

Windspeaker

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QUOTABLE QUOTE

"We have accepted most women back once they became divorced, widowed or were considered destitute."

— Mohawk Chief Alan Paul, discussing the C-31 decision

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C-31 upheld by Federal Court

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

The Federal Court of Canada handed down a decision July 6 supporting Bill C-31, which restored status to 118,000 Indians who had lost it through various means, including women who had married white men.

The 1985 bill was challenged by the Sawridge First Nation in northern Alberta, led by Chief Walter Twinn, the Tsuu T'ina First Nation outside Calgary and the Ermineskin First Nation of Hobbema.

Although hailed as a victory by intervenors, including Native Council of Canada (Alberta) President Doris Ronnenberg, the victory may prove to be a hollow one. Women who now try to return to their home reserves and seek reinstatement as First Nation members may still be turned away by their chiefs, as 20 women who recently attended Treaty Day at Cold Lake First Nation in northern Alberta found out.

"As long as I am chief, you won't pick up your God-damn money here," said Chief Francis Scanie to the women, led by Agnes Gendron. He sent the women away for the 10th time since Bill C-31 was passed 10 years ago, restoring them to full Indian status.

If Gendron and others want their band memberships restored, their only recourse may be to lengthy court battles.

And Twinn, along with the other plaintiffs, announced July 24 that they are planning to appeal the decision. Calling Federal Court Justice Francis Muldoon's judgment "insulting, degrading, without legal merit and amounting to a judge's personal statement of political beliefs rather than a reasoned determination of legal issues," Twinn said it was "... the most anti-Indian pronouncement of recent judicial history."

On June 28, 1985, sections of the Indian Act were declared in violation of the Charter of Rights and Freedoms and Bill C-31 became law. Under the act prior to amendment, Indians could lose their status in a number of ways:

- Women marrying non-Indians;
- Indians who took scrip, which gave them \$200 and a quarter

section of land in return for their Indian status and the status of their descendants;

- Indians who were "enfranchised," or stripped of their status, for any reason, including wanting to vote, to drink, to own property, to live in another country, to become a lawyer or clergyman, along with their wives and children;
- Indian children who lost status because of illegitimacy;
- Indians who served in the Armed Forces.

Men who married non-Indians did not lose their status and their wives were allowed to live on reserve and became status Indians.

The eight-month court case, held in both Edmonton and Ottawa, heard testimony from women who had lost their status, Elders and other witnesses. Twinn and the other plaintiffs insist that the case is not racist or sexist, but is about who controls band membership and is an effort to protect their communities.

"It means that band members who live on or off the reserve have no say in who is or who is not a member," Twinn said. Instead, the decision is left up to bureaucrats in Ottawa or Hull, Que.

"It's not just where do you draw the line, but who draws the line," said Catherine Twinn, Walter's wife and legal counsel for the plaintiffs.

"Who has the power?" she added.

Accepting people in the communities, people who had perhaps never lived on the reserve, could be dangerous, Catherine Twinn continued. Those band members would have the power to vote and could possibly unite and, if they outnumbered the long-term community members, could vote to liquidate band assets and to sell the land.

For Walter Twinn, whose band assets are worth anywhere from the \$14 million Department of Indian Affairs and Northern Development credits him with, to \$100 million, as estimated by other sources, that threat could be a formidable one. Twinn won't disclose his band's financial worth, saying it's "not good business" to do so.

Of the more than 600 bands in Canada, a total of 79, or 13 per cent, face a potential population increase of more than 100 per cent. The majority, 379 bands, or 62 per cent, face membership

See C-31 decision, page 3



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JANUSZ ZALEWSKI

Summer festival time

The family of Denis Okanee-Angus from Turtle Lake, Sask., shares a powwow moment at the Poundmaker Powwow in St. Albert, Alta., last month.

Authorities implicated in dope ring

By Alex Roslin
Windspeaker Correspondent

KANEHSATAKE, Que.

A small group of Kanehsatake residents is cultivating millions of dollars worth of marijuana and the authorities are turning a blind eye, say residents of this Mohawk community west of Montreal.

One Mohawk, who asked to remain anonymous, said that local dope growers have admitted to paying off police officers to avoid being investigated. The marijuana is being grown in at least three large fields owned by the Mohawks and the federal government, and possibly as many as eight fields.

The Mohawk Council of Kanehsatake has been aware of the problem since last November, but has done nothing, said Walter David Jr., a Longhouse traditionalist in the community.

Two months ago, he hand-delivered a written complaint about the problem to the council and the band-controlled Community Watch, which polices Kanehsatake, but again nothing was done, he said.

Finally, a group of local residents took their concerns to the Quebec media. Most newspapers put the story on the front page and a TV news camera crew filmed what it said was a marijuana field growing a stone's throw away from the house of Kanehsatake Grand Chief Jerry Peltier.

Now, the RCMP and the provincial police have launched investigations.

The band council didn't respond to a request for comment from *Windspeaker*.

David said his biggest concern is for the youth, who are allegedly paid \$100 a night to help guard the fields. Some have dropped out of school or been pressured to sell drugs

there. One girl who was so pressured reportedly transferred to a different school.

"A lot of people say grass is harmless, but what really did it in was the use of our youth," said David, who said also that he now fears for his life because of his stand.

The *Montreal Gazette* reported that the marijuana is being sold to the Hell's Angels in Saint-Hyacinthe and is being smuggled to the U.S.

"A lot of people are really concerned about the youth working these fields. Where it touches our youth it crosses a very important line. That's a generation we cannot waste."

"These kids are crying out for someone to help them and these parents better stand up to help them," he said. "We have to defend our people; we have to defend the generations that come. If we can't save our first generation, how can we have the seventh generation?"

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OIL AND GAS

Alberta's oil and gas industry is involving First Nations more and more. The Blood Tribe and the federal government have signed a memorandum of understanding through the First Nations Oil and Gas Management Initiative. See Page 15.

B.C. COAST

The Sechelt Indian Band has become the first B.C. band to get into actual treaty negotiations under the B.C. Treaty Commission. That story and a review of a powerful documentary film about fishing practices are covered in our focus on the B.C. coast. See Pages 18-19.

AD DEADLINES

The advertising deadline for the September issue is Thursday, AUGUST 17, 1995.

Political solutions to health cut stand-off

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

Non-insured health benefits, including things like eyeglasses, dental services, prescription drugs and medical supplies, may be cut or severely restricted under new budget guidelines being hammered out by Health Canada.

A letter sent to the Assembly of First Nations and signed by assistant deputy Health minister Paul Cochrane said there are five options the medical services branch of Health and Welfare Canada is considering:

- Prioritization of all medical services branch programs;

- Review of all non-insured benefits and benefit levels;
- Limiting non-insured benefits to on-reserve registered Indians and to Inuit;
- Limiting non-insured health benefits to on-reserve Indians and to Inuit who are receiving social assistance;
- Reconfiguring non-insured health benefits into national and regional benefits.

"It's a terrible slap in the face for Indian health care," said Carole Dawson, Kwakiutl District Council health planner. "We have alarming health problems as it is, and for the government to propose these cuts is the biggest cruelty that they can do to us."

Those options limiting non-insured benefits to on-reserve

Indians and Inuit, and limiting those benefits to on-reserve Indians and Inuit who are receiving social assistance, are of particular concern, said Chief Eric Large of Saddle Lake, Alta.

Health care is a treaty right, said a press release from the Confederacy of Treaty Six First Nations. Recent health negotiations between the federal government and First Nations in Saskatchewan and Manitoba have come to a halt because the government insists that the treaties contain no reference to the right to health.

Federal Health Minister Diane Marleau has invited First Nations leaders to work with her department to develop a national framework for managing the growth of the delivery

of First Nations health services within the federal budget.

If the chiefs don't participate in the process, decisions on First Nations health expenditures will be made without them.

Treaty Six, Seven and Eight groups have formed a chiefs' task force on health, which includes chiefs from each treaty area. The task force has called upon Marleau and Indian Affairs Minister Ron Irwin to put a moratorium on any cuts to health care for treaty people.

They are trying to arrange a meeting between Marleau, the task force and Irwin in September in High Level, Alta.

"We're trying the political route for a political solution, rather than a legal solution at this point," said Large.

RCMP broadens B.C. abuse investigation

By Debora Lockyer
Windspeaker Staff Writer

PORT ALBERNI, B.C.

The RCMP have identified as many as 90 suspects in their investigation into physical and sexual abuse at native residential schools in British Columbia. Of those identified, however, many are dead and others may be, before any

charges can be laid.

Though suspects have been identified, there are still two years of evidence gathering to go before the RCMP will lay charges, said Const. Don Scott of the Port Alberni detachment. He is one of a 16-person task force set up to investigate the complaints.

The investigation stemmed from a study started in 1992 by the Nuu-Chah-Nulth Tribal Council into residential school

abuses. The council was inundated with calls from former residential school students requesting interviews, said Scott. The report found 130 people suffered some form of abuse at the three residential schools in the area.

Charges and the subsequent conviction of 77-year-old Arthur Plint led the RCMP to conclude an investigation must be carried out throughout the entire province. The result was the begin-

ning of the Native Indian Residential School Task Force.

Plint was jailed for 11 years in the sexual abuse case called by the judge the worst he'd seen in his 45 years on the bench. The charges involved 18 victims, aged six to 13.

The schools were administered by the Department of Indian Affairs and Northern Development, and operated by the Roman Catholic, Anglican and United Churches.

Mining another threat to Labrador life

By Alex Roslin
Windspeaker Correspondent

VOISEY BAY, Labrador

Miners and construction workers are flooding into Innu and Inuit territory in Labrador, where the world's biggest nickel and copper mine has been discovered in the middle of an ancient Native burial site.

"It's scary. They just might set up another town right there in the middle of Innu territory," says Chief Katie Rich of the Mushuau Innu First Nation, whose mother's parents are buried at the Voisey Bay site.

"They're just drilling any-

where and everywhere. People are angry. Is it going to be another Oka? I don't know."

The ore deposit, worth an estimated \$1.6 billion, lies half way between Mushuau, or Davis Inlet, and the Inuit community of Nain. Mining helicopters and planes are landing in Nain on a daily basis.

"We don't know anything about what's going on over there. There is talk in the community that we might go over there and protest. People are very much concerned about how fast the project is going," said Rich. In February, the Innu Nation promised to take direct action to stop the mining activity if local First Nations are ig-

nored.

"The company's action leaves us no choice but to take direct action to defend the land and our rights," said Innu Nation president Peter Penashue.

A protest camp was temporarily set up at the mining site. Fifty Mounties were eventually sent in to the camp to protect equipment. The Innu protest halted operations, and talks got under way between the Innu, Inuit and Vancouver-based mining company Diamond Fields, which is developing the site.

Those talks broke down when the company refused to recognize Aboriginal title to the land, which the Innu and Inuit

have never relinquished.

