizations will have a process whereby they can negotiate self-government."*

- Ron George, head of the Native Council of Canada



## Lakota woman awarded

By Dina O'Meara  
Windspeaker Staff Writer

PINE RIDGE, South Dakota

The 1993 winner of the prestigious Goldman Environmental Award of San Francisco is an unassuming woman who looks forward to buying a roto-tiller for her garden with the proceeds of the award.

Because much of what Jo Ann Tall eats comes from her garden, she can't afford to buy a lot of food. But adversity such as poverty and crippling rheumatoid arthritis hasn't deterred this exceptional woman from risking all to protect and save her people's environment.

"Crazy Horse sacrificed his life for the love of his land and the Black Hills," said Tall, about where she finds the inspiration to lobby for the environment.

Tall, 41, is a Lakota woman from the Oglala band and mother of eight children. Since 1978 she has been active informing her people about health hazards associated with uranium mining, blocking nuclear testing in the Black Hills, considered sacred to the Lakota, and preventing toxic waste dumps from being built on her people's land.

"I went to the site of the Battle of Big Horn to pray. And I asked (Crazy Horse) to come back in spirit to help his people," said Tall, who is guided by her dreams and spiritual experiences.

Tall is one of seven grassroots environmental heroes awarded \$60,000 each for their selfless dedication to protecting the environment. She felt amazed to receive the bounty and proud to carry on the legacy of Crazy Horse, Tall said.

## Natives, non-Natives must forge healing

QUEBEC CITY

Healing the rift between Natives and non-Natives is the overriding issue facing the Royal Commission on Aboriginal Peoples, the commission's co-chair said.

"On the Aboriginal side there is anger, which when turned inwards, leads to social dysfunction," Rene Dessault said in an address to the Canadian Judge's Conference August 25.

"On the non-Aboriginal side, there is guilt, which when turned inwards leads to denial. What is required in each case is the acceptance of responsibility."

Natives cannot blame all non-Natives for their problems, he said. But non-Aboriginals must accept some responsibility for the poverty, unemployment and chronic health problems Natives are currently facing.

Accepting one another's cultures would help foster respect and affirm diversity in Canadian society, he added.

"The history of government

policy has been to assimilate Aboriginal people, to take away their languages, their spirituality, their culture. The legacy of residential schools, adoption policies, relocations and foster homes are with us still. They were based on an assumption that Aboriginal ways were inferior to the ways of Europeans and that Aboriginal people had to be brought up to the level of those of European background."

Dessault, a justice with the Quebec Court of Appeals, also said self-government is an existing Aboriginal or Treaty right implicitly recognized in the Canadian Constitution.

If Ottawa could be persuaded by that argument, then there would be no need for constitutional amendments, he added.

The commission, which was established in the fall of 1991, has produced three working papers on the state of Natives in Canada and is expected to present its final recommendations by the end of 1994.

# Bill C-31 court challenge fight for rights or money?

Senator Walter Twinn is on the verge of going to court.

Twinn, along with three other bands in Alberta, is about to challenge the constitutionality of Bill C-31, a 1985 piece of legislation that reversed some of the discrimination outlined in one section of the Indian Act.

C-31 was designed to give Indian status back to Natives who lost status through the Indian Act for any number of reasons, such as marrying non-Indians, working off a reserve or wanting to vote. Among the most disadvantaged people addressed in the act are women. Under C-31, any woman who lost her status for marrying a non-Native is placed back on the Department of Indian Affairs Registrar's Indian status list. But they are only placed on a band's membership list if the Registrar controls membership. If the band controls membership, the C-31 applicants must approach the band.

Twinn, who's also the chief of the Sawridge band in northern Alberta, says that Ottawa does not have the right to decide who will be and who will not be members of an Indian band. In passing Bill C-31, the federal government is apparently forcing him to accept applicants whether he wants them or not.

In all fairness, Twinn is not the only Native who does not like the bill. Many other Aboriginal people do not believe C-31 is in their best interests and see it as a move towards assimilation. Many think it undermines their culture, customs and traditional laws respecting citizenship.

Many Aboriginal women had hoped that the bill would restore equal rights, but discrimination still exists in many sections of the bill, in other government policies, and in the Jurassic-like mentalities of many chiefs and councils.

But it is hard to look at Twinn's case and believe that he is challenging Bill C-31 on any of these fronts. The Sawridge Band is not very big. It has less than 100 members. But it is one of the richest bands in Canada, with assets that weigh in the millions.

Twinn's band currently requires any applicant, C-31 or otherwise, to fill out a complicated application form. The document requires that people interested in joining the band prove why they should be members. Historical documents must be produced, genealogies researched, resumes submitted. Membership is also contingent on the applicant handing over some of their assets to the band during their first year as member for the band's use.

All of this could lead one to believe that membership in the Sawridge band is a matter of money, not community. It might also lead one to believe that the whole Bill C-31 conflict is really about rich bands trying to limit their membership to maximize their profits.

## Innu still waiting

The Innu in Davis Inlet have another wait on their hands.

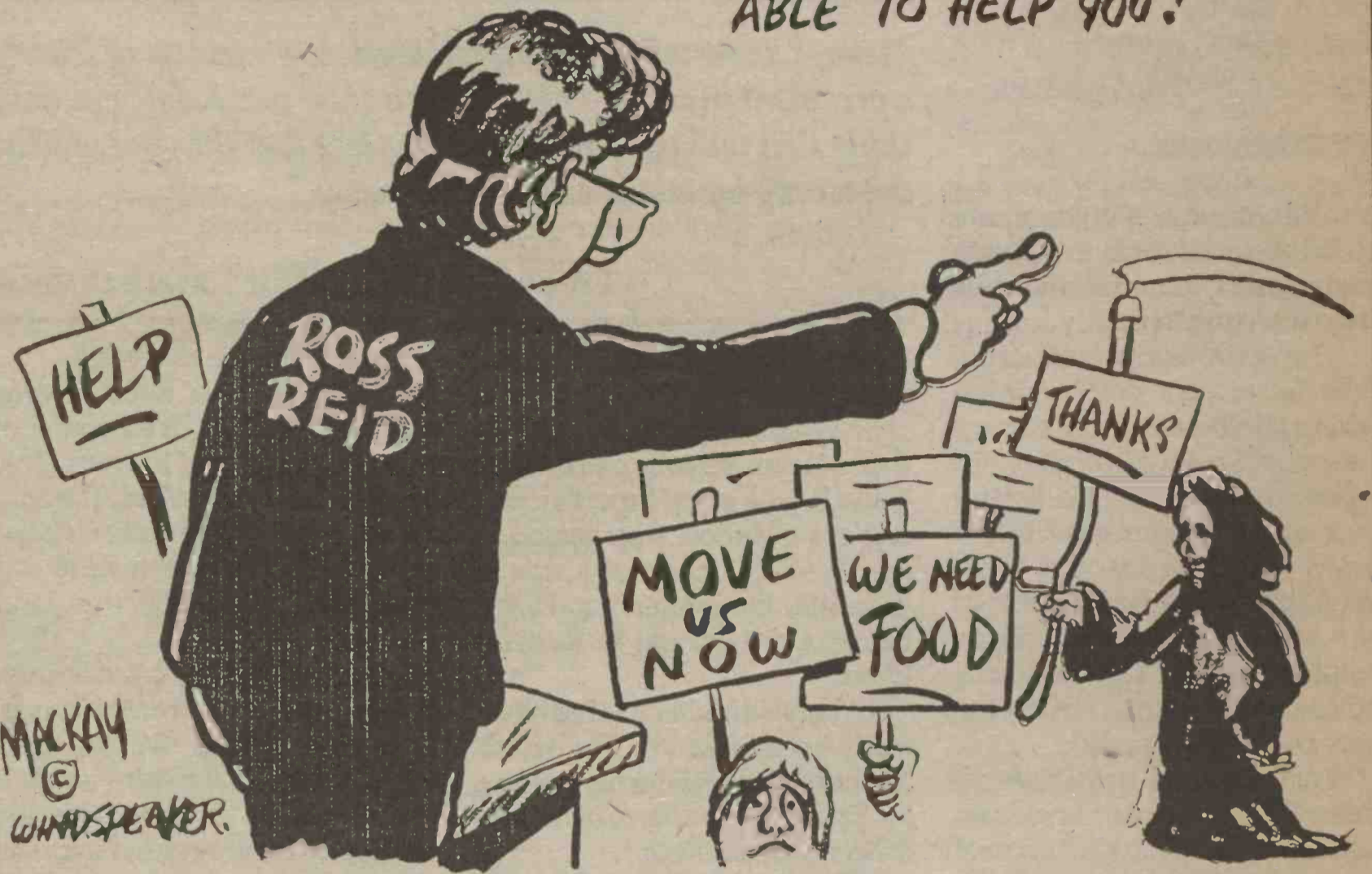
Peter Penashue, head of the Innu Nation, walked away from negotiations with the federal government last month, frustrated at Ottawa's lack of commitment and level of inaction over moving the Innu out of the inlet.

September marks the eighth month since the Innu's plight first made national and then international headlines. Although conditions in the remote community of 500 are improving gradually, the poverty, alcoholism, sexual abuse, despair and hopelessness still abound.

Chief federal negotiator Ross Reid said he understands the Innu's situation and will act as soon as they put their demands for relocation in writing. But no one should take him at his word. The Innu presented their demands in writing six months ago. They know where they want to go. With a federal election only seven weeks away the politician in Ottawa are probably more concerned with keeping their jobs than with saving a community by moving it 15 only kilometres.

And so the Innu wait some more.

DO I DETECT A BIT OF 'SELFISHNESS' HERE  
IN DAVIS INLET?  
---AFTER ALL WE DO HAVE TO WIN THE  
ELECTION IN ORDER TO BE  
ABLE TO HELP YOU!



## NAFTA could be illegal

Part one of a three-part series on the North American Free trade act

By Jack D. Forbes  
Windspeaker Contributor

The proposed North American Free Trade Agreement (NAFTA) represents a serious threat to the existing constitutional character of the United States and, in fact, may be unconstitutional - that is, it may be illegal.

The Constitution of the United States establishes a "federal" system of government. This means that most powers are distributed between the central government in Washington, D.C. and the various state and tribal governments elsewhere. This is analogous to government structure in Canada, with the federal government centralized in Ottawa and provincial and tribal governments elsewhere.

Under the Constitution, control over education, health, en-

vironmental safety and many other issues has traditionally been reserved to the states. Tribes have equal powers with the states since the "Interstate Commerce Clause" gives the federal government only the right "to regulate commerce with foreign nations, and among the several states and with Indian tribes...."

Just at a time when Native American governments are trying to restore their sovereignty and self-government, NAFTA offers a new threat to them and to state and local governments.

NAFTA is, first of all, a treaty, an agreement between sovereign states. According to the U.S. Constitution, treaties must be approved by a two-thirds of the U.S. Senate. Many international agreements important to Native Americans have not yet been ratified by the U.S. Senate, including the International Covenant on Economic, Social and Cultural Rights and the International Convention on the Elimination of All Forms of

Racial Discrimination.

It is also designed to do away with any and all barriers to the right to try to make money, except by one's own labor, anywhere in North America. This means that any laws, codes or government regulations which interfere with, block, hamper or restrain the free flow of goods, money, services, etc., will most likely be nullified either immediately or gradually in certain cases.

But NAFTA is being presented as a so-called "agreement" which can be approved merely by a majority vote in both the Senate and the House of Representatives. Why aren't agreements guaranteeing basic human rights treated as simple pieces of legislation requiring only a majority vote?

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

Marlena Dolan returns next issue.

# Windspeaker

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## Your Opinion

# Polynesian decries uranium mining

Dear Editor,

I would like to begin by bringing you greetings from my people and from the Polynesian Liberation Front, the organization I belong to.

Who are we? We have lived 1511 years under the yoke of French Colonialism. France has always taught us in school that our Polynesia is a piece of land that became detached from France, and floated away across the ocean until it finally stopped in the Pacific. For this reason the French named our Polynesia "French" Polynesia, or in other words, a Polynesia that comes from France.

