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# Windspeaker

**QUOTABLE QUOTE**

After pulling my kids out of bed and packing bare necessities into a garbage bag, the police dropped us off at a coffee shop, even though I told them I was new in the city, had no place to go, and only had \$5.

- An abused woman tells her story  
See Page 12

November 8 - November 21, 1993 Canada's National Aboriginal News Publication Volume 11 No. 17

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



Leah Pagett

## Halloween horrors

Five-year-old Dustin Naltowcappo and his jack-o-lantern buddy practice for Halloween night at the costume parade at Prince Charles Elementary School in Edmonton. The little vampire joined ghouls, goblins, ghosts and super heroes in the festivities, which included a pumpkin-carving contest.

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# Liberal victory seen as a boon

By D.B. Smith  
Windspeaker Staff Writer

The Liberal party's victory in last month's federal election could be a political and economic boon for the First Nations, Native leaders from across Canada said.

The Liberals were the only party that laid out a comprehensive Aboriginal policy paper during the election, said Union of B.C. Indian Chiefs head Saul Terry.

"So now it is up to us to respond and put some action to those platforms."

While the Liberals may have put forward unpopular policies like the 1969 White Paper, the union is prepared to be patient and listen to possible changes, he said.

Natives will likely have a better working relationship with Ottawa if Chretien is "a man of his word," said Federation of

Saskatchewan Indian Nations third vice-chief Lindsay Cyr.

"Chretien had his book and there's a number of statements he's made in the book that we're going to hold him to, especially in the area of housing and social development."

Metis National Council president Gerald Morin met with Chretien in Saskatoon during the election campaign three weeks ago when the policy paper was first unveiled.

"We're very happy with his policy platform, that commitment and promises were made and now it's just a matter of following through and following through as quickly as he can, working with Metis leaders," said Morin.

"I'm pleased that the Liberal party got a majority government. One of the worst things that we could have had was a minority government with a Bloc or Reform holding the balance of power."

The Liberal party could be a positive force in Ottawa for Natives, said Morin. Neither the Bloc Quebecois nor the Reform party support Native issues and the Liberals had the best platform.

"Some of the things they addressed was, for example, the recognition of the inherent right of self-government, moving with Aboriginal and Metis leaders to implement that right in our communities as soon as possible."

The Metis have always said they have the right to self-government regardless of any need to constitutionally recognize it, he said. All that was needed was the political will to implement it.

The Liberal package also addressed the jurisdictional problems faced by Metis political organizations. Chretien has promised to enter into trilateral negotiations with Metis and provincial officials to "define the

nature and scope of federal and provincial responsibilities for Metis people."

And some MPs in the Liberal party are "appreciative" of Metis issues, so "that should help as well," Morin said.

"This time it has to be different. There has been a trail of broken promises. All of our people will be watching very closely the actions of this next government. And they will want immediate action, not to wait three or four years."

As the official opposition, the Bloc Quebecois may pose a threat to the recognition of Native issues in Ottawa, said Terry.

"I know with the Mohawk experience and the people in the north, (the Bloc Quebecois) really have not been forthcoming in recognizing those people."

It's ironic that the BQ can talk about Quebec's sovereignty with the rest of Canada but deny it to Native people, he said.

See Election, Page 3.

## WHERE TO TURN

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## MENINGITIS OUTBREAK

Federal and provincial health departments are launching a massive immunization campaign against meningitis, targeting children on all Manitoba reserves and eight communities in Saskatchewan. Five children have already died from the deadly disease, which causes swelling around the brain.

See stories, Pages R1 and R2.

## LEST WE FORGET

Bill Woodward's 21st birthday saw him walking into German POW camp Stalag 7A. Young Joseph McGillivray, a Cree trapper and hunter, survived the landing on the beaches at Normandy.

See their stories on Pages 8,9.

## AD DEADLINES

The Advertising deadline for the November 22nd issue is Thursday, November 11, 1993.

# B.C. chiefs set up blockade to stop unauthorized logging

By Dora Wilson  
Windspeaker Staff Writer

HAZELTON, B.C.

Gitksan and Wet'suwet'en chiefs have set up a barricade on B.C. Rail lines that cut through their traditional territories to stop any equipment or supplies directed to the Minaret Creek area northwest of Prince George, B.C.

The Gitksan Chiefs have issued notices to the Ministry of Forests and Rustad Brothers Company Ltd. to stop all unauthorized logging activities in the area.

The company plans to construct a loading area, camp facilities and airstrip clearing before winter and to exercise its cutting

option after the Ministry of Forests granted the company a Special Use Permit.

"There is a barrier set up on the tracks... there will be no train traffic until late November or early December. The quarrel is not with us, the quarrel is with the province over title. We are caught in the middle. We are encouraging everyone to get it resolved," said Barrie Wall, B.C. Rail spokesman.

The blockade is the latest development in an on-going battle for recognition of ownership and jurisdiction over 58,000 square kilometres of land in northwestern B.C. The Gitksan and Wet'suwet'en hereditary Chiefs claim they and their ancestors have occupied and possessed these lands from time immemorial. This dispute is

known in the courts as the Delgamuukw case.

There have been many attempts by the Chiefs to negotiate with the provincial government.

"We have put forward agreements respecting management of forest use for our territories as a way to deal with forest-related issues while we sort out what rights the province has on our territories," said Gordon Sebastian, main Speaker for the Gitksan and Wet'suwet'en hereditary Chiefs.

"We see no political will on the part of the provincial government to take our legal rights seriously. What you see in the Minaret Creek area is another example of the province's attitude about our constitutional rights," he said.

The five B.C. Court of Appeal

judges who heard the Delgamuukw case strongly urged the province and the Gitksan and Wet'suwet'en to negotiate rather than litigate a solution to the land claims issues.

But, in the last three months, there has been no action.

"We think they just wanted to stall our court case with endless discussions," said Sebastian.

On Oct. 25, the Gitksan and Wet'suwet'en Nations filed in Ottawa, at the Supreme Court of Canada, an application for leave to appeal the B.C. Court of Appeal decision in the Delgamuukw case.

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

## Twinn locked assets in trust fund

EDMONTON

Protecting his band's multi-million-dollar assets against the effects of a controversial amendment to the Indian Act drove the Chief of the Sawridge band to lock the funds away in a family trust fund.

Senator Walter Twinn locked the band's assets, valued now at approximately \$100 million, in a trust fund only two days before Bill C-31 was passed to protect them for the future. "We didn't like what was happening," he said. "We had to keep something."

Twinn took the stand late last month at the constitutional challenge to Bill C-31, the amendment to the Indian Act designed to re-admit some non-status Natives to their communities.

The Sawridge chief is challenging the amendment on the grounds that Ottawa should

not have the right to force bands to accept new members.

Ermineskin Band spiritual adviser Wayne Roan and Tsuu Tina Nation member Bruce Starlight are also plaintiffs in the action against Ottawa, claiming the amendment threatens bands culturally, politically and economically.

The Sawridge Band is one of the wealthiest in Canada, with diversified assets in oil companies worth about \$60 million. Additional assets in companies like a truck stop and hotels are worth about \$30 million.

Twinn was on the stand for four days. At first he refused to discuss the band's company holdings. He later told the court that he had even had one woman, who applied for status under Bill C-31, investigated by a private detective to prove her child was not a member.

Ottawa has added only 14 people to the

band's membership list since the act was passed April 17, 1985. But an additional 250 people have claimed band membership.

The Sawridge Band requires anyone applying as a member to fill out a 42-page application form detailing medical history and financial holdings, among other things.

Documents submitted to Judge Frank Muldoon have revealed the Sawridge Band to be a relatively small, tight-knit community made up almost entirely of Twinn's relatives.

Nineteen of the 21 members who live on the reserve all have Twinn's surname. An additional nine band members live off-reserve and do not have the right to vote in band elections.

The trial will continue in Edmonton until the end of November. It will then move to Ottawa for an additional three weeks.

## Metis kerfuffle may be coming to a close

EDMONTON

The battle over the conduct of some board members at the Metis Nation of Alberta may finally be over.

The MNA's Senate of Elders dropped all actions against eight board members charged with attempting to overthrow the new government in the wake of the association's September election, an Oct. 29 press release read.

The Senate ruling also elimi-

nated a Court of Queen's Bench-appointed management committee established to investigate all of the MNA's internal workings.

Newly elected president Gerald Thom was originally in favor of the internal review, saying it was healthy to put the MNA's operations to an impartial test from time to time.

The month-long review was established to examine accusations of election irregularities by eight Metis board members. The

eight, including vice-president Jim Penton, were suspended Oct. 2 by the Senate following what Thom called an "attempted coup."

The group voted to suspend Thom and vice-president Lyle Donald Oct. 1. But the eight were themselves suspended by the Senate of Elders Oct. 2. Several protests outside MNA headquarters in Edmonton in support of both Thom and the board members followed the suspensions.

But the Metis Nation has to

get "back to work," said Senate co-chair Thelma Chalifoux.

"We also take into consideration the financial drain that this destructive internal conflict was causing."

Jim Penton, one of the eight suspended board members, said tensions within the Metis Nation over the election results have yet to ease. A Court of Queen's Bench order prevented the suspension of the eight board members in early October.

## NATION IN BRIEF

### Davis Inlet chief quits

After almost 10 months of dealing with constant media attention on the ongoing crisis in her community, Davis Inlet Chief Katie Rich is stepping down. Rich told her people in the isolated community 330 kilometres north of Goose Bay that she just can't "do it any more." Davis Inlet gained world-wide attention last January after several youths in the village of about 500 people were discovered sniffing gasoline and screaming about suicide. Rich said she was worn out and depressed that things have not improved in the village. At least four children have attempted suicide in the last week, some by overdose and some by gun. Several teens were recently seen walking through the village with rifles and screaming about suicide. They were later disarmed by Native peace officers. The band wants to relocate to Sango Bay, 15 kilometres away on the mainland, Rich said. But neither the province of Newfoundland nor federal negotiators are taking that site choice seriously.

### Aboriginal actress snubbed

Well-known actress Tantoo Cardinal was recently

snubbed at a Calgary restaurant for being improperly dressed. Cardinal was at La Caille on the Bow for a private party organized by American actor Aidin Quinn last month when she was stopped at the door by the maitre d' for not meeting the dress code. Cardinal, who has appeared in such films as Dances With Wolves, Black Robe and Loyalties, was in Calgary filming Legends of the Fall with Quinn, Brad Pitt and Anthony Hopkins. When she entered the restaurant, Cardinal was escorted by the maitre d' through the lobby, around a corner and out of sight from the other restaurant guests. Cardinal was wearing a long denim dress.

### Oka barricade comes down

The Liberals' federal election victory led to the fall of a barricade erected by the Mohawks of Kanesatake. Grand Chief Jerry Peltier asked band members to dismantle their roadblocks Oct. 26, which were set up on Provincial Highway 344 to protest Ottawa's inaction on programs affecting Mohawk settlements just west of Montreal. The road block, which went up Oct. 25, only delayed traffic. Peltier told the protesters that the country had elected a

new government with a new agenda. "I'm willing to give this new government an opportunity to live up to its promises," he said. Band members have been concerned about the 30-per-cent reduction to band economic development projects and Ottawa's refusal to transfer land and property to the community under Mohawk ownership and title. Peltier told the protesters he would need at least 20 days to meet with Chretien or the new minister of Indian Affairs.

### Liberal wins aid land settlement, leaders says

An Aboriginal leader said the Liberal election victory has increased the chances of a land settlement near Sarnia. About 100 members of the Stoney Point Band near Sarnia have been occupying the military base at Camp Ipperwash since May 6. Stoney Point Chief Carl George said former-Prime Minister Kim Campbell avoided the issue while Prime Minister-elect Jean Chretien has pledged to address Native concerns. Twenty protesters from the band marched the 700 kilometres to Ottawa last month to voice their concerns over the taking of their land.

## News

# Natives ill-served by justice system

By D.B. Smith  
Windspeaker Staff Writer

VANCOUVER

Natives have not been well served by the non-Native justice system, the long-awaited Cariboo-Chilcotin Justice inquiry concluded.

The "reactive" attitudes of local RCMP towards Natives, combined with the ignorance of the Canadian justice system of Aboriginal cultures, created a culture clash where the Natives lost out, head commissioner and Judge Anthony Sarich said.

"It wasn't just a police problem, it was a problem with the whole justice system - an attitudinal problem."

Although the report criticized the justice system in general, Sarich focused on the role of the RCMP.

"There were unquestionably some members of the RCMP who used excessive force and intimidation against Native people," he said.

The RCMP had no comment on the report at time of publication. Spokesman Sgt. Peter Montague said the force wants more time to consider the document be-

*"It wasn't just a police problem, it was a problem with the whole justice system - an attitudinal problem."*

- Judge Anthony Sarich

fore making any statements.

An RCMP press release issued Oct. 29 said the force has made "great strides in the last few years in terms of community policing concepts as they apply to the Native communities."

The release also criticized Sarich's report for not emphasizing recent improvements in the "delivery of sensitive, efficient and caring service to our Native communities."

Sarich made several recommendations in the report, including:

- a posthumous pardon from the province and proper burial of five Chilcotin chiefs hung in 1864 after the massacre of 13 whites in what's commonly referred to as the Chilcotin War;
- the province should enter into an accord to ensure traditional lands are not stripped of resources pending treaty and self-government negotiations with First Nations;
- the restructuring of the RCMP com-

plaints system, the establishment of an Aboriginal police force in communities which desire them, the acculturation of selected RCMP to deal with Aboriginal communities and the establishment of ties between RCMP and community leaders;

• increased Aboriginal understanding of and access to the justice system and the operation of law centres involving Aboriginal court workers at Williams Lake and Quesnel.

Many of the problems between Natives and the justice system arose out of ignorance and isolation, Sarich said. The residents of the Cariboo-Chilcotin area, including the Chilcotin, Shuswap and Southern Carrier, are a "self-contained, tight-knit group of people."

"A good number of the communities are quite isolated from the urban areas and the people don't get to them too often," he said. "It happened to be that, historically, there were problems that

arose in their relationships with authority figures in the area and these developed into a bad relationship and continued."

The commission, which commenced hearings in December 1992, heard testimony from more than 80 Aboriginal people and received submissions from the 15 regional bands, provincial and federal governments and the Legal Services Society.

"I was surprised by the amount and the number of things that came out in the inquiry, the consistency of the kind of problems," Sarich said. "There were complaints of excessive force, there were complaints of invasion of privacy, there were complaints of insensitivity."

A large number of the complaints centred around the police force because the police were the reactive "first contact" of authority, he said.

"If a problem occurred, then they reacted to the problem. They didn't go into the communities, they didn't make themselves known. They were just simply a force that reacted whenever they were required and they didn't show themselves much on the reserves except when they came on to arrest somebody. They were strangers to the Native people."

## Salmon stocks not threatened Protests against Aboriginal fisheries unfounded

By D.B. Smith  
Windspeaker Staff Writer

VANCOUVER

Ottawa's Aboriginal Fisheries Strategy has not decimated West Coast salmon stocks as some non-Native commercial fishermen had predicted, the Department of Fisheries and Oceans reported.

This year's run of cheam and sockeye salmon were the largest since 1913, when a rock slide in the Fraser valley almost wiped out several species of Pacific salmon, said DFO director of Aboriginal fisheries Paul Kariya.

"The facts speak for themselves. There were more spawners on the spawning grounds last year for all the runs of sockeye salmon than had been on those spawning grounds in the last 70 years."

Increased river patrols by Native fisheries officers and adherence to the international Pacific salmon agreement, which limits at-sea catches of Fraser River salmon, helped preserve current levels of stock, he said.

The Fisheries Survival Coalition, a group composed primarily of non-Native commercial fishermen, has been at odds with the DFO over the Aboriginal fishery since the season opened in June.

The coalition is concerned

*"The facts speak for themselves. There were more spawners on the spawning grounds last year for all the runs of sockeye salmon than had been on those spawning grounds in the last 70 years."*

- Paul Kariya, Department of Fisheries and Oceans  
director of Aboriginal fisheries

that the creation of a separate Aboriginal fishery, in combination with the already-existing Native commercial fishery, unfairly limits the quotas for non-Natives, said spokesman Phil Eidsvik.

"What we're saying is that if you're going to fish and sell your fish for money, you should have no priority to another commercial fishery. And the DFO gave it a priority."

This was the second year that Ottawa's Aboriginal fishing strategy, which permits Natives without commercial licences to sell some of the so-called "right-based" food fish, fish ordinarily caught for social and ceremonial use.

The term "right-based" relates to the Supreme Court of Canada's 1990 decision on the Sparrow case, which confirmed Aboriginals' rights to fish, at least for food, ceremonial and social reasons, whether they signed treaties or not.

The size of this year's run was the result of the DFO's enforcement policies, which delayed and then kept the com-

mmercial fisheries from the stocks, Eidsvik said. The size of the run this year did not make up for any delays caused to commercial fishermen.

Thirty-five per cent of the commercial fishery is already Aboriginal, Eidsvik said, so the Aboriginal Fisheries Strategy further skews catch quotas in favor of Natives.

Eidsvik could not estimate the financial impact of the strategy for 1993 but he did say it was "far in excess" of last year.

"It's in the tens-of-millions of dollars."

Better co-operation between non-Native catch monitors and the Aboriginal fisheries guardians, who had the authority to take nets from the water, also kept this year's runs from being over-fished, said Kariya.

"It was a good year in terms of run size."

Prices this year were, however, "terrible," he said, due in part to a decision by four major processors to stop buying sockeye and pink salmon and an increase in the total number of salmon on the market.

## Language barriers, hunting seasons may prolong Innu protesters' trial

By D.B. Smith  
Windspeaker Staff Writer

GOOSE BAY, Nfld.

It may be a long time before the trial of a group of Native protesters in Labrador gets underway.

Language barriers, hunting seasons and civil disobedience stand to make the trial of 42 Innu charged with mischief drag on for some time, Innu Nation spokesman Daniel Ashini said.

The Innu from Sheshatsui appeared in court Oct. 26 to enter their plea on charges of mischief but refused to enter any plea or identify themselves, Ashini said.

"People didn't identify themselves and nobody was there to enter a plea for them."

The group was charged after they broke through a fence around CFB Goose Bay, ran out onto the runway and spray-painted slogans on jets.

The Innu were protesting low-level flights in their traditional hunting grounds, said Ashini. They had hoped the protest would get the attention of Dutch Minister of Defense A.L. ter Beek. But the timed protest missed the visiting dignitary by a few hours.

The Innu Nation will also require the court to appoint an interpreter for everyone charged, Ashini said.