"We want the company to state that it's Innu and Inuit land," Rich said. "They won't do it because they feel the province owns the land and yet we have never signed an agreement [ceding the land] with anybody."

She has been fighting other battles as well. Just after being re-elected chief this spring, she was jailed for 10 days at the Stephenville Women's Correctional Centre for helping expel a judge from her community in 1991. Rich and other Mushuau women were angered by the treatment Innu people receive at the hands of the justice system and wanted reform.

NATION IN BRIEF

Tampering with a 'treasure'

Edmonton artist Jane Ash Poitras says she was subjected to racist and profane comments, shoved to the ground and injured by city police in the early hours of July 4. Edmonton Police Service spokesman Kelly Gordon reported a different scenario, in which Poitras was being pursued for painting words across a busy street. She injured her head after falling off her get-away bicycle and tried to assault a police officer while she was being arrested. Poitras said that officers had probably never come up against "a mouthy Indian like me." She said that none of it would have happened to her had she not been an Indian. "They thought I was lying when I said I was a national treasure," the artist reported. "I said: 'Is this the way you treat a national treasure?'"

Running fraudster jailed

The former head of a national Native running club was sentenced to one year in jail and placed on a year's probation after pleading guilty to defrauding seven First Nations runners of more than \$17,000. David Thomas Wesley, of Red Lake, Ont., had recruited the athletes to raise money so they could run in New Zealand in 1993. The national director of the

club at the time, he left them stranded in Winnipeg when he disappeared with the money they'd collected. When it became public knowledge, an appeal raised enough to send the runners on their way.

Accused murderer to stand trial

There is enough evidence against a man suspected of killing three women in 1992 for him to go to trial, a preliminary hearing has decided. John Martin Crawford was charged with first-degree murder in the deaths of 16-year-old Shelley Napope of Duck Lake, Sask., 22-year-old Calinda Waterhen of Loon Lake, Sask., and 30-year-old Eva Taysup, from near Quill Lake, Sask. All three were newcomers to Saskatoon at the time they were killed. Their skeletal remains were found near a golf course last October. The case will be brought to trial later this year or in 1996.

Never too late to repatriate

The skeletal remains of more than 100 Inuit, which had been removed from graves on two islands in Saglek Bay, Labrador, in 1970 and 1971, will be sent home for reburial. They've been in storage at Memorial University in St. John's since they were returned from the University of Toronto. Gary Baikie initiated the return

of the remains after reading last year about their removal from the grave sites. He says that the reburial is long overdue. Martha Drake, an archeologist with Newfoundland's Historic Resources Division, says that planning is underway to have the remains finally returned to Saglek, but defends the original removal on the grounds that it taught scientists about the health, diet and other aspects of the Inuit of the area.

Health care gets 'shock' treatment

Alberta will spend more than \$11 million over the next five years in an attempt to heal the sick health system which serves the province's Aboriginal people. Health Minister Shirley McClellan called the trends in health care "shocking," and said that the "government believes that Native people must have the same opportunity for good health as non-Aboriginal Albertans." The additional funding will be distributed to projects identified and initiated by First Nations through the regional health authorities. The government spared no expense when they announced the extra money, publishing a lavish 100+ page book titled *Strengthening the Circle: What Aboriginal Albertans Say About Their Health*.

Another

By R John Hayes
Windspeaker Staff Writer

LUBICON LAKE, Alta.

On June 22, in the proceedings of Edna Hilton Hotel, member Lubicon Lake Cree called a press conference to announce that they are seceding from their own band. The away group's leader, Laboucan, explained that they plan to be called, and they will formally be called in February.

"We have to tell you about our unfortunate divorce situation," said Karen Trace, one of the group's lawyers. "We're in the separation stage."

"There are irreconcilable differences in Little B. Laboucan said. "They've got a lot of us out from pro-

Unhappy

By R John Hayes
Windspeaker Staff Writer

WALPOLE ISLAND,

Differences between Walpole Island Band and members of that community have escalated so far that there are now calls for the resignation. The unhappy community of just over 100 has been racked with

Inuit me

Windspeaker Staff

NOME, Alaska

Over one thousand Inuit are expected to meet at the seventh assembly of the Circumpolar Conference, held in Nome, Alaska, through 28. Inuit from Alaska, Canada, and Russia meet every two years to discuss issues of concern, define policies, elect a new council president to head the Circumpolar Inuit annual assembly, dance, renew old traditions, meet with relatives, be entertained by traditional dancers, and entertainers, traditional dancers, and modern musicians and theatre groups.

The last assembly

C-31 decision
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increases of between 10 and 20 per cent.

But not all, or even those reinstated bands, want to live on the reserve. The Native Council of Canada conducted a random survey of First Nations Indians affected by Bill C-31. Less than one-half of those surveyed wanted to return to their band. Of those, about 20 per cent wanted band members to be able to regain their culture, not to go back to the reserve. One of the concerns

Another group seeks to leave the Lubicon Cree

By R John Hayes
Windspeaker Staff Writer

LUBICON LAKE, Alta.

On June 22, in the posh surroundings of Edmonton's Hilton Hotel, members of the Lubicon Lake Cree Nation called a press conference to announce that they are seeking to form their own band. The break-away group's leader, Billy Joe Laboucan, explained that the Little Buffalo Cree Nation, as they plan to be called, had applied formally for band division in February.

"We have to tell you about an unfortunate divorce situation," said Karen Trace, one of the group's lawyers. "We're now at the separation stage."

"There are irreconcilable differences in Little Buffalo," Laboucan said. "They have left a lot of us out from participat-

ing in the political process in Little Buffalo."

Questions were immediately raised — indeed, they had been raised by Lubicon Lake members prior to the conference — about the timing of the announcement. The Lubicon Lake Band was on the eve of entering into negotiations with the federal government over land issues. As well, the conference came close on the heels of a World Council of Churches visit of "eminent persons," designed to embarrass the Canadian government into concluding a negotiation process beginning to be measured in generations instead of years.

Lubicon spokesmen suggested that the announcement was motivated by the Alberta government as a way of undercutting the Lubicons.

"We're not here to impede negotiations," insisted Laboucan.

"We know that land negotiations are about to begin," Trace said. "We've given notice that no settlement will be legal or enforceable without participation of [the Little Buffalo] group."

At the core of the dissension is the difference in living standards between the Lubicon Cree and the nearby Woodland Cree, who finalized a land claim settlement under Treaty Eight in 1991. While the Woodland Cree reserve seems prosperous and well-funded, the Lubicons live in considerable squalor. The Little Buffalo group made use of this in a video presentation at the conference, contrasting the two for the assembled media. The eminent persons found that conditions were intolerable to them.

"I think that what's difficult for us is to come to Canada, one of the nations that we have looked at with a great deal of pride — only to find a contrast

in that community that is a shock," said American Bishop Vinton Anderson. Laboucan claimed that the shocking difference has been unavoidable for years, and that his group is not willing to wait any longer for conditions to improve.

"We should have taken a settlement when Premier [Don] Getty offered it to us [in 1988]," said Edward Laboucan, an Elder allied with the Little Buffalo Cree. Getty's offer was a reserve of 95 square miles and a cash settlement of \$45 million, for the then-477 member band. It was turned down by Chief Bernard Ominayak.

"We thought we would finally get something," continued Edward Laboucan. "The premier even gave Bernard a horse. We tried to tell Bernard to accept the offer, but he wouldn't listen." He concluded: "Even if we go back to the Lubicon Band, things will never go right. We

have decided for ourselves that we can never get along like this and we will not go back."

In written responses to the conference, and in an interview with *Windspeaker*, Ominayak said that much of what the Little Buffalo group had said was not true.

"One of the things we had tried to do is to avoid too much negotiation in the media," he said. "We have to come out and tell what it is and how it is. If [the Little Buffalo group] were telling the truth, then it would be OK. But they're not, so we'll have to get our side of the story out there."

Billy Joe Laboucan led an unsuccessful initiative to leave the Lubicon Cree and join the Woodland Cree in 1994. He was defeated in a band election in 1994 by Ominayak, which independent returning officer Regena Crowchild, of Calgary, certified correct and legal.

Unhappy band members demand chief's resignation

By R John Hayes
Windspeaker Staff Writer

WALPOLE ISLAND, Ont.

Differences between the Walpole Island Band Council and members of that community have escalated so that there are now calls for the chief's resignation. The unhappy Ontario community of just over 1,000 has been racked with internal

strife, made visible by protests, petitions and the use of what are described by one of the dissident members as goon squad tactics.

"This is not about our land claim or about treaty rights," said Ed Isaac. "It is about our chief's conduct. So far, it's over the stand-alone tripartite policing agreement into which the band has entered. Our elected member, Chief Joseph Gilbert, was to negotiate."

Disgruntled band members amassed more than 600 signatures on a petition which led to a referendum vote earlier this year, Isaac explained.

"He failed to get proper community consultation," he said. "Yes, there was a little bit of a survey done, but it's not clear how far it went and how accurate it is."

"When he spent so much time and money, people were a bit pissed off about that and

took the democracy into their own hands [through the petition]."

A second petition, bearing 550 signatures, was tabled at a council meeting in June. Isaac said that led to a general meeting at which a resolution was passed calling for a new general election.

The council met and passed a motion requiring council members and the chief to resign if they thought they needed to,

said Isaac. It circumvented the earlier resolution and led to demonstrations, which in turn led to increased police involvement.

"The problem is that people are at risk here," said Isaac. "The chief had me in his office on June 23 and he said to me: 'Remember, I have the law on my side. There are a lot of guns out there.'"

Gilbert did not return calls placed to him by *Windspeaker*.

Inuit meet in Alaska

Windspeaker Staff

NOME, Alaska

Over one thousand Inuit are expected to meet at the seventh assembly of the Inuit Circumpolar Conference to be held in Nome, Alaska, July 24 through 28. Inuit from Greenland, Canada, Alaska and Russia meet every three years to discuss issues of common concern, define policies and elect a new council and president to head the conference. Circumpolar Inuit also use the triennial assembly to sing, dance, renew old acquaintances, meet with relatives and be entertained by throat singers, traditional dancers, modern musicians and Inuit theatre groups.

The last assembly, held in

1992 in Inuvik, N.W.T., was the first time the Siberian Inuit, or Yupik, were allowed to participate. This time, they will have delegate status and be able to vote in the assembly.

The Inuit Circumpolar Conference was founded in 1977 to promote Inuit unity across the artificial boundaries cutting through their Arctic homeland, to promote the protection of the fragile Arctic environment and to make certain that Inuit have a meaningful role in policy-making and development of the North. The conference was also given the mandate to represent Inuit on and to international bodies, including the United Nations, to which the conference has non-governmental organizations consultative status.

C-31 decision
(continued from page 1)

increases of between 10 and 30 per cent.