Secondly, the French also taught us that our ancestors descended from the Gallic tribes, in other words, they came from Gaul, which is the ancient name of France.

These 151 years of French colonialism has been for our people years of struggle, suffering and work, to make French people admit that we are not French but instead a distinct people, a people with our own identity, language, culture, and territory. A people with their own vision of the world.

We are not French, nor could we ever be. Even if they insist that we carry a French passport, our souls, our beings will remain Polynesian always, and this the French can never take away.

We call ourselves the Maohi people which signifies "a people born of pure roots, clean roots" - people who are completely opposed to the vileness we live in as a result of French nuclear weapons testing.

We have nothing against the French, nor do we owe them anything. We want to simply confirm that we are not French. We are Maohi, we are proud to be Maohi, and we will be so always.

Where are we now? For 151 years the French promised us that they would develop my people and my country. I am not a sociologist, a politician, nor an economist. I am,



A trailing wall at a typical uranium mine

however, certain that today and in those 151 years, we have yet to see Polynesian doctors, physicians, professors, judges, lawyers, etc.

Thirty years ago 80 per cent of the people lived off agriculture and fisheries, in comparison to the five per cent today. In other words, today 95 per cent of our consumption comes from the outside.

Today we understand that during the last 151 years of colonialism, France has never been able to develop my people and my country. And for these reasons, since 1977 the Polynesian Liberation Front has demanded an independent Polynesia. For us independence is not only a necessity and a choice, but more importantly, it is a right recognized by the United Nations.

Along with our moves towards independence, I was also invited to Canada to share the effects of nuclear weapons testing on my people, at the uranium hearings in Saskatoon.

After the Algerian independence in the 1960's, the

French decided to begin nuclear weapons testing on two of our islands, Mururoa and Fangataufa. These islands are located approximately 1000 km east of the island of Tahiti. This was done without the consent of our people.

The structure of community life was ripped apart. Individualism was born. Some of the population of neighboring islands poured into Tahiti's capital city looking for salaried work. Agriculture and fisheries were devalued as the result of large sums of French money being injected into Tahiti. Young people, victims of a foreign education system, feel rejected by society and are ending more and more as dispossessed delinquents. The monopoly that keeps a French minority in position of influence and power creates a sense of inferiority and racism in the population.

With respect to the French nuclear weapons tests at Mururoa, the people have absolutely no say in the matter, nor are they allowed access to

information. Every aspect of the tests is secret, including information regarding contamination, medical statistics and accidents at the test sites. Several demands that independent scientists be allowed to examine bomb fall-out, have been refused.

Simply stated, our people do not exist in the eyes of France. If I am in Canada it is because we want to be heard. We want to bear witness to what is happening in our country, with respect to French colonialism and nuclear weapons testing. We are not only victims of the colonial process, but also victims of one of your resources from northern Saskatchewan - uranium. Uranium is the vital component in nuclear weapons.

I do not know what you think of the French companies that control the projects pulling uranium and profits out of the mines in northern Saskatchewan. What I do know is that we are completely opposed to continued French nuclear weapons testing, and, because we are affected by these

tests, we are opposed to the expansion of uranium mining in the North. The source and the continuation of our suffering is your uranium and French Colonial power. We do not want to be a base, nor do we want to be complicit in the destruction of human beings, particularly those of future generations.

We are absolutely in agreement with, and support the position taken by the Black Lake and Fund Du Lac First Nations which states "The expansion of the uranium mining industry should not be approved until the governments of Canada and Saskatchewan formally recognise the inherent rights of the Dene to self-government."

I would like to remind you that those who decide are not necessarily those who suffer the consequences of the decision. We are, unfortunately, those who suffer if you, the people of Saskatchewan do not choose to help us. You have something that needs to be said to your government, namely, that life is inherently worthy of respect.

From our side, along with non-violent actions we organize, we firmly believe that the way to stop French colonialism and her nuclear weapons testing is through one thing - independence. We want the freedom to speak for ourselves and to organize ourselves. And for this, we need your help.

There is only one thing in which we agree with France. If you were to read the French Larousse dictionary, this is what it would have to say about the word independence.

"Independence is the unique joy of a people."

How we thirst for this joy!

Remuna Tufariua  
Polynesian Liberation Front

(Remuna Tufariua was visiting Canada as a guest of the Inter-Church Uranium Committee Educational Co-operative and the South Pacific People's Foundation of Canada)

## South African student seeks Canadian penpals

Dear Editor,

I am very interested in the culture of Native Americans and I would love to correspond with someone. After I complete my studies, I would love to come to Canada and live on a reservation and learn your culture.

My name is Renee Van Driel and I am a girl. I am 20 years old and I attend the University of the Western Cape. I am a third-year law student.

I have been writing letters

to many other areas in America to correspond with someone, but no luck. Please, it would mean the world to me if someone contacted me. Living in south Africa I know what racial prejudice is like.

Renee Van Driel  
152 Vygekraal Road,  
Primrose Park  
Athlone  
7764  
Cape Town  
Republic of South Africa

## Hunting ban to preserve moose

Dear Editor:

Recently there has been much misleading coverage by the media on the subject of a proposed moratorium on moose hunting. I wish to clarify that our intent is not to end non-Native hunting but to preserve the species.

Our hunters, trappers and Elders have observed that the moose population has been seriously reduced. The hunters are experiencing increasing difficulty in finding moose to feed our families. There is no one single cause for this decline. There is strong evidence that increased access to the land has allowed more efficient hunting and predation. The rapid development of natural resources with the associated destruction of habitat is a more serious threat to the moose population than sports hunting.

Our First Nations believe that all of these uses must be managed by balancing them to a level that the forest ecosystem can sustain. We believe that an integrated resource management plan developed by all the various stakeholders is the only way to achieve sustainable development. This means that any use of a forest resource (including sports hunting) should be permitted, provided that it does not interfere with other uses or with the survival of the holistic forest eco-system.

For two years we have asked the government of Alberta to develop an Integrated Resource Management Plan, and to actively involve our First Nations in this process. Unfortunately, Alberta has continued to encourage development at an alarming rate without full consideration of the impact.

Because of this failure to

adopt a rational, balanced approach to resource management, the High Level Tribal Council has requested a temporary moratorium on sports hunting of moose in I.D. 23. This moratorium would continue until the government of Alberta, in good faith, commenced consultation with First Nations for the development of an integrated resource plan.

Management of non-Indian use of the forest is the prerogative of the Crown, while management of Indian use of forest resources for sustenance is the prerogative of the First Nation governments. The essence of co-management is this co-operation between the Government of Alberta and the First Nations.

Grand Chief Tony Mercredi  
Grand Council of Treaty 8 First Nations

## Letters welcome

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

All letters are subject to editing.

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

# Indian Country

## Community Events

**IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE SEPTEMBER 27TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, SEPTEMBER 15 AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6**

### NATIVE ELDER'S SOUP & BANNOCK

Every Wednesday at noon  
11821 - 78 Street, Edmonton, Alberta

### NATIVE WOMEN'S LITERATURE

Starting October 6, 1993,  
Edmonton, Alberta

### FLUFF & FEATHERS: MUSEUM EXHIBITION

July 1 - October 3, 1993,  
Winnipeg, Manitoba

### 3RD INTER-AMERICAN CONGRESS ON THE ENVIRONMENT & ECONOMIC DEVELOPMENT

September 15 - 19, 1993,  
Vancouver, British Columbia

### SCHEMITZUN '93

September 16 - 19, 1993,  
Hartford, Connecticut USA

### TREATY FOUR CELEBRATIONS

September 16 - 19, 1993,  
Fort Qu'Appelle, Saskatchewan

### NATIVE AMERICAN DAY PARADE

September 17, 1993,  
St. Paul, Minnesota USA

### TAKE BACK THE NIGHT: WALK FOR WOMEN

September 24, 1993,  
Vancouver, B.C.

### CELEBRATION OF FIRST NATIONS

September 25 & 26, 1993,  
Thunder Bay, Ontario

### CALIFORNIA AMERICAN INDIAN DAYS CELEBRATION

September 25 & 26, 1993,  
San Diego, California USA

### IN CELEBRATION OF SURVIVAL - MEDIATORS ON ABORIGINAL/EUROPEAN RELATIONS

September 25 - October 2, 1993,  
Fredericton, New Brunswick

### NATIVE MENTAL HEALTH PROGRAMMING IN CANADA

October 1 - 2, 1993,  
Winnipeg, Manitoba

### WOMEN & WELLNESS CONFERENCE

October 3 - 5, 1993,  
Saskatoon, Saskatchewan

### LESSER SLAVE LAKE INDIGENOUS CELEBRATIONS

October 8 - 11, 1993,  
Slave Lake, Alberta

### OREGON INDIAN OPEN

October 9 & 10, 1993,  
Warm Springs, Oregon USA

### NIKANEEET THANKSGIVING POWWOW

October 9 & 10, 1993,  
Maple Creek, Saskatchewan

### ABORIGINAL WOMEN IN THE WORKFORCE CONFERENCE

October 18 - 20, 1993,  
Edmonton, Alberta

### ABORIGINAL ARTICLING DAY

October 22, 1993,  
Ottawa, Ontario

### SIFC VOLLEYBALL TOURNAMENT

October 30 & 31, 1993,  
Regina, Saskatchewan

### KEEPING THE CIRCLE STRONG IN NORTHERN COMMUNITIES

November 22 - 25, 1993  
Yellowknife, NWT

Oki. Well, the powwow season is over for me. I'm glad, you know, traveling to all those powwows takes its toll on people. Especially if they have to work 8 o'clock, Monday morning. I went to the Siksika Nation Fair, I'm guilty for not visiting my own reserve these past couple of years. The powwow was great but I think the dancers started to dance for the sun to shine. It rained all three days. I went to Nakoda Labor Day powwow in Morley. I always enjoyed myself at that powwow. To me, it's a great closure to the summer. Saying "see you next year" to friends. Also, gathering up stories for the winter months ahead, and getting back to fixing and making new outfits or songs. This summer, I visited some new places and met a whole bunch of different people. The Year of the World's Indigenous Peoples celebrated all summer. I had to laugh with a friend of mine, Mabel George. She told me a story at one powwow I saw her at which summarized the summer for most powwowers. "I woke up this morning and I didn't know which day it was, which powwow I was at, but was I ever glad I remembered my name!"

### A brave girl recognized

Ottawa, Ontario - There is a seven-year-old girl named Jocelyn McDonald from Minaki, Ontario, who recently was awarded the Star of Courage. Her courage and bravery stopped a man from abducting one of her friends. When the man grabbed her friend, she threw a rock at him. Her attempt didn't work and the man took her friend into the house. Jocelyn bravely went into the house and waited for the precise moment to runaway. They both ran away with no injuries.

You know, children have many things to teach adults.

### First to graduate

Prince Rupert, British Columbia - Robin Woodhead of the Tsimshian Kitsumkalum First Nation is B.C.'s first Native graduate in the medical field. At his graduation, he received



## PEOPLE & PLACES

### by Ethel Winnipeg

a two-minute ovation. And at this moment, I'm giving him an ovation. He has started his one-year residency at Victoria's Royal Jubilee Hospital. Congratulations, Mr...oops, I mean, DR. Woodhead.

### Giving to Mother Earth

Dakota Plains, Manitoba - Most of the time, you hear always hear about everyone taking the good Mother Earth for granted. The rare time you hear something good is from me (jokes). The Sioux Plains Nursery of the Dakota Plains reserve, has sent out their first shipment of 800, 000 black and white spruces. After they shipped out the trees, they renamed their nursery, Tiyo Wastewin, after the band's matriarch. The band came up with the idea in 1985 for a nursery. I'll say it was a very good idea, indeed!

Maybe, in no time flat the good Mother Earth will have many of her people tending her needs.

### Building culture

Restigouche, Quebec - The Listuguj Mi'gmaq First Nation and the Canadian Museum of Civilization have collaborated to build a canoe. Not just a plain canoe, but a canoe shaped after a pre-Columbian period canoe. The craftsman will be Rene Martin. The Micmac people of the maritime provinces are very proud to have something of their own culture to show the world.