"Almost all the people charged would require a translator and (the judge) understood that," Ashini said. "What has happened in the past has been that the courts couldn't find anyone to translate for them. In

one instance, the charges had to be dismissed because there were no interpreters."

On another occasion, however, a judge ruled the courts were not obliged to provide translators for the Innu because English and French are Canada's only official languages.

"He went on with the trial with these three people - one of them was myself. We spoke in our own language and the trial proceeded, even though we spoke in our own language as if we understood the process, and he convicted all three of us. So we are not exactly sure how this judge will proceed."

The Innu will try to force the language issue because they believe they have the right to be heard in their own language, Ashini said.

The Innu take an adversarial stance with Canadian officials because they "never seem to get anywhere in the boardroom," he said. The protests have been a successful means for the Innu people to be heard in the national and international arena.

"We're frustrated and tired of getting nowhere through meetings with government and through letter-writing campaigns and so on. They felt that other strategies had to be initiated by our people and one of those strategies was protest and civil disobedience and non-violent protest against governments that were violating our rights."

A trial date had been set for next April but too many Innu would be hunting in the bush at that time of year, he added.

A new trial date was set for June 28 in Sheshatsui.

## Election results not all rosy

Continued from Page 1.

"But there's a good majority there within the (Liberal) government that we can talk with them and they will understand the approaches that we are taking."

The Reform party may also pose a threat to ensuring Native issues are considered in Parliament, said Vancouver Island's mid-Island Tribal Council Chief

Ray Harris.

"The Reform party is not going to deal with First Nations issues. They've got a racist reputation."

The Reform party's plans to cut social programs is also a threat because Natives are "80 and 90 per cent unemployed," he said.

The Reform party may pose a problem in terms of local, rid-

ing-based issues, but "we're used to that," B.C.'s Terry said.

"Their knowledge is reactionary rather than a deep-seated knowledge of our people."

It will be up to First Nations governments to educate Reformers on Native issues like self-government and treaties over the next few years, added Cyr.

## Our Opinion

# Leaders see Liberal win as promising

Native leaders across Canada are heralding the Liberal party's federal election victory as a possible Second Coming for Aboriginals in Canada.

At the very least, they see it as a vast improvement over the Progressive Conservatives. And in that, they're probably right. The Conservatives had no understanding of Native issues or the needs of the First Nations in general. Mulroney's handling of Oka, the gradual but savage cancellation of federal funding for Native programs and the introduction of on-reserve taxation are only three examples of how far removed Mulroney's Ottawa was from the realities of Native life.

Kim Campbell didn't fare much better. Campbell appointed Pauline Browes as Minister of Indian and Northern Affairs. At her very first conference with northern leaders, Browes alienated everyone by saying Ottawa would never recognize Natives' inherent right to self-government. Campbell went on to further alienate Natives during her election campaign by simply refusing to discuss First Nations' issues.

So now we have Jean Chretien and Native leaders from B.C. to Labrador are feeling better about their futures. Metis National Council head Gerald Morin, Union of B.C. Indian Chiefs head Saul Terry and even Ovide Mercredi himself all said the Liberal agenda offers Native the chance to pursue their own interests with them in a way that they never could with the PCs. The Liberals were the only party that came up with an extensive Aboriginal platform during the campaign and that leaves Native politicians with something to hold the new government to.

But let's also keep in mind that it was a Chretien who introduced the White Paper back in 1969, a policy aimed at breaking up the department of Indian Affairs. Chretien was also around when Ottawa was making unpopular policy on land claims.

Let's also keep in mind the Bloc Quebecois are (at the time of publication) the official opposition. Natives across Canada have to deal with an opposition whose first priority is breaking up the country. Natives in Quebec now have the duty of dealing with an unsympathetic separatist government on both the provincial and national level.

The Reform party is no friend to Natives, either. Although some Aboriginal leaders have accused the party of out-right racism, the Reform movement is more inclined to hinder First Nations development out of ignorance rather than deliberate malice.

And finally, there's the economy. Even if we can educate the Reformers, placate the Bloc and trust the Liberals to follow through on their promises, there's still a crippled economy out there that sucks up many of the dollars that could be going to First Nations development.

Realistically, Aboriginal issues will take a back seat to the other interests in Canada as long as the nation is sinking under a \$300 billion debt and a \$38 billion annual deficit. The government may have changed but the game remains the same.

## Innu chief a casualty of indifference

Katie Rich is stepping down as chief of Davis Inlet.

After 10 months of struggling with media and government to try and help her people, Rich says she is worn out and depressed. Things in the isolated village have not improved much. Ottawa won't let them move to the site of their choice, the kids are still killing themselves and the people are still facing a bleak future.

Indian Affairs Minister Pauline Browes sent her regrets at the news of the chief's resignation but her words ring hollow. Rich is as much a casualty of Ottawa's indifference to the Innu of Davis Inlet as any of the suicides.

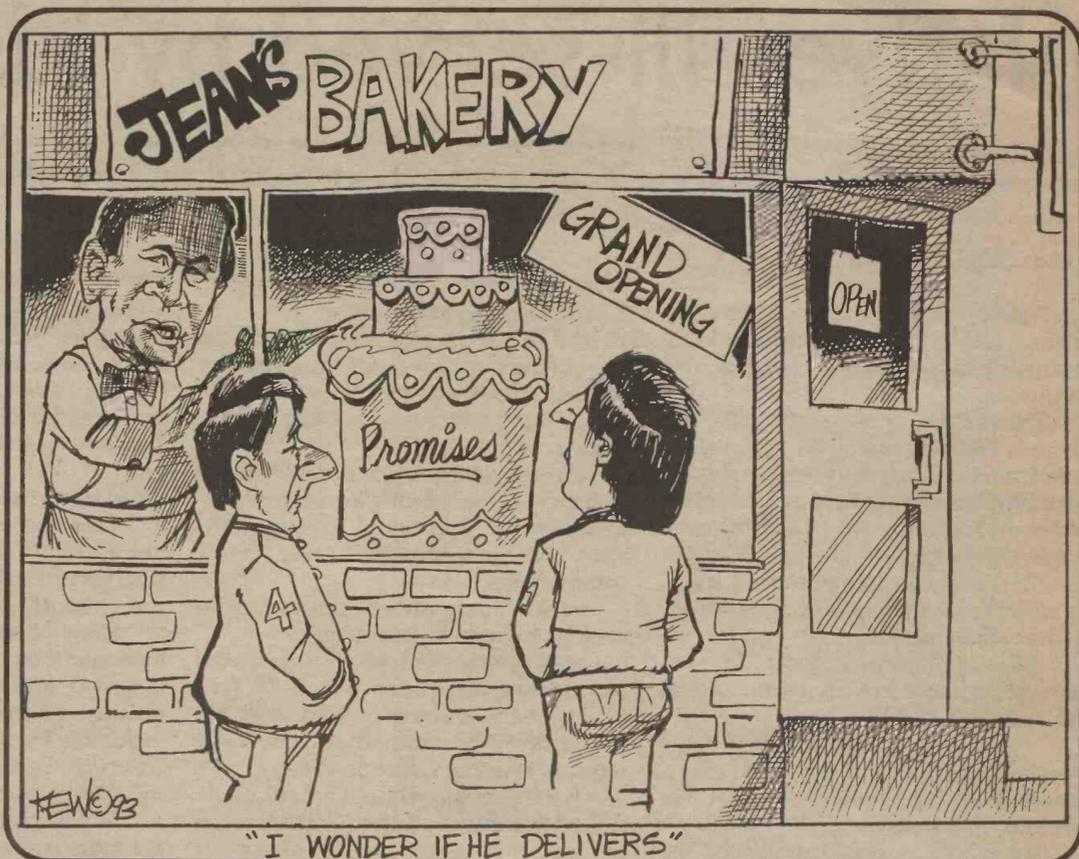


Illustration by Don Kew

## Stereotypes undermine self-esteem

I'm not surprised at the comic book rendition of "Going Native" as depicted in the No. 19 issue of Jughead's Double Digest, however I am surprised that the term Native was used rather than Indian. If I remember correctly, until just a few years ago Indian was the popular term. I think the editors made a mistake in reprinting this 10-year-old story, which they claim offended no one at that time.

There is no excuse for this type of defamation. As adults we can judge this rubbish and disregard the implications. However, the children who read these comic books digest this sort of misinformation and judge accordingly.

It's hardly fair to portray the members of a nation of people as a "sniveling, snarling animal! No hope! No pride! No sense of decency!" The young people have been exposed to this sort of portrayal for decades. Television, movies and children's books have not always been kind to the Native people and unfortunately the children are not being taught to respect other cultures and lifestyles.

The children can't be blamed for believing things they read. But the scary part is, they do unless they learn otherwise. How does this affect the young Native children in the schools? So much of our knowledge is based on information we received as children, narrow-minded percep-



MARLENA DOLAN

tions stay with us into adulthood.

A few months ago I was involved in judging a children's art contest that was sponsored by a Native organization in celebration of Native awareness. The theme of the contest was Yesterday, Today, and Tomorrow. The contest was open to children of all ethnic denominations ranging in age from kindergarten to grade six.

I was amazed and occasionally shocked at the pieces of art that were entered. Many of the popular stereotypes surfaced in the art. Young artists drew bottles of alcohol, Lysol bottles and cans of hairspray. Where do kids get this information? I can't help feeling a little disgusted at the people who perpetuate these stereotypes.

It's difficult to grow up feeling proud of yourself and your heritage when it's believed by your peers that you are less acceptable because of your Native heritage. Our children face many cruel obstacles in the so-

cial system and the judgments of their peers are based on unpleasant evaluations of the adults around them.

Building a positive self-image within ourselves requires constant positive input. Our children's egos are fragile entities that are very vulnerable to outside influence and when they are exposed to the negative opinions many people have of Natives, it makes positive reinforcement a difficult chore.

In Canada, Native people are selectively centered out and constantly bombarded with racist remarks and derogatory tales that brand them as undesirables. We are all judged against them.

Here's a perfect example of one incident that could lead to a negative assumption: I read in the paper the other day that a prominent white business man was convicted for molesting a small child. Does this mean that all white men molest children?

# Windspeaker

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## Your Opinion

## Rio celebrates 17th birthday in jail

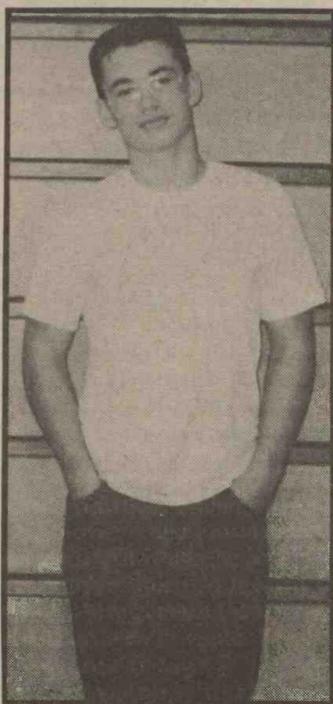
The following is an update on the case of Tony Rios, the 16-year-old Lakota boy who has been incarcerated in adult prison in South Dakota since the age of 14. Charged with assault and manslaughter, he was tried in adult court where the witnesses against him were paid and the obvious plea of self-defense was not accepted.

In January 1993, Tony was transferred from the Springfield S.D. coed medium security prison back to the hard-core Sioux Falls Pen. He was again beaten by other prisoners and put in the Hole for fighting. Once out of there, he got a job in the kitchen, which was great for his morale, his health, and his record for the Parole Board. In April he was assaulted by a supervisor from outside. His boss and other fellow-prisoners who say the incident launched a lawsuit against the supervisor who was subsequently fired.

In early May a riot broke out between Native prisoners and the guards who had gone too far in provoking them. Tony was in the yard at the time but did not take part in the riot. He saw one guard get beaten and it made him sick. He went and stayed behind the sweat lodge until the riot was over. His only action was to hang the flag upside down, the distress signal.

The next day, the guards came to take him to the warden. He was accused of being a ringleader and an instigator in the riot, and of causing some of the damage. He was placed immediately in administrative segregation.

It took them 3 or 4 weeks to return his belongings from the other cell, including his eagle feather, and no sooner did he



Tony Rios

have them than he was moved again, this time to the Hole.

Two incidents led up to this. Once Tony lost patience, threw water on a guard, and was accused of throwing urine. Another time when leaving the shower, his towel fell off as he went up the stairs. The female guard on duty accused him of exposing himself.

When the guards came to take him to the Hole, he refused to go because he was afraid and also angry that he would again be losing his few possessions. They sent in the "forced cell extraction team", a gang of eight or nine big guards who handled him with excessive force, especially considering the fact that he was no longer resisting. They smashed his head into a locker and he sustained a deep cut over

his eye which bled profusely. He was choked so that he had difficulty talking and swallowing for days. An old injury to his collarbone was aggravated. He was handcuffed and dragged to the Hole, and in dragging him the guards lifted his arms so high that the muscles were torn.

Nearby prisoners saw it happen and, realizing Tony was injured, managed to get a message out to his mother. She hitched the five miles into town to use the phone, called a few supporters, and within a couple of hours the prison was receiving calls from all directions. Callers were handed a line about exaggerated prisoner reports, specially trained staff, and immediate medical attention. They even said the nurse had checked him and he had no injuries, and the warden promised to check on him personally.

The following day, Tony was given permission to make a short phone call. He was in pain and had difficulty talking. The warden had not seen him and neither had the nurse. He kept asking for treatment but was refused. Depressed, he hadn't eaten since the incident.

Finally, after five days, Tony was allowed to see the nurse. By then it was too late to stitch up the cut over his eye. The collarbone injury was diagnosed as a bad bruise. He was given medication for the torn muscles.

He is constantly being given medication. This is a source of worry to supporters who are afraid that an addiction is being created and that the long-term effects of these drugs will be damaging to his body and mind.

In the disciplinary court, Tony was sentenced to the Hole till Nov. 7, with another 90 days

of administrative segregation after that before returning to mainstream population some time in February. In his cell 23 hours a day, he had nothing to do but read, write, and draw.

Turning 17 enabled Tony to qualify at last to continue his High School education. But his application has been refused because the authorities demand that he remove the paper from his window that keeps the sun out of his eyes, and the sheet from around his toilet that he hangs for privacy. Apparently, education hinges on the relinquishing of all personal privacy and the acquiescence to all demands.

Another complaint is that the food is unfit: the bread is moldy, the milk is out-of-date, and the noodles are so old they've had time to re-harden. This is no way to feed anyone, especially a growing boy. Counsellors are less than helpful. For example, on one occasion when Tony was reading the Bible out loud to his friend in the next cell, a counsellor kept yelling at him to "Shut the f--- up, Rios!" These are the people who are paid by the state to rehabilitate the prisoners.

The latest violation of Tony's rights occurred in the last week of August when he appeared before the Parole Board. The family of the man who died was present at the hearing and even conferred with the Parole Board before Tony was brought in. Since the sentence he is currently serving, for aggravated assault, has nothing to do with them (the sentence for the manslaughter charge being 20 years suspended, consecutive) these people had no legal right to be there. Of course, parole was denied.

Tony had a right to legal counsel but since he has no lawyer yet he faced the board alone. His next chance with the Parole Board comes up in March '94. By then hopefully he will be adequately represented.

The support committee is actively seeking a lawyer who will take Tony's case to heart and go to bat for him. This lawyer must be one he can talk to face to face, who will pursue the case fully on the basis of child rights and human rights abuse, racial discrimination, and a miscarriage of justice.

The support committee has been hard at work to raise the funds for legal fees but is still far from its objective. T-shirts, sweatshirts, and pins are still available through the committee and donations can be sent in Canadian funds. For donations in U.S. funds, send to: Anthony D. Rios Defense Fund, Northwest Bank, 202 Disk Drive, Rapid City, S.D. 57701.

Tony misses his family terribly and at times despairs of ever seeing them again. His mother also is in despair and penniless, 400 miles away in Rapid City, with no way to afford a visit. They haven't seen each other since last November. Letters from supporters are what give them the strength to go on. Please let them know that you are still thinking of them. Their addresses are: Tony Rios, South Dakota State Penitentiary, Box 5911, Sioux Falls, S.D. 57117; and Thelma Rios, 2429 Gnugnuska, Rapid City, S.D. 57701.

More information can be obtained from Tony Rios Support Committee, Box 435, Oka, Quebec, J0N 1E0, telephone (514) 479-8777.

## Care lacking in foster care agencies

To the Editor,

If Teddy Bellingham had a place to sleep in early August 1992, there is a good chance that his body would not have been found in a shallow grave in late September 1993. If Teddy Bellingham had been sleeping in the bed that was to be provided by the Children's Aid Society, there is an even better chance that he would be alive.

However, what was once the life of a 16-year-old Native boy has been reduced to a pile of newspaper clippings that miss the point. The point is that there are myriad social agencies that are supposed to care for and nurture children like Teddy Bellingham. Where were they? It's not good enough that all those involved did only what was necessary and didn't make the effort to do all they could.

Teddy's story is probably more common than the layperson would like to admit.

As a child, he was taken from his home by the Children's Aid Society with the intent of improving the quality of life for him and, perhaps, the family. He was placed in what was supposed to be a loving and caring foster home and for a time was permanently adopted by the same.

Time went on and that quiet, happy toddler turned into a surly, rebellious teenager. Such is growing up. If he were a biological child, chances are the family would have ignored him and hoped that he would grow out of it. Unfortunately, among families who adopt these children, there is the mistaken belief that if it doesn't work out, one can "return" the child.

Teddy was once again back in a system which, at the best of times, is neither caring nor nurturing. Faced with the prospect of being shuffled back and forth a few more times, he left. With no money, few belongings or skills, it is not surprising that Teddy

ended up in trouble. Tragically, he also ended up dead in a Smiths Falls apartment.

In spite of the attempts by the authorities to confuse the situation, the issues are quite simple:

- Why is an agency that is entrusted with the welfare of children unable to keep track of one 16-year-old boy? Why was he not reported missing to the police?
- Where is the Official Guardian? What could be more important than their duties to the child they are supposed to "guard"?
- How can those who stood and watched, did nothing and told no-one, sleep at night? The beating lasted for hours, and they all watched. The argument that they "just" watched is not good enough. If they go unpunished, it means Teddy Bellingham "just" died.

Obviously, there are several questions that must be answered. The "internal" and so-called "independent" investigations/inquiries should be made public.

Based on the findings, an official inquiry should be called with the priority being to ensure that this tragedy does not occur again. A proposal should be developed that would allow Native communities more control over the placing of Native children in non-Native homes through the Children's Aid Society or other social agencies. Eventually, a Native agency should be formed that would keep Native children in a Native environment.