But not all, or even most, of those reinstated band members want to live on the reserves. The Native Council of Canada conducted a random survey of Indians affected by Bill C-31, and less than one-half of those surveyed wanted to return to the band. Of those, about 70 per cent wanted band membership so they could regain some of their culture, not to go home to live on the reserve.

One of the concerns in the

past was money and housing: how would bands care for these returned members? DIAND provided funding for housing for a set period of time after the bill was passed in 1985, which caused hard feelings among those who were on long waiting lists for on-reserve housing.

There has been no official response to the recent decision from Minister of Indian Affairs Ron Irwin, and no promises of more money. Cate McCready, Irwin's media assistant, said the minister is "pleased to see C-31 upheld," but said that the department is still working through the 124-page decision.

Cree-Quebec love-in short-lived

By Alex Roslin
Windspeaker Correspondent

QUEBEC CITY

A surprise breakthrough has occurred in relations between Crees and Quebec, but not all Cree leaders are certain it's a step in the right direction. Grand Chief Matthew Coon Come and the Cree chiefs held their first meeting with Quebec Premier Jacques Parizeau on May 23. They agreed to resume formal talks on a wide range of disputed issues — economic development, infrastructure, services for Elders and the "modernization" of the James Bay and Northern Quebec Agreement of 1975.

The deal put an end to six years without formal talks between Crees and Quebec. Talks were suspended in 1989 when the Quebec government announced plans for the \$13.3-billion Great Whale River Project.

The new deal is outlined in a two-page "memorandum of understanding" negotiated by Chief Billy Diamond of Waskaganish and David Cliche, the Parti Quebecois' adviser on Native issues.

"We can go to court but we still have to talk. We can go to the international community and make speeches but we still have to talk," said Coon Come. "We haven't given up anything. But I think we have an obligation to Crees to take this government to task."

Coon Come said that Quebec sovereignty is not on the table. "We agreed to disagree on the issue of sovereignty," he said, adding that Crees will discuss their future at upcoming hearings of the Eeyou-Astchee Commission on the Cree Future.

In the deal, Quebec agreed to start talks on giving Crees funds for sewers and water distribution, economic development and care for Elders and people with disabilities. Talks are also supposed to start on revenue-sharing from development projects, reorganizing Quebec government entities in James Bay, and eventually larger questions like self-government.

In return, the Cree Chiefs temporarily shelved their court challenges to the Great Whale project. But some Cree leaders have concerns about the deal.

"I strongly recommended to the Cree chiefs not to sign," said Deputy Grand Chief Kenny Blacksmith. "Basically we do everything for them and they do nothing for us."

Blacksmith said that he and other chiefs "only learned at the 11th hour" about the deal and Crees didn't have enough time to discuss it internally. He said the deal gave the PQs "a photocop for their own agenda," while Crees got only minor concessions on services which other Canadians take for granted as basic rights. Larger questions like self-government, Aboriginal rights and the recognition of Crees as a nation are getting shoved aside, he added.

"I'm not against everything that's being done," he said. "I'm just concerned."

Chief Matthew Mukash of Whapmagoostui (Great Whale) was also concerned about the lack of debate on the deal before the signing. He only learned the day of the signing that the deal was about to be signed.

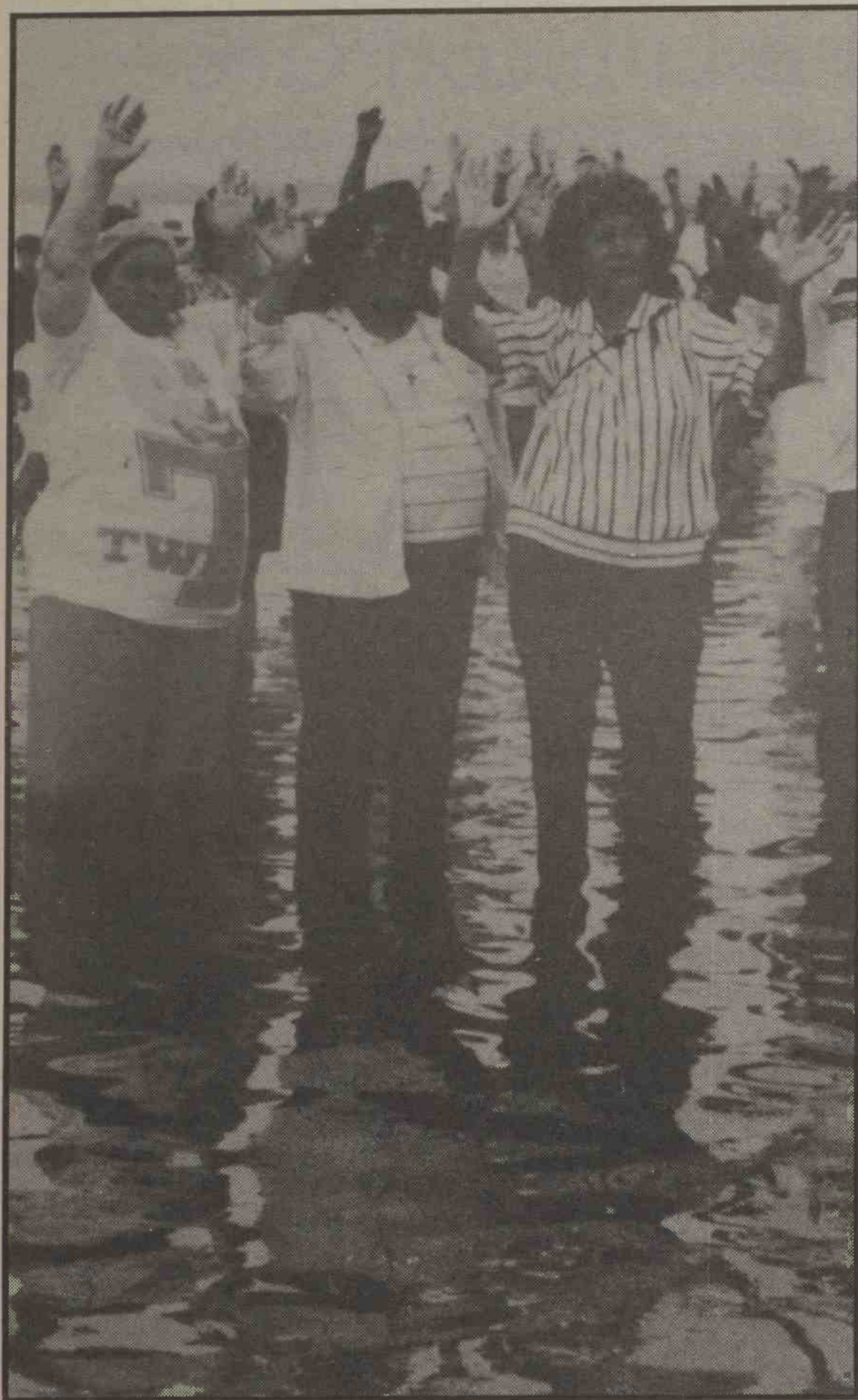
"The people should've been given an opportunity to examine this before it was signed," he said. "No band councils got a chance to see this."

Chief Abel Bosum of Oujé-Bouboumou said the deal will benefit those Cree communities that urgently require money for infrastructure, but overlooks issues important to other communities and to the Cree Nation as a whole.

"We shouldn't have to negotiate to be eligible for existing programs. If we're going to negotiate, we should negotiate fundamental issues — jurisdiction, rights and resources," he said. "This is why I have difficulty to understand why we have to go through these elaborate negotiations to get these basic things."

The benefits of the deal will only be clear with time, but already it seems that the love-in between the province of Quebec and Crees was short-lived. Cree representatives have started meeting Quebec officials to request funding for specific projects in their communities, but so far virtually all the projects have been turned down.

News



This file photo shows the 1994 pilgrimage, at which quite a crowd waded into the blessed waters.

Pilgrims soaked by lake, rain

By Anita Heiss
Windspeaker Correspondent

LAC STE. ANNE, Alta.

With a backdrop of torrential rain, fleeting shots of lightening and, finally, two huge rainbows, the annual blessing of Lac Ste. Anne was enjoyed by thousands of followers who made the pilgrimage this year.

In between bursts of heavy rain and some small hail stones, the lake was blessed on Tuesday, July 25. The sun that finally broke through the cloud in one corner of the dark sky suggested to some that God was present at this annual event, while to others it meant that souls were being taken to heaven. Whatever the explanation of the weather, the cleansing rain and final rainbows added to the spiritual aura of the evening.

The heavy downpour also ensured that the lake was completely full before it was blessed by Bishop Gerry Wienser.

Cars from all over North America covered a large area of the Oblate mission grounds and were interspersed with colorful tents and tarpaulins, open camp-fires and children playing together. For some, the distance they had travelled had truly been a pilgrimage.

The week-long ceremonies planned for the 1995 Lac Ste. Anne Pilgrimage included celebrations of the holy eucharist, candlelight processions, blessings of the sick, confessions, a

sobriety pledge, a drum dance and an ordination to the priesthood.

Youth played a large role in this year's gathering with youth group singing, youth rallies and catechism for children.

Because there is a large population of practicing Catholic Natives, and many within the Catholic ministry itself, many of the services can be held in Native tongues, including Stoney, Chipewyan, Dogrib, Cree, Blackfoot and Ojibway.

Visitors each year come along for the healing power of the water, and many elderly and handicapped people make up the numbers who seek help in the form of spiritual healing.

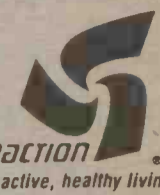
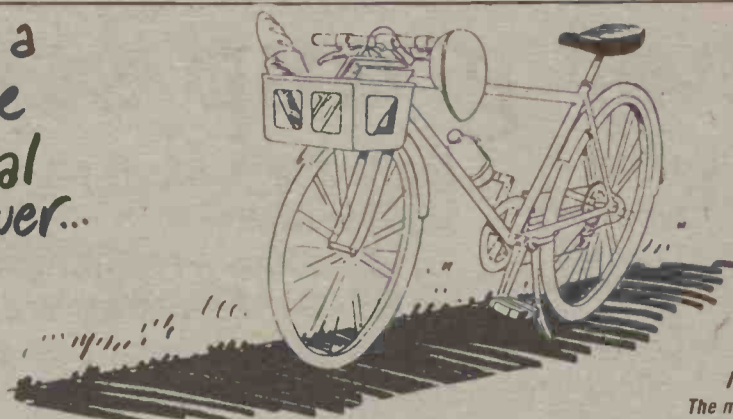
Religious monuments, grave sites, confessional rooms and the open-air cathedral accounted for a "religious feeling" about the area, even though the smell of hot dogs and hamburgers lingered in the air. Those who make the pilgrimage to stay for the week-long events are well catered for with facilities including food outlets, showers and restrooms.