### First centre for city

Peterborough, Ontario - On June 30, 1993, the city of Peterborough celebrated the grand opening of their Friendship Centre. They are very proud to finally have a Friendship Centre since there are close to 5,000 Natives living near

and around Peterborough. They named the centre Mnodoodaagewin Wiigwaam, which means "place where good things happen" in Ojibway. Of course, the Friendship Centre is still fresh and new, they haven't acquired full service as many of the friendship centres in Canada. But they never turn away anyone who walks in their doors without offering them what they can.

They are at the stages of fundraising and getting to know the communities around their area. Being community based, they are finding out what their communities want and need in their friendship centre. Congratulations to the city of Peterborough and the Friendship Centre.

### Baseball at its best

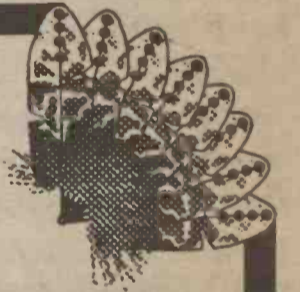
Callihoo, Alberta - The 1993 All-Native Co-Ed Mixed Modified took place a couple of weekends ago. This year it was hosted by last year's winners the Edmonton Eagles. Swan River won the tournament, they took home jackets and prize money. Saddle Lake came in second, which they get money and they are hosting next year's event.

Another baseball tournament... Elizabeth Settlement hosted one this past weekend but it was held in Bonnyville. The Elizabeth Settlement took first and Edmonton Eagles took second. Our receptionist, Shannon was on the Edmonton team.

A couple of months ago, an Elder from Bonnyville area had a heart attack. I would like to inform the people who know him, Norbert Gibeaux is doing fine. He is on the recovery trail and is in the Glenrose Rehabilitation Centre in Edmonton.



## THE INDIAN CRAFTSMEN & ARTISTS OF QUEBEC



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- PANIERS (ECORGE)
- PANIERS (FRENE)
- VETEMENT DE CUIR
- PRODUITS EN ECORCE DE BOULEAUX
- SOUVENIRS VARIES
- POUPEES

- EXCLUSIVE POTTERY
- PEACE PIPES
- MASKS
- SCULPTURES
- DECORATIVE SNOWSHOES
- TAMARAC DECOYS
- BASKETS
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- ASH BASKETS
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- LIGNEUX
- LAINE
- PERLES
- RUBANS
- POUPEES
- ACCESSOIRES
- FOURRURES

- LEATHER
- LININGS
- DUFFLE
- FELT
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... JEAN PICARD (General Manager) ...

# Wind speaker

September 13 - September 26, 1993

Regional Section

Volume 11 No. 13

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



Leah Pagett

## Let's Dance!

A mother and daughter enjoy moving to the rhythm of a drum group during the Edmonton Aboriginal festival Dreamspeakers. The three-day cultural, artistic and film festival featured Native artists from across Canada, and some international guests as well.

## Peaceful sit-in gets response

By Dina O'Meara  
Windspeaker Staff Writer

WINNIPEG

A Manitoba band will get funding for a new school following their peaceful occupation of a federal government office.

The Peguis Band will receive between \$400,000 and \$500,000 to repair a 35-year-old school building damaged during spring flooding. As well, the band has assurances the federal government will cooperate in the building of a new facility, to be built by 1998.

"We didn't agree on any actual figures," cautioned band advisor Lloyd Stevenson. The band will be sharing part of the cost. "We find that fairly reasonable," he said.

Members of the Peguis Band went to the Winnipeg offices of the Department of Indian Affairs and Northern Development (DIAND) Aug. 30 demanding an agreement be settled regarding funding to repair their existing school and build a new one. The group of approximately 30 people, including the Chief and Council, school board members, teachers and residents refused to leave until they were satisfied the funding process was in order. They were escorted out of the office by city police in the early evening.

DIAND officials met with Chief Stevenson the next day after almost 200 band members occupied the office.

The issue facing the band was not only finding money to repair flood damage in the school, said the band advisor. The reserve has been waiting since 1977 for DIAND to come through with promises toward funding a new school, said Stevenson.

The present structure was built in the mid 1950's for Grades 6 to 9. At that time, many students went to residential school for high school education, while Grades 1 to 5 were taught in one classroom at a separate site.

When the band regained local control over their school system in 1977, the federal government suggested Peguis build temporary classrooms for their students until a new structure was built.

Today the situation is compounded for the reserves' 700 students because the temporary classrooms are now 16 years old and falling apart.

There are approximately 14 temporary units adjacent to the original school building.

## B.C. rail blockade goes down

CHILLIWACK, B.C.

The blockade of a railroad track in British Columbia by Natives seeking a new fishing agreement on the Fraser River ended peacefully last weekend.

Members of the Cheam Band from the Sto:lo First Nation near Chilliwack had erected a blockade on CN rail lines which passed through their reserve two weeks ago to protest the cancellation of a Native salmon-fishing opening on the Fraser River.

But the barrier came down Sept. 2 when deputy Minister of Fisheries Bruce Rawson agreed to meet with the Cheam and 13 other bands along the Fraser Sept. 3 to hammer out a new fishing deal.

Higher fishing quotas topped the Sto:lo's list of demands, said Cheam councillor Sidney Douglas.

"Our people feel that there are different numbers of salmon," he said. "We were allocated 620,000, but our leaders felt there were more coming in."

The Sto:lo had originally asked for quotas as high as 1.2 million fish back in May, Douglas said. But the Department of Fisheries and Oceans refused to grant licences for any more than 620,000.

The Sto:lo later asked for catch limits to be set at 750,000 when the season first opened at the end of June, Douglas said. But the fisheries department did not change its stand.

There was no word at the time of publication about a new agreement between the band

and federal officials.

The standoff between Natives and the RCMP on the tracks never became violent but police had threatening to move in and dismantle the blockade if the Sto:lo did not comply with a court order to do so themselves. At one point during the standoff, RCMP outnumbered the protesters.

The blockade stopped traffic on the line for a day before company officials diverted trains along another CP Rail line.

### Central Briefs

#### Quebec not able to control cigarette sales

Quebec may not be able to uniformly apply the law when it comes to the sale of cigarettes on Native reserves, the province's Minister of Public Security said. Quebec's special tobacco police, accompanied by provincial police, moved in on a Huron village Aug. 30 and seized \$200,000 worth of contraband cigarettes, said minister Claude Ryan. But the police cannot always move onto a reserve unless they can prove that there is reasonable cause to do so, he said. Police raided the Huron village because they had sufficient proof of illegal sales, Ryan added.

#### Native police deal signed

Ottawa and Quebec have signed a three-year agreement that will assist two Native groups in training their own police force. Under the \$2.5 million deal signed by federal, provincial and Native leaders, the Algonquin and Montagnais Native commu-

nities must continue to apply the Criminal Code and allow the provincial police to intervene in major crimes. Four other deals are also in the works as tensions ease between the province and Native bands like the Mohawks of Kahnawake.

#### Ontario changes drinking penalty

A move to change penalties regarding being drunk in public has been labelled racist. The Ontario government is changing the penalties relating to public drunkenness, a move it says is aimed at helping Native offenders. Rodney Bobiwash of the Native Canadian Centre says the announcement has racial undertones as drunkenness is a problem for all communities. The bill will remove public drunkenness and drinking in public as jailable offences. Once passed, offenders will be fined. The change comes from a document claiming unspecified studies show drink offences have a disproportionate effect on Natives.

# British Columbia

## Justice inquiry tackled prejudice, unfair treatment against Natives

By Max Paris  
Windspeaker Contributor

This is part two of a two-part series, continuing from Aug. 2.

To recap: A judicial inquiry in British Columbia uncovered the poor state of relations between Natives of the Cariboo-Chilcotin region, and all levels of the justice system there. One on-going issue is the problems created through the legacy of residential schools.

With that for an emotional foundation to face later life, a little contextual light is thrown on the relations between Cariboo-Chilcotin Natives and the justice system.

"Everybody feels the impact of them (residential schools), even if they didn't attend," says Joan Gentles, Chilcotin spokesperson for the Native testimony steering committee.

As conflicts with the law became more frequent it soon became obvious something concrete would have to be done to deal with the situation.

The idea of an inquiry to look into the situation first arose in 1989 but instead of an inquiry the bands west of the Fraser river got the Nenqay Deni Yajelhtg Law Centre. The name means "the people of the world speak" in the Chilcotin language.

It was established to provide legal counsel to the six Chilcotin and one Carrier villages west of the Fraser. Gentles, who helped start the centre, was initially positive about the program.

The problem with the law centre was that funding only allowed

for one legal council to be hired.

At the insistence of their lawyer, the justice council set up a meeting last year with Colin Gablemann, the attorney general of British Columbia. The justice council is made up of Gentles, Francis Lacey and Marvin Alexander. They are charged with coordinating the operations of the law centre.

After the meeting, Gablemann appointed retired Provincial court Judge Anthony Sarich to look into the situation in the Cariboo-Chilcotin. Sarich, after an extensive investigation, recommended a public inquiry looking into all levels of the justice system in the Cariboo-Chilcotin.

Gablemann agreed and appointed Sarich to head up the inquiry.

The purpose of the inquiry, as stated in its terms of reference, "is not to initiate disciplinary action against any individual or group". Rather, it is to investigate allegations of unfair treatment, prejudice and the use of unnecessary force; determine the circumstances under which these allegations were made and make recommendations to rectify the situation.

The inquiry began December 8, 1992. Originally, the inquiry was to travel to four reserves in the Cariboo-Chilcotin to hear testimony from Natives, with Judge Sarich presenting his final report in spring of 1993.

As it became clear the Natives would be making detailed complaints about the RCMP, the legal aid society and other aspects of the justice system, the "road show", as Marion Buller, the Commission Counsel called it, grew.

And they realized the inquiry would need more time.

At one point, a former RCMP officer, Jim Greyeyes, sought to have the inquiry halted by the Supreme Court of B.C. He feared revelations of his past behavior would be damaging to his reputation.

While waiting for a decision, Judge Sarich wrote a private interim report and made a request to have the inquiry deadline extended. He was granted the extension and Greyeyes' request was denied by the Supreme Court.

A good number of cases heard by the inquiry are complaints against the RCMP. They range from excessive use of force to cruel and unusual treatment.

In one case, Williams spoke about one case where a young man was handcuffed to a narrow bridge for hours. The bridge was used by huge logging trucks and by the time he was released from the bridge the man was scared witless.

Supt. Stan Wilcox, head of the Prince George detachment of the RCMP, is coordinating the RCMP's response to the inquiry.

"I represent the client, being the Mounted Police. I provide instructions to those lawyers. I also assist the lawyers in terms of developing and preparing information that is going to be presented to the inquiry," says Wilcox.

Wilcox's position is not an enviable one. He, as the representative of the RCMP, is the target of a considerable amount of vitriol.

"You must remember," says Wilcox, "the mandate of this isn't just the RCMP, it's the justice system."

True enough, but as the front-

line troops of the justice system they, for the most part, carry out the dirty work and are the most easily targeted.

Consider as well the fact most RCMP officers have no concept of the circumstances of Native life in the Cariboo-Chilcotin and you have the potential for a complete breakdown in communications between the two communities.

"We can't let uneducated... RCMP officers from all over Canada come and be popped into an Indian community... with only two weeks of what a Native is in their training and be expected to adapt," says Williams.

Marion Buller, the commission counsel, believes that the charges of racism and excessive use of force being leveled against the RCMP are the symptoms of a communications breakdown.

"There is certainly work to be done by both sides in understanding what the other side is about," says Buller and she adds, "there is work to be done by the Native people to understand the justice system. There is a lot of work to be done by the justice system to understand native people and their values."

Wilcox admits that "by the nature of the complaints coming forward there are obvious problems."

He also agrees with Buller. "I don't think that we are looking for any panacea, I don't think one exists, there is a lot of hard work that needs to be done."

So where does that leave the commission?

Well, according to Williams, with one more week of testimony to be heard. So the catharsis continues.