How many more Teddy Bellingham stories does society need before something gets done for our children? If this story makes you angry, upset or sad, please do something about it. Write your M.P., Member of Provincial Parliament or the officials of the Children's Aid Society. Never underestimate the power of the word. Say your piece.

Alex Akiwenzie  
President  
Ottawa Native Concerns Committee

## Reg a snob, says reader

Dear Editor:

I was so surprised that everyone missed the point of the Archie Comic. The expression "go Native" was used by turn-of-the-century bureaucrats who prided themselves on their antiquated ideas of cultural superiority. Likewise, Reggie in the Archie comic series has always been a snob and the authors intentions in this strip were not to antagonize anyone particularly of Native descent, but to emphatically demonstrate the level of Reggie's "conceit" in reflecting those ideas.

I think that the apology from the publishers should have explained this and spent less words being sorry for saying "going Native" which a Native North American incidentally could consider an unintended compliment, and apologize instead for the graphic terms that do not reflect the true nature of our Indigenous peoples.

Sincere regards,  
J.F. Stewart

## 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 NOVEMBER 22ND ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, NOVEMBER 10TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6**

- NATIVE ELDER'S SOUP & BANNOCK**  
Every Wednesday at noon  
11821 - 78 Street, Edmonton, Alberta
- NATIVE WOMEN'S LITERATURE**  
Starting October 6, 1993, Edmonton, Alberta
- RECREATION NIGHT FOR YOUTH**  
Every Wednesday 6 to 8:30 pm, Edmonton, Alberta
- JACKSON BEARDY: A LIFE'S WORK**  
October 8, 1993 - January 16, 1993, Winnipeg, Manitoba
- ARMOUR - A DRAMA ABOUT DATING VIOLENCE**  
November 11 - 13, 1993, Edmonton, Alberta
- ABORIGINAL YOUTH CONFERENCE**  
November 12 & 13, 1993, Edmonton, Alberta
- NATIVE ARTS & CRAFTS SALE & SHOW**  
November 12 - 14, 1993, Edmonton, Alberta
- REMEMBRANCE DAY VOLLEYBALL CLASSIC**  
November 12 - 14, 1993, Gleichen, Alberta
- N. AMER. IROQUOIS VET'S ASSOC. POWWOW**  
November 13 & 14, 1993, Sanborn, New York USA
- URBAN TREATY ALLIANCE PRESENTS SPEAKER PHIL FONTAINE**  
November 13, 1993, Edmonton, Alberta
- HOUSING INVENTORY & MEMBERSHIP/HUMAN RESOURCES MANAGEMENT WORKSHOP**  
November 15 - 19, 1993, Thunder Bay, Ontario
- HONOURING THE INDIGENOUS PEOPLES FOR KEEPING THE CIRCLE STRONG**  
November 14 - 19, 1993, Alexander Reserve, Alberta
- ANNUAL ALL-CHIEFS OIL & GAS CONFERENCE**  
November 18 & 19, 1993, Edmonton, Alberta
- VOLLEYBALL TOURNAMENT**  
November 19 - 21, 1993, Brandon, Manitoba
- LAURA VINSON & FREE SPIRIT**  
November 20, 1993, Spruce Grove, Alberta
- POUNDMAKER LODGE ROUND DANCE**  
November 20, 1993, St. Albert, Alberta
- HOUSING INVENTORY & MEMBERSHIP RESOURCES MANAGEMENT TRAINING**  
November 22 - 26, 1993, Ottawa, Ontario
- KEEPING THE CIRCLE STRONG IN NORTHERN COMMUNITIES**  
November 22 - 25, 1993, Yellowknife, NWT
- ABORIGINAL SPEAKERS' CONNECTION**  
November 24, 1993, Edmonton, Alberta
- LIVING THE SACRED WAY**  
November 26 - 28, 1993, Slave Lake, Alberta
- ACCPAC ACCOUNTING - JOB COSTING TRAINING**  
November 29 - December 1, 1993, Ottawa, Ontario
- ALBERTA NATIVE HOCKEY ASSOCIATION FIRST ABORIGINAL RECREATION CONFERENCE**  
November 30 - December 1, 1993, Edmonton, Alberta
- ABORIGINAL WOMEN'S GATHERING**  
December 1 - 3, 1993, Whistler, British Columbia
- VAL-D'OR CREE HOCKEY TOURNAMENT**  
December 3 - 5, 1993, V'al D'or, Quebec
- SELF GOVERNMENT OPTIONS WITH CANADIAN LAW: NATIVE CANADIAN RELATIONS SEMINAR SERIES**  
December 4 - 9, 1993, Banff, Alberta
- ABORIGINAL PEOPLES: THE UNTAPPED WORKFORCE**  
December 9, 1993, Winnipeg, Manitoba
- 8TH ANNUAL N. SENIOR'S POTLUCK CHRISTMAS DINNER & VOLUNTEER'S APPRECIATION NIGHT**  
December 10, 1993, Edmonton, Alberta

Oki. I was talking to Tobias Provost from the Peigan Reserve. He told me about a new youth program and drop-in centre that opened on Oct. 1. The program is to teach youths about drug and alcohol abuse. They are trying to show youths that life doesn't have to revolve around abusing drugs and alcohol, that you can find other things to do and like it. Tobias is the youth coordinator of the centre.

The program also gives the youth of the Peigan Reserve opportunities to go and visit other communities and see what their world is like. Last year, they sent some kids to Kahnawake for their powwow. And they are gearing up to have a youth conference sometime in the near future. They are giving the youths the chance to keep Native spirituality and culture alive. They are also giving them the chance to rise above the cycle of reserve life.

### Birthday greetings!

I know, I know I can be selfish and not say Happy Birthday to everyone every day of the year. Sometime this month I have a birthday and I will say happy birthday to me and say happy birthday to people I know. Let me list all of those Scorpions: Tammy Wildeman from Morley, Leon Cranebear from Dawson Creek, Me from here, Tim Frank from Edmonton, Mel (you thought I forgot) everyone's uncle and my uncle from Siksika Nation, Campbell, Hector Jr. (my big bro), Becky, my sis, my aunt Scholastique from Cold Lake, Charmaine (my almost siamese twin) and Brendon, my long-lost nephew. Happy Birthday to all the other Scorpions I missed.

Do you remember last year what I did to my brother Harry? I put a picture of two young kids that looked like them. I would put an embarrassing picture of myself in but all the pictures I have are all embarrassing. Well, if you have the guts to write to me and tell me your friend's,



## PEOPLE & PLACES

### by Ethel Winnipeg

family's or husband's birthday - maybe send me a not-so-hot picture of them, I would be willing to put them in as a joke.

**Dream becomes a reality**  
Karen Decontie has reached her goal and lifelong dream of becoming an engineer. She completed her P. Eng. from McGill University and is currently completing her master's in Structural Engineering at the University of Calgary. Karen is from the Algonquin reserve at Maniwaki, Que. Her parents had encouraged her to finish her dream. Many people didn't believe she would do it, but her determination made it possible. I congratulate her and wish her the best in the future.

### This is for you!

When I was talking to Tobias, I was thinking that this column is for everyone who doesn't have that chance to be front page news. This column is about people who live every day lives but they did something in their lives that

changed a person or people. Or it can be about a place you went to visit and were really amazed at. Some people think it's a gossip column; maybe it is, but it's good gossip. I love poems as you can see. I like to talk to people, that's why I'm here. So, drop me a line and tell me gossip about out where you come from.

### Introducing...a fan

We had a visitor from Fort McMurray came in the office to thank me for publishing one of her poems. Her name is Marion Pennings. She wrote me another one called Water Water.



Marion Penner

*Water-water, blood of the earth; protect it for all your worth. Creator, gave it a blessing true for everyone, including me and you.*

*Water-water, purifies each for it's balance; let all people pray. A living component, to protect and love treasure it as a gift from above.*

*Water-water, all people need; hear the warning and take heed, rivers crying as they flow people do not poison us, let us go.*

*Water-water, in lakes and rivers; they are really people-givers, spiritual beauty for the eye, whether on earth or up on high.*

*Water-water, in a waterfall; tumbling from a mountain-tall, rains come to feed water's everywhere to our Creators give a thankful prayer.*



Hilton McKay

## Weekend for future journalists

Regina, Sask. - Bert Crowfoot, my boss, went down to Regina to put on a workshop on Aboriginal press and photojournalism. It was the third annual weekend in journalism sponsored by the Saskatoon StarPhoenix and Regina Leader Post. The weekend gave 25 Native students from Regina and Saskatoon a chance to get a good look at journalism. They went to CBC Radio and the Leader Post. They even wrote some stories for CBC. Here's some of the gang that were a part of the weekend.

# All-Native crew wins biggest lottery ever

By John Young  
Windspeaker Contributor

## SMITHERS, B.C.

The collective heart of Smithers jumped a few beats when the news broke that someone in town had drawn the biggest lottery prize in Canada, ever. Fifteen million, tax free.

"It was the only six-out-of-six winner for Saturday night across the entire country," B.C. Lottery corporation spokesperson Kathy Kosowan said. "It's the biggest 649 win ever for B.C. and Canada."

Six members of an all-Native Smithers construction crew held the winning Lotto 649 number.

"I couldn't look at the tickets, I was scared to. I didn't want to let myself down," said Garry Stacey, who bought the Quick Pick ticket at Wayside Store in town.

"I looked and jumped about 16 times and hit my head on the roof!"

Before he knew he'd won, Stacey, a carpenter with Gus Poirier Construction for five years, jotted the winning numbers -3 22 31 32 33 39 - on a piece of lumber.

"I had a premonition," Stacey says. "That has to be the luckiest two-by-six I've ever held."

He'll split the pot with Loren George, Medric Poirier and Gus Poirier of Smithers, and Chris Williams and Rodney Tait of Moricetown. Each takes home \$2.5 million.

Most of the crew and their wives sat around the kitchen table at Garry Stacey's home near Smithers two days after the win, pumped with excitement, toasting themselves and getting ready for a plane trip to Vancouver to claim



John Young

Garry Stacey (front row center) holds the board he wrote the lottery numbers on before he realized he'd won. He shares the pot with his boss, Gus Poirier (left) and (back row, from left) Chris Williams, Rodney Tait, Loren George and Medric Poirier.

their prize.

"We won! We won!" Loren George said, grinning ear to ear.

"ZZTop's going to be played at my wedding," said recently engaged Medric Poirier, who had been waiting for payday with an over-

drawn chequing account. The day he won, his old pickup's brakes failed. Flushed with cash, Poirier gave away the truck, went to a dealership and drove off a new car.

It was only the second time the crew had bought lottery tickets.

George had to persuade them to buy; he even lent two crew members the \$5 to buy in.

But even in their excitement, they realized there's a serious side to the win.

"I think we're all going to get

out of town, 'cause it's nuts. I was scared to even put my kids in school," Stacey said. "The phone hasn't stopped."

"I'm not sleeping too well," added his wife, Kris. "I'm glad I'm in a small town."

There is a bit of bad luck to the story, though; two other crew members weren't at work the day the tickets were bought. Stacey said the winners have agreed to put in \$5,000 each and pay the two \$30,000 each.

Will the crew ever go back to their jobs?

"Gus wanted us to go to work today," Medric Poirier said, shaking his head. "We've got to finish that job."

The construction company is busy, with a Christian extended care home and women's shelter under way in Smithers and 10 houses in Kitwancool.

Wayside Store manager Dennis O' Coffey said it's the third lottery win in the last six weeks sold at his business.

"It's got to be a lucky machine here," he said after a stream of excited people filed into his small convenience store asking for the winning numbers.

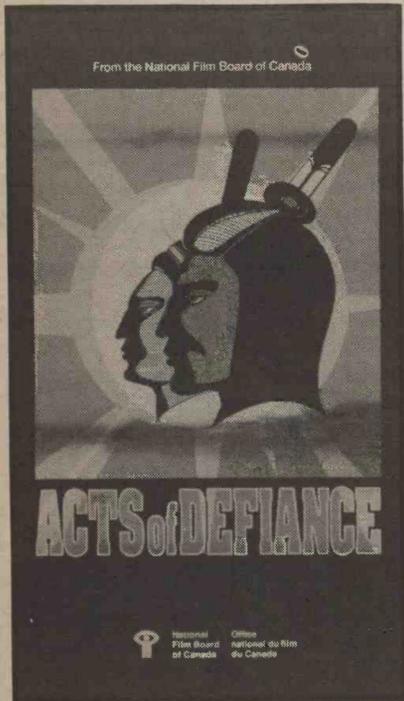
Just last week his store sold a \$71,000 winning ticket and a couple of weeks ago someone bought a \$44,000 winning ticket there.

The lottery corporation knew almost immediately where the \$15-million ticket was sold by cross-referencing numbers, explained the lottery corporation's Kosowan.

O' Coffey said Lotto headquarters shipped the machine out so its memory could be examined and replaced with another.

And with Lady Luck hovering over the store, O' Coffey's already noticed increased Lotto sales.

## ACTS OF DEFIANCE



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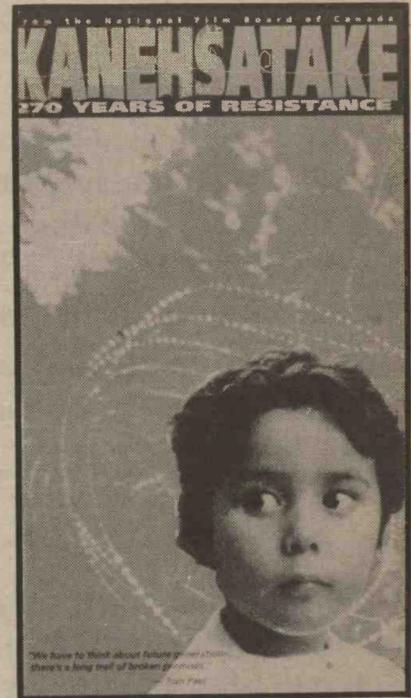
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## Lest We Forget

# Horrors of Normandy dominate memories

Bruce Sinclair  
Windspeaker Contributor

CUMBERLAND HOUSE, Sask.

As another Remembrance Day approaches, we look back into the past to a time when the world was in crisis....The German army, led by Adolph Hitler, had already invaded Europe. Back in Saskatchewan, a young Cree trapper and hunter named Joseph McGillivary began preparing to go to war.

Born in Pine Bluff, Sask., he enlisted in the army in 1941 at the ripe age of 18. From The Pas, Manitoba he was sent to Winnipeg for further training until April 1942 when he went overseas to Sussex, England for two more years of advanced training.

When he joined the army in Winnipeg, he was originally in a regiment of the Princess Pat Canadian light infantry. But when he arrived in England he was transferred to the Royal Winnipeg Rifles and began training to be a sniper.

"On the firing range I was always a good shot. As an Indian I was qualified because I was a good shot already... not only shooting, map-reading, how to communicate, night marches.

"They'd have us blind-folded at times, take us out at night to try and find our way



Joseph McGillivary

back in the morning. Sometimes there was a night march, too. You had to go by the stars, but I was well qualified for that because the old people were never lost in the bush, they taught me quite a bit about that."

McGillivary was being readied for an important event: The invasion of Normandy, D-Day, June 6, 1944. While training as a sniper, he was with a group of four white men and four Indians. He remembers the voyage from Portsmouth, England as very rough and choppy - until the time came for all hell to break loose.

"A lot of us were hit in the landing craft - direct hits. I was on the first wave. My rifle was waterproof, the scope and everything. I took it out and went

to work. You had to be scared, facing death. I don't think anybody can say that they weren't scared."

Thousands died on the beaches of Normandy that day. Juno Beach was the code name for the landing place of McGillivary's regiment. He remembers his buddies drowning at the landing site because they were too short to carry the 112 kilograms of gear while in the water.

When D-Day was over, only the Indian snipers were left from the original eight in the Battalion.

McGillivary didn't sleep for nine nights after landing at Normandy - there was just no relief. He finally collapsed in his foxhole. When he woke up, he continued following orders and kept fighting until he was wounded.

"I was in the front and we were passing through the Polish armored division lines, giving them infantry support. They were stopped there on this ridge and the artillery was quite busy on the other end. That's when I got hit.

"I got facial wounds, some in the arm, shrapnel. At the same time, behind our lines the American Air Force was bombing on our lines. There was a lot of wounded, some killed by that bombing. They (Americans) had surrounded the German 6th Army there and thought

that they were bombing the Germans."

McGillivary was sent to a hospital in Bayeux, France, where he stayed for a month before rejoining his battalion at the front in Belgium and Holland. From 1,200 men in the battalion, there were now 300.

While on patrol in Holland, he encountered the enemy again. This time it was eye-to-eye. He single-handedly captured Major-General Kurt Meyers, Commander of the 12th SS Division of the German army. Meyers was responsible for many of the Canadian casualties at Normandy and was the subject of a massive manhunt.

"We were on patrol, house-cleaning, and he was sitting there. I recognized him right away from his pictures because we were hunting him. I told him, 'I said let's go'. He shook his head and said, 'Nein, nein'. He didn't want to get captured by an Indian. I guess that was the point. My bayonet was fixed and I said, 'C'mon' and jabbed him a little bit and he came. He was one of the toughest they had in the 12th SS."

Kurt Meyers was taken to Canada and sentenced to 21 years at the Kingston Penitentiary in Ontario. He was later released and died in Germany at age 56. McGillivary was never recognized in any official way for the capture of the SS officer.

The Second World War

ended for McGillivary at Aurich, Germany. He was back at home in Cumberland House, Sask. when the atomic bomb fell in Japan on Aug. 8, 1945. Later he served in the Korean War from 1950 until 1952.

When he returned home to Saskatchewan he discovered that he had been struck from the list of Treaty Indians at Cumberland House, formerly the Pine Bluff Band. According to the policy of Indian Affairs, any Indian that left the reserve for more than two years lost their status. He later regained his Indian Status with the passing of Bill C-31.

Today, McGillivary is back in the bush tending his trapline and using the same stars to guide him through the forest that he looked at while night-marching as a sniper in a strange and unknown land.

McGillivary retired at 71 after losing his wife Mary Jane in 1990. He talks of his experiences with pride, just as he wears his 11 medals with pride.

He kept in touch with a friend he met during wartime in Nijmegen, Holland in the winter of 1944 but as time passed, those letters stopped coming.

"I'm very grateful to tell my story; it was a very good experience to serve in the army for two years," McGillivary said. "We have quite a few veterans here in Cumberland House but I'm the only one to serve twice."



## THE ROYAL CANADIAN LEGION

### "STILL SERVING"

The Royal Canadian Legion has been a part of Canada's military heritage since 1925. The Legion devotes a great deal of time and money to programs to help veterans, serving and ex-service members, seniors, youth, as well as other members of the community. This tradition of service promotes a sense of comradeship and pride found in few organizations.