At the same time, there is a growing concern about the ear-piercing, hair cuts and leatherware which is available to people who want to cross the "pilgrimage boundary" and shop with those who make up what is commonly known as "the black market." The trading at Lac Ste Anne is a materialistic venture that offends those who treasure the week as something spiritual and holy.

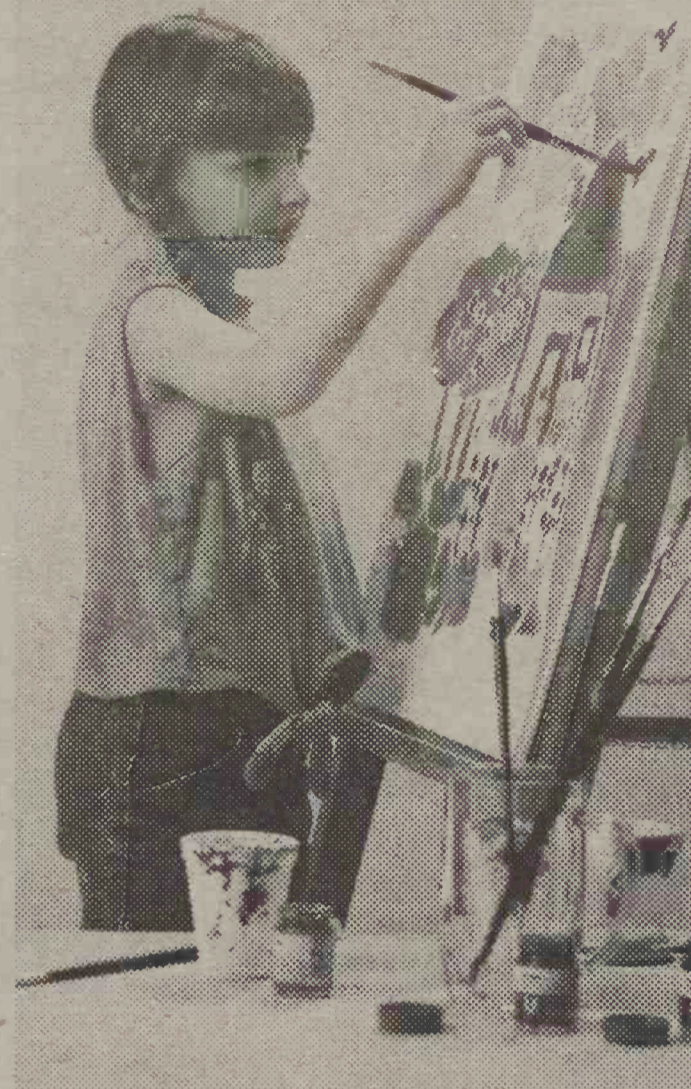
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Shirley McClellan released
an important document
concerning the health of
aboriginal people:

Strengthening the Circle

What Aboriginals Say About Their Health, including
The Aboriginal Health Strategy for Alberta Health

To obtain copies of this document, or to provide comments and suggestions, call (403) 427-0407.
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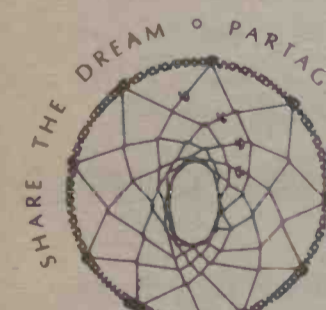
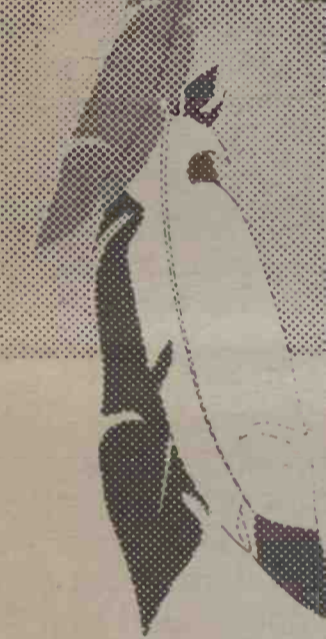
Grand C

By Anita Heiss
Windspeaker Correspondent

VANCOUVER

When Grand Chief
Jules died on July
sudden death marked
loss to all in the Ada
Band and the Union

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Grand Chief Harvey Jules dies

By Anita Heiss
Windspeaker Correspondent

VANCOUVER

When Grand Chief Harvey Jules died on July 20th, his sudden death marked a great loss to all in the Adams Lake Band and the Union of British

Columbia Indian Chiefs.

At 74 years of age, the retired grand chief was still politically active when what is assumed to be a heart attack took his life.

With over 500 mourners at his funeral at Adams Lake, he was remembered for his tireless efforts in protesting the disturbances of sacred sites within the traditional Secwepemx territory.

"He will be best remembered as a strong-voiced individual, who stood up for his people on issues of concern," said Chief Saul Terry of the Union of B. C. Chiefs.

His strong leadership and commitment to his people as well as his belief and defence of Aboriginal title and rights will be sorely missed.



Mary Pitawanakwat

Activist loses battle with cancer

By Stephen LaRose
Windspeaker Correspondent

REGINA

Margaret Mary Pitawanakwat, who won a decade-long battle with the federal government over racial discrimination and sexual harassment, lost her battle with breast cancer at the Regina General Hospital July 12, 1995. She was 45.

While an Elder erected a wreath and burned sweetgrass during a wake held at the Regina Friendship Centre that day, friends and family talked of her life, her struggles and her accomplishments.

"She was a very driven woman," said Bob Hughes, her long-time friend and partner. "I don't know if she knew she was living on borrowed time. She was someone who would challenge racism and sexism wherever it was, and suffered the consequences."

Mary Pitawanakwat was born in 1950 in Little Current, on Manitoulin Island, Ont. An Ojibway woman, she came to national prominence in 1986 when she was fired from her Regina job as a program development officer with the federal Secretary of State, after seven years.

Until she lodged complaints of sexual harassment and racial discrimination in 1984, which were rejected at a public service hearing, she had received favorable reviews for her work performance.

Two court motions were needed before the Canadian Human Rights Tribunal agreed to hear the case. When the tribunal eventually ruled, it criticized the department and upheld her complaints.

However, her award was limited to two years' salary instead of the six years she lost, and the department was ordered to give her a job in another province, since there was "far too much bitterness" for her to return to her previous job in Regina.

Riding a wave of outrage from provincial and national women's groups, Pitawanakwat appealed the tribunal's ruling to the Federal Court, which criticized the tribunal for not ordering her to be reinstated in Regina and for limiting her

award.

Last year, she reached a \$200,000 settlement with the department and returned to work. However, she knew that her cancer had reached a terminal stage.

There was never any action taken against any other official within the department, Hughes said.

"Because of that struggle, that took a lot out of her," he said. "I think the strain brought on her cancer. Until the Federal Court's decision, the issue gave her a bad reputation with a lot of people around the city. People don't challenge the system and not pay the price."

While her struggles were those of a role model, it could also be seen as a detriment for many others who buck the system, said her 17-year-old daughter, Robyn.

"When I was growing up, I could see the toll it took on her," she said. "I don't know if I'm a strong enough person to do what she did."

The dispute with the federal bureaucracy was the most public of a life spent in social-justice causes, Hughes said.

"As a teenager, she was inspired by the civil-rights struggles in the United States, which she compared with the efforts of the First Nations in Canada," he said.

As recently as a week before her death, she was sending material to a Toronto journalist about child prostitution on the streets of Regina.

She served on the board of the Regina Indian and Native Education Council, the Aboriginal wing of the National Action Committee of the Status of Women, and was a founding member of the Saskatchewan Coalition Against Racism. She was vice-president of the Regina Native Women's Association and a member of the Saskatchewan Battered Women's Advocacy Network and several First Nations organizations.

The National Action Committee on the Status of Women awarded her their Woman of Courage award, and she was awarded the Rainford Jackson Award for fighting discrimination in the workplace by the Ontario Public Service Employees Union.

She was buried July 15 at the Birch Island (Ont.) Cemetery.

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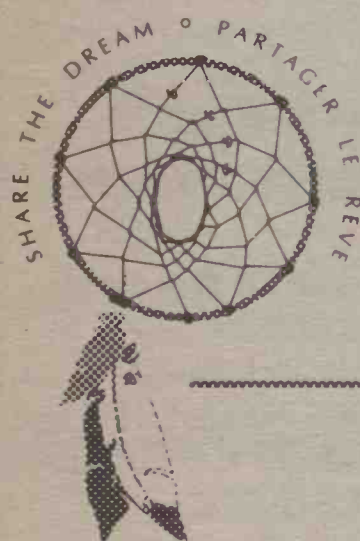
If you are 21 years of age or younger, you could win a prize. Nominations must be received by the National Native Role Model Program before September 30, 1995.

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Money and sexism drive the C-31 court challenge

For Walter Twinn and the other plaintiffs to say their Federal Court challenge to Bill C-31 is not about anything except protecting Indian communities and the members' right to decide who comprises those communities reveals a truly astounding belief in the gullibility of the general public.

Bill C-31 is the 1985 amendment to the Indian Act restoring status to those who were stripped of it in a variety of ways. That includes women who married non-Indians, those who served in the Armed Forces and those who took scrip, which gave them \$200 and a quarter-section of land in return for their status.

During an Edmonton press conference, Walter Twinn, Chief of the Sawridge First Nation and his wife Catherine, legal counsel for the Sawridge, Tsuu T'ina and Ermineskin First Nations plaintiffs, tried to deflect allegations the challenge is sexist and racist because it would prevent women who married non-Indians from returning home. (Indian men can and could marry whoever they wanted and their wives then became Indians with all the rights and status that entails.) The Twinns argued that only 14 per cent of those affected by Bill C-31 were women who had married out.

But the bill also restored status to the children of those women, and other children who were born illegitimate. If each of those 14 per cent had two children, that adds up to 42 per cent, almost half of the 118,000. The Twinns would not be specific about who comprised the other 86 per cent, instead going back to the 14 per cent figure as if it proved their point.

The challenge to C-31, which Federal Court Justice Muldoon dismissed on July 6 — with costs of about \$2 million to be paid by the plaintiffs — was not meant as an attack on women and children, the plaintiffs insist. "No one's saying women who married out shouldn't return," said lawyer Walter Henderson. I wonder how Agnes Gendron and the 20 other women who have tried to return to the Cold Lake First Nation every year since C-31 was passed feel about that. At the last Treaty Day, they were greeted by an angry Chief Francis Scanie, who said: "As long as I am chief you won't pick up your God damn money here." So much for First Nations taking care of their own.