Catharsis is how many observers have interpreted the testimony to date.

"I suppose another reason for the commission going ahead is one of venting. Natives getting these things off their chests and out into the open where they can be examined and dealt with," says Wilcox.

Buller, too, thinks the inquiry is a helpful exercise.

"It has been helpful for a lot of people to come forward and tell stories that have been pent up inside them for a lot of years. There has been a bit of a healing process."

Joan Gentles, the native spokesperson, would like to see that healing process continue. She realizes that with everybody's dirty laundry fouling the air at the inquiry something will have to be done to clear the situation.

The Cariboo-Chilcotin group has three main requests.

First, they would like to see Natives trained for police duty so they can patrol their own people. Supt. Wilcox, of the RCMP, has indicated they will cooperate fully in this respect, by offering their facilities and knowledge in training Native officers.

Secondly, they would like to discipline their own people when they commit a crime.

"What we need to do is develop some more meaningful penalties and I think we can turn over the penalty giving to the elders of the tribal council," asserts Williams.

Thirdly, people who will be dealing with Natives in the justice system have to be better trained. They must be prepared to deal with another culture that has been treated poorly by the white justice system in the past, he said.

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The Kativik School Board, serving the Inuit communities of Northern Quebec, wishes students throughout the country a most successful school year.



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COMMISSION SCOLAIRE **KATIVIK** SCHOOL BOARD



## Northern Canada

### Funding to ensure NWT oral traditions stay alive

YELLOWKNIFE

The oral traditions of peoples in the Northwest Territories are being recorded to help perpetuate their rich heritage.

Nine groups and individuals were granted more than \$70,000 through the Oral Traditions Program of the Education, Culture and Employment ministry.

"Celebrating our cultures and heritage is important in maintaining a healthy society," said Minister Richard Nerysoo. "The cultural projects made possible through this funding play a valuable role in preserving and communicating the diverse traditions of the North."

The grant recipients attended a department-sponsored workshop earlier this year to receive basic training in collecting, cataloguing and storing the recordings for future use by the general public.

The following groups and individuals received funding.

- Igloodik Isuma Video was awarded \$11,285 to document on videotape histories, stories and place names along the route between Igloodik and Pond Inlet.

- Mallikjuaq Steering Committee, Cape Dorset was awarded \$9,370 to document stories and place names of the area around Cape Dorset.

- Sandra Dolan, Fort Smith was awarded \$5,800 to collect oral histories on the Salt River Settlement.

- Dene Cultural Institute, Hay River was awarded \$11,700 to assist with a project documenting the traditional governing systems of the Dogrib people of Rae Lakes prior to 1921.

- Native Communications Society, Yellowknife was awarded \$10,000 to collect stories on audiotape for broadcast on CKNM radio and for preservation.

- Douglas Stern, Bay Chimo (Omingmaktok) was awarded \$9,300 to document the oral traditions of Bathurst Inlet elders.

- Miriam Aglukkaq, Gjoa Haven was awarded \$3,450 to document the oral histories of Gjoa Haven elders.

- Holman Community Corporation, Holman was awarded \$4,700 to document traditional Inuit drum dancing.

- Inuit Broadcasting Corporation, Taloyoak was awarded \$4,500 to document the oral histories of Taloyoak elders.

For more information on the Oral Traditions Program, please contact the Cultural Liaison Co-ordinator, Department of Education, Culture and Employment, at (403) 920-3102.

## Hunting ban necessary to save caribou herd

By Andrea Buckley  
Windspeaker Contributor

WHITEHORSE

Caribou populations in the Carcross area have dropped dramatically, prompting a call to ban hunting for both Native and non-Native hunters.

Ray Quock, Council for Yukon Indians wildlife consultant, is working with First Nations groups in the Carcross area south of Whitehorse to save the area's caribou herd. The herd's numbers have dwindled from thousands to approximately 350 animals separated into six sub-herds in Lorne Mountain, Jubilee Mountain, Montana Mountain, Teslin, Burwash and Squanga Lake.

"In the past, there were thousands and thousands. Nobody knows how many", said Quock. "They started to decline with the gold rush and people moving into the area. They used to range all the way from the Haines Road to Tagish Lake.

"Now, they're just directly west of Whitehorse. The decline was probably initially caused by the market hunting during the gold rush but now, it's a lot of habitat loss due to human encroachment."

Quock and several First Nations groups, together with the Yukon Department of Renewable

Resources, are proposing a ban on hunting the caribou so the Carcross herd can recover.

In 1990, a group of people from Tagish, a small settlement southeast of Whitehorse, contacted Quock about their concerns over the decline of the herd. The Carcross Tagish Wildlife Working Group was formed to deal with the problem.

"We want to stop all hunting of the herd, including first Nations hunting. Everybody's been really receptive," said Quock. "Everybody realizes they're declining but they have a hard time because they live off the land. They're going to definitely start hunting more moose. We're also looking at ways of making agreements with other First Nations groups for caribou such as the Finlayson herd."

Natives in communities in eastern Yukon hunt caribou from the Finlayson herd, which has more than tripled in numbers after a wolf kill was conducted in the 1980s. In 1983 the herd numbered approximately 2,000 animals. By this year, there more than 7,000 caribou.

Quock is hoping native groups in that area will share their caribou with Carcross and Tagish natives. The working group has drawn up a rough draft of the recovery plan. Now, the band councils of the Kwanlin Dun, Ta'an Kwachas, Carcross Tagish,

Champagne Aishihik and Taku River Tlingit First Nations must pass the resolution. Bands are in the process of reviewing the plans.

Until the plan becomes law, the hunting ban is strictly voluntary. But most stick to the ban, said Quock.

"There are few people who don't adhere to that so we're looking at passing legislation to declare the herd endangered," he said. "Then, anybody who doesn't obey the ban can be fined \$20,000 and get up to two years in jail."

This punishment would be handed down to First Nations hunters as well, despite their privileges as native people to take any animals for subsistence use.

The goal is to increase the herd numbers to 2,000 animals, said Quock. But first, the native bands must agree to the ban.

"It's hard for them to make a law like this. They think they're going to set a precedent and that the government is taking their rights," said Quock. "But this comes from the First Nations, not the government. It's such an emergency state that we have to do something now."

Once the six First Nations band council approve the plan, it will go to Renewable Resources minister Bill Brewster. But the process could take from two weeks to two years to legislate, said Quock.

# INDIAN SELF DETERMINATION

## *decolonization process*

September 17, 18, 1993 Forum Inn, Edmonton, Alberta

### **HISTORICAL REVIEW**

#### *Termination Policies of the Canadian Government*

- Indian Act Alternatives
- First Nations Chartered Land Act
- American Indian Termination Experience
- Indian Right Protection Strategies



### **REGISTRATION**

September 16, 1993  
7:00 pm to 9:00 pm

### **SOCIAL GATHERING**

September 17, 1993  
7:00 pm to 9:00 pm



# Sports

## Indian Rodeo Cowboys

### Green and gold out to pasture

By Ian Cobb  
Windspeaker Contributor

INVERMERE, B.C.

"So that's the Arrows, eh?" A bespectacled man looked out at the green and gold uniformed BC Arrows, engaged in game one of a two game National Indian Athletic Association men's finals against the Prince George Lumber Kings.

"I heard they had quite a dynasty," he said, adding he's just moved to British Columbia's Columbia Valley from the Queen Charlotte Islands.

"They own seven straight NIAA championships from 1983 to 1989 and won it again last year, as well as six Canadian championships (1979, 80, 82, 83, 85, and 86)," he's told.

"I heard they're splitting up after this, eh?" The man asked.

"Yeah, after 16 years together."

In the background snow-capped Mt. Nelson glowered above the deep blues of the Purcell Mountains and alpine glow glimmered off the Rockies to the east.

The sun was setting on the Columbian Valley and fittingly, one of the most successful fastpitch baseball teams in the history of the sport, and the pride of British Columbia, were playing before 1,200 hometown fans for the last time.

Once the final out was made, the team missed in it's bid to bow out as champs. And Prince George was the new champ.

The Arrows decided last year, after they secured the rights to host the 20th annual NIAA championships, to hang up the cleats and they did so with style, making it to the finals and narrowly missing out on the gold, winning the first game 3-2 but losing the second 2-0.

After shaking hands with Prince George, members of the Arrows filed off the field. Some smiled and hugged friends and family. Others walked away from the dugout.

One player stared out at the field, tired and mad about losing. A lot of the players came together when they were in their early teens in Brewster, Wash., playing little league.

As they were in Brewster, the future Arrows were coached by Chief Paul Sam, then coach Johnny Martin.

They would go on to establish an NIAA record for straight tournament wins, starting in Wetaskawin, Alta., and their days in the Rocky Mountain League and performances in tournaments throughout the continent were storied and filled with success.

"It's been fun as a spectator watching them over the years," remarked Prince George coach Grant Williams. He adding their presence at tournaments will be more than heavily missed for the level of competition they brought.

"It's been 16 years of hard struggles," smiled Paul Sam shortly following the tourney final game.

And what comes now, with ball players forcing a piece of their souls to retirement.

"We'll play ball but not under the Arrows," predicted Sam, adding, "That's what's so hard on every body."

"For me, it's done - definitely - for good, but I know for a fact that some of the guys won't be able to put it down," said general manager/player Dean Martin. He was keeping a reign on his emotions, obviously jangled from the previous few days.

Golf and fishing are the order for recreation, but competition won't be far behind.

"We'll all go fishing and it will be who's got the biggest fish," he joked. "About four of us are definitely retiring and the green and gold is gone."

And Martin means that, as his mother, Alice has been the team tailor since day one and every one of the players uniforms are Alice Martin designer fit.

"She kind of pushed me, when are you going to fit so I can quit making these darned uniforms," he laughed.

For now, the memories of the tournament are fresh and soon it'll be back to the everyday grind and autumn and winter will be pass.

But there will be no spring camp for the Arrows.

Following the Tournament, the Arrows descended upon the Martin residence for a celebration.

One that carried on into the dawn.

One that, when ever she listened in, was bathed with the sound of players recalling past glories on the ball field, said Pam Martin.

"All night, they were talking about all the wins and who scored..."

Results for the IRCA are finally in. The winners for this season are listed below, may they all ride many miles more.

The cumulative points include Siksika Nation and Pad-dle Prairie.

#### All-around Total points

- 1. Byron Bruised Head 539.5
- 2. Bill T. Head 495.0
- 3. Spike Guardipee 405.0
- 4. Matt Bruised Head 365.0
- 5. Robert Bruised Head 253.75
- 6. Allison Red Crow 190.5
- 7. Clint Bruised Head 168.75
- 8. Sam Bird 163.75

- 9. Richard Bish 160.0
- 10. Andrew Hunt 155.0

#### Team Roping

- 1. Sam Bird 88.75
- 2. Ted Hoyt 85.0
- 3. Gary Sutton 58.75
- 4. Spike Guardipee 57.50
- 5/6. Randy Not Afraid 56.25
- 5/6. Lawrence Pretty Weasel 56.25

- 7. Ken Whyte 56.25
- 8/9. Robert BruiseHead 46.25
- 8/9. Clint BruiseHead 46.25
- 10. Shane McDougall 42.5

#### Boys Steer Riding

- 1. Nolan Little Bear 248.75

- 2. Denver Jacobs 236.25
- 3. Kyle Black Water 130.0
- 4. Malcolm Big Throat 92.0
- 5. Vernon Day Rider 82.5
- 6. Max Red Crow 76.25
- 7. Lyle Labelle 71.25
- 8. Jesse Lambert 66.25
- 9. Wade Yellow Wings 65.0
- 10. Mason Dodging Horse 55.0

#### Senior Barrel Racing

- 1. Traci Vaile 255.0
- 2. Lisa Creighton 197.5
- 3. Jackie Little Bear 177.5
- 4. Tracy Creighton 162.5
- 5. Nicole Fenner 147.5
- 6. Sharon Small 75.0