As a serving or ex-serving member of the Canadian Forces (regular or reserve) or the Royal Canadian Mounted Police you and members of your family could be eligible for membership in the Legion.

Why not visit a Branch in your area, or for more information on how the Legion can help YOU; clip and mail this coupon to:

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|---|--|
| <input type="checkbox"/> Disability Pension     | <input type="checkbox"/> Membership                    |
| <input type="checkbox"/> Update present pension | <input type="checkbox"/> Veterans Independence Program |
| <input type="checkbox"/> Treatment              | <input type="checkbox"/> Benevolent Funds              |
| <input type="checkbox"/> Funeral                | <input type="checkbox"/> Other                         |



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Edmonton, Alberta

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GREG MILLEBANK	co-founder of the Native Investment and Trade Association.
TANTOO CARDINAL	actress (to be confirmed)
LAURA VINSON	singer (to be confirmed)

As a kick-off to this conference, a round dance and a feast will take place at the Canadian Native Friendship Centre from 6 pm to 9 pm, Friday, December 3, 1993

Mark your Calendar Today!



## Lest we Forget

### Veteran remembers struggle to survive in German POW camp

By Dina O'Meara  
Windspeaker Staff Writer

FT. MCMURRAY, Alta.

Turning 21 is usually a big event in a person's life. For Bill Woodward, a Cree from northern Saskatchewan, it was the day he was marched into German POW camp Stalag 7A.

The year was 1944. Woodward had enlisted as a 19-year-old, escaping from unemployment and hunger, the legacy of the Dirty Thirties.

"I was tired of bumming around the country starving to death," said Woodward with a laugh. He had been living in the Ft. McMurray area since leaving Buffalo Narrows, Sask. at the age of five. The army seemed the best ticket out of a desperate situation at home.

The war in Europe had reached a peak and the Allied forces were cutting a swath through German defences. In 1943 the Allies invaded Sicily, the Italians surrendered, and German forces surrendered to the Russians in Stalingrad.

To a private in the Princess Patricia's Canadian Light Infantry fighting on the front lines, the news signalled an end to the death and horrors of war. Woodward had been shipped first to England, then to Italy and grinding combat in the Allied takeover of Mussolini's territory. He welcomed a swift victory and a journey home to peaceful Canada.

But for Woodward, the true horrors of war were just beginning. On a foray across the Favio River in northern Italy his group met with enemy forces and was captured.

"We advanced too far on the front line and didn't have any backing," said Woodward. "Only 13 of us made it across."

On the other side was a large force of German soldiers. The Canadian group was surrounded before they could escape. They surrendered.

"I surrendered but I didn't give up. I don't backwater for nobody, and I looked them in the eye," said Woodward, gruffly. "And I still look everybody in the eye."

The Patricias were herded onto a box car with other captured Allied soldiers and transported to Germany. The two-

"I don't know what the hell kept us going. We kept on hoping. When you give up hope, it's pretty hard to go on."

- Bill Woodward

week journey was a taste of things to come. Fifty men were packed in the rail car, suffering from cold, hunger and dysentery. Russian, British and Canadian soldiers shared the little food and water given by their captors, and wondered where they would end up.

Stalag 7A was a prisoner-of-war camp located just outside of Munich, Germany. Woodward walked through the camp gates on his 21st birthday. The experience was one that, 50 years later, he still has difficulty discussing.

"You have to live things like this. Because if you didn't, there's no way to explain it to people," the normally gregarious man said in a quiet voice.

Woodward lost more than a third of his body weight during the internment. The struggle to find food and live was uppermost in prisoners' minds, more than thoughts of God, family or home.

"I was thinking more on how to survive more than anything else," said Woodward. What we think of as food is completely different than what the POWs were given to eat, he added.

Seven months later, on April 27, 1945, at three minutes before 10 a.m., American soldiers liberated Stalag 7A and the hundreds of Allied soldier POWs. On May 8, Woodward was flown to England where he spent three months in a hospital recovering from the effects of starvation.

Today the 70-year-old veteran lives surrounded by his children, grandchildren, and "the boss", his baby great-granddaughter. He tells colorful jokes and is full of laughter. But the memories of his 208 days at Stalag 7A will always remain.

"I don't know what the hell kept us going. We kept on hoping. When you give up hope, it's pretty hard to go on."

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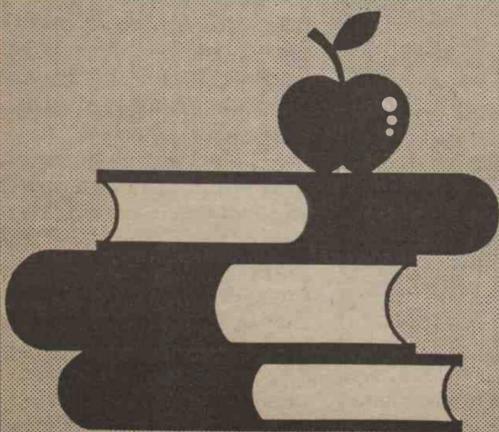
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# Smuggling dividing community of Akwesasne

By D.B. Smith  
Windspeaker Staff Writer

AKWESASNE RESERVE,  
Ont.

Native sovereignty and the smuggling of cigarettes are touchy subjects with the Mohawks of Akwesasne.

Many of the eastern Ontario reserve's 8,500 residents see the movement of contraband cigarettes across the international border as their inherent right to free trade and commerce.

But some in the St. Lawrence river community, 100 kilometres south of Ottawa, see the "trade" as a violation of both Native and non-Native laws.

"Morally, I think it's wrong," said Akwesasne Elder Julius Cook. "And if they want to argue that we have sovereignty, that we have the right to do that, I don't think that we do. A sovereign nation respects the laws of other nations and that's what these people are not doing. They are not respecting our laws."

Each day, thousands of cartons of cigarettes are loaded onto private power boats on the American side of the river and transported to secret locations along the Canadian shore. Some loads go down river to the Kahnawake and Kanesatake Reserves in Quebec and are sold in Montreal. Others go straight across the south channel to the only road on Cornwall Island, eluding Canada Customs by a mere 50 meters and ending up in Ottawa for up to 25-per-cent less than the usual price.

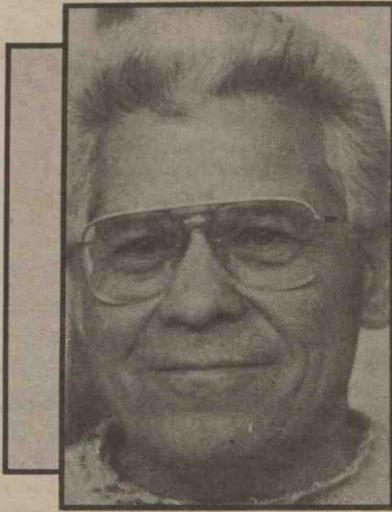
Cornwall Police and RCMP, the Ontario Provincial Police and Customs Canada joined together in a task force Oct. 12, stepping up patrols on both land and water, searching for boats and vehicles loaded with contraband. But the number of contraband runners is high and many get through.

And it's no wonder. The profits for those willing to run the gauntlet of provincial and federal law enforcers cruising the rivers and roadways are exorbitant. New cars, fast boats and huge homes are only some of the rewards.

But smuggling cigarettes through the reserve, a practice that started more than 10 years ago, has a down-side as well. While it has brought extreme wealth to some in the community, it has also pitted neighbor against neighbor, family against family.

"It hasn't done anything good for the community," said Elder Cook. "It has done nothing but cause apprehension, fear for the loss of morality, an atmosphere of greed amongst our younger people, and a material want that our people never had before."

The argument that many smugglers use - that the cigarette trade is their sovereign right - does not apply in this case, he said.



*"It hasn't done anything good for the community. It has done nothing but cause apprehension, fear for the loss of morality, an atmosphere of greed amongst our younger people, and a material want that our people never had before."*

- Akwesasne Elder Julius Cook

"They are jeopardizing our collective rights as Indians to make themselves rich. And that's very selfish and it's not good for our people."

The trade is also having a negative impact on the community's youth, Cook said.

"It's degrading our young children. They can make money so easily that a lot of them don't want to continue schooling. Some day, they are going to be Elders. And what are they going to pass on to the younger generation? How can a young fella look up to a man with that sort of reputation?"

"The concern right now is that the kids are being caught up in that," said Teresa David, editor of Indian Times, the reserve's weekly newspaper. "Those kids, when the shooting and stuff is going on, they're not in their right minds. There is the drugs and the coke and the crack that is really prevalent around here and with that comes the suicides. There've been a lot of suicides in the last two years."

The danger of violence and retribution for speaking out against the smugglers is another threat facing the community, she said.

"You don't want to do anything or say anything that is going to bring you to the spotlight."

But Loran Thompson, a south-shore cigarette distributor, denied any knowledge of intimidation by the traders within the community.

"There have been shoot-

ings out on the waters. But I believe that this trade has been going on for all of 10 years. And I don't know how many people have been hurt physically by it, but I don't imagine it's too many. You can probably count them on one hand."

More people get hurt in cities like Montreal and Toronto in one day than in 10 years on the river, he said.

"It's there. We can't say it isn't. There isn't a case that has gone through court and proven that it was directly associated with cigarettes, so we can't really say it's because of the trade that people have been hurt on the river."

The violence associated with the trade is not confined only to the reserve. Cornwall Mayor Ron Martelle became the centre of attention in September when he and his family went into hiding under police protection after he received several death threats and the city's sports complex was fired upon, supposedly by smugglers on the river.

Martelle also came under criticism by the Mohawks for supposedly accusing them in the media of being the "renegades on the river." Although he emphasized the role of "organized crime" in the smuggling and violence during a subsequent press conference, Martelle said the tension that exists between the Mohawks and local law enforcers is, in part, the Natives' fault.

"I believe the (Mohawk) Warriors... would love to cre-

ate another Oka," he said. "Whenever I am confronted by members of the Warrior Society, I am told outright that they are going to continue doing it because there is no boundaries and their sovereignty rights (exist)."

But one has to be reminded that there is territory involved, said Mohawk Warrior Society spokesman John Boots.

"The boundary line that they say exists between the United States and Canada is on the south side of Cornwall Island but the boundary line between the Mohawk territory and the land they call Canada is on the north side of Cornwall Island," he said.

"We are a sovereign people and we will protect our territory."

Nation-to-nation negotiations are the first step towards solving the smuggling issue, Boots said. Federal recognition of the Mohawk's "territory and treaty rights" would help avoid armed confrontations.

"We have our own government. It's my wish that those leaders will go to Ottawa and sit down and talk about economic development. This talk about hiring X number of police officers to go up and down the river with guns is not going to solve the



John Boots

problem. But talking will."

The traders, however, have a different perspective.

"We are not a threat to Canada," said Thompson. "But they approach us as enemies, instead of (as) people they have treaties with. What's in our mind is peace, friendship and respect. But they portray us as outlaws, terrorists to try to convince their public that they should not deal with us."

Extra police are not the answer, said Brian David, Mohawk Council of Akwesasne Chief, who is also in charge of the police commission. If Ottawa dropped the high tariffs on cigarettes, the flow of contraband across the river would slow to a trickle.

"The solution is a political solution. They've got the solution in Ottawa. Ottawa, through its tax system, has created a market in Canada. Eighty per cent of the exports are coming back into Canada. In my mind, that tells me that that's 80 per cent that the United States doesn't need in the first place."

The Mohawk's traditional longhouse, the spiritual centre of the community, may be Akwesasne's only hope, said Cook.

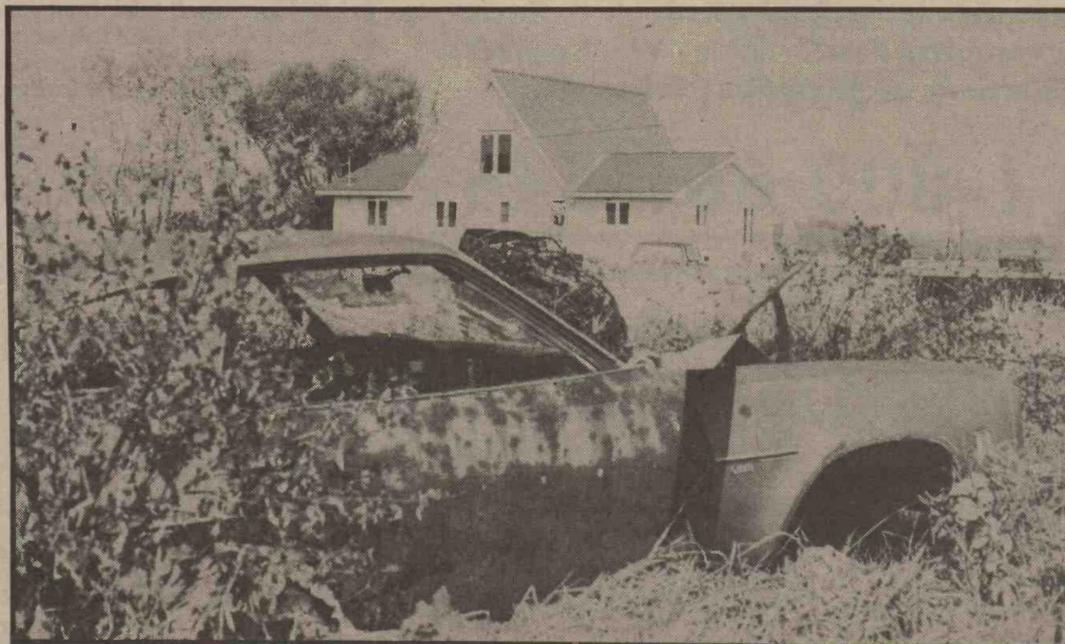
"They are perpetuating the sacred ceremonies of our people. And when we lose our ceremonies, then we will no longer be a people. The great law is the substance of our way of life. It sets down the rules and regulations on how we should live. And we are getting away from that. We cannot lose our ceremonies and our way of life. And it's happening."

Ironically, the trade that Cook opposes may prove beneficial in holding the community together until a long-term solution is found. A three-month stand-off in 1978 between members of Akwesasne and State Troopers over the arrest of then-longhouse Chief Loran Thompson saw many opposing Akwesasne Indian governments come together in sovereignty against an "outside incursion."

"It's just the idea of a foreign incursion of that type upsetting the delicate balance of the political dynamics - it changes all the time," said council chief Brian David. "What we have right now is a very broad community support (for smuggling) and sympathizers to what has happened."

In an armed confrontation with American and Canadian police forces, people on the reserve would be "fully capable of taking care of themselves," he said.

"I feel like I'm sitting on a time bomb. It's like a powder keg that you really don't have any control over. The main player in this are the outside forces. The only satisfaction is that if the powder keg does blow... is saying 'I told you so. The Akwesasne told you 10 years ago. I told you so in the last two years.' That's the only satisfaction that I'll have."



Huge new houses and derelict cars live side-by-side on Akwesasne. The houses are evidence of the riches supplied by cigarette smuggling while the cars are symbolic of the average person's struggle to get by.

D.B. Smith

**Business Briefs**

**Bloods to up sale of oil, gas rights**

The Blood tribe in southwestern Alberta wants to sell the oil industry additional prospecting rights. The band will make the sale with help from Calgary-based International Exploration Consultants. An agreement calls for the company to arrange a seismic exploration program to evaluate parts of the reserve, then for public sales of oil and gas rights next April and August. The band is offering an incentive by reducing its oil and gas royalties to make them competitive with rates charged by the provincial government for its Crown land.

**TD bank launches term deposit**

The Toronto Dominion Bank has launched the First Nations Term Deposit, available to qualified status Indians and Indian bands who want increased investment potential. The term deposit is available for terms from 30 days to five years. Interest is paid annually and they are fully or partially redeemable prior to maturity. "Because interest earned on bank accounts located on Indian reserves is non-taxable, qualified Status Indians have the potential to earn tax-free interest on our new term deposit," said Marshall Murdock, associate vice-president, Aboriginal banking services. The term deposit is available at any of the banks branches in Canada, but deposits will be held at the Duncan, B.C. branch.

**NADC Public Meeting**

Peace River  
7:00 p.m., Tuesday, November 16, 1993  
North Peace Catholic Conference Centre

This Northern Alberta Development Council sponsored public meeting is an opportunity for you or your organization to present a brief to Council on matters related to the development of the people and resources of northern Alberta.

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

Groups or individuals interested in making submissions at this meeting may contact Council member Gwen Tegart in Fairview at 835-2897 or 835-2115, or the Northern Development Branch in Peace River at 624-6274.



**Business**

**Inuvialuit corporation lands largest bank loan for Aboriginal group**

By Dora Wilson  
Windspeaker Staff Writer

TORONTO

Land-claim settlements are helping to pave the way for Aboriginal peoples to obtain sizable loans from financial institutions for economic development.

"Aboriginal peoples in Canada are increasingly coming into possession of larger and larger pieces of land... that is in many cases resource-rich and is going to require development," said Bank of Montreal president Anthony Comper.

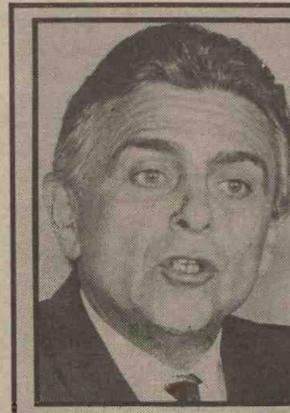
"We think it is a fairly significant opportunity."

The largest loan ever negotiated between an Aboriginal group and a bank was finalized with a signing ceremony last month in Toronto.

The Bank of Montreal and the Inuvialuit Regional Corporation of Inuvik, a Native-owned holding company, negotiated an \$87.6 million loan.

Roger Gruben, chairman of the corporation, said some of the funds will be used to continue IRC's development of successful active business operations based in the Western Arctic. About \$8 million will be pumped into expanding its key oil, gas and transportation subsidiaries, Gruben said.

It has also set aside about \$15 million for offshore investments,



"For years and years, the financial services industry has, frankly, not paid a lot of attention to Aboriginal people because, quote unquote: 'They didn't have any money'."

-Ron Jamieson,  
vice-president  
Aboriginal banking,  
Bank of Montreal

likely in the Asia-Pacific region where it already has profitably invested about \$8 million, he added.

IRC's investments include petroleum, real estate, marine and air transportation companies, and a renewable resources company to market traditional Inuit foodstuffs, such as wild musk-ox and caribou.

The IRC was created to manage and invest Inuvialuit land settlement proceeds on behalf of 5,000 Western Arctic Inuit.

Ron Jamieson, vice-president of Aboriginal banking for the Bank of Montreal, said banks have more or less ignored Native peoples.

"For years and years, the financial services industry has, frankly, not paid a lot of attention to Aboriginal people because, quote unquote: 'They didn't have any money.'"