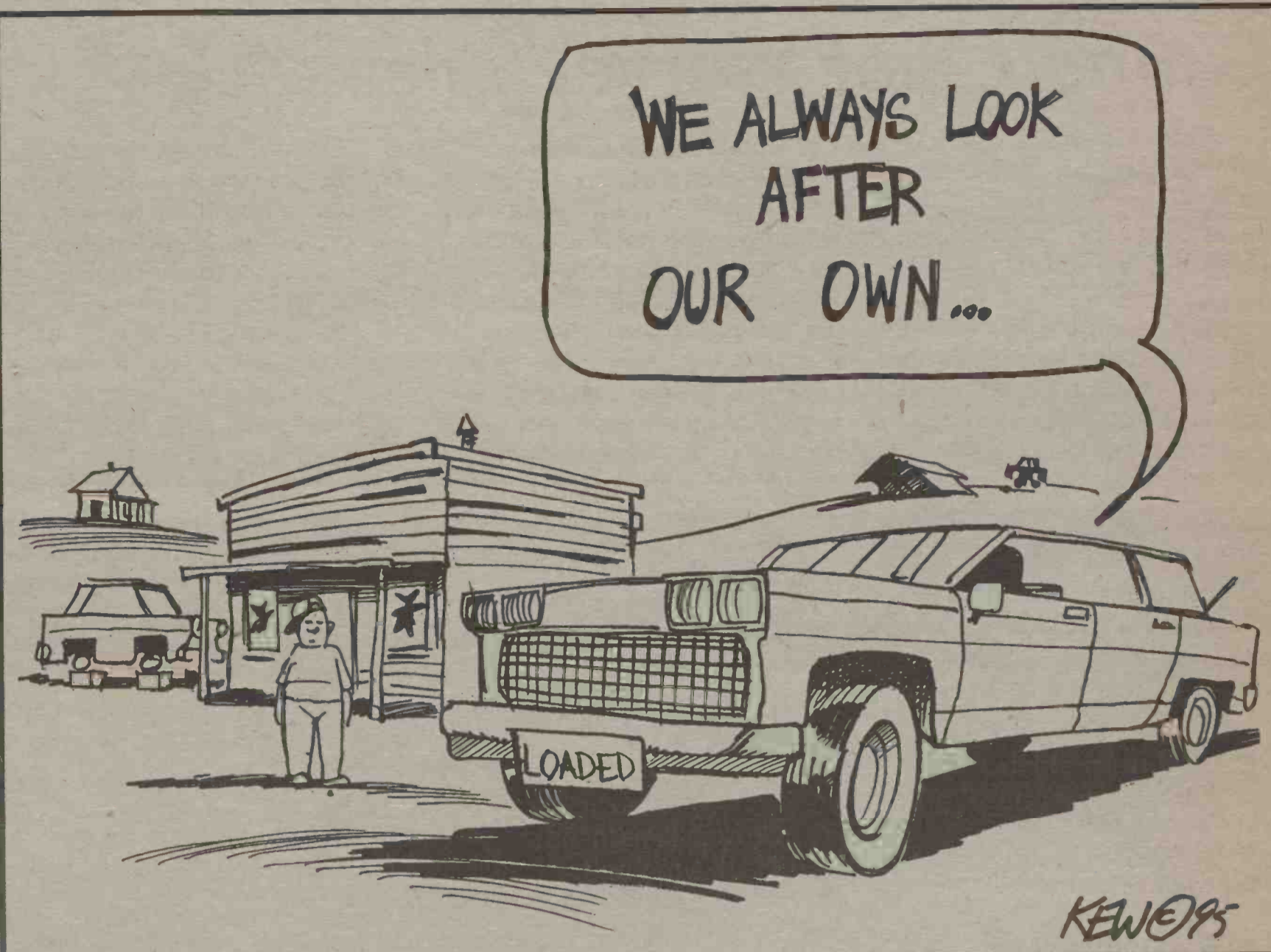
Of course, not all First Nations are opposed to Bill C-31, but it's the rich Alberta bands who are leading the legal challenge.

But it has nothing to do with money, Walter Twinn insists. This despite the fact that the Sawridge Band's assets are estimated to be worth anywhere from \$14 million to \$100 million — Twinn won't say how much — and their membership may be as low as 21 — again Twinn won't say. The real issue here is land and treaty rights, he says.

What they're really trying to protect is money and the authority to control it, as Catherine revealed with her comment: "Who has the power?"

Realistically, not many of the people stripped of their status would want to return to a reserve to live. Many, if not most, reserves are reeling under the combined effects of high unemployment, poverty, drug and alcohol abuse problems, isolation, housing shortages, violence and a general feeling of despair. Not exactly a big draw for potential residents. And, while those communities struggle to heal and lift themselves out of this mire, they don't need any added financial burden.

If opponents to C-31 could instead look at those returning as assets — people who are going to contribute something to the community — the people could start working together to build strong, healthy communities dedicated to preserving their traditions and culture and sharing resources — the traditional way of life before the white man intervened.



The other side of the story

EDMONTON

On July 6, 1995, Judge F. Muldoon of the Federal Court trial division dismissed our claim that sections of the Indian Act are unconstitutional as being inconsistent with section 35 of the Constitution of Canada by infringing the Aboriginal and treaty rights of Indian Bands or First Nations to determine their membership.

We will appeal this judgment in the Federal Court of Appeal.

Judge Muldoon's 124-page decision can only be described as the most anti-Indian pronouncement of recent judicial history. The plaintiff bands — Sawridge First Nation, Ermineskin First Nation and Tsuu T'ina First Nation — view this judgment as insulting, degrading, without legal merit and amounting to a judge's personal statement of political beliefs rather than a reasoned determination of legal issues.

Of greatest concern is the extinguishment of community rights covering band membership and use, possession, occupation and control over reserve land.

There is a litany of complaints to be heard about the judge's bizarre comments and apparent lack of reasoning, examples of which include:

- Judge Muldoon stated that "membership, use, occupation and benefit of Indian lands was not asserted by the plaintiffs' putative ancestors . . . in the least degree." Despite the fact that Indian nations were the original inhabitants of this land, which they agreed to share by treaty with oth-

ers, they are now being told, by an exercise in judicial revisionist history, that they never controlled their societies or their territories;

- Judge Muldoon found that Indians "lost" their societies upon the coming of Europeans, and experienced "false, puppet chiefs and social granulation." He says that this caused the Indians themselves to request "the government to assert control, for and on their behalf, as in the statutes, so in the treaties". So he finds that any aboriginal or treaty right to control Indian reserve community membership or the use and occupation of reserve land are forever extinguished in law;

- Judge Muldoon's focus is on the statutory return to Indian status and band membership of the women who lost their status under the old section of the Indian Act. He incorrectly treats Indian status and band membership as synonymous, even though he was aware that the plaintiffs never challenged a return to Indian status of anyone, and only challenged returns to band membership to the extent that the government rather than the bands made the decision to grant membership. Moreover, the judge totally ignored the fact that the women returning to membership represent only a tiny fraction of the total new membership population of 118,000, being forced into the bands by the government.

- He went on to refer to Indian peoples as "more primitive" and "adolescent" compared with the others (non-Indian) "adult" state;
- According to Judge Muldoon,

the ancient oral history of Indian peoples and their tradition of handing down to each generation the stories of their cultures and histories provides information which is "so unreliable," amounting to what he sees as "skewed propaganda, without objective verity";

- He described the oral history evidence given at the trial by Elders as "ancestor advocacy or ancestor worship," which he sees as "one of the most counter-productive, racist, hateful and backward-looking of all human characteristics," and at odds with government-created documents alone which he calls the "authentic historical record";

- His expressed opinions insultingly deny the obvious truth that Indian peoples had their own distinct organized societies before European contact, and that each had a clear cultural identity and internal rules of membership and organization;

- He denounces the legal concept of the "honor of the Crown" in dealings with Indian communities, stating it to be "nothing more than a transparent semantic membrane for wrapping together Indian reserve apartheid and perpetual dependence on Canadian taxpayers";

We believe the very existence of Indian bands in Canada is threatened by the Federal Court's ruling. It cannot go unchallenged.

Ed. note: This is the main text of a July 24 joint press release of the Sawridge, Tsuu T'ina and Ermineskin First Nations.

Wind speaker

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PUBLICATION MAIL REGISTRATION #2177



We want to know membership or show under the Indian Act message. We'll print Last month's question what you thought?

Cameron Cardinal
"I don't think it's right very strong on some believe it will be hard place there."

Darcy Knott of Du
"The sweat lodge it should be made to stand it, it is some"

Leanne Lennie of
"I think at all Native cultures. How else How are you supporting types of ceremonies"

Alberta Calliou of
"Sacred ceremonies photographed and"

C-31

Dear Editor:

C31 people, are you tired of hearing about all the negative made about you Walter Twinn, as leader of yours, who people ill-educated, afraid you will bring down.

It's devastating and I'm sure other people to hear this disvoiced against you.

All I've heard on is negative comment your chief. I've never where a comment made by any of you not be afraid to speak yourselves. This is how we do have freedom in this country.

OTTAWA



Letters to the Editor



Windspeaker Reader Response Line



We want to know what you think. Should bands have the exclusive right to determine their membership or should they accept Bill C-31 Indians who had been stripped of their status under the Indian Act? Call our reader response line, toll-free, at 1-800-661-5469 and leave a message. We'll print the responses in next month's issue.

Last month's question dealt with whether sacred ceremonies should be photographed. Here's what you thought:

Cameron Cardinal of Goodfish Lake First Nation, Alta.:

"I don't think it's right to be photographing the sweat lodge and other ceremonies like that. It's very strong on some reserves, Native tradition and our lifestyle and what we believe in and I believe it will be handed down from generation to generation. Photographs just don't have a place there."

Darcy Knott of Duncan's Band, Alta.:

"The sweat lodge is a sacred ceremony and there's no way — in any way, shape or form — it should be made public to those people who do not understand it. For Natives that do understand it, it is something that they hold in high regard."

Leanne Lennie of Fort Norman First Nation in Yellowknife, N.W.T.:

"I think at all Native ceremonies you should be able to take pictures and record. It's a sharing of cultures. How else is anybody supposed to know what they were about 2,000 years from now? How are you supposed to keep your culture alive when nobody's ever seen or heard of those types of ceremonies? I've never seen one and it's because nobody's allowed to take pictures."

Alberta Calliou of Sucker Creek, Alta.:

"Sacred ceremonies should not be photographed. Since it's considered sacred, it should not be photographed and should be respected."

Looking for family

Dear Editor:

I lost track of my father, Lloyd Edward Good, about 12 years ago and would like to get back in touch with him. He has a daughter, Margie Ruben and wife Dorothy. His last address was Niagara Street in Victoria, B.C. Please contact: David Mallett-Budd at (204) 774-4608 (home) or Kathy Boulanger-Budd at (204) 947-3147 (work) in Winnipeg.

David Mallett-Budd
Winnipeg

Dear Editor:

My name is Suzanne Mitchell. I was adopted and am continuing my search for more of my biological family.