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#### WORKSHOPS/SESSIONS

- Keynote Speaker - Dr. Lotsee Patterson and Reception
- Dr. Patterson is an Associate Professor at the School of Library and Information Studies, University of Oklahoma, Vice President of the American Indian Library Association and the author of the Tribal Library Procedures Manual, developed for the Training and Assistance for Indian Library Services (TRAILS) project.
- Public Library Systems Breakfast
- Approaching a Novel
- Reading Circles
- Collecting and Using Local Stories, Materials and Objects in Library Programs
- Computer Technology and the Library (Part I and Part II)
- Creating and Working with Indian Language Materials in the Library
- Public Library Services for Aboriginal Patrons
- Aboriginal Library Association Formation Discussion
- How to involve the Community in your Library Programs
- First Nations Information Policy
- Book Repair and Vertical Files Workshop
- Starting and Managing a Band Library
- Creating your own Big Books for Library

**BOOK FAIR/DISPLAYS** - focusing on Aboriginal materials and automated systems for small libraries.  
**BANQUET AND ENTERTAINMENT** - Pahkison Nuye, ah Library System will be hosting this Northern fare supper and are arranging for local talent and storytellers to share their skills and traditions with Conference delegates. Thursday evening Tickets: \$20

**CONFERENCE FEES:** Full Conference: \$50 Students: \$10

**FOR FURTHER INFORMATION CONTACT:** Lynne Hunks, Saskatchewan Indian Cultural Centre Library, 120 - 33rd St. E, Saskatoon, SK, S7K 0S2 (306) 244-1146 FAX: (306) 665-6520

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# Sports

## Days Association All-Around Standings in

7. Sandra Crow Child 75.0	Ladies Breakaway Roping	9/10. Olin Young Pine 32.5	3. Davis Susan 115	7/8. Vernon Small 62.5
8. Tracy Crawler 57.5	1. Barbie Reagan 80.0	9/10. Emil David 32.5	4. Byron BruisedHead 111.25	10/11. Wright B.ruised Head
9. Carmen Houle 50.0	2/3. Traci Vaile 50.0		5. Derrick Martineaux 98.75	55.0
10. Terry Jo Bly 35.0	2/3. Livia Piche 50.0	Saddle Bronc	6. Loren Many Guns 92.5	10/11. Dion Yellowbird 55.0
	4. Courtney Small 40.0	1. Bill T. Head 187.5	7. Kurt Ferguson 87.5	
Junior Barrel Racing	5. Sherly Small 30.0	2. Byron BruisedHead 176.25	8. Allison Red Crow 77.5	Steer Wrestling
1. Janey Day Chief 230.0	6. Tammy Dodging Horse 20.0	3. Matt BruisedHead 160.0	9. Roddy Baptiste 72.5	1. Spike Guardipee 147.5
2. Jodi Hibbs 210.0		4. Gordie Lambert 136.25	10. Dennis GhostKeeper 67.5	2. Virgil Jacobs 105.0
3. Jennie Monroe 148.0	Bareback	5. Richard Bish 120.0		3. Robert Bruised Head 92.5
4. Becky Joe Fox 133.75	1. Bill T. Head 307.5	6. Lewis Little Bear 71.25	Calf Roping	4. Tom Dixon 84.5
5. Patti Jo Bruised Head 126.25	2. Byron Bruised Head 237.0	7. Jason Rabbit 67.5	1. Spike Guardipee 200.0	5. Matt B. Head 75.0
6. Terrace YellowWings 107.5	3. Dallas Young Pine 102.5	8. Shawn Best 65.0	2. Robert Bruised Head 120.0	6. Emil David 55.0
7. Sadie Johnson 62.5	4. Kenton Randle 92.5	9. Richard Kipling 61.25	2. Andrew Hunt 102.5	7/8. Steven Heavy Runner 50.0
8. Cara Black Water 60.0	5. Alison Red Crow 85.0	10. Roy Three Persons 47.5	3. Lyle Cochrane 77.5	7/8. Leon Little Light 50.0
9. Casey Twigg 45.0	6. Mike Brown 80.0	Bull Running	4. Sam Bird 75.0	9. Andrew Hunt 48.75
10. Sunny Bruised Head 40.0	7. Shawn Best 65.0	1. Colin Willier 165.0	5. Carter Yellowbird 70.0	10/11. Steve fox 45.0
	8. Jarvis Simeon 52.5	2. Loren Ball 155.0	6. Ken Whyte 65.0	10/11. Ed Hunt 45.0



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# Arts & Entertainment



Karen Levin

British Columbia group Kwakiutl Dancers performed at Vancouver's PNE.

## Kwakiutl dancers revive traditions

By Karen Levin  
Windspeaker Contributor

VANCOUVER

Once again, the highlight of the Aboriginal Pavilion exhibit at Vancouver's PNE in August was the ceremonial robes show by the Kwakiutl Dances of Fort Rupert.

The traditions of the Kwakiutl Nation are shared with spirit by authentically outfitted dancers portraying their people's history.

The show was the inspiration of the group's program coordinator, Gloria Roze. On returning to her home village of Fort Rupert in 1989, Roze was disturbed by the prevailing racism and stereotyping of Native people there.

She was further concerned about the youth in her village. A cultural program for the youth lost funding and dissipated. So Roze decided to provide her own program.

Roze bought traditional masks from her brother, the owner of Fort Rupert's Copper Maker Gallery, with her own funds. She began making cer-

emonial robes and put an ad in the local paper advertising weekly traditional dance lessons.

"We can't wait for tomorrow, and we can't wait for funding. We have to do all we can do today, to keep our culture alive," said Roze at the PNE show.

Twenty-two youths began practicing in Gloria's then unfinished home. Since that time, the group has performed in schools and various events in B.C.

The Kwakiutl Dancers fashion show tells of the influence of the Hudson's Bay Co. upon the people of Fort Rupert. Prior to contact, clothing was made from the woven inner bark of cedar or from furs, and no foot gear was worn. The ceremonial robes which are worn today originated with the arrival of the Hudson's Bay Co. to Fort Rupert in 1849. Individual robes depict one's tribe, family crest and other information.

Roze explains the history and interpretation of each blanket worn prior to the performances. Traditionally, those dances would only be seen in potlatches, however Roze received permission from her father, the late hereditary chief Thomas Hunt, to show them publicly.

## PNE Pavillion disappointing

By Karen Levin  
Windspeaker Contributor

VANCOUVER

The Aboriginal Pavillion at Vancouver's Pacific National Exhibition (PNE) is reputed to be an improvement from last year. However it still appears to have been built more on hype than on actual substance.

The focus of the pavillion this year was somewhat fragmented. The stage performers were almost all from British Columbia, while the exterior of the pavillion boasted tipis, which are not representative of

British Columbia's First Nations cultures. The pavillion was situated in a poor location, away from the bulk of the PNE population, which rendered it difficult for crafts dealers and the food kiosk to make a profit.

Stage performances were offered several times each day, which included drum groups; the Maori dancers, a theatre group; and a Kwakiutl fashion show among other events. The Maori dancers were a big success, as was the Kwakiutl fashion show.

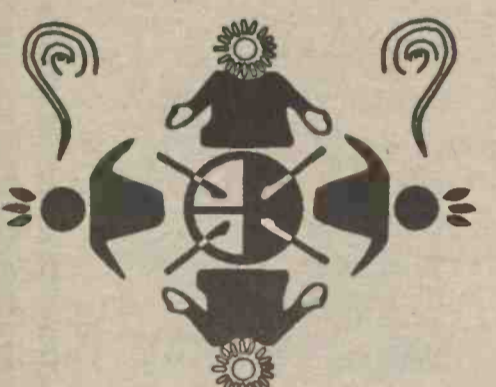

A Native arts and crafts show encompassed the small pavillion building. Several crafts dealers were angered by the

presence of a non-Native entrepreneur who was selling Native-made jewelery. The crafts dealers had been led to believe that only Native dealers would be allowed to rent booths since it was an Aboriginal Pavillion.

The continued presence of an Aboriginal pavillion is considered by many to essential to maintain. It has the potential to a vital vehicle in promoting greater cultural awareness, while breaking down the fear, ignorance, and misunderstanding racial barriers are built. By the same token, the improper promotion of cultural awareness can deepen the roots of stereotyping and ignorance.

## 12TH ANNUAL NATIVE CULTURAL FESTIVAL

October 2 & 3, 1993  
Sports Complex, Vanier College, Montreal, Quebec

**THE GROWING CIRCLE**

This is the theme of the 12th Annual Native Cultural Festival, which will be held on October 2 & 3, 1993 at Vanier College, 821 Ste-Croix (Cote Vertu Metro). As part of the festivities organized for the International Year of the World's Indigenous Peoples, the Native Friendship Centre of Montreal commemorate the importance of our youth in today's world. Today, there are 45,000 natives living in Montreal, originating from different regions and nations. The NFCM honours the cultural vitality of the First Nations through the Festival.

The Festival opens its doors to friendship and harmony between all nations, on Saturday, October 2nd, with performances by singers and musicians. On Sunday, October 3rd, there will be a **POWWOW**, a traditional drum and dance gathering, in full traditional dress.

**ACTIVITIES**

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# Prairies

## Dreamspeakers successful

By Gina Teel  
Windspeaker Contributor

### EDMONTON

If the endless line-ups and sold-out shows were any indication, the 2nd annual Dreamspeaker's Festival was a hit.

"It was nice to see those long line-ups," says Loro Carmen, the festival's executive director. "We sold out crowds in the theatre, and ran out of product many, many times. We were very pleased."

Carmen says preliminary figures suggest more than 27,000 people took in the entertainment at Churchill Square and select theatres during the three-day event, besting last year's daily average by nearly 2,000 people per day.

"We had a lot more people show up than we thought we would," she says.

That was evident during the evening of August 26 when 450 people showed up for the premiere screening of Medicine River at the Edmonton Public Library's 257 seat theatre. After waiting over an hour in line, impatient movie goers were held up even further at the door by ill-prepared ticket takers. However, the first class entertainment delivered that night more than made up for the minor inconveniences.

Films Silent Love, about a lower Kootenai man dying of AIDS, and a slick CBC Prime Time news documentary on Medicine River author Thomas King preceded the screening of his much-awaited film, which go underway with stars Jimmy Herman and Dakota House in the audience.

The film, to be televised Oc-

tober 17, stars Graham Greene and Tom Jackson, with bit parts by Herman and House, and is a delight to watch. Greene plays an international photo journalist who returns to his reserve upon learning of his mother's death. Once in town, Greene looks for his brother, who has vanished.

A quirky Tome Jackson quickly takes Greene under his wing, and through friendly manipulation, throws Greene into the centre of a number of unwelcome yet hilarious situations. Humor about stereotypes of natives as well as whites runs rampant throughout the good-natured film, and it nails the small town gossip scene on the head. Definitely one for the VCR.

More than 20 performers carved up the day time activities, including the Edmonton Aboriginal Cultural Society which performed drum songs as traditional and grass dancers weaved back and forth on the ground below the stage. Ladies jingle dress dancers performed traditional dances to the drum, and a special song was sung while Jerome Youngchief of Long Lake and his daughter put on a stunning display of traditional hoop dancing.

The festival's final offering of films at the EPL was bit of a wash out, saved only the premiere screening of Spirit Ride. An uncomfortable MC Ralph Makokis improvised masterfully when scheduled storyteller Richard Yellowbird failed to show.

The short film Haircuts Hurt, about racism, not only featured bad cinematography, but lousy script writing as well. Its heavy reliance on symbolism failed miserably, its set was

as phony as a three-dollar bill, and none of the actors were convincing. Why this film was chosen remains a mystery.

Fortunately, the evening was capped off with Spirit Rider, a film about the repatriation of a sullen young native man who spent his life in a number of foster home. Starring Herbie Barnes, Gordon Tootoosis, Michele St. John, Tantoo Cardinal, Tom Jackson and Graham Greene, the film explores the sense of community and belonging Jessie Threebears (Barnes) unwittingly experiences while going through a painful repatriation to a lifestyle, people and grandfather he knows nothing about.

Despite the festival's numerous organizational gaffs, the audiences were appreciative and impressed with the quality of entertainment. Sherman Lewis and Lawrence Merasty of Edmonton too in two full days of events, and were delighted with what they saw and heard.