"I had to be convinced that there was a sincere desire at the bank to deliver real things in exchange for increasing its customer base in the Aboriginal community."

The loan has a five-year term, with a floating interest rate currently at five per cent, three-quarters of a point below prime. IRC will be using about \$64 million to pay off a federal government loan which was fixed at eight per cent.

The Bank of Montreal agreed to the low rate in part because the loan is fully secured against future payments due to IRC from Ottawa. In 1984, the Inuvialuit and the Government of Canada finalized a \$170 million land-claim settlement which also included 90,000 square kilometres of land. So far, IRC has received only \$40 million, with \$130 million outstanding.

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## Breaking the Silence

# Returning to abuser not the right solution

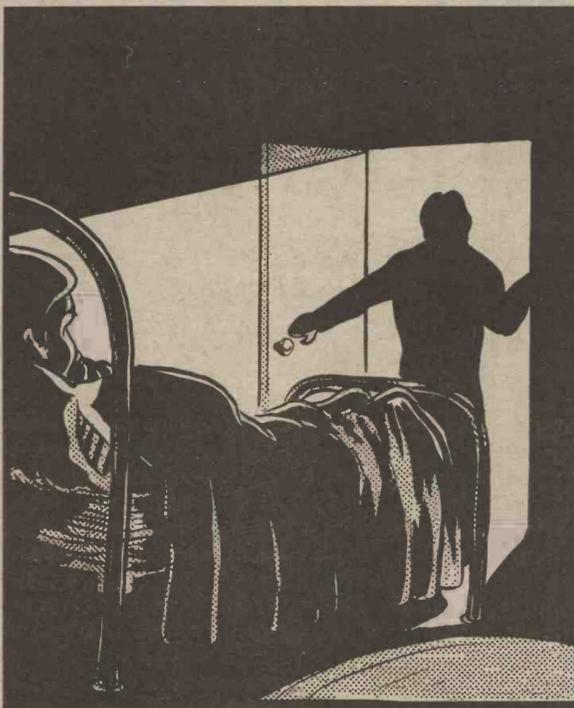
The following stories (on this page and pages 13 and 16) are written by women who have left an abusive situation and are working towards building a new life for themselves and their children. The names have been withheld for safety reasons.

Where my abusers failed to destroy my self-esteem and faith in humanity, other people in our society succeeded. Before he ever physically assaulted me, I endured a few months of pretty intense verbal and emotional abuse. When these didn't work very well, my abuser tried other tactics such as intercepting my mail and tying up the telephone by connecting it to his computer, so I would be isolated from the outside world. I had enough self-esteem to know that he had a serious problem and I didn't deserve this, so I decided to leave.

When my abuser found out I was looking for a place to live, he put me through a whole weekend of torment, following me around the house with constant verbal abuse and threats and he wouldn't let me out of his sight. By about midnight Sunday the abuse got physical. The verbal abuse continued till he finally fell asleep around 4 a.m., and I called 911. I thought my living hell was over but it wasn't.

The police didn't want to lay a charge, and told me the shelters were full. After pulling my kids out of bed and packing bare necessities into a garbage bag, the police dropped us off at a coffee shop, even though I told them I was new in the city, had no place to go, and only had \$5.

In my search for answers to what I could do for myself, I was told if I wanted to lay a charge myself, I had six months to do so. But I was also told in order to get back some of my



possessions that my abuser had kept, I either had to prove they were mine or negotiate with my abuser and see if he would be nice enough to give them back. I slept on a floor for

a while and did without necessities most people take for granted. I tried to negotiate with him but it didn't work and once he knew where I was, he wouldn't leave me alone. I went back to him because it was easier and maybe because I started to believe the messages I was getting from those I asked to help. Their actions and answers told me that what happened to me was no big deal, that I should try to get along with him, and that my kids and I didn't deserve any better.

I didn't stay long and the second time I left I found more caring and considerate people to help. Counsellors at the women's shelter gave me some tips and when I left again, without the police, they had room for us. A brave volunteer came with me on my police escort to get personal belongings and make sure I didn't forget anything. One of the police officers made a couple of small gestures that meant a lot to me. He saw some of my son's stuffed toys laying around the living room and said, "Don't forget these," as he picked them up and put them in a box I was carrying. At least he thought my kids were important. And his parting words were, "Don't go back."

I already knew I wouldn't but those words at least told me that some of the police force do care. I also found out about a moving company that wasn't afraid to go into my abuser's home to take out my possessions without my even being there. Eighteen months later, I no longer assume that the law or the police will protect me and I want the public to stop assuming that and wondering why battered women return to the abuser. On the other hand, any battered woman who has been let down by the system should not give up either. Some people out there care. They're just not always easy to find. Keep trying.

## Income, class level no barriers to abusers

Most people don't believe that family violence is a problem in trendy upper middle class suburbs. Most believe family violence is a byproduct of poverty and/or certain races. Most people are quite ignorant about family violence.

Family violence isn't really about family at all. It is often about white middle-class professional men abusing their wives and terrorizing their children.

He never hit me, never laid a hand on me, never even tried; never had to, not until the end. Like many traditional white middle class males, he was proud of bringing home the bacon. He was proud of his 3,600-square-foot home with a

clear title. He was proud of his swimming pool, his hot-tub, his steam room and his gourmet kitchen.

I personally found 3,600 sq. ft. a bit much to vacuum. But I would become immensely grateful for the 10-foot kitchen island topped with Corian. The kitchen island is how I got away from him when he tried to rape me one time at the end.

During our marriage, he controlled me, emotionally and financially. His reason was he was a lawyer and knew more about money. I bought the bullshit! He won all arguments because he used his secret weapon - bullying the kids.

When I finally stopped feeling responsible for his ac-

tions, I could see how mean he was to the kids. I remember clearly my own rage and how it built. It roared from deep within me. My rage turned my voice into a stranger. The stranger told him she didn't care about the charge accounts, just pay the bills. The stranger ignored all his requests. She did what she wanted. Of course, the tension built.

At the end, the night he tried to rape me, the stranger took after him with an iron... a hot iron for cotton shirts... and she ran around and around the kitchen island. The next day I made my plans to leave and now I'm getting to know and love the stranger.

# Cycle of violence can be broken

Honouring Our Voices is the Native Counselling Services of Alberta's newest offering in the organization's on-going educational program against violence. It was released in conjunction with A Family Affair, a report on family violence.

The 34-minute video offers personal glimpses of six women who suffered abuse, and how they gained personal strength to overcome it. Their stories give insight into the vicious cycle that cripples many communities, while also giving a message of hope.

Honouring Our Voices emphasizes the first step of the process of healing and prevention - acknowledging that abuse has taken place by discussing it. The women talk candidly about their experiences, ranging from being battered by parents and later, spouses, to being sexually abused.

"He had me believing that I was useless, no good, the ugliest thing on two feet," said one well-groomed woman. So she took the beatings. Nothing was good enough for him, and she was made to feel worthless. Many abused people also are too ashamed to discuss the abuse, feeling they were at fault.

Even after separating, the man continued to threaten and abuse the woman. The last time he beat her, she had him charged. The only reason she didn't go to hospital was because she didn't want to leave her three children alone.

Both her eyes were blackened, her hands and forearms were

covered in bruises from trying to protect herself from his blows, and when she finally fell to the ground, he kicked her so badly, she suffered a slipped disc and could barely walk for weeks after.

Another woman recalled staying locked in her room for a week because her partner had beaten her so badly she was embarrassed to be seen.

Feeling helpless and isolated is common among victims of abuse, particularly in small communities where traditional Native values of non-confrontation have been twisted into hiding appalling secrets.

"It was like it didn't even happen. The family was stifled, there were so many rules. We weren't allowed to speak and I got the feeling it was my fault," said a young woman who had been sexually abused by an uncle. She later discovered that other family members had been abused by the same person.

"Because of the secrecy, I had to go through it. It's the secrecy that keeps this happening. Secrets is what's killing everybody."

In the Native Counselling Services of Alberta's report on violence entitled A Family Affair, author Esther Supernault highlights finding solutions through becoming aware of the roots of the problem. The report emphasizes that the healing process has to come from within and flows outward to the community.

In the section subtitled Community Repercussions From a Foreign Influence, Supernault writes that acts of violence are often denied in Native communities to keep family unity and

the community above individual needs

"Combining this behavior with the traditional value of not interfering in one another's affairs meant nobody stopped the violence or helped the victim or even talked to them about it for fear of personal reprisal (spiritual, physical, or social). Tolerance of human mistakes expanded to a bizarre degree," writes Supernault.

The legacy of emotional repression inherited in part from residential school experiences plays a large part in the cycle of family violence. Isolated from their family and culture, children who grew up in residential schools never learned how to deal with their emotions or how to parent. Unresolved issues created tensions that festered until exploding in violence, against others or themselves. The violence relieved some of that tension, Supernault writes, but as people continued denying their emotions, tension would build again and the cycle of violence would continue.

Education and self-awareness are keys outlined in the report to stop the violence. The message is also heard as the women in Honouring Our Voices describe their path toward healing. One woman realized that she and her spouse were perpetuating the cycle of violence during a fight and stopped, suddenly, crying. "Wait, I've been here before," she said to herself. Today, both she and her spouse, as well as their children, attend individual and family counselling.

"I realized that we didn't have to act like our parents did. I found we could create different

ways," she said.

And talking might be the most important method of creating that safer environment, says a counsellor.

"There are five ways to begin dealing with abuse, and that's talking, laughing, crying, singing and shouting. We have to talk together, one on one. We have to laugh together, healing can take place with laughter," said Vera Martin, counsellor and Elder.

Martin emphasized the need to do away with secrecy and come back to being able to express emotions such as sadness freely, with oneself and others.

"We have to allow the people to cry, to be able to cry without be-

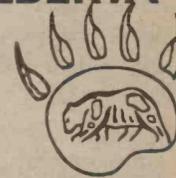
ing made to feel lesser than anyone else," said Martin.

Honouring Our Voices was produced and directed by Judi Jeffrey, with Molly Chisaakay acting as assistant producer. Eileen Knott was executive producer of the video, which was produced by the NCSA with funding from the Alberta Law Foundation.

**Warning:** NCSA requests the video be used only as a resource in family violence training or treatment programs. It is not for public viewing where there is no follow-up to debrief the powerful emotions the film evokes for those in similar situations.

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## Prairies

### Questions and answers on meningococcol meningitis

#### What is meningococcol meningitis?

Meningitis is an uncommon illness that causes swelling around the brain. Meningococcol meningitis is caused by a germ (bacterium) called meningococcus. People with meningitis are usually very sick. They may have a fever, headache, stiff neck, vomiting and may have a pinpoint rash. Some people also become drowsy and confused.

#### How can I get meningococcol meningitis?

This type of meningitis is spread from one person to another by close contact with saliva. This can occur by sharing forks, spoons, cups, cigarettes, toothbrushes and also by kissing.

#### How can I prevent meningococcol meningitis?

Use your own fork, spoon, cup, toothbrush. Avoid sharing personal items which may contain other people's saliva. Hand washing and covering your mouth and nose when you cough and sneeze help to stop the spread of many infections.

Vaccination against meningococcus may prevent sickness in 75-90% of people. It is not used routinely because meningococcol meningitis is uncommon and its protective effect may only last for a few years. It may be recommended if there is increased meningococcol disease in particular region. Some people who receive the vaccine may get a sore arm. Less than 2% of people will get fever or a swollen arm. Rarely people have an allergic reaction.

#### Who would be given the meningococcol vaccine?

If vaccine is being given in your community, it would be given to people 6 months-19 years old who live on reserve and are not pregnant. For more information call your health nurse.

### Rally protests health care cuts

By Dina O'Meara  
Windspeaker Staff Writer

#### EDMONTON

Provincial and federal budget cuts to health care programs are threatening Native treaty rights, say Alberta chiefs.

More than 400 people representing Treaties 6, 7, and 8 attended an Oct. 21 rally at the Alberta legislature to protest reductions in health care services. Waving banners and moving to the beat of a drum group, the crowd called on the government to honor rights outlined in treaties.

"The convention existing between your nation and the First Nations peoples has been violated," said Chief Leonard Bastien during a pre-rally press conference. "The fact remains

that neither level of the Crown, federal or provincially, has extended an invitation to meet with the chief in assembly to seek our council and discuss with us the \$900 million in cuts to the health care delivery system of this province. This is a violation of the treaty bilateral relationship that exists between our respective nations."

The crowd booed Social Services Minister Mike Cardinal off the stairs as he tried to address the rally. The protesters later marched through downtown Edmonton to a federal office building.

"These cuts and this government of the province of Alberta insult the continuing integrity of the First Nations peoples... while threatening the lives of our children, elders, mothers, fathers, brothers and sisters," said Bastien.

### Teens survive

Continued from Page 1.

unnoticed for several days. Their families thought each was at the other's home until one adult called and realized the teens were missing. The RCMP were alerted and started searching in Alberta and British Columbia.

Their search was fruitless until a notice was posted at Fishing Lake about the teenagers disappearance, two weeks after the event. As residents became aware of the missing youths, they contacted the RCMP with tips. Someone told RCMP about noticing smoke coming from one of the islands. When a boat was reported missing the police began searching the lake area.

The teens lost 40 per cent of their body weight and probably would not have lasted another week on the island, said Dr. Drew Ramful, at Elk Point Hospital. Only hours after their rescue, the first snowfall of the season fell.

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## Election '93

# Liberal MP takes Western Arctic

By Judy Langford  
Windspeaker Contributor

### YELLOWKNIFE

The other candidates weren't even close as Liberal Ethel Blondin-Andrew swept the Oct. 26 federal election to win a second term as MP of the Western Arctic.

Blondin-Andrew took 62 per cent of the total vote. Second place went to Mansell Grey of the Reform party with 14 per cent, third to Progressive Conservative Martin Hanly, at 13 per cent, and trailing in fourth, the NDP candidate Bill Schram, with 6 per cent of the votes.

"I'm just overwhelmed,"



Ethel Andrew-Blondin

Blondin-Andrew said shortly after being declared elected. The 41-year-old Dene from Fort Norman, NWT, said she ran the campaign as if she were nine points down in the polls.

"We never take anyone for granted...For instance, in Fort Norman and the Sahtu region, we don't believe people just vote for you because you're related or you were born somewhere. We believe that the substance of the candidate, the hard work, the position that the party has, all those things have to be taken into account when a person votes."

The Liberal sweep in national polls bodes well for Aboriginal people, Blondin-Andrew said. The party's platform on Aboriginal issues highlights increasing economic development and education programs. The platform's short list promises to add \$20 million to the post-secondary budget while removing the Tory-imposed

cap on funding.

"We said we were going to do that and that's what we are aiming for," Blondin-Andrew said.

However, she made no comment about reinstating funding lost during this spring's 25 per cent slash to economic development other than to say the cuts would have to be revisited.

Blondin-Andrew faced some embarrassment shortly before the election when the chief and Metis local president in her hometown endorsed Conservative candidate Martin Hanly.

An announcement released through Hanly's office made it appear the entire Sahtu region supported the Conservative. Fort Norman Chief Freddy Doctor

later said the statement was poorly worded, and only the few people who had met with Hanly actually endorsed him.

Hanly, 32, is Metis and the former executive director of the Red Deer friendship centre. He provided far less competition for Blondin-Andrew than expected.

Blondin-Andrew is a former teacher and assistant deputy minister in the Northwest Territories department of Culture and Communications. She was the Liberals' Aboriginal Affairs critic, and is rumored to be in line for a cabinet post, possibly that of minister of Indian affairs. She has said she will take whatever portfolio Prime Minister Jean Chretien might decide to give her.

# Manitoba chiefs welcome Liberal mandate

By Don Langford  
Windspeaker Contributor

### WINNIPEG

After nine years of Tory rule, Manitoba chiefs have expressed strong optimism in the newly elected Liberal government.

Having urged First Nations to vote and having given the Liberals high marks on a pre-election report card, the Assembly of Manitoba Chiefs (AMC) is confident a Liberal mandate will help advance First Nation interests.

"We found the Liberal policy platform on Aboriginal issues

very appealing," said Grand Chief Phil Fontaine. "Especially their commitment to include Aboriginal people as an integral part of setting whatever their agenda their government is going to adopt for our issues."

Such a policy of inclusion is essential to improving conditions in First Nation communities, said Fontaine. With unemployment running as high as 90 per cent in some communities and most reserves lacking a viable economic base, he views the Liberal priorities of economic renewal and job creation as promising for First Nations.

"If you look to the issue of jobs

and the economy, that's critical for us because you can never have the inherent right to self-government - or self-governing First Nations communities - without those communities becoming self-sufficient," he said. "And the only way they're going to become self-sufficient is through an improvement in their economies."

While the Liberals have remained steadfast in their refusal to revive the constitutional process, Fontaine does not regard this position as a bar to self-government. In the absence of a formal constitutional process, Fontaine believes First Nations can still work toward self-government

through a "bottom-up" and step-by-step approach.

"We're in the process of taking very seriously one of the planks from the Liberal policy platform - that they're going to wind down the business of Indian Affairs," said Fontaine. "We welcome that. We want to displace Indian Affairs here, and replace it with First Nations controlled authority."

The Liberals swept the province, taking 12 out of a possible 14 seats. One of the candidates, Elijah Harper, pulled off an upset victory over the incumbent Rod Murphy in a traditional NDP riding.

Although the Liberals form a majority government, Fontaine sees the strong presence of the Bloc Quebecois and Reform Party as possible obstacles to change. The separatist agenda of the Bloc poses a threat to First Nations in Quebec, while the Reform Party's ethnically-neutral, fiscally-oriented agenda also threatens Aboriginals.

"There's an interesting balance in Parliament now. We're going to look to the Liberal government to work with us in protecting our rights and advancing our interests, and ensuring that the inherent right to self-government becomes a fact in this country."

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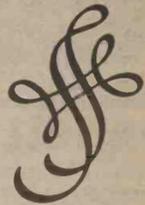


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# Sports

# Outfitting youthful hockey buffs a

By R. John Hayes  
Windspeaker Contributor

## EDMONTON

Parents cringe when their child decides to take up hockey. Some because of the perceived dangers involved. Most because of the cost of equipment. Yet there is a wide range in price (and quality), and the sport need not cost as much as some newspaper horror stories have made out.

That's not to say it won't be expensive, Mike Lillycrop of Edmonton's family-owned Klondike Sporting Goods explains, but some items can last for a few years and others can be had for less than top-of-the-line gear without giving up much quality.

For those who remember the old hockey equipment, the new stuff has come a long way in terms of high-tech protection. The sport

may be faster than it was (although old timers may debate that), but it's certainly safer as well.