I was born Dec. 7, 1962. My biological mother went by the name of Darlene Hope. I have no confirmation of her last name. She may or may not have passed away in approximately 1982. Her death as well has not been confirmed to me. At birth, I was given the name of Cindy Lee Hope.

Darlene (my birth mother) was born in 1942 in Saskatchewan of French-Native descent. She was tall, slender, with dark eyes, dark hair and a medium complexion. She had four other children who I am aware of. I have met two younger half-sisters, but am searching for my oldest half-sister born in 1960, and a half-brother born in 1961.

Suzanne Mitchell
12157 Greenwell Street
Maple Ridge, B.C.
V2X 7X4

C-31 people, fight for your inherent rights

Dear Editor:

C31 people, are you sick and tired of hearing or reading about all the negative comments made about you people, by Walter Twinn, as I am? This leader of yours, who calls you people ill-educated, illiterate, is afraid you will bring his empire down.

It's devastating to myself and I'm sure other Native people to hear this discrimination voiced against you.

All I've heard or read about is negative comments made by your chief. I've never read anywhere a comment or rebuttal made by any of you. You should not be afraid to speak up for yourselves. This is the 1990s and we do have freedom of speech in this country.

Voice your opinions. Let your voices be heard. Unite and fight for your inherent rights.

I have been following this battle since 1986, and I find it unjustifiable.

The comment by Walter Twinn published in the July 12, 1995, Slave Lake newspaper was the straw that broke the camel's back for me: "If the government want to make new Indians, then it can pay for them." What an unintelligent, uneducated, fascist thing to say. This type of statement coming from a supposed chief is very tacky, shows no class and is clearly racist.

Anyone with an ounce of brains knows the government can't make new Indians, only God can make new Indians. That is what He made us the

day we were born, and no chief has the right to take that away from us.

Many if not most C-31 Indians were carried in the womb of a full-blooded Indian for nine months. Unfortunately, Twinn cannot make that statement. Does Twinn think that all the people he grew up with, and people who knew his lifestyle previously, are all dead?

Twinn is cutting his nose off to spite his face by saying he does not want C-31 people dissipating the band's assets. What is Twinn himself doing if he is not dissipating the band's assets for his own greed and power trip? He is dissipating the band's funds by using monies to pay for lost court battles (\$2 million, give or take). He is dissipating band money for limousines, a jet, his flamboyant lifestyle, money that could have been used to build you people homes.

His only fear is that his empire will fall, and that there will be no one at the bottom of his crumbling mistakes to pick him up.

All other bands consist of many families, not just the chief's family. This is what enables bands to continue on for future generations.

A chief is a person we are supposed to look up to for leadership, guidance and spiritual values. Who have you C-31 people got to look up to? A chief whose only concern is his own family.

This supposed chief does not even recognize you as his people. Where are his morals, his

spiritual values? I find it hard to comprehend that the leader is causing Indians to fight Indians, when one of the many Native customs is to "respect your people, help your people, share with your people."

It does not take an educated or intelligent person to build an empire for himself, when he uses other people's money to do so. When he uses oil money to pay for lawyers, consultants to put words in his mouth. But it does take a heart of his own to say hello to people who used to be his friends, and to recognize the fact that they were always there for him when he had a real life as a common, everyday person.

Joyce M. McDonald
Slave Lake, Alta.

OTTER



By Karl Terry

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Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE SEPTEMBER ISSUE, PLEASE CALL CAROLYN BEFORE NOON THURSDAY, AUGUST 17TH AT 1-800-661-5469, FAX: (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, ALBERTA T5M 2V6.

NATIVE ELDERS SOUP & BANNOCK

Every Wednesday at noon

Cottage E, 10107 - 134 Avenue, Edmonton, Alta.

SOUP & BANNOCK

Every Tuesday & Thursday at noon

Friendship Centre, Edmonton, Alta.

LANE NETWORKING SESSIONS

Monthly Meetings

Canadian Native Friendship Centre, Edmonton, Alberta

HEALING CIRCLE

Every Monday

#213, 12231 Fort Road, Edmonton, Alta.

LADIES NATIVE CRAFT NIGHT

Every Tuesday #213, 12231 Fort Road, Edmonton, Alta.

MID-DAY SALMON BBQ SHOW

Tuesday-Saturday, June 13-Sept. 30, 12:00 + 1:30

Native Heritage Centre, Duncan, B.C. (604) 746-8119

FEAST AND LEGENDS

Friday Nights at 6:00pm, July and August

Native Heritage Centre, Duncan, B.C. (604) 746-8119

JOHN JANZEN NATURE CENTRE

Summer events and courses (403) 496-2939 Edmonton

MISTAWASIS TRADITIONAL POW WOW

August 1-3, 1995. Mistawasis Reserve, Sask.

PEACE THROUGH MEDITATION

August 2, 1995 Woodcroft Library, Edmonton, Alta.

August 5, 1995 Jasper Place Library, Edmonton, Alta.

SAGKEENG FIRST NATION GATHERING

August 4-6, 1995. North of Winnipeg, Man.

CANADIAN NATIVE FASTBALL

CHAMPIONSHIPS 1995

August 4-7, 1995. Invermere, B.C.

LAC LA BICHE NATIVE GOLF TOURNAMENT

August 5-6, 1995, Lac La Biche, Alta. (403) 623-7402

PRINCE ALBERT INDIAN METIS FRIENDSHIP

CENTRE 8TH ANNUAL POW WOW

August 8-10, 1995. Prince Albert, Saskatchewan

SWAMPY CREE TRIBAL COUNCIL GOLF

TOURNAMENT

August 11-13, 1995, The Pas, Man. (204) 623-3423

67TH ANNUAL ASSEMBLY - METIS NATION OF ALBERTA

August 11-13, 1995, Bonnyville, Alta. (403) 455-2200

NAMPA AG FAIR

August 12, 1995, Nampa, Alta. (403) 322-3954

FOLKLORAMA-METIS PAVILION

August 13-19, 1995, Bertrand Arena, Winnipeg, Man.

(204) 586-8474

INTERNATIONAL NATIVE ARTS FESTIVAL

August 14-20, 1995. Calgary, Alberta

BEARDY'S & OKEMASIS 1995 ANNUAL POW WOW CELEBRATIONS

August 18-20, 1995. Beardy's & Okemasis First Nation, Saskatchewan

METIS CULTURAL DAYS

August 18-20, 1995, Riel Beach-Northside, Frog Lake, Alta. (403) 943-2202

1995 14-KARAT FRINGE

August 18-27, 1995, Edmonton, Alta., (403) 448-9000

ABORIGINAL YOUTH CONFERENCE

August 24-26, 1995, Desmarais, Alta. (403) 891-3000

CAMP MEETING '95

August 24-27, 1995, Full Gospel Church, Kelowna, B.C.



Elder



Doris Ronnenberg: Grandmother, board member, role model.

By Anita Heiss
Windspeaker Correspondent

EDMONTON

Although it seems Doris Ronnenberg feels uncomfortable with the title role model, her life experiences and the contribution she has made to Native community declare her to be nothing less.

At 57 years of age, this Saulteau-Cree, born and raised in an isolated community in northern B.C., part of Treaty 8, has had her share of hardship, but she never dwells on it. Life would be so unproductive then. With one of her grandmothers as the midwife, Ronnenberg was born in a tipi on a trap-line. Although born an only child, Ronnenberg has a very strong sense of family commitment.

Now a resident of Edmonton, Ronnenberg gives credit to her strength, vision and her belief in "service to your community" to her grandmother who raised her from the age of six months.

From her childhood in what she calls a "cohesive community," Ronnenberg learned about family and community life and people living together as one, be they Metis, Native or other. The categories and labels around today weren't part of Ronnenberg's childhood, and she wishes that life could be like that now.

"We were all family, different families but no categorization, you were just one family, Saulteau people, Cree people, Beaver people, but just one people. We didn't have the different categorizations, people inter-married and still lived near their families, grand parents and all."

Ronnenberg has no respect for the labels given to people.

"Some are Treaty Indians, some are status Indians, some are Inuit, others are Metis, but in my mind, we are all Aboriginal people."

Ronnenberg has taken exception to the government classifying her as non-Native.

"To look at me you see an Indian woman and they're classing me as a non-Indian woman."

As a non-status but identifying Native, Ronnenberg attended school until Grade 8 where she was living in Fort St. John, when her mother decided to move to the Yukon and Ronnenberg was sent to a Catholic boarding school where she was taught discipline.

"It tried to Christianize me but it didn't succeed."

After she completed her education and got married in 1956, Ronnenberg went on to have four beautiful children. Producing her children and seeing her six grandchildren born and the continuation of life and her family is the greatest personal highlight of her life.

Family is very important to Ronnenberg.

"Working as families, strengthening the family, and



ANITA HEISS

Ronnenberg: Doing the best she can.

accepting ourselves as parts of families: that has always been part of my philosophy, the way I look at life. It can be a problem, though, as not everyone has the same outlook."

In between marriage and having children, Ronnenberg has always worked, either to help the family survive financially or to further the rights of her people. Whether it be secretarial or book-keeping work, or working in a chocolate factory (she assures me that you get sick of eating them).

It wasn't until 1972 that her political career began by accident when she attended the first meeting looking at the issue surrounding the non-status Indians in B.C. From a meeting where she wanted to just add support to the rights of Native people, she ended up walking out with the title of Secretary/Treasurer of the organization known as the British Columbia Association of Non-Status Indians (later renamed the United Native Nations). The work Ronnenberg did with this organization included developing a drop-in centre and many community activities for children.

In 1974 Ronnenberg moved to Vancouver and was made director of the provincial organization of Health and Welfare. While there she was proud to be part of a joint project with the B.C. Association of Non-Status Indians working on finding homes for Native children.

From that role she moved to the Indian Homemakers of B.C. which was a Native Women's organization that worked in the areas of child care, fetal alcohol syndrome and on an education program informing the community of the health problems of Native children.

In 1984 when the Native Council of Canada (Alberta) came into being, Ronnenberg entered yet another phase of her political life where she devoted her energies to representing non-Indian families. During her time with the organization and still today, she focuses on the rights of non-registered Indian people. "Fighting for change" is Ronnenberg's trademark.

Sitting on committees and boards, and chairing meetings is nothing foreign to Ronnenberg, and in some capacity she has been involved with the Native Women's Asso-

ciation of Canada, boards for the Indian Homemakers, Corporate Issues Association and justice councils in B.C.

Her greatest achievements include sitting on the board of the Congress of Aboriginal Peoples. She says it was an achievement to win the respect of the male leaders who also sit around the board room table.

"It was a struggle [for them to accept me as a leader] because they tend to think of you as a woman and grandmother rather than anything else."