"The entertainment on the whole has been pretty good," Lewis says. "I think they should be funded."

Marilyn Luck wasn't bothered by the constant political reminders of the festival's financial plight. "I think its a reasonable thing to do," she says. "Considering what I've seen, I think they should be funded."

Statements like that are music to Carmen's ears. Last years, the festival ended up \$65,000 in debt and struggled to get Dreamspeaker's '93 off the ground. While it's too early to tell exactly how the festival did financially, Carmen says "from what I've seen, I think we're operating in the black."

### Prairie Briefs

#### Alberta Metis elect new president

Unofficial results of the Sept. 6 general election of the Metis Nation of Alberta peg Gerald Thom as their new president. Initial counts had Thom winning the election with 907 votes, 230 more than the nearest candidate Cindy Desmeules-Bertolin. Thom was acting president for the Metis Federation following the March death of president Larry Desmeules.

#### Trial date set for fraud charges

A trial date has been set for the chief of Saskatchewan's Red Pheasant band to appear on charges of fraud and theft. Chief Mike Baptiste will stand trial Dec. 13 at North Battleford provincial court to face charges laid last May of three counts of theft over \$1,000, and three of fraud over \$1,000. Glen Keskotagan, a former band councillor, will stand trial the same day for one count of fraud and one of theft over \$1,000. North Battleford RCMP report the charges are based on circumstances involving funds received for rental of pasture land.

#### Child care centre opened

The Opaskwayak Cree Nation opened the Hilda Young Child Care Centre and Nursery School at The Pas reserve Sept. 1. The centre combines child care for a total of 60 children with a training course in which 13 students work toward a child care II diploma. The combined structure is the first on a Manitoba reserve and integrates Cree culture into the child care curriculum and training program.

#### Site reclaimed for friendship centre

The site of a former sawmill in northern Alberta is being cleared to make room for a new Native Friendship Centre in High Prairie. The land, bought by the friendship centre is being reclaimed under the Alberta Heritage Fund Reclamation Program administered by Alberta Environmental Protection. Work on the abandoned industrial site includes clearing rubble, levelling the site with a bulldozer, and seeding the land with natural grasses.

#### Metis Association want in

The president of the Metis Association of Saskatchewan wants Metis to be included if the federal government compensates Indians displaced by the Primrose air base. Gerald Morin said Metis are being excluded from the negotiations because they don't have the same formal complaint process as Indians. He says the Metis suffered the same hardships as Indians when the air weapons range was established 30 years ago, since they too lost hunting and trapping grounds.

#### More homes to be built

The Chiniki Band in southern Alberta will receive funding for four new houses from the Canadian Mortgage and Housing Corporation. The On-Reserve Housing Program will provide \$309,076 toward the four units, with the Department of Indian Affairs and Northern Development contributing \$56,000. One five-bedroom, and three three-bedroom homes will be built on different locations on the reserve.



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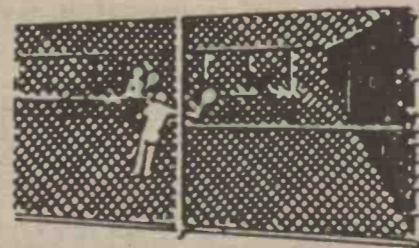
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## Environment

# Americans question James Bay project

### OPINION

By Ann Stewart

The Canadian fight to prevent the construction of dams and reservoirs in James Bay, Quebec has gone on for decades. But only recently have Americans who live in New England and New York learned about their electrical connections to northern Quebec.

Since 1990, members of the First Nations in James Bay have talked to hundreds of Hydro-Quebec's American customers. They've traveled one thousand miles south to answer the question, "Who is James Bay and why do you want to stop him?"

Despite the cancellation of a big Hydro-Quebec/New York Power Authority contract by New York's governor Mario Cuomo in 1992, which many people thought would prevent Quebec from building more dams in James Bay, the northeastern United States continues to debate the moral, economic, and environmental implications of their current and future electricity purchases. New York grassroots organization are

gearing up to stop the signing of another contract in 1994, New England utilities' contracts with Hydro-Quebec in 2001.

"As an American woman of Cree ancestry, I am angered by the way the Quebec government, owner of Hydro-Quebec, has treated the Cree Indians and the Inuit," explains Jane Taylor of Dorchester, Massachusetts. She and several others formed a grassroots group called Massachusetts Save James Bay. They ask citizens to write letters to their elected officials.

In Massachusetts, legislation under consideration would require a hydropower facility located outside the state to file an environmental impact report before the power can be made available for purchase.

Rather than singling out Hydro-Quebec alone, the legislation appropriately addresses the broader issue at hand: the applicability of Massachusetts environmental and energy regulations to outside power purchases. It would simply require that out-of-state power producers selling electricity to Massachusetts conform to the same standards that Mas-

sachusetts power generators must follow," comments the Massachusetts Audubon Society.

Another piece of legislation would require divestiture of Hydro-Quebec bonds held by the state employees' pension fund.

These bills were introduced by people who care deeply about James Bay. And it's the Cree presence which has made a difference.

After all, it's hard to destroy somebody's culture when you've met them in person. In 1990, I began a volunteer service to bring Crees to southern New England to meet utility executives, legislators, school children, environmental groups and anyone else I could think of. I am now employed by the Grand Council of the Crees (of Quebec) to lobby on its behalf in New England.

Generally, Cree representatives stay in private homes, giving everybody a chance to know each other. For many of us, it's the first time we've ever met an Indian. Volunteers plan several events per visit. The Crees might talk to legislators, speak at a powwow and meet business people.

This issue affects all of us and

crosses many lines. This is its appeal. One time after a presentation to prominent business people, we were outside the conference room, getting ready to leave. The doors to the conference room opened and several individuals came up to the Cree representative to tell him they were on his side.

Connecticut residents have started a letter-writing campaign when they learned that their state's Retirement and Trust Funds holds HQ bonds. Connecticut Save James Bay members volunteer to set up information tables at the state's many powwows. New Hampshire and Rhode Island residents oppose the building of James Bay Phase II. They are educating their legislators about the real environmental and cultural costs of Quebec electricity.

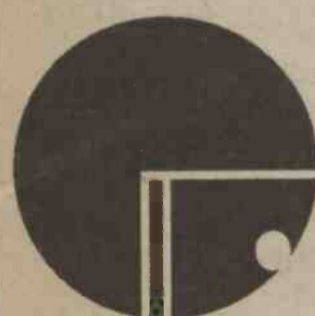
Grand Chief Matthew Coon Come, Deputy Chief Romeo Saganash, and Executive Director Bill Namagoose have testified at legislative hearings in Massachusetts, New York, and New Hampshire. The Crees have also appeared at the university debates on bond divestments, panel discussions

on the environment and utility conferences on electricity.

Their willingness to come outside their communities and speak to us is denigrated by Quebec officials, but we live in a society that's accustomed to hearing all sides.

Jane Taylor compares James Bay to the 1838 Trail of Tears when the U.S. military forced the Cherokees from their farms in Georgia to walk to Oklahoma, and many died along the way.

Our electricity pays for the destruction of a land and its peoples, in Quebec and elsewhere. It is up to Canadians and Americans, not just the Crees and Inuit, to say no to more "dams of tears." (Editor's note: Hydro-Quebec recently said they might continue with the construction of the Great Whale hydroelectric project, even if a federal and provincial committee finds the project environmentally unsound. Public hearings on an environmental review are expected to begin in the spring of 1994 and continue for at least a year. Hydro-Quebec is willing to offer more than \$130 million to dispossessed Natives in exchange for flooding almost 1,700 square kilometres of their land.)



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# Bands challenge Bill C-31

By Linda Caldwell, Dina O'Meara and D.B. Smith  
Windspeaker Staff Writers

EDMONTON

Returning status through Bill C-31 to those who had lost it under the Indian Act has caused a major rift between bands and reinstated Indians.

The issue is so controversial some people would only discuss it with Windspeaker on condition their names not be used.

"Bill C-31 simply affected some people who had their status affirmed so they could go back to their communities. But mostly it gets us to fight amongst ourselves," said Ron George head of the Native Council of Canada.

On June 28, 1985, sections of the Indian Act were declared in violation of the Charter of Rights and Freedoms. Bill C-31 became law. Since then, 95,153 of 153,903 Natives who applied for status have been reinstated. In Alberta, of 21,137 applicants, 10,026 have regained status.

While many bands have welcomed returning members, others, especially in Alberta, see the amendment to the Indian Act as the federal government dictating band membership.

"Our leadership has total authority to decide who is a member of our tribe and who gets benefits. Ottawa has no say and no authority," said a Tsuu T'ina band councillor who didn't want to be named.

The Tsuu T'ina Nation, the Ermineskin band and Tory Senator Walter Twinn, chief of the Sawridge band, are challenging the law this month in the Federal Court of Canada. The trial will begin in Edmonton before moving to Ottawa and is expected to last up to 11 weeks.

The case could be precedent-setting in defining Aboriginal rights and self-government.

Wayne Roan, Red Cloud, is a spokesperson for the Ermineskin band. Like his father Lazarus Roan, he carries the spiritual traditions of the Cree at Hobbema and particularly Ermineskin Reserve.

"The simple fact is, control of population has occurred since the time human beings began. When you have no control of membership, there can be very serious problems. Look at Canada, at the immigration laws. Now they are losing control of the cities because Canadian laws allow for the bringing in of unfavorable sides of cultures, traditions, customs. . . ."

"The reserve is the only place where I have traditional rights. Therefore, I have to protect it. It is our last stand," said Roan.

## The Indian Act

Under the Indian Act, status Indians could lose their status a number of ways:

- Women marrying non-Indians;
- Indians who took "Half-breed Scrip" or were descended from someone who took scrip;
- Indians who were "enfranchised" (stripped of status under the Indian Act) for any reason, including wanting to vote, to drink, to own property, to live in another country, to become a lawyer or

*"There's no such thing as equality in the Indian world, but rather a blend. Equality is a pain in the ass."*

Wayne Roan, Ermineskin Band spokesperson.

clergyman, along with their wives and children;

- Indian children who lost status because of illegitimacy or whose mother's and father's mothers were not entitled to be registered other than through their marriages;

- Indians who were omitted from Band Lists or the Indian Register who otherwise should have been registered or Indians whose communities were not recognized as bands.

Doris Ronnenberg, head of the Native Council of Canada (Alberta), which has intervenor status in the Twinn federal court challenge, said "voluntary" enfranchisement was often anything but.

"A lot of people didn't realize the implications of signing away status," she explained.

They were asked to either sign or lose their children to residential school, where they stayed for 10 months at a time. Or, if they worked off-reserve, Indians could eliminate the daily chore of getting a work permit by signing away their status.

Perhaps the most vocal opponents to Twinn's challenge are the women who regained status through Bill C-31.

Susie Huskey, a Dene from Aklavik in the Northwest Territories, has been a longtime advocate of women's rights. In May of 1984, when she was chief of the Inuvik Band, she went to the Assembly of First Nations annual assembly, where she pushed to get Bill C-31 on the agenda. The vote was 635 for, 215 against.

"Alberta was really against Bill C-31," Huskey said.

After she spoke in support of the bill, one Alberta chief stood up and said, "See, you let a woman talk and look what happens." He and his band members stormed out of the meeting.

The controversy hasn't stopped Both Wayne Roan and the Tsuu T'ina councillor say the fight is not against the women who regained lost status by marrying white men. But women are often the ones most affected.

## Patriarchy vs. matriarchy

Native men who marry white women can bring them to the reserve to live and the white women become eligible for status, along with their children, the opposite of what happened to Native women marrying white men before Bill C-31.

"There's no such thing as equality in the Indian world, but rather a blend. Equality is a pain in the ass," said Roan.

Indian men are traditionally looked at as the head of the household, said the Tsuu T'ina councillor, who wanted to remain anonymous.

"There's no equal rights on reserves for men and women. Men are the authority, the leadership, in politics and everything, in the household. We people on the reserve, the

majority of us, think the men have total say," he said.