Lillycrop talks about protective equipment with authority, as he is currently a Western Hockey League scout and has coached peewee and bantam clubs at the top level in the sport. Few pieces of equipment can be skipped at any level because of the speed and danger of the sport, and because if nothing else the rules require them.

In comparisons which follow, prices are given to equip an eight-year-old and a 15-year-old. Most 15-year-olds will wear essentially adult-size equipment.

Topping off every player is the helmet (with cage). Lillycrop carries only the best helmet (refusing to sell some types) because of the potential for head injury. At all levels (other than Junior 'A' and up), cage face masks are mandatory, and are included in the

prices. With helmets, there is a little variance in price, they go for about \$95 for kids, youth and adults. The good news is that most helmets will last until they are outgrown, which can take a couple of years with even the smallest kids.

Next is the neck guard, which will retail at \$15 to \$30 for all levels. These have come to some prominence and are now required because of the spectacular and tragic injuries that occasionally take place when a skate blade meets an exposed neck.

Shoulder pads have come a long way from the old days, since NHL players wore plastic and cloth to protect the places where bones could get hit. Outfitting a child of eight will set you back between \$30 and \$120. A youth or an adult will cost somewhere from \$50 to a prohibitive \$230.

The range is caused by the technology used to protect the

player. The cheapest pads are still a combination of plastic and material, giving good but not excellent protection. The top-of-the-line shoulder pads use impact dispersal systems similar to those used in football shoulder pads. Impacts which might break or bruise the collarbone or the clavicle are softened using air dispersal of the force.

Another point is that children grow out of shoulder pads relatively slowly because they grow out of them by getting wider. This is a bigger problem with teenagers and young adults, and so the older players may need new shoulder pads sooner than the young.

Elbow pads are much more elaborate than they used to be, covering the arm right down to the wrist in some cases. Getting a child into elbow pads will cost between \$10 and \$40, a young adult between \$40 and \$100.

Gloves are one of the "prestige" items and that is reflected in their cost, which is based on the demand for a particular type or brand rather than solely on cost. A child will set his parents back between \$40 and \$120, a young adult between \$80 and \$225. The more expensive gloves are leather; the cheaper ones are nylon.

Some gloves nowadays are being designed with less protection on the lower arm and wrist, to allow greater mobility. The elbow pads are taking up the slack, but make sure when buying that the two provide complete protection for the arm. Errant sticks cause injury to wrists more than to most places, and the joint is potentially vulnerable.

Pants protect from the lower back to the top of the shin pads, and the older pieces of equipment have been completely superseded by the one-piece system. This is one item which can be

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## Sports

# 's a costly affair for parents

bought slightly larger and grown into, although baggy pants will limit the skating of the player.

For a child, pants will set you back between \$35 and \$100, for a youth or adult between \$100 and \$180. Pants are tough, and children will grow out of them long before they wear out. They will take years of use by those who have stopped growing.

Below the pants are the shin pads. These, too, will be outgrown more often than outlasted, but the size is important to providing adequate coverage. A child's may last two or three years, and will cost \$15 to \$40. Older players' shin pads will cost \$50 to \$150 and will need replacement generally when the protection has become inadequate because of wear or growth.

Skates are the most expensive item on the list, and they are also the one on which all the experts warn you not to scrimp. Cost is

based on material, support offered, blade quality and better potential for fit. For children, the skates won't even last (gasp) one year - they'll be good for one season. Again, experts urge you to buy skates that fit now; doing otherwise will cause pain and will effect skating ability.

Skates for children run about \$90 to \$150; those for young adults and adults about \$200 to \$350. Blades can be replaced and putting new blades on a good pair of boots will set you back \$40 to \$80, quite a saving over new skates. It's not worth doing, though, on the cheaper skates.

The best-fitting skates have a gel that shapes itself around the foot. When you're buying them remember that the gel needs to be reshaped somewhat at every wearing and that it does so only when warm. If the skates are going to be put on frozen, maybe another kind of skate would be a

### Blow-by-blow (low-end) costs to equip young players:

Helmet: \$95  
Neck guard: \$15  
Shoulder pads: \$30  
Elbow pads: \$10  
Gloves: \$40  
Pants: \$30  
Shin pads: \$15  
Skates: \$90  
Practice sweater: \$25  
Socks: \$25  
Stick: \$8  
TOTAL: \$383

better buy. Cold, bad-fitting skates can be very painful.

Players will also need a practice sweater, which will run about \$25 for everybody, and socks, again \$25 or so. These will last pretty well, depending on use, of course Clubs will supply uniforms, but that'll come out of reg-

istration costs, which vary widely with age, frequency of play, calibre, travel, etc.

And the stick. Sticks run from \$8 to \$40 for children, from \$19 to \$120 in adult sizes. The really expensive sticks are aluminum shafted and replacement blades cost \$10 to \$15 and \$12 to \$45, respectively. The best adult shafts and blades are made of graphite and last a long time.

All told, outfitting an eight-year-old will run from \$365 at the bottom end to \$785 for the best. A 15-year-old will cost \$699 at the bottom end, up to \$1530 for Cadillac equipment.

All of the above does not include goalies. They're a different kettle of fish, equipment-wise, too. You can estimate that an eight-year-old goalie will set somebody back about \$1500, a 15-year-old something between \$3,000 and \$3,500. A lot of goalkeeping equipment will be provided by clubs at

various levels, but it tends not to be the best and can be past its prime, too.

Another option for money saving is to visit a used equipment store, both to sell the outgrown stuff and pick up new things. Kevin Istace, a buyer at All Sports Replay Edmonton Ltd. on Argyll Road, estimates that you'll pay 50 per cent of retail cost for good used equipment, with skates running more than that. Used equipment is sometimes essentially new (some people use it only once or twice, then sell it) and covers all quality ranges.

The final piece of advice is to shop around, but buy with specialist advice. You may save a little at a department store, but the hockey specialist could save you more than that with what he knows. Follow money saving strategies you would look at when buying something of equivalent cost.

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## Northern Canada

# Self-help benefits entire community

By Kerry McCluskey  
Windspeaker Contributor

### YELLOWKNIFE

From exercise programs to self-defense classes to workshops on family violence, the women in Rae-Edzo, Northwest Territories are making promising changes in their community.

According to Addena Sumter-Freitag, program Coordinator at the Friendship Centre in Rae-Edzo, the whole idea behind the changes came from the women's need for community wellness.

"It was our idea because we felt that we needed to heal ourselves before we could heal the community," says Sumter-Freitag. "It was us, the women, who got these resources and ideas and brought them to the community."

Sumter-Freitag says that



Addena Sumter-Freitag

the women and children involved in groups at the friendship centre have been the target of backlash lately because a number of the programs focus on women. However, that it was the women of Rae-Edzo who first came to her over three years ago with the desire to begin healing from old scars.

"The healing came from the women as the mothers and the backbone of the commu-

nity. We didn't even know how to deal with it at first so all the women got together and I said 'what do you want, what's involved, what do you need, what are the problems and what are the solutions.' We just started brainstorming and we wrote down all the groups we wanted," say Sumter-Freitag who has been at the friendship centre for three and half years.

Sumter-Freitag started working on the programs right away and saw that one of the first things that needed to be done was to stop women from thinking and acting as victims.

"Lots of women are the victims of violence but we need to change the victim attitude."

She applied to Victim's Assistance and got partial funding to hold self-defense classes to teach women to fight back. The centre helped to pay for the classes and the women participating also

contributed.

"It shows that the women are committed, that the women are willing to put lots in themselves despite the grants. We do garage sales, personal donations of bannock and stew, bingos. As we go along, we're donating. We feel like we're doing for ourselves. Our self-help group came out of this," say Sumter-Freitag.

"We'd be sitting around in a circle talking about how we were feeling and supporting each other. We were talking about issues like how it was hard coping, people's pasts, things we need healing from and how women are not in the forefront politically in the community. We saw that women need to stick together and strengthen each other and I thought, if these women had this much initiative, I was going to help them and this is how the self-help group started."

As program coordinator at the centre, it is Sumter-Freitag's job to find the money to finance projects. She struck gold with the Secretary of State last year and the centre received a huge grant which meant the women's groups could do a series of workshops. Topics included assertiveness, how to start a healing circle, stress management and healing circles, grieving, healing through storytelling, family violence and personal empowerment, personal relationships and healthy sexuality. The last workshop will be on leadership and Sumter-Freitag says that the changes in the women and in the entire community are obvious.

"One woman especially has changed so drastically in just one year. She used to be very shy and she recently made a presentation in front of the justice department. That shows how much our programs have done."

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In 1931, after insistent representation from the Canadian Legion, Parliament amended the Armistice Day Act to ensure that Nov. 11 would be set aside as a day distinct and apart from any other observance upon which the nation could pay special tribute to those "who gave their lives

that freedom might prevail."

In 1970, an act known as "The Holidays Act" was passed by Parliament which included, among other holidays, Remembrance Day. An extract of that act reads as follows:

"Throughout Canada in each and every year, the 11th day of November, being the day

in the year 1918 on which the Great War was triumphantly concluded by an armistice, is a holiday and shall be kept and observed as such under the name of Remembrance Day."

(From "Interesting Facts", a publication of the Royal Canadian Legion.)

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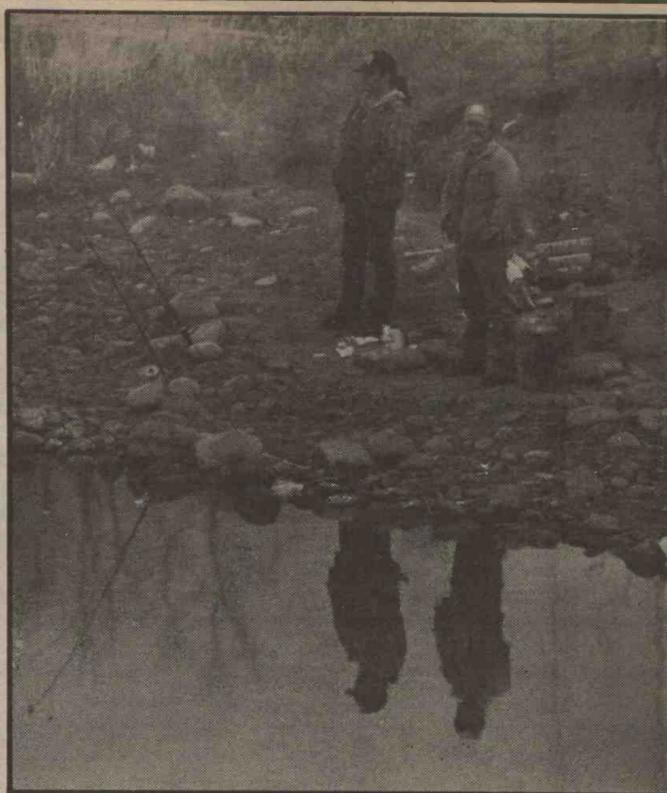
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Bert Crowfoot

### A hard job...

But somebody's got to do it. Walter (left) and Glenn Hardy enjoy an afternoon fishing at the narrows on Alexis Reserve, Alberta. The day's catch? Three jackfish and counting.

## Rez school survivors share experiences at healing conference

By Don Langford  
Windspeaker Contributor

WINNIPEG

Ending the self-perpetuating cycle of violence and social problems which plague many First Nation communities was the purpose of Manitoba's first Provincial Residential School Conference.

Attracting more than 200 participants from as many as 60 communities, the conference theme, "Adult Children of Residential Schools: Releasing the Silent Cry," soon became a reality as individuals shared painful personal experiences growing up in the often abusive residential school system.

According to Phil Fontaine, Grand Chief for the Assembly of Manitoba Chiefs, the effects of residential schools are still being felt today, and continue to be passed down through generations of First Nations People.

"The violence has to stop - it has to stop now," he said. "The drinking and the family violence being witnessed by the people of Canada, and being experienced by the First Nations, is symptomatic of what actually started in the residential school system."

Hosted by the Assembly of Manitoba Chiefs, the Opaskwayak Cree Nation and the Manitoba Tribal Councils, the conference and workshops were designed to facilitate the beginning of a healing process.

With a support system comprised of both traditional and contemporary First Nation caregivers, the participants broke off into several

small groups where they could share their stories in a safe environment.

During a five-day period, from October 20th to the 24th, participants engaged in shared discussions and attempted to formulate recommendations on healing individuals and communities. Participants also attended workshops on traditional and contemporary healing methods.

According to coordinators Gloria Cameron and Duane Pelly, the gathering was a tremendous success in terms of the number of participants who attended and the work accomplished. Although many of the participants came together as strangers, Cameron said their collective experience and willingness to share soon led to strong bonds of friendship.

"As the days went by, you could begin to feel the closeness of the people," she said. "People would walk by and they would touch you, they'd hug you and stop to ask you how you were doing. It was really wonderful."

One of the 118 recommendations on healing made by participants was to have another conference like this past one, inviting both former students of residential schools and their children, said Pelly.

"I think that recommendation was very important the groups here - that their children know about what happened to them when they were at these schools," he said.

According to Cameron, the conference was a long time in coming.

"Some people cried for happiness, some people cried for other people's pain, some people cried just to be here," she said.

# Central Canada

## Appeal dismissed

OTTAWA

An attempt by the Indian Affairs Department to appeal the reinstatement of a Mohawk activist has been dismissed by the Federal Court.

Kahn-Tineta Horn was fired from her job at the department after participating in the 1990 standoff at Oka, Quebec. Horn and her two daughters remained behind the lines at the Kanesatake treatment centre until the 78-day siege ended.

In 1992 she was acquitted

of charges laid against her as a result of taking part in the confrontation. The Public Service Staff Relations Board ruled that year the department was wrong to fire her for being absent without notice and Horn returned to her \$55,000-a-year job on Dec. 1.

Federal Court Judge Andrew MacKay ruled that the department fired Horn because of her participation in the Oka standoff and not for the stated reason of being absent from her job without leave.

## Deer hunt OK'd

CHATHAM, Ont.

Deer are running rampant through the Rondeau Provincial Park. As many as 500 deer live in the park, endangering the rare Carolinian forest ecosystem that can support a herd of only 100 to 125 animals.

To solve the problem, the Ministry of Natural Resources has entered into agreement with the Caldwell First Nations to start culling the deer. The band will keep the meat, hides and antlers obtained in the limited hunt. The park was closed to the public for an unspecified period starting Nov. 2.

A similar culling operation was proposed last year to save the taxed ecological system, but was halted at the last moment by animal rights activists.

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# Men...part of the solution

In the growing nation-wide movement toward the prevention of family violence, it is apparent to me that because men are often the perpetrators, they are overlooked and likely to be ostracized from contributing to the prevention of family violence. We seem to have a negative stereotype of perpetrating men and are slow to understand that unless we begin to care for our men, we can never fully solve the problem of family violence.

Understanding this, the Eagle's Nest Shelter decided to involve males in the prevention of family violence through employment. Eagle's Nest is an on-reserve shelter in operation since January 1992. Three of the 13 staff are male. Two of these men are full-time crisis counsellors who work on the frontline with battered women. We also had a male outreach worker who dealt with perpetrators by counselling, healing through native spirituality, and referrals to men's groups/therapists, but he decided to further his education. We are now looking for a Native male to fill this vacant position.

Why did the Stoney Reserve decide to hire men at the shelter? We realized

that unless we involved our men in the solutions, things would not improve. Our male staff are viewed as role models both in the shelter and the community. We believe it is important for women in the shelter to see that not all men are violent, and that some can be trusted. Abused women learn that men can be human, caring and that they can greatly contribute to personal problem-solving. The male staff bring a different perspective, and can help instill hope in women who have been beaten to the point of hopelessness. Our male staff also provide a sense of safety to our female clients who often fear for their lives.

In the initial stages, there were discussions about whether having male staff would spark the existing insecurities of some perpetrators. To date, this has not happened. Our male staff are well respected and trusted.

There are only minor disadvantages concerning male staff. For example, one teenaged client who had been abused by her family was so overwhelmed by a caring male person that she began to pursue him with love notes. Intervention took place immediately to prevent

possible problems. Further, some women want to discuss "female problems," and the male staff can become embarrassed. When this happens, the male counsellors refer them to female counsellors.

To truly prevent family violence, men should be encouraged to be part of the solution. For more information, contact:



The Eagle's Nest logo symbolizes a family of eagles representing the strength of the eagle and the strength of the family. The logo shows family unity, and that all members of the family must be involved in preventing family violence.

**Terry Fox, Co-ordinator**  
Eagle's Nest Shelter  
Stoney Reserve, Box 250  
Morley, Alberta T0L 1N0  
Tel: (403) 881-2000

## Breaking the Silence

# My story - my way

My life on one page - this is an impossible task! My first attempt at this ended up being six pages of continuously running sentences - single lined, no paragraphs, with the margins being pushed out as far as the printer would go!

I am now starting to understand that who I am today all began with my childhood and immediate family - parents and siblings. This was where I was taught to know the difference between good and bad, right and wrong, happy and sad... what these things are as society accepts them to be, anyway!

My person was being moulded from such an early age to appease for others. I like to compare a child with a blank piece of paper, whatever you as a parent write on this paper will then be with this child, to a certain degree, for the rest of its life. Good and bad. How I would relate with other people, how I would perceive male and female roles, how I felt about myself, what I thought love was, all began with what my parents, older sister and then younger brother and sister wrote on my piece of paper.

I understand that my parents did the best they could with what they had, but in my eyes they were somewhat lacking in the supportive, validating, emotional end of the spectrum. I feel that this had a lot to do with why I was in such need of the attention and "love" (for the lack of a better word) that I seemed to get when I met M. at 18.

He was tall, dark and beautiful (a word I like to use sometimes in reference to men, if only to see the reaction!), somewhat dangerous and exciting. As it turned out, more dangerous to my mental health than I could have ever imagined. Slowly, subtle abuse, non-physical abuse, began taking place. I did what he wanted to do instead of what I wanted to do, I went where he wanted to go instead of where I wanted to go. I dropped my friends one by one because he didn't like them and made it miserable for me to see them until there were only his friends left.