With these political achievements alone, it's amazing that Ronnenberg doesn't see herself as a role model, but she is quick to point out the guiding force her grandmother was for her, and other women from her own community, because of their strength and their ability to always look after the children, even during times of poverty.

It's relieving to know that Ronnenberg, like many others who hold down stressful positions, also finds time to relax whenever possible.

Even the most hardy should be warned that suggesting that Ronnenberg "can't" do something is calling a challenge to her, a challenge that motivates her into proving them wrong. In years to come, she hopes to retire, but realizes that with Indigenous peoples there really is no such thing as retiring, because there's always another project, challenge, problem to solve.

"I don't view where I am today as anything really that great, because it's gradual, and we do the work as best we can, and we can get somewhere, but even that somewhere is a long ways from where we have to go. Because there's always work to be done, there's always inequalities, there's always people suffering, there's always something to do next."

At the end of a long, tiring day of meetings and paper work, Ronnenberg, mother, grandmother, political activist, role model and Elder, finishes this interview with her view of who she is.

"We are only here for a short time and during that time we do the best we can and in my case it happens to be leadership and trying to change government policy. But I'm only in a long chain of leadership, doing my bit for the time I'm here."

Poca

I must and will certainly see the new D. Pocahontas. I was curious how the Land of Mick treat this all-American legend. Briefly, the naturally marketable Pocahontas was, of course, a role model for animals of the forest (though subconscious couldn't help). Pocahontas's people (regular habit of eating and Thumper); and confirmed the old "Never let facts get in the way of a good story."

When John Smith look at her, standing by a waterfall, her long hair blowing and flowing in the wind, you know what kind of a role model she is, her shoulder bursitis, her tight body, her noticeably more than Snow White's, goes to show what a role model of Bambi and Thumper for you), you can't help but feel a little uncomfortable.

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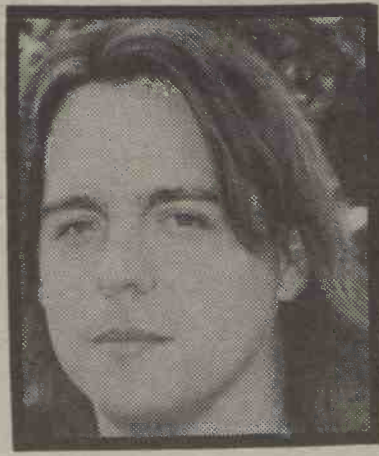
DEADLINE FOR 1995 SEPTEMBER

TO

Pocahontas — Beauty and the belief

I must and will confess. I recently saw the new Disney film *Pocahontas*. I was curious to see how the Land of Mickey would treat this all-American Native legend. Briefly, the music was naturally marketable; the animation was, of course, fabulous; animals of the forest cute (though subconsciously you couldn't help knowing Pocahontas's people made a regular habit of eating Bambi and Thumper); and it sort of confirmed the old adage: "Never let facts get in the way of a good story."

When John Smith first gets a look at her, standing in the mist of a waterfall, her long black hair blowing and flowing sensuously in the wind (I wanna know what kind of hair conditioner she uses), her little off-the-shoulder buckskin dress hugging her body tightly (which is noticeably more curvaceous than Snow White's, which only goes to show what a steady diet of Bambi and Thumper will do for you), you can't help but be a little uncomfortable knowing



DREW HAYDEN TAYLOR

that the real Pocahontas wasn't much more than 11 or 12 years old when the whole thing came down with the colonists.

Evidently, according to reports, she also "amused" the Englishmen by doing nude cartwheels through the colony. And, from what I understand, there may even be some doubt as to whether John Smith and Pocahontas ever really met, let alone developed any serious romantic relationship. But, other than that, it was a good movie.

The whole Pocahontas legend can be looked at on several different levels. First of all, it became the stuff great romances were made of. Check out any book store that has any sizable

stock of historical romances. Count how many of them involve a forbidden romance between a Native person and a white person, and the fiery savage passion that smolders and threatens to break free beneath the taut leather . . . You get the picture.

When you look at the story objectively, it's about a romance between, at best, a 12-year-old Indian girl and a 30-year-old sailor who was captured by Pocahontas's father. According to Smith, and we have only Smith's word for this, Pocahontas laid her head on his, openly defying her father, the chief, as Smith's head was about to be clubbed and crushed.

To quote the Native actress and playwright Monique Mojica's play *Princess Pocahontas and the Blue Spots*, "where was this girl's mother?" To the best of my knowledge, this is not an activity most mothers would condone for a 12 year old. In the movie, she's dead. But, as we've already seen, this movie is not exactly big on historical accuracy.

If Pocahontas's mother had been around, no doubt she would also have warned her against falling for someone who says his name is John Smith. How many women have heard that before? And how many hotel rooms have this name scrawled on the register? Could it be this man is 400 years old and still out there?

Both legend and Disney portray Smith as a handsome, strapping blond-haired, blue-eyed man. This would explain why Pocahontas fell for him, according to the theory of a Mohawk friend of mine. Over the years he has come to believe that, for some reason, most Natives are

attracted to shiny objects and, as a result, like to collect them. This includes turquoise, silver and blondes. That's something for a sociologist or anthropologist to ponder.

When all's said and done, *Pocahontas* (her real name, by the way, was actually Matoaka; Pocahontas was a nickname her father called her meaning "playful one") will make Disney a lot of wampum (which again in reality is not actually a form of Aboriginal currency), and this Christmas (it's basically an accepted fact that Christ was not actually born on December 25), kids all over North America can expect a little American Indian princess doll (no doubt made somewhere in Asia). Sometimes you just don't know what to believe.

NOTE: Pocahontas later converted to Christianity, married a colonist named John Rolfe, went to England, saw the original production of *The Tempest* just a few weeks after its author died, and was consumed by smallpox at the age of 22.

NOTICE TO ADVERTISERS

Effective September 1, 1995 *Windspeaker* will be increasing its advertising and subscription rates. *Windspeaker* will reluctantly increase its rates after more than five years without any price increase.

Unfortunately, the high cost of newsprint (an increase of nearly 75% in last six months) has made rate increases necessary. The entire publishing industry has been effected.

Windspeaker realizes that advertising budgets are tight and we are committed to limiting our price increases to as little as possible.

In the mean time, there are still some excellent opportunities for advertisers to take advantage of current rates before the price change comes into effect. In addition, *Windspeaker* offers some highly effective advertising strategies and campaigns which you may want to consider.

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PUBLIC NOTICE

INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to various boards, commissions and committees.

Applications from persons who would be willing to sit on The City of Calgary Aboriginal Urban Affairs Committee for the year 1995/1996 are requested.

In some instances City Council may re-appoint

members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council.

Particulars on the Aboriginal Urban Affairs Committee are as follows:

Citizens to be appointed	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
12	1 year	14	Monthly (First Wednesday)	2 hours	4:30 p.m.

Your application should state your reason for applying and service expectations. A resume of no more than two 8 1/2 x 11 inch pages should be attached stating background and experience. Please mark the envelope "Committees."

Should you require any further information, please telephone 268-5861.

DEADLINE FOR APPLICATIONS IS 4:30 p.m. 1995 SEPTEMBER 15.

Applications should be forwarded to:

City Clerk
The City of Calgary (#8007)
P.O. Box 2100, Postal Station "M"
5th Floor, 800 Macleod Trail S.E.
Calgary, Alberta
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Diana L. Garner,
City Clerk

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PUBLIC NOTICE

Syncrude Canada Ltd., Fort McMurray, Alberta Aurora Mine Environmental Impact Assessment Proposed Terms of Reference

Syncrude Canada Ltd., is proposing a new oil sands mine and related facility, located 35 km northeast of Syncrude's present plant site at Mildred Lake. Syncrude will be applying to Alberta Energy and Utilities Board and Alberta Environmental Protection for separate mine operating approvals. The proposed Aurora Mine project area, located within Township 95 and 96 Range 8, 9, 10 and 11, will involve initial access to ore bodies on Oil Sands Leases 12 and 34, with logical extensions to other leases in the vicinity.

Alberta Environmental Protection has directed that an Environmental Impact Assessment be prepared for this project. Syncrude has prepared Proposed Terms of Reference for the Aurora Mine Environmental Impact Assessment and invites public review of the document. Copies of the Proposed Terms of Reference and the Public Disclosure Document may be viewed at the following locations:

- Fort McMurray Public Library
- Oil Sands Interpretive Centre
- Environmental Assessment Division Registry, -6th Floor, 9820-106 Street, Edmonton

Copies may also be obtained directly from Syncrude Canada Ltd. by contacting:

Mr. P. Koning
New Lease Environment
Coordinator
Syncrude Canada Ltd.
P.O. Box 4009, Fort McMurray,
Alberta T9H 3L1 Mail Drop X200
Phone: (403) 790-7804
Fax: (403) 790-7808
Internet: koning.peter@syncrude.com

Copies may also be obtained from Syncrude's Government and Public Affairs office in the Royal Bank Building, 9816 Hardin Street, Fort McMurray, Alberta.

Persons wishing to provide comments on the Proposed Terms of Reference may do so prior to August 19, 1995 by submitting written comments to:

Director, Environmental
Assessment Division
Alberta Environmental Protection
6th Floor, Oxbridge Place
9820-106 Street
Edmonton, Alberta
T5K 2J6

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Case study a must-read — for scholars