Those claims of tradition are merely the chiefs embracing a foreign patriarchy, said Gail Stacey-Moore, spokesperson for the Native Women's Association of Canada.

"That is not tradition. For the past 100 years the Indian Act has imposed those kinds of rules and regulations. We were forced to follow it. There's nothing traditional about it," she said.

Everyone played a vital role in maintaining the community, and women were always recognized as the backbone of Native society, Stacey-Morre added.

Bill C-31 did much to bring people back, but not enough, she said. One clause, the so-called second generation clause, excludes grandchildren of reinstated Indians status unless they marry status Indians.

Ronnenberg said that for the first year of the Indian Act, women could marry anyone they wanted and maintain their status, along with their children. A year later, that was changed.

Both Roan and the Tsuu T'ina councillor said when women married non-Indians and left the reserve, they were turning their backs on the Indian way of life.

But according to Ronnenberg's 106-year-old grandmother, Caroline Beaudry, membership before the white man was ruled by individual choice.

Marrying outside one's band was common and when couples married, they chose whether to live with the husband's or wife's band. People were not refused entry to a band nor were they forced to leave, unless they committed a terrible crime.

Ovide Mercredi, Grand Chief of the Assembly of First Nations, is himself a Bill C-31 Indian.

This internal discrimination is not traditional within the tribes of Canada, he said. "The membership of the tribe was fluid. It brought in new members by marriage and adoption and true relations were established," Mercredi added.

"The ideal thing for Walter Twinn to do is some research, some understanding of his past, some knowledge of the history of his people. Because if he really understands it, he will not stand in the way of people coming into his community."

Some Bill C-31 opponents, including Sawridge Chief Walter Twinn, say an influx of new members could break down a reserve's economical and political structures.

The Sawridge band is the richest per capita in Canada, with less than 100 members and oil-based assets worth more than \$30 million. Twinn's opponents say he just doesn't want to share the wealth with the 300 Bill C-31 Indians seeking entry to the Sawridge band.

Continued on page 9

# Controversy stems from Indian Act

By Dina O'Meara  
Windspeaker Staff Writer

EDMONTON

The time for supporting the Indian Act has long passed, says the Chief of the Native Council of Nova Scotia.

"Use it to move people through the transition period to self-government," said Dwight Dory.

The enforcement of the Indian Act created an artificial method of establishing citizenship, which is up to Natives to correct, said Dory, himself a Bill C-31 Indian.

You can't have it both ways - you can't say we have an inherent right to self-government

and on the other hand support a foreign government's legislation classifying our people," said Dory.

But other political groups are concerned that without federal recognition, their rights will be ignored.

"The AFN or Manitoba Council of Indians, they're not speaking the same language, they don't represent our interests," said Ernest Letandre, president of the Native Mediation Representative Inc. "They are pushing self-government and we're worried about it," he said.

The group vehemently opposes self-government, saying the Indian Act is necessary to protect Aboriginals against their own Chiefs and councils.

Continued on page 9

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Sept. 28,29	Red Deer	Red Deer Lodge
Sept. 29	Hinton	Community Hall
Oct. 4, 5	Edmonton	Convention Centre
Oct. 4, 5	Lethbridge	Lethbridge Lodge
Oct. 5	Peace River	Traveller's Motor Hotel
Oct. 7	Blairmore	Elks Hall
Oct. 12	Fort McMurray	McDonald Island
Oct. 12	Grande Prairie	Clarkson Hall
Oct. 12, 13	Calgary	Glenbow Auditorium
Oct. 14	Lac La Biche	Jubilee Hall
Oct. 14	Vermilion	Elks Hall



# Bill C - 31 is a band issue, not federal - chiefs

Continued from page 8

However, the economic and social hardship is valid for many less-affluent bands which did welcome returnees.

## Hardships

When the bill became law in 1985, the federal government allocated funds specifically toward housing new Bill C-31 band members. The five-year program created intense animosity between established

and new members on many reserves because of housing shortages.

Some members had been on waiting lists for years, only to see a new member get a house immediately. Another common scenario was for houses to be built for older members, with Bill C-31 members being shuttled to old homes, which may have been condemned, or left homeless.

"The federal government did

make provisions for housing Bill C-31 members, however it further created problems by leaving perceptions within communities that people on the bill jumped the lines," said a source at the Union of Ontario Chiefs.

"It undermined First Nation's authority to determine our own housing policies."

Many, if not most, bands have simply taken members back and endured the hardship.

"Bill C-31 is law. There isn't a move in this part of the country to fight it," said Phil Fontaine of the Assembly of Manitoba Chiefs.

Other bands welcomed Bill C-31 returnees. One such band is the Lheit-Lit'en in central B.C.

"It's added to our community tremendously," said Chief Peter Quaw.

When he returned to his reserve in the mid-1970s, the only person still living there was his

father. There were no jobs, no housing, no quality of life - nothing to persuade people to stay, he said.

They elected a new chief and will Bill C-31 funding from returnees the situation began to improve. Membership grew from 112 in 1986 to 211 in 1993. They expect to have 250 by 1995 and are not considering limiting their membership or turning new members away, Quaw said.



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## Indian Act debated


Continued from page 8

While Gail Stacey-Moore agrees the Indian Act has its uses, the Speaker for the Native Women's Association of Canada also believes Native groups must create their own governments.

"Until we have something else in place, in terms of our own aboriginal institutions, there has to be something concrete in place to protect the interests of Aboriginal people."

But the act must go, she said.


"The Indian Act always was and will be for assimilation. That's why we have to get moving really quickly to establish self-government."



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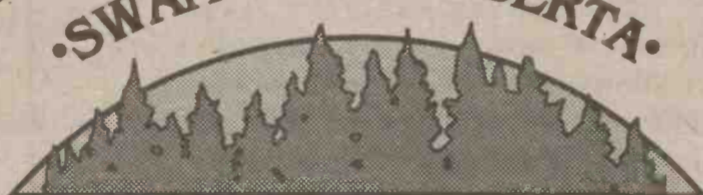
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RESERVED SEATING ONLY FRIDAY AND SATURDAY  
\*\* PHONE 495-3613 TO RESERVE \*\*

Produced by Studio B, National Film Board of Canada

THE HIGH LEVEL NATIVE FRIENDSHIP CENTRE  
requires an

**EXECUTIVE DIRECTOR**

- The Executive management position is of a supervisory and directional nature responsible to the Board of Directors.
- Manage and supervise the total operation of the Friendship Centre and carry out the responsibilities for planning and developing programs, policies and long term objectives for the Centre, and shall regularly submit the same to the Directors for consideration and approval.

**Requirements:**

- Administrative experience an asset.
- Knowledge of Aboriginal culture and language would be an asset.
- Salary negotiable according to experience.

**Deadline: September 17, 1993**

Please send resumes to:

Personnel Committee  
High Level Native Friendship Centre Society  
Box 1735  
High Level, Alberta  
T0H 1Z0  
ph (403) 926-3355



For more information contact:  
Leona Shandruk, Executive Director



**Wanuskewin Heritage Park  
Director of Marketing**

Wanuskewin Heritage Park, a major new centre devoted to the culture of the Northern Plains Indian Peoples, seeks a Director of Marketing. The Park, located five minutes north of Saskatoon, attracted over 115,000 visitors in its first year of operation.

The Director of Marketing, reporting to the Executive Director, will be responsible for marketing, communications and public relations for the Park. Specific duties include designing and directing the marketing program; developing, recommending and controlling the marketing budget; and acting as liaison with the tourism industry, media and external marketing organizations. Salary will be commensurate with experience.

We are seeking a person with these qualifications: training and directly related managerial experience in marketing and public relations; the ability to establish and maintain effective working relationships with staff, the public, and Native individuals and organizations; the ability to communicate effectively in speech and writing. Experience with the operations of a major cultural centre, hospitality or entertainment venue would be beneficial.

Please reply in confidence by September 30, 1993, to:  
Executive Director, Wanuskewin Heritage Park,  
R.R. #4, Saskatoon, Saskatchewan S7K 3J7.

Preference may be given to applicants of aboriginal ancestry.



**"COSMOPOLITAN CITY..."  
"COSMOPOLITAN COPS"**

The METROPOLITAN TORONTO POLICE is looking for dedicated women and men to provide vital law enforcement services in our community.

We are committed to providing equal employment opportunities to qualified individuals and particularly encourage applications from aboriginal peoples, women and racial minorities.

Contact

The Metropolitan Toronto Police  
Employment Office, Recruitment Section

40 College Street  
Suite 207  
Toronto, Ontario M5G 2J3  
FAX: (416) 324-0618  
(416) 324-JOIN or (416) 324-6105

**Negotiating skills crucial**

BANFF, Alta.

Settling land disputes has become a necessary skill for the First Nations in recent years. The ability to settle disputes has become critical for bands concerned with the protection, use and allocation of their land and resources.

But gaining experience in negotiating claims can be difficult. And if not done right, a band can end up worse off than before the land claim was even made.

There are courses available to First Nations negotiators who need to hone their negotiating skills. The Banff Centre of Management, located in the resort town of Banff, Alta., offers:

- help in reaching agreements and mediation.
- courses in interest-based negotiations, in

other words, getting what you want.

• opportunities to improve individual skills at understanding different views and perspectives in the dispute settlement process.

• ways of implementing timely, viable and mutually acceptable solutions.

• Canadian case studies and simulations especially created for this program.

Seminars also explore the settlement process to help participant understand the complexity of resource conflicts. Setting ground rules for negotiations, using the proper tactics and strategies to find mutually acceptable results and understanding the commitments in any agreement will make negotiations easier and more profitable.

Courses are available as early as October. For more information, contact the Banff Centre for Management at (403) 762-6422.

**ABORIGINAL JOB DEVELOPMENT PROGRAM**

The Edmonton Police Service is looking for Aboriginal people interested in pursuing a police career. The program runs for one year. Successful applicants will assist police investigators, work on physical fitness and take courses to enable them to compete for Recruit Training Class positions.

Applicants should have:

- GED/High School Diploma
- vision of 20:40/20:100 or combination of 20:60
- valid driver's licence
- no criminal convictions in previous 5 years



For further details please contact:  
Sgt. Jim Kennedy at (403) 421-2225  
Closing date: October 1, 1993



**Grant MacEwan  
Community College**

**Resource Person  
Native Women Career Preparation**

**"Committed to Lifelong Learning,  
Responsive to the Community"**

The Native Women Career Preparation Project provides pre-employment training to Aboriginal women in the Edmonton area. The program includes educational and occupational planning, personal development, and employment readiness skills. Project staff provide support to participants during the transition to employment or further education. Support is also provided to participants who have completed the program and are actively job searching.

**The Position:** The Community Education Division offers a challenging position in an instructional team responsible for program delivery. Responsibilities include instruction, student recruitment, selection and follow-up, and contact with community agencies. This is a full-time term position from October 1, 1993 to June 30, 1994, subject to renewal.

**The Person:** The successful applicant will have post-secondary education in social work, education, or a related field. Adult education in the area of employment readiness would be an asset. Knowledge of and experience in the Aboriginal community is necessary.

Salary: \$25,503. to \$30,904. per annum to start.

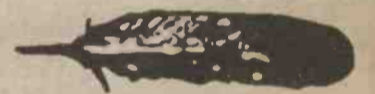
Closing Date: September 17, 1993

Quote Competition No.: 93.09.091

Applications for this position will be acknowledged by an invitation to an interview or by notification of the outcome of the competition.

Apply to:  
Grant MacEwan  
Community College  
A278 City Centre Campus  
10700 - 104 Avenue  
(403) 497-5434

Mailing Address:  
Human Resources  
Department  
P.O. Box 1796  
Edmonton, Alberta  
T5J 2P2



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**TEN WEEK PROGRAM ON  
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call toll-free at  
**1-800-661-5469**

**TO ADVERTISE IN WINDSPEAKER CALL: 1-800-661-5469**

# Canada

## KIKAWINAW (warden)

\$60,605 - \$70,540  
Correctional Service Canada  
Maple Creek, Saskatchewan

The Healing Lodge, an Aboriginal facility housing federally sentenced Aboriginal women, is committed to healing through Aboriginal teachings, spirituality and culture. This is a joint initiative of Correctional Service Canada and Aboriginal peoples.