All the while I was softly hearing this little voice inside of me protesting against this attack on my person but brushing it aside with the idea that we'll do what I want later. Well, later never came! Every time I tried to assert myself to get what I wanted, he would make it so completely impossible for me that I would finally just back down and give in - his control, and he knew it! Over time I learned to tune out that little voice so I couldn't hear it anymore (suppressed but not dead) therefore I wouldn't have to deal with me or my conscience. I could then concentrate on him and how he was thinking and feeling and what he was going to say

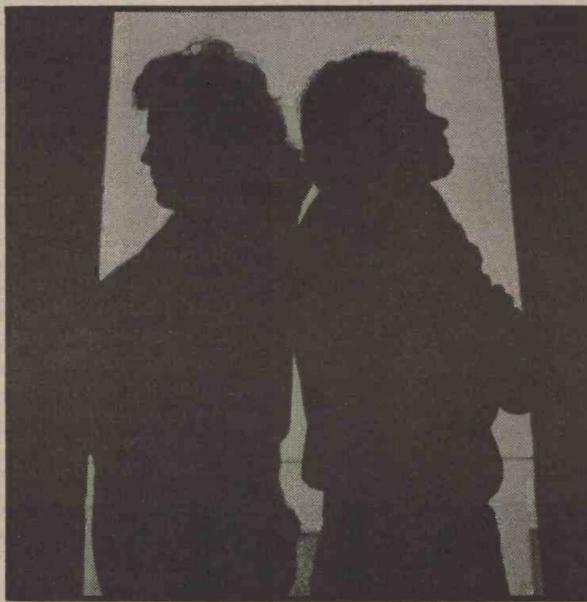


Photo illustration

and do next - the trap!

I started to gain weight using food as a means of feeling something. M. would tell me that I was fat, ugly, nobody else would want me, useless, he was the only one who would ever sleep with me, no one else would love me, along with the infamous I never cleaned the house well enough. I didn't cook like his mother, I didn't do the dishes to his satisfaction. I spent money without his permission even though I had my own full-time job, on and on... After many years of feeling totally inadequate, isolated, unhappy, brainwashed, I started to get mad, not verbally at first, for safety reasons, but in my head. I started listening to that little voice inside of me that I had tried for so long to tune out. I would disagree with him, tell him off, call him names, scream No! when he would crawl on top of me just after we had a fight, cry Yes! when he showed me any kind of real emotion (which was extremely rare). This was the start of everything I had wanted to say for years but was afraid to express because of his threats of taking away his "love" and that nobody else would ever have me. What kind of love is that!

I wondered for some time what it would be like to be divorced. Did I really love this man that I hardly ever saw anymore because he worked out of town and continually reminded me that he chose his work above me at all times? Then the big one, I didn't even know who this

man was anymore, I didn't know who I was! I was getting stronger and stronger, beginning to be able to voice some of those inner disagreements to him more often, not as afraid of his threats and abuse.

When it all finally came to a head and after much beating around the bush on his part, he finally told me that he wanted a divorce. He had been waiting for me to come to his rescue and ask him if that was what he wanted so could just agree and not actually say it. But I didn't ask him and therefore he had to take the responsibility of saying it himself!

I was not surprised by his statement, I somehow knew that was what he was going to say. I told him that I also wanted a divorce. He looked at me like a stunned animal caught in your headlights, he had been waiting for me to fall apart, to start bawling and beg him not to leave. When I didn't, it really threw him. I finally owned my own power, he had no control anymore over my mind, my feelings - over me!

He tried to manipulate me many times after that until finally, after he had ransacked the house and removed all my papers, statements, house documents and personal journals, I drove him to work one morning, came home, packed up half the stuff and moved out - without his permission! He had told me that I could not leave until he had three of his big friends there to watch so nothing would leave the house that he didn't want to leave. All this, and much more not mentioned here, after he had told me that he wanted a civil divorce!

Only once I was out of this situation did I realize how brainwashed I had been. Then began the exhausting, frightening, sad confusing, angry, exciting, painful, exhilarating work of healing and growing - then began SHELLEY! I've recently decided to continue on with my education after being out of school for over 11 years and go into the social work field for I have experienced the power of discovering oneself and wish to help others do the same. My belief now is that our lives are spent learning about the world around us, about other people, about ourselves, and if we stop for any reason other than our own death, then we are simply existing amongst the already walking, breathing dead.

I have come to the conclusion that I want to teach other people what I have learned and continue to learn from my own and other battered women's experiences so that we all can write better, healthier stories on our children's blank pieces of paper and eventually have a brighter, non-battering or non-violent future!

I don't think I will ever find anything more stimulating than the experience of my own LIFE!

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## Breaking the Silence

# Transition: Leaving an abusive relationship

Separation is not easy. Though you have made a positive choice for you and your children, the process is still painful.

This article outlines some common feelings and experiences of women who leave their relationships, common experiences of children and some things you can do to help yourself through. Knowing what to expect may not take away the pain, but it will help you in maintaining your independence.

### Separation-how will it feel?

Separation is not easy. It will take several months to work through the steps, and a couple of years to become freshly established.

Knowing what to do and what to expect does not stop you from having feelings. You will probably feel all your emotions more strongly than ever. You may feel betrayal, grief, anger, joy and freedom, weakness and strength, often at the same time. You may feel that you are going crazy because of all the emotions you have, which are sometimes overwhelming, contradictory, and unexpected. You are not crazy. This is a normal process. Remember that your emotions are just a part of you, a changing part, and they are not "you, the whole person."

Let yourself feel your emotions fully. Do not judge yourself for having them. You will pass through each one in time.

### Grief

Grief is a large part of the process of letting go of a relationship. When you feel grief, let yourself cry. You may feel like you will never stop. You are facing a death, the death of your relationship. You will stop crying when the mourning is over.

You may not understand why you are sad, especially if you were badly abused. There were probably some good things that you will miss. This is the reality. Remember you did have to pay a price for more good things - a very high price.

### Euphoria

You may experience a great euphoria when you leave the relationship. This may last for weeks or months. This is usually felt if you have made a clear decision. This euphoria can help give you energy to get yourself on your feet again.

Don't be surprised, if a month or a year later, you feel grief or anger or depression. This is normal and part of the process of change or separation. You will have to work through all the stages at some time. The timing may vary with each individual and the process is usually finished in three years if you have let yourself feel fully at each stage.

### Anger

You may feel more anger after separation than you have ever felt before. You may suddenly feel all the anger that is stockpiled and denied during your relationship along with the built-up frustration at not getting your needs met, and the powerlessness of your position.

It is safe to feel angry now. Accept that your anger is normal. Anger can give you power and

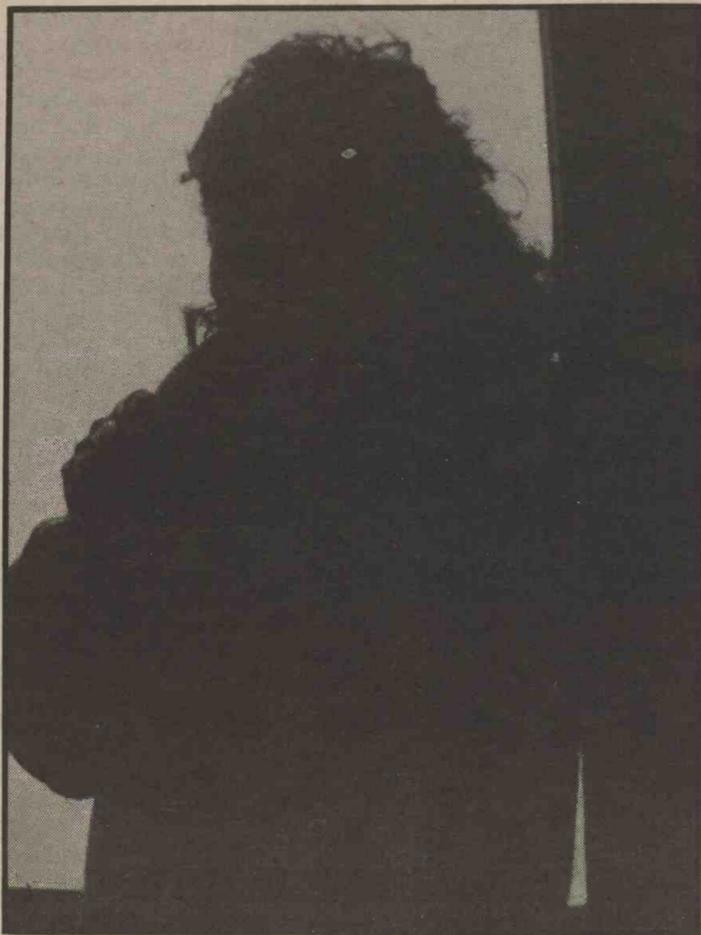


Photo illustration

Escaping an abusive relationship can send a woman and her children on an emotional roller-coaster ride, but riding it out can lead to freedom and independence.

motivation. Use it to your advantage. The goal of letting yourself feel anger is to express it constructively so that you become free of it.

Do not use it for revenge. Acting in revenge may destroy your self-respect in the long run. Fantasize about revenge instead.

### Grieving Symptoms

While you are going through the separation, it is normal for you to experience both physical and emotional stress reactions. Physical symptoms you may experience include: sleep disturbances; diarrhea or constipation; nausea; changes in heart rate; menstrual changes; weight gain or loss.

Psychological symptoms may include: sadness, hopelessness or feelings of futility; edginess and being easily irritated; crying often; poor concentration; great difficulty making decisions; poor memory.

Good physical health will help you cope.

### Feelings of failure

You may feel that admitting "failure" in your relationship confirms your inadequacy. This is not true. You have probably done all you could to make it work and it is not your fault that your efforts failed.

Relationships take two people working together to make it a success. Also, remember that your decision to leave was a painful and difficult one. Recognize your success in making that decision. Give yourself credit!

### Your Identity

You may have identified yourself with your relationship. Your role as wife or mother may be the way you see yourself, and how you are known in the community. When you leave the relationship you will experience a real sense of loss of your self-identity.

The process of moving from a role, a job of wife and mother, and private status of victim, to a single, competent person is painful and not always as fast as you might want it to be.

It involves getting to know yourself in a new way. Now you can become your own boss and your own person. Being on your own is a wonderful feeling as well as a scary one. It may be the first time you have had the freedom to experience this responsibility. It sometimes takes many trials to discover who you are and what you want in life.

This is normal. It is OK to learn from your mistakes and learn from what you do well.

### Anxiety & Loss of Control

You are probably accustomed to judging your safety by predicting your partner's mood and picking up the signals from him, so you could anticipate and react. When you leave, the absence of your partner may feel frightening. You may feel you have lost control. Your feelings of safety are gone when you lose your signals.

The feelings of loss of control are normal in transition. You are moving the centre of control from your partner to yourself. It can be as frightening as it is freeing and it just takes time.

### Disorientation

Changed memory can create a feeling of disorientation, disbelief in yourself, and betrayal from your partner. You are not crazy if you see your past, yourself and your partner differently. You may remember only the good times with your partner or only the bad times.

It's normal to look at yourself, your partner, and the world in a new way. Your situation is different now and so you will have a different perspective.

### Loneliness

Your friends may change

over time. Your situation may now be different than theirs. Your interests and concerns may become different. They may feel threatened by your new position. The shakier their marriages are, the quicker they will leave you. They may take sides with your partner.

It may hurt you a great deal if your former in-laws reject you. Family blood is often thicker than you want to believe. It may take you a while to trust, or to have energy for anyone else. This is normal and self-protective.

You may want to isolate yourself, but friendships are very important. Women friends are especially important at this time. Don't sit around waiting to be asked out - reach out - even though it may seem less painful to isolate yourself, in the long run it is not.

### New Relationships

New relationships may trigger memories of your old relationship. It takes hard work, a great deal of commitment and communication to be in a relationship.

A second relationship has different problems from a first. Be sure you feel strong enough to live independently before you make the choice of living dependently again. This way, when you have a choice, you will not be as likely to make the same mistakes. You will be better able to stand up for your rights.

It is important to remember that life is up and down. You will have good days, when you are feeling strong and capable, and bad days, when you are feeling depressed and vulnerable. Know that feeling bad will not last forever and there are things you can do to help yourself through the down times.

### Anniversaries

Many women find that the first anniversary of their leaving is particularly painful. It is important for you to be aware of that and plan for it. You may arrange to spend that time with close friends. You may also get in touch with the staff of the shelter in your community to get reinforcement and support.

### Helping your children

Your children's behavior may be different than usual. Remember that their lives have changed, too. It is normal for them to be afraid, upset or angry. Even if they become extra quiet or try to please you all the time, they still need that little bit of extra attention and explanation about what is going on.

### Guidelines

1. Assure them that you love them. Give them lots of hugs and cuddles. It is important for them to have physical contact, and in hugging them you will also be receiving hugs.
2. Tell them as much as you can without name-calling. It is better that they know and feel part of the decisions than if you say nothing or lie. It is important for them to trust you.
3. Listen to their feelings and let them know it is OK to have them. They may be angry with you for taking them away from their friends and home. If they tell you

this, it means that they feel safe enough with you to share their feelings. If you show them that you understand their feelings and share some of them, you will help them.

4. They may have confused feelings about you and their father. You can let them know that they can still love their father and he is still their father, even if you decide not to live with him again. They do not have to choose one parent. They can love and hate both parents at the same time.

5. They may test you by misbehaving. Do not be afraid to tell them limits of behavior in a firm, loving manner. They may be more insecure and confused, and test for your control even more than usual. They need to know that you are there to take care of them.

- Tell them clearly what they can and cannot do.

- Tell them what will happen if they misbehave. Make the discipline fit the behavior, and

- Be prepared to carry it out as soon as possible.

- DO NOT HIT YOUR CHILDREN. They have come from a violent situation and they need to feel safe also. Children who grow up with violence often become violent adults.

6. You have needs, too. You need your friends, you need time alone. If your children try to make you stay in, tell them you have needs and that you are sorry if it makes them angry or sad. Go ahead with your plans. If you are giving them quality time, you do not need to feel guilty about taking time for you.

7. It is important that you take a little time every day to have fun with your children. You can learn new, inexpensive ways to have fun with them. For example, going to parks, to a museum or just going for walks. You don't have to have money to spend time with your children.

8. Children need to feel loved, accepted and safe in their family. This means living in a home where there is no violence is better for them than living in a home where they never know when violence will erupt.

9. Accept that you are not perfect. Don't feel guilty about it. Keep doing your best and be open to changing what doesn't work and learning new ways.

10. Remember your children need to depend on you. Don't depend on them to act as your best friend or partner. Let them be dependent.

11. Encourage them to have friends in the community as soon as you settle. Friendships can help them regain security.

12. If you feel that you need help dealing with your children, explore parenting and children's support services in your community, i.e. single parents' associations; parenting courses; Big Brothers/Sisters, etc. Also talk to other women.

They have probably felt the same as you at times, and could share ideas.  
(This information was compiled by Laura Hotson, Victoria Women's Transition House. Parts of this article are reproduced from *Fresh Start... Is This Book For You* by Joan LeFeuvre, YWCA, Peterborough, Ont. 1982.)

# Crisis Directory for Canada

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# Breaking the Silence

## Growing stronger . . . .

The following speech was written by a woman who has lived at WINGS, Women In Need Growing Stronger, a transitional house for women who have left the women's shelter but are not yet ready to live on their own. She wrote the speech for an audience attending the Take Back The Night Rally Sept. 17 in Edmonton. She was unable to present the speech herself for safety reasons; her ex-husband is still looking for her.

Less than two years ago my children and I escaped our frightening home life and sought shelter from my husband, in a safe house. I remember feeling as though I had reached the lowest point in my life. After travelling all night we arrived hungry and tired. Fear of our uncertain future ahead filled our minds - still reeling from the events of the evening past.

I was filled with guilt from staying with my husband as long as I did and guilt for having to make the painful decision to leave. Soon after I discovered I

blocked the abuse over the years, and horrified recollections began invading my thoughts. Post Traumatic Stress Disorder, panic and anxiety attacks soon followed. Living in fear for approximately 15 years resulted in this condition. Amnesia made it difficult to justify my leaving, my need for peace bonds and restraining orders that would possibly keep us safe. Struggling to remember, then shocked by my memories, always fearing what I was yet to discover... my children were able to validate my recollections as they did not experience my memory loss. I owe my sanity to them. My children gave me strength to fight back when I couldn't for myself anymore.

We had to leave our home, beloved pets and friends. It's not right that we have to hide and start over again. We know what it's like to be cold and hungry. We very nearly lost each other; however, we are very close to each other as a result. My children

celebrated our leaving. They have become strong and confident, excelling academically. Their nightmares have ended. My oldest two children now fantasize of future career goals and healthy lifestyles.

I feel hurt and angry when I hear comments like: "How come she stays or keeps going back - She deserves it. She enjoys it." No one deserves to be abused. It is often subtle in the beginning - a few incidents - with most of the time together getting along so well that excuses are made and denial begins. Threats of what will happen if we leave results in feelings of being trapped. I lived in such isolation, shelters and support for our situation was not known to me. My spouse lied in court and manipulated his way out of his charges and I warned the authorities he would. They scoffed. I was right!

Many women I met along my journey did not have the good fortune to have people who supported, encouraged, and

believed in them. Some get caught up in the bureaucracy or labelled and therefore are not given the opportunity to get back up on their feet. Too often, this kind of red tape, combined with low self-esteem and lack of support, will prevent many women from finding their own personal power and independence within society. With the proper support to help us become independent - the sky is the limit.

I am now in college with a scholarship and a student loan. One of my children is on the honor roll at school. I am proud of who I am and who my children are. My only regret is the tragic past we had to endure. We now work, play, and support each other in our new life.

Education and awareness are necessary to end family violence. It is an honor to share this tonight. My day of total freedom will come when I can safely stand here myself and speak freely... AND I WILL!

### The "Survivor" Within

Looking into the eyes of her  
I see pain, anger and shame  
A sense of loss and loneliness  
Drowning her dreams and hopes  
she once had as a young girl  
shattered and battered down.

Looking at the survivor within  
and the struggle to escape the  
prison of abuse, yet even then  
unsure of who she is and can be.  
In her mind like a broken  
record are words of failure, rejection,  
cruelty, hate and violence,  
to stop it now is her one true goal.  
To discover her worth as a human  
being created uniquely from  
anyone else.

Looking into the eyes of my sister  
once again I see the young girl  
full of hopes, dreams and a love  
for life

how can I pretend she is not  
there

how can I ignore the pain, the  
shame, and the survivor for as I  
draw closer

to look, I see the sister within  
has come so far and been so brave  
is none other than me.

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## Arts & Entertainment

# Glenbow offers lecture series on Indigenous peoples

CALGARY

Celebrating 1993, the International Year of the World's Indigenous People, Calgary's Glenbow Museum offers a series of lectures and one field trip that explore a variety of attitudes, perspectives, and issues involving Canada's Indigenous Peoples.

The lectures look at contemporary issues of concern to Natives, such as politics, cultural survival, and ownership of cultural property. Each lecture will be followed by a question period and a chance for informal discussion with the speaker. You are encouraged to visit Glenbow's Native galleries either before or after each session.

Nov. 14

The Spirit and Intent of Treaty Seven: What do the treaties mean from a Native perspective? Dorothy First Rider of the Treaty Seven Tribal Council will provide some answers.