REVIEW

By Debora Lockyer
Windspeaker Contributor

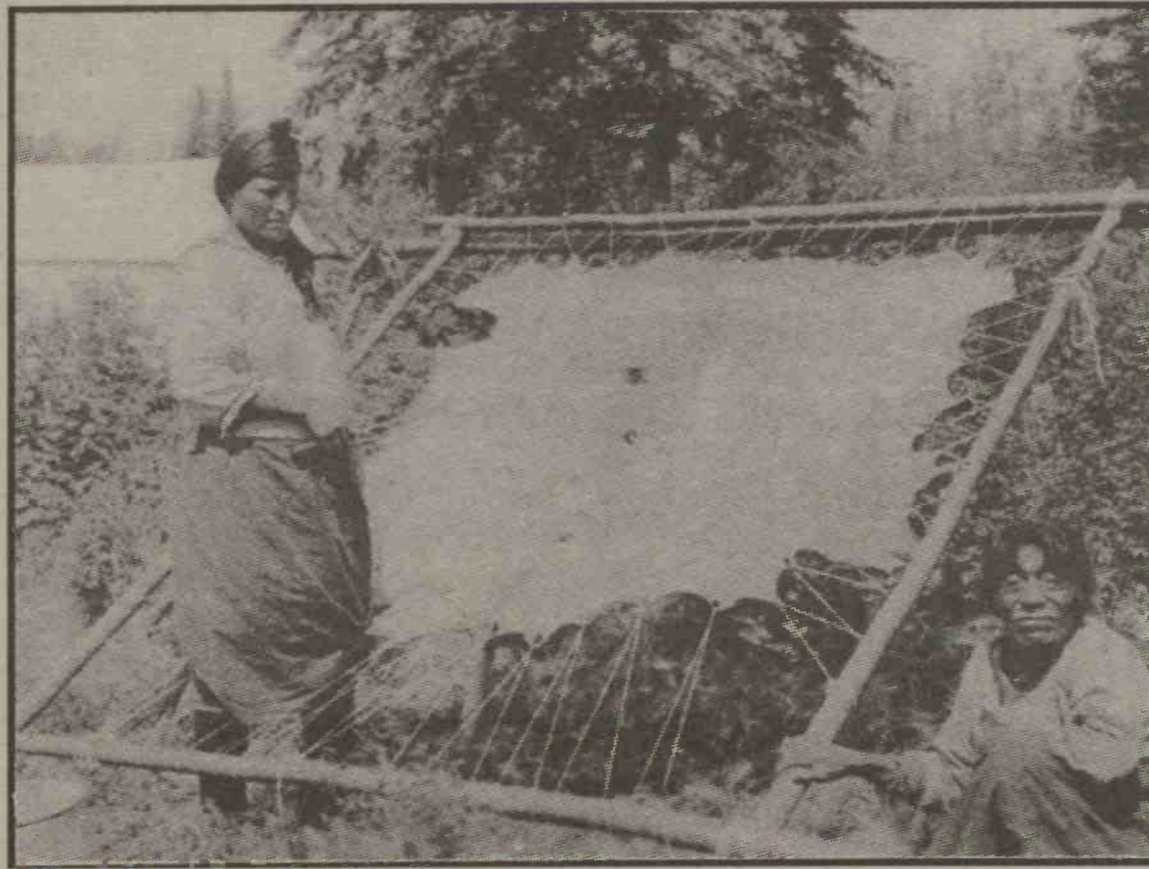
The Ojibwa of Berens River, Manitoba — Ethnography Into History

By Irving A. Hallowell,
128 pages, \$25.95 (pb.)
Harcourt Brace Jovanovich

Our voyage begins in 1930 with anthropologist A. Irving Hallowell boarding a steamboat and venturing up Lake Winnipeg — destination Norway House.

Eighty kilometres to the east is a new railroad to Churchill, opened the previous year. A grain elevator, capable of storing two million bushels of grain, had been erected there.

But while contemporary civilization seemed only a stone's throw away, Hallowell saw nothing of it. He was in a world of dark lakes, rushing



Helen Quill and her aunt, Ohkanchiish, stretching a hide.

rapids, swarming mosquitoes and muskeg — the home of the northern Manitoba Ojibwa Indian.

A chance meeting at the mouth of the Berens River led to the making of this ethnography. A man named William Berens, who would become Hallowell's guide and interpreter, told of the Ojibwa peo-

ple living along the Berens River, who despite the influences of European politics and the efforts of enthusiastic missionaries, remained un-Christianized and living a traditionally Indian life.

Berens promised to take Hallowell to Lake Pikangikum, where the inland Indians still lived in

birchbark-covered dwellings, still beat the water-drum, and still sought help for serious problems from other-than-human sources with the nightfall ceremony of the shaking tent.

William Berens was the son of Jacob Berens, made first chief of the Berens River region when he was elected to sign the Lake Winnipeg Treaty 5 on behalf of his people.

Jacob was an Indian of the 'new order', working for the Hudson's Bay Company, learning English, marrying a white woman, and leaving behind much of his Indian past. With the help of his son, William, a man with one foot in each culture, Hallowell was able to collect gems of information for his study.

During the time he spent with the inland Ojibwa, Hallowell was privy to a world destined for oblivion despite a stubborn resistance to change.

The information collected by the man gives us valuable insight into Native life, before true acculturation.

Hallowell writes as one would expect any academic to write, without much thought to the layperson or casual reader. If the journey up the Berens River to Lake Pikangikum was difficult for Hallowell, the reading of his findings once there is as difficult a portage.

There is much in this book that the general reading population would find interesting, but these little nuggets of information that are scattered throughout this slim book are so suffused in other detail it takes a hearty dose of tenacity to weed them out.

I for one found myself nodding off in spite of a determined effort to see the book through.

This is a text book, make no doubt about it. If you are accustomed to the language of academia and you have a real interest in ethnography, this may be a truly fascinating read.

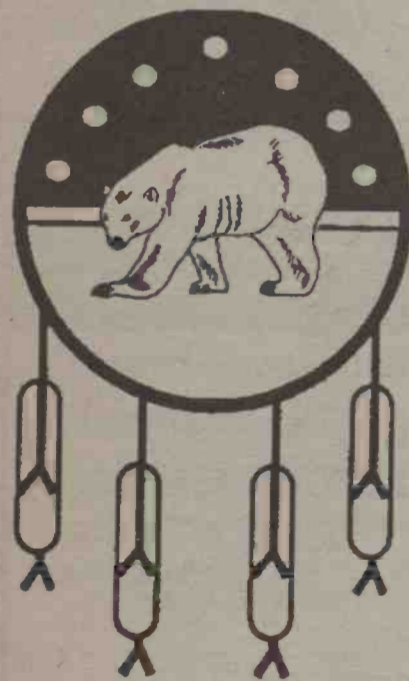
For the rest of us, however, I suggest waiting until the movie comes out.

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By Brian Wright
Windspeaker Con

This Dragon Won
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Wakeful dragon will impress listeners

REVIEW

By Brian Wright-McLeod
Windspeaker Contributor

This Dragon Won't Sleep
By Don Ross
Sony/Columbia, 1995

The guitar wizardry of Micmac artist Don Ross immediately grabs the listener from the opening note like a jaguar pouncing on its prey and holds on until the closing of the album fades into a deeply satisfied silence. *This Dragon Won't Sleep* is an amazing compact disc that contains Ross's most impressive work to date.

The disc's 13 tracks provide a solid hour of music that was also arranged and produced by Ross with the assistance of Danny Greenspoon. The project is also his first major record label release that seems to have worked favorably for his creativity as well.

"The label was very supportive of my work and assisted with the recording sessions in a lot of ways, rather than hindering the creative process. That's a new thing for me that I wasn't used to, but had always wanted."

Those long restrained expressions come to the surface in an explosion of sound, song, structure, arrangement and mood.

Ross indulges himself, creatively and to the limit, but the result is not overdone. Accompanied by a full band, backup singers and specialized musicians who possess talent equal to the instruments they play, an incredible sound tapestry is created without parallel.

The horn section on a newly resurrected *Groovy Sunflowers*, which originally appeared on a previous Duke Street Record release, gives the song an R&B groove. He also explores the limitless areas of a jazz-funk-folk technical exuberance with a slight hint of Latin flavor on *Obrigado* (Portuguese for thank you).

Throughout the disc, Ross employs a wide range of acoustic guitar techniques while maintaining but developing even further his unique, recognizable style. Ross is a musician's musician. He seems to strive to go beyond his existing creative parameters with a respectable degree of integrity rather than relying on the 'Indian thing' to sell a product for someone else's pleasure.

But in the test of time, he will be remembered long after the fashion fades away.

Red Thunder
By Red Thunder
Eagle Thunder Records

Following the album's opening thunder clap and a chant called *Spirit Song* which precedes the contemporary vocal track, *HeartBeat*, I thought: "David Cassidy is singing with the Eagles?"

Then, after closely listening to the lyrics that echo the reality of relocation, reverence for the land and culture as well as reference to a 500-year struggle, it became very clear that fortunately, I was mistaken.

Red Thunder is an interpretive collective effort of lead singer and guitarist Robby Romero; traditional drummers Benito Concha and Mazatl Galindo who are musically and creatively assisted by Paul Martinez, Charles Gasper, Susan Shown Harjo and Richard Moves Camp.

Their debut mini-album consists of eight tracks, three of which are contemporary pieces beautifully arranged and expertly performed. Four others are rooted in traditional Aztec music with the exception of *Spirit Song*, which is rooted in northern Plains style. Part of Red Thunder's objective seems to be to entice and entertain the youth and inspire them to further embrace the cultural values with respect while educating them on a soulful musical journey. Much of the contemporary music is geared to the adolescent crowd while appealing to a cross-cultural audience.

In the spirit of education and enlightenment, *Sacred Ground* conveys messages for Holy Places currently under attack, including the Black Hills and Mount Graham.

The project is independently produced and can be ordered directly from Red Thunder Productions: (503)986-3939.

Urban Native Son
By Culture of Rage
Rage Inc.

San Francisco based rapper Heath St. John (Apache/Sioux), detonates his second volatile package *Urban Native Son*. Being one of the most outspoken mic-warriors, St. John describes this project as being, "my purpose in life, for the love of my Red brothers and sisters. Not the system, or the radio, or the wannabe gangsters who would rather live 'Hollywood' than the reality of the struggle at hand. I take and expose the reality of the problems facing the Native community, and stress the importance of culture and spirituality as the means of healing and survival. It's not just a 'rap', it's a testimonial of my identity and life."

The songs are not deliverances from a pulpit but gritty, hard-core expressions from an artistic-activist voice. Because of his truthful outspoken perspectives that characterized his first release, *Urban Indian*, which continue on *Urban Native Son*, the non-Native backlash with its charges of 'reverse-racism' have only served to galvanize his resolve.

Considering that racism in itself is a sole character of a dominant culture and a tool to oppress and control the lives of Indigenous people, not only politically but economically with its dictates of who, what, how and where Indigenous people can live, exist

and be educated, it would seem that affirmative and outspoken monologues such as C.O.R.'s tear into the heart of society full of guilt and rejection.

It is at best a reaction that grasps at straws in a feeble attempt to discredit and silence a truth while purporting the myth of equality in a settler-society based on color and economics.

The overall production and instrumentation, coupled with the sleight-of-hand turntable magic of Orlando Z. Jr. are some of the best in the genre of true Native rap. The album contains some pertinent out-takes from the films *War Party* and *Clear Cut*. The track *Red Eclipse* features two guest musicians and sounds very similar to the gritty hard-core metal-rap of Ice-T's band, Body Count.

C.O.R. speaks to Native youth with a truth and honesty long deserved. All rage aside, *Urban Native Son* contains some potent lyrics and thoughts and casts a light on a path to action.

Write to Heath St. John, c/o Culture Of Rage, 15934 Hesperian Blvd. #219, San Lorenzo, California 94580, (510)317-8309.

(Brian Wright-McLeod is a Dakota/Anishnabe activist and radio programmer at CKLN 88.1 FM in Toronto where he hosts a two-hour Native issues and music program *Heart of the Earth*. If you wish to send your recordings for airplay and possible review write him c/o CKLN, 380 Victoria St., Toronto, ON M5B 1W7, or call (416)595-1477.)

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Savage Graces goal is to provoke thought