We are currently seeking an individual who has a thorough understanding of the traditional methods of teaching, learning and healing to assume responsibility for the direction of cultural programs, healing, Aboriginal services/activities, and the management of operational and contracted services for the facility.

As the ideal candidate, you have extensive experience in working with Aboriginal groups and communities, and working in a crisis resolution capacity. Previous managerial experience in a correctional facility or in the functional direction of correctional programs and services is necessary. Knowledge of management philosophies and techniques, legislation covering the operations of Correctional Service Canada, its mandate, philosophy and objectives, and of the cultural differences and special needs of Aboriginal women will ensure your success. The ability to communicate in a representative Aboriginal language is a definite asset. Proficiency in the English language is essential.

To apply, please forward your resume, quoting reference number **S-93-52-0093-0105-(D03)**, by **October 8, 1993**, to: **Public Service Commission of Canada, 1975 Scarth Street, Room 400, Regina, Saskatchewan S4P 2H1.**

We are committed to employment equity.

Vous pouvez obtenir ces renseignements en français.



Public Service Commission  
of Canada

Commission de la fonction publique  
du Canada



WINDSPEAKER'S



## CAREER SECTION



University of Alberta  
Edmonton

### Assistant Professor School of Native Studies

The School of Native Studies has an opening for an academic position. This position is a tenure track appointment for an Assistant Professor. This position will fill one of the following areas:

- 1) Aboriginal government and political studies
- 2) Economic Development studies
- 3) Dene or Inuit Language studies
- 4) Cultural studies - Humanities, Literature, Art, Music with an overall focus on the traditions, changes and revitalization in Native culture

#### Qualifications:

Candidates with a multidisciplinary background and an understanding of Native Studies perspectives will be given preference. A strong teaching and research background in Native Studies, plus an ability to create courses and update existing courses is required. Fluency in a Native language is an asset. MA required, PhD (or the equivalent in experience) preferred. Candidates having expertise in more than one of the four areas listed will be given extra consideration. The School aspires to hire individuals who have demonstrated potential for excellence in teaching, research and scholarship. The successful candidate is expected to be dedicated to and demonstrate excellence in undergraduate teaching in the liberal arts tradition, at all levels of the undergraduate experience and to conduct

research in areas of expertise.

#### Salary:

The University of Alberta salary (1992-93) for an Assistant Professor has a \$40,035 per annum minimum. Depending upon the qualifications and experience of the successful candidate, an appointment may be made at a higher salary than the minimum.

In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents of Canada.

Applications should include a curriculum vitae, transcripts, teaching evaluations, samples of published work, and the names of three referees. Send to:

James Dempsey, Director  
School of Native Studies  
11023 - 90th Avenue  
University of Alberta  
Edmonton, Alberta T6G 1A6

Closing date: November 1, 1993

FAX: (403) 492-0527

The University of Alberta is committed to the principle of equity in employment. The University encourages applications from aboriginal persons, disabled persons, members of visible minorities and women.

**CFWE**  
ABORIGINAL RADIO 89.9 FM  
UP TO THE MINUTE COMMUNITY EVENTS

## EMPLOYMENT OPPORTUNITY

A unique opportunity exists for a physician to work in a dynamic and innovative urban Aboriginal health centre. The physician will be part of a health care team that includes Traditional Healers, Elders, nurses, street workers and counsellors. The position is available November 1, 1993.

Anishnawbe Health is a culture-based Native health centre located in downtown Toronto. We are an innovative community health centre with a holistic approach to health, addressing the mental, emotional, physical and spiritual needs of each individual. Traditional healing approaches play a primary role in our health centre. Traditional healers, elders and teachers are available to the community and for consultation with staff. They conduct healing ceremonies, sweat lodges, healing circles and provide counselling to individuals, families and couples.

Other programs and services include AIDS prevention, anonymous HIV testing, Street Patrol, medical care, counselling, family support, community outreach.

Anishnawbe Health has a staff of 30 and is governed by a nine-member Board of Directors elected from the Native community. Ongoing training and development of staff and board members is both encouraged and facilitated. Because we are a culture-based organization, we are committed to providing regular in-service staff development with a strong focus on traditional teachings as a foundation for our work with the community.

#### PHYSICIAN RESPONSIBILITIES:

The physician will be expected to use a holistic assessment and healing approach in providing primary health care to Anishnawbe people. He/she will be expected to work closely with our traditional healers and elders and to make full use of their unique skills and expertise, i.e., consultation about patients, referrals for treatment, and follow-up.

The physician will work closely with all other staff at Anishnawbe Health and participate in case conferences, treatment planning, program planning and evaluation. The physician will be expected to develop recommendations for healing programs that are culture-based and based on the unique needs of our clientele.

The physician will actively promote and advocate greater understanding and acceptance of traditional Anishnawbe healing approaches amongst Western medical practitioners who are treating Native people, e.g., hospitals.

Record-keeping, report writing, as well as advocacy on behalf of clients also form part of the physician's responsibilities.

Please submit your curriculum vitae, including three references, by October 15, 1993 to:

**SHIRLEY MORRISON, PROGRAM MANAGER**  
**ANISHNAWBE HEALTH TORONTO**  
225 QUEEN STREET EAST  
TORONTO, ONTARIO M5A 1S4  
PHONE: (416) 360-0486 FAX: (416) 365-1083



#### QUALIFICATIONS:

- Maintains licensing requirements as defined by the College of Physicians and Surgeons of Ontario;
- Three to five years experience in a community health setting;
- Demonstrated ability to work in a multidisciplinary setting;
- Previous experience working with Native people in an urban setting;
- Demonstrated knowledge of the political, historical, economic and social realities of Native people;
- Commitment to traditional values, and knowledge of Anishnawbe healing approaches;
- Demonstrated knowledge of, and commitment to providing culture-based health care to Native people;
- Commitment to own personal healing;
- Ability to speak a Native language (Cree, Mohawk, Ojibway) is an asset.

#### SALARY AND BENEFITS:

- Salary depending on experience, from \$80,295 to \$117,750.
- Excellent benefits package; coverage of malpractice insurance.
- Personal and professional development opportunities are available.

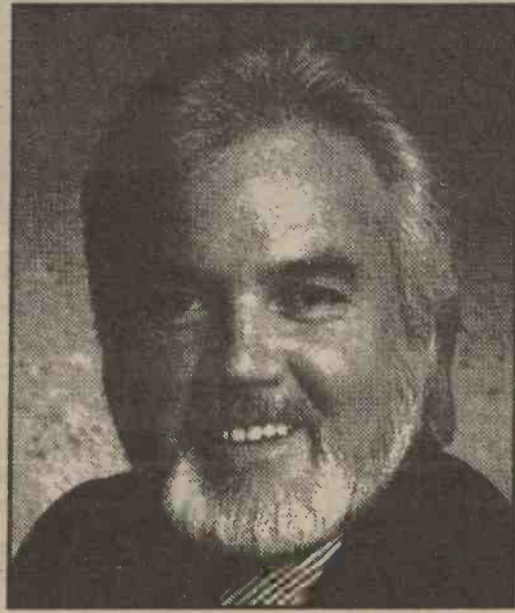
**BANK OF MONTREAL TO BE GUIDED BY "CIRCLE OF ABORIGINAL BUSINESS LEADERS"**

Bank of Montreal has announced the establishment of a "Circle of Aboriginal Business Leaders" whose members will counsel the Bank as it develops programs to provide Aboriginal peoples with increased access to financial services. The nine member Circle comprises respected individuals from Indian, Inuit and Métis communities across Canada. Circle members have extensive business experience and are knowledgeable about the key concerns of their communities, including banking and financial services needs. Members were selected based on an extensive "grass roots" national canvas of Aboriginal entrepreneurs and business leaders who were asked to recommend associates whose experience, knowledge, wisdom and perspective,

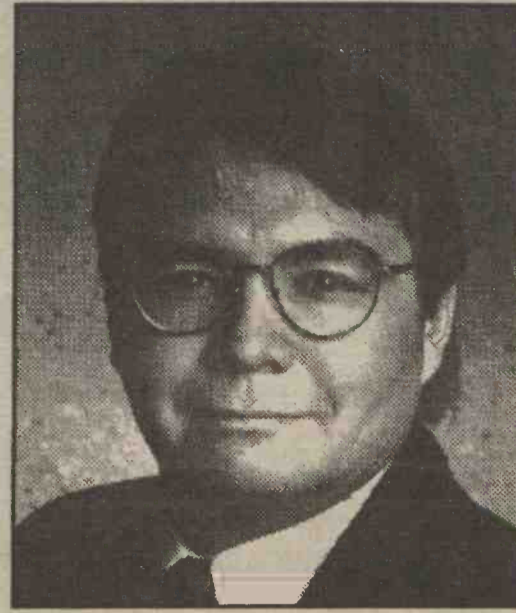
would provide the Bank with sound guidance. Circle members will not be involved in the day to day business of the Bank, but will guide the Bank's development of business strategies and will help the Bank develop deepened insight and understanding of Aboriginal culture, history, traditions and values. The Bank is determined to weave commitment to the Aboriginal peoples into the very fabric of Bank of Montreal culture and our Community Banking approach. The contribution of Circle members to the Bank's understanding, and to our initiatives for improved access to financial services will be very valuable. The Bank respects their wisdom, and is honoured that members have agreed to join the Circle.



**FRANK HANSEN**  
INUVIK, NORTHWEST TERRITORIES  
CIRCLE CHAIRPERSON



**CHIEF ROGER AUGUSTINE**  
EEL GROUND FIRST NATION  
NEW BRUNSWICK



**CHIEF STRATER CROWFOOT**  
SIKSIKA NATION  
ALBERTA



**ERNIE DANIELS**  
YELLOWKNIFE  
NORTHWEST TERRITORIES



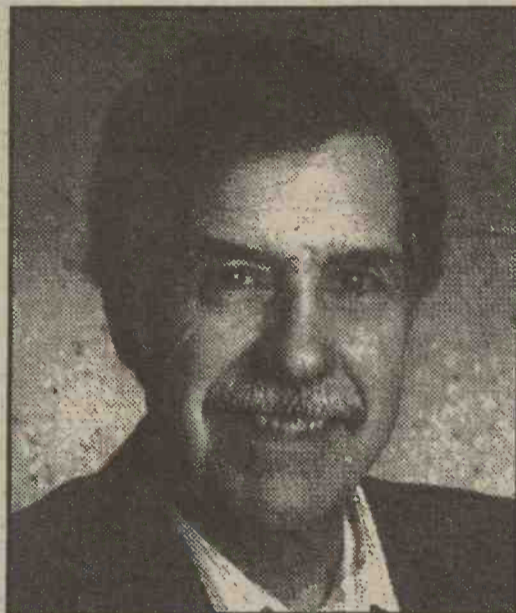
**RICHARD HARDY**  
EDMONTON, ALBERTA



**ANNE NOONAN**  
OTTAWA, ONTARIO



**JOHANNE ROBERTSON**  
VILLAGE-DES-HURONS  
WENDAKE, QUEBEC



**CHIEF JIM THUNDER**  
BUFFALO POINT FIRST NATION  
MANITOBA

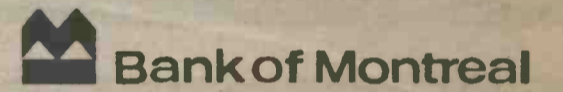


**GEORGE WATTS**  
PORT ALBERNI  
BRITISH COLUMBIA



**RON JAMIESON**  
VICE-PRESIDENT  
ABORIGINAL BANKING  
BANK OF MONTREAL

For more information on any Bank of Montreal Aboriginal Banking initiatives, please write Ron Jamieson, Vice-President, Aboriginal Banking at 1st Canadian Place, Toronto, Ontario M5X 1A1.



**TO ADVERTISE IN WINDSPEAKER, CONTACT: 1-800-661-5469**

**100,000 Bingo**  
**Saddle Lake Super Bingo**  
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