Nov. 21

Field Trip - Fee: \$30

Travel with us to Banff and see the Buffalo Nations' Luxton Museum and Banff National Park interpreted from a Native point of view. Bring a bag lunch. Transportation will be provided.

Nov. 28

The Peigan Perspective On

Cultural Renewal

Reg Crowshoe will present plans for the Keep the Circle Strong Cultural Centre on the Peigan Reserve, and discuss why it is vital to cultural survival.

Dec. 5

Contemporary Native Education New initiatives in Native education are being implemented in institutions like the Plains Indians Cultural Survival School. Find out how from the school's president, Doreen Spence.

Dec. 12

Native Policing: Corporal Harley Crowshoe of the RCMP's Peigan Nation Satellite detachment will discuss some of the initiatives the RCMP are taking to work with Native people in policing process.

Lectures are at the Glenbow Theatre, Sundays: 3-4:30 p.m. on Nov. 14, 28, 1993 and Dec. 5, 12, 1993.

The cost of the lecture series is \$60, but students, seniors and friends can attend for \$50. The price includes admission to the Glenbow Museum.

Interested people can attend individual lectures for the price of the Glenbow museum admission plus \$5.

Tickets are available at the Glenbow Museum Shop, at the door, or call 268-4110 to order by phone.

## Poets - here's your chance

ORILLIA, Ont.

Aspiring poets are being sought for the Stephen Leacock Awards for Poetry.

First prize for the contest, presented by the Orillia, Ont. International Poetry Festival, is \$5,000. Second prize is \$1,000 and third prize winner takes home \$500. There will be seven finalist prizes of \$200 and 40 runners-up will share \$2,100.

Entries must not have been previously published or broadcast. Each poem must be typed in English, double-spaced and must not exceed 50 lines. Contestant's name, mailing address (and telephone number, if available) must be typed on the reverse side of each sheet.

Contest deadline is Jan. 31, 1994.

No entries will be returned. First publication rights will be reserved.

Contestants must enclose an entry fee of \$5 for each poem,

payable by money order, postal order or certified cheque in Canadian funds to The Orillia International Poetry Festival.

Each poem will be reviewed by four judges. The 50 most worthy entries will be submitted to a panel of five judges will select the winning entries. Judges' decisions are final.

Prize winners will be announced at the Stephen Leacock Museum on March 28, 1994.

Mail entries and fee to the Orillia International Poetry Festival, Box 2307, Orillia, Ont., Canada L3V 6S2.

Stephen Leacock was born at Swanmore, Hants, in England. He was a renowned political economist, educator, historian and humorist. His place in Canadian literary history is assured through his 61 books, translated into 18 languages.

Patrons and advisors include Margaret Atwood, Susan Musgrave and Al Purdy.

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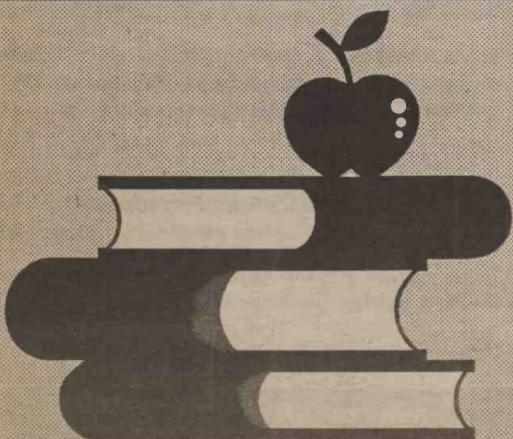
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The Director administers and supervises the Child Welfare Program for the Lesser Slave Lake Indian Regional Council on behalf of nine Members Bands. The Director is involved in negotiating an appropriate level of funding and satisfactory agreements with Federal and Provincial Agencies in Alberta. The Director has responsibility for maintaining a budget integrity and assumes legal responsibilities as delegated under the Indian Child Welfare program.

**QUALIFICATIONS:**

The successful candidate must have a Bachelor's Degree in Social Work or equivalent undergraduate Degree and several years experience in the delivery of Child Welfare Service, Community Development, Management and Personnel Supervision. The individual must have the ability to work and communicate with Indian communities. No applicant can be considered if he/she has a criminal record.

**SALARY:** As determined by the Federal Pay system.

**SUBMIT APPLICATION TO:**

Raymond Dupres, Chief Executive Advisor  
L.S.L.I.R.C.  
P.O. Box 269  
Slave Lake, Alberta T0G 2A0

**DEADLINE FOR APPLICATIONS:**

November 19, 1993.

**NATIVE ART & CRAFT CLASSES**

Starting November 15th - December 22, 1993  
Monday & Wednesday - 7 pm to 9 pm

Authentic Native Styles  
by Kathy's Cree-A-Tions

For further information call (403) 481-6967  
Grant MacEwan College - Jasper Place Campus  
Edmonton, Alberta

**MAMAOKISKETAMA "Journeying Together"**

Edmonton's Native Life Transition Program, 10821 - 96 Street, Edmonton, AB

Mamaokisketama is a new four month Life Management Transition Program for people of Native descent. It is designed to improve self image and acquire tools for self empowerment. The program will be holistic drawing on the resources and strengths of native traditional beliefs and values

**Within this program you will:**

- gain self-confidence
- build your self esteem
- improve family relationships
- you will develop affective job search techniques
- learn and experience healing techniques
- will experience and understand some Native traditions

Who can qualify:

ANYONE OF NATIVE ORIGIN, UNEMPLOYED AND SIXTEEN YEARS OF AGE OR OLDER.

For further information, write:

Mamaokisketama  
10821 - 96 Street  
Edmonton, Alberta T5H 2J8  
or phone:  
(403) 944-6983 or 944-6984

FUNDING AVAILABLE.  
STARTING DATE: NOVEMBER 29, 1993

Mamaokisketama is a non-profit society under the umbrella of the Sacred Heart Community in the inner city of Edmonton.

**JOB OPPORTUNITY**

The Fort Nelson Indian Band requires the services of a full time

**BAND MANAGER**

to fill the position of Chief Administrative Officer for Band operations

The successful candidate must possess a degree from a recognized institution in a related discipline: an equivalent combination of education and experience may be considered. The successful candidate must demonstrate written and verbal communication skills, supervisory skills and experience, and management capabilities in the area of budgetary preparation, policy development, proposal submission and personnel management. Candidates should have related experience in planning and community development as well as good knowledge of the Native community, Native issues and related government organizations. The ability to work effectively with an elected Band Council is critical.

To demonstrate suitability the successful candidate must submit a one page written letter along with resume indicating why his or her knowledge, skills and experience qualify him or her for the position.

CHIEF & COUNCIL  
FORT NELSON INDIAN BAND  
RR. #1, MILE 293, ALASKA HIGHWAY  
FORT NELSON, B.C.  
V0C 1R0



Salary: commensurate with qualifications and experience.

Closing Date: November 12, 1993 @ 4:30 p.m.

Further inquiries may be directed to the Band Office (604)774-7257 or Fax: (604)774-7260.



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## Attention aspiring poets

Shortly before poet Bronwen Wallace died at age 44, she spoke of some proposals for an award to be given in her name to honor a young poet or short fiction writer at the start of his or her career. Since Bronwen's first collection of poems was not published until she was 35, this annual award of \$1,000 is

to be presented to a writer under the age of 35 who has not yet had work published in book form.

The writer must be a Canadian citizen or landed immigrant, under 35 as of Jan. 15, 1994, whose work must have appeared in at least one independently edited magazine or anthology.

Applicants should submit five to 10 pages of previously unpublished poetry in English. The writer's name, address and phone number are to appear only on the cover sheet accompanying the manuscript. All pages should be consecutively numbered. Entries will not be returned. The deadline for submissions

is Jan. 15, 1994, and all submissions must be sent to The Bronwen Wallace Award, c/o the Writers' Development Trust, 24 Ryerson Ave., Suite 201, Toronto, Ont. M5T 2P3

The final judges will be three established writers. The decision of the judges will be final.

## WINDSPEAKER'S CAREER SECTION



### Program Administrator Athabasca Chipewyan First Nation

We seeking a highly motivated self starter capable of administering our Capital Management, Housing and Economic Development Programs on a 2 year contract basis.

You will have completed post secondary education in a related field and have a minimum of five years of employment experience in Home Building Construction and Home Renovation as a Site SuperIntendent/Project Manager.

Experience as a Business Owner/Manager or Economic Development Officer is a definite asset.

The successful candidate will be located in the historic community of Fort Chipewyan on the picturesque of Lake Athabasca and assume their responsibilities January, 1994.

Salary to commensurate with experience.  
Resumes with references must be received by November 19, 1993.  
Please submit resume in confidence to:

**Dave Devendra, P.Eng.**  
Director, Technical Services  
Athabasca Tribal Corporation  
9206 McCormick Drive  
Fort McMurray, Alberta T9H 1C7  
Fax: (403) 791-0946



### "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



## ANISHINABEK POLICE SERVICE



### CHIEF OF POLICE

In responding to the policing services required in areas of Anishinabek Police Service (APS) jurisdiction and in meeting the specific requirements of the Police Act, the APS Chief of Police is responsible for the management of the APS. In this role, and in that of a senior police advisor, the APS Chief of Police analyzes the policing needs of the Anishinabek community as these pertain to the APS and, based on contemporary priorities and resources, plans and develops policies to meet those needs.

The APS Chief of Police's role encompasses the analysis and development of modern police technology, operational procedures and management practices. Through innovation of contemporary methods and equipment, the APS Chief of Police establishes the organizational pace and style of the APS and creates the environment for the actualization of effective policing and management services.

Owing to this senior position, many of the APS Chief of Police's activities will be directed beyond the bounds of the APS in the furtherance of police professionalism. The APS Chief of Police assists in advocating police community peace-keeping needs and viewpoints through contribution to Native and government policy contributing to policy development.

LOCATION: Garden River (Ketegaunseebee) First Nation

#### RESPONSIBILITIES:

1. Developing, directing, managing and coordinating all aspects of the administrative and operational activities of the police service;
2. Attending meetings of the Board of Directors and the Anishinabek Police Council and providing advice and consultation, as requested;
3. Selecting supervisors to ensure that preventative patrol, investigation and other activities are effectively and efficiently carried out;
4. Ensuring the maintenance of proper records and statistics on crimes, investigations, calls for police services and other relevant information and filing an annual report of all aspects of the Anishinabek Police Service with the Board of Directors;
5. Ensuring compliance with the code of Conduct;
6. Submitting budgets, expenditure reports and other reports as requested to the Board of Directors in a timely fashion;
7. Being responsible to the Board of Directors for all aspects of the management of the Anishinabek Police Service; and
8. Such other duties as are assigned by the Board of Directors.

#### QUALIFICATIONS:

- Maintain a Diploma from the Ontario Police College.
- Ten to fifteen years of experience in the policing field.
- Experience in or graduate of Post Secondary Business Management, Administration.
- Knowledge of the Anishinabek Nation philosophies.
- Availability to speak Ojibway an asset.
- Demonstrate knowledge of the political, historical, economic and social realities of the Anishinabek Nation.
- Commitment to providing culture-based, traditional policing values to the Anishinabek people.
- Previous experience working with Native people.
- Ability to work in a multi-disciplinary setting.

- Willingness to travel extensively, a valid Ontario drivers license.
- Excellent written and oral communication skills.

#### SALARY AND BENEFITS:

- Salary depending on experience, from \$55,000 to \$70,000
- Excellent benefit package.
- Personal and professional opportunities.

### ADMINISTRATOR

This unique opportunity requires a dynamic individual interested in a challenging and demanding position. The Anishinabek Peacekeeping Service Administrator will manage and supervise through the Authority of the Anishinabek Board of Directors.

LOCATION: Garden River (Ketegaunseebee) First Nation

#### RESPONSIBILITIES:

1. Development and implementation of approved policies directed by the Anishinabek Board of Directors.
2. Coordinate Anishinabek Police Service Budgets.
3. Develop workplans for civilian and professional staff to ensure continued progress of the Anishinabek Police Service.
4. Maintain professional relationships with other First Nations, Provincial Municipal Police agencies.
5. Other responsibilities as they relate to the management and administrative development of the Anishinabek Police Service.

#### QUALIFICATIONS:

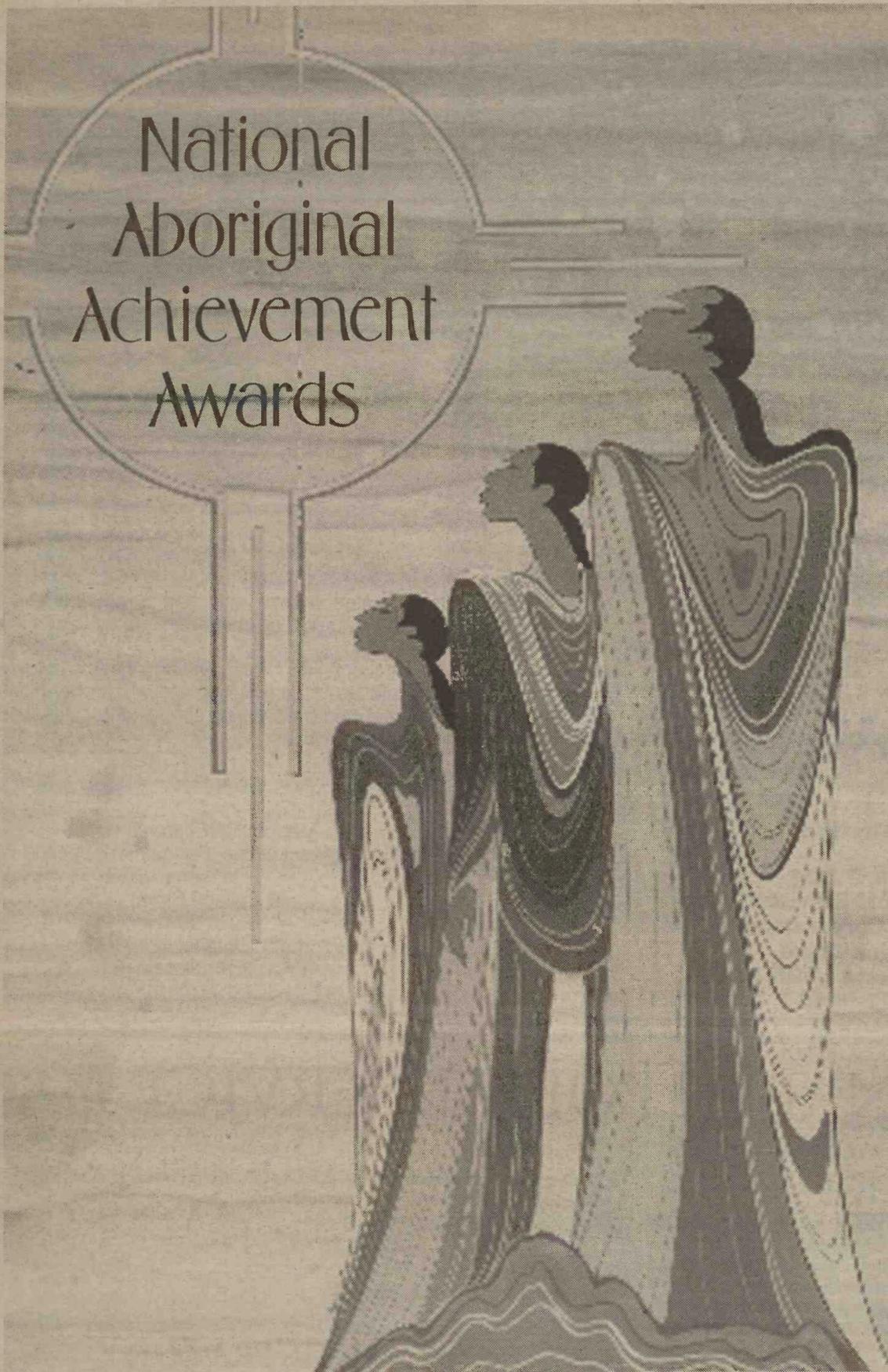
- Knowledge of the Anishinabek Nation philosophies.
- Ability to speak Ojibway an asset.
- Graduate of University/Community College in Business Management, Administration or related field.
- Experience in general operations of police programs and policies.
- Excellent written and oral communications skills.
- Valid drivers license.

SALARY: Determined by experience.

DEADLINE FOR APPLICATIONS: December 3, 1993 (for both job opportunities)

SUBMIT APPLICATIONS FOR CHIEF OF POLICE & ADMINISTRATOR TO:

**Ken Dokis**  
Anishinabek Policing Coordinator  
Union of Ontario Indians  
Nipissing First Nation  
P.O. Box 711  
North Bay, Ontario P1B 8J8  
or fax: (705) 497-9135



*Aboriginal achievers have designed museums, written internationally acclaimed books and plays, developed new ways to preserve our natural environment, and built successful businesses. The National Aboriginal Achievement Awards will acknowledge the extraordinary contributions that aboriginal people are making to the cultural, business and social fabric of our country."*

**John Kim Bell, Founder, National Aboriginal Achievement Awards**

The National Aboriginal Achievement Awards is an initiative of the greater aboriginal community, with the support of the public and private sectors, to commemorate the 1993 International Year of the World's Indigenous People.

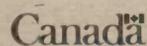
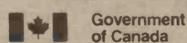
A jury of prominent aboriginal achievers will identify twelve individual award recipients of First Nations, Inuit and Metis heritage who have reached the highest level of achievement in their respective professions. Any individual may nominate an achiever of aboriginal ancestry. Nominees may be working in any occupational area including, but not limited to, agriculture, the arts, business, cultural industries, energy, environment, forestry, health promotion, heritage, housing and community development, media, medicine, public service, science and technology, social services and sports.

The award recipients will be honoured at a ceremony at the National Arts Centre in Ottawa on February 28, 1994 that will be nationally broadcast as a national television special.

Nominations for National Aboriginal Achievement Awards must be received by December 31, 1993. For more information or to nominate an individual contact:

**National Aboriginal Achievement Awards Secretariat**  
 c/o Canadian Native Arts Foundation  
 77 Mowat Avenue #508  
 Toronto, Ontario M6K 3E3  
 Phone: (416) 588-3941  
 Fax: (416) 588-9198

The National Aboriginal Achievement Awards is a project of the Canadian Native Arts Foundation. Charitable No. 0726638-22-13



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- Ron George
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**Founder & Chair**

John Kim Bell

**National Jury**

- Paul Andrew
- John Kim Bell
- Dr. Marlene Brant Castellano
- Maria Campbell
- Douglas J. Cardinal
- Dr. Marlyn Cox
- Ernie Daniels
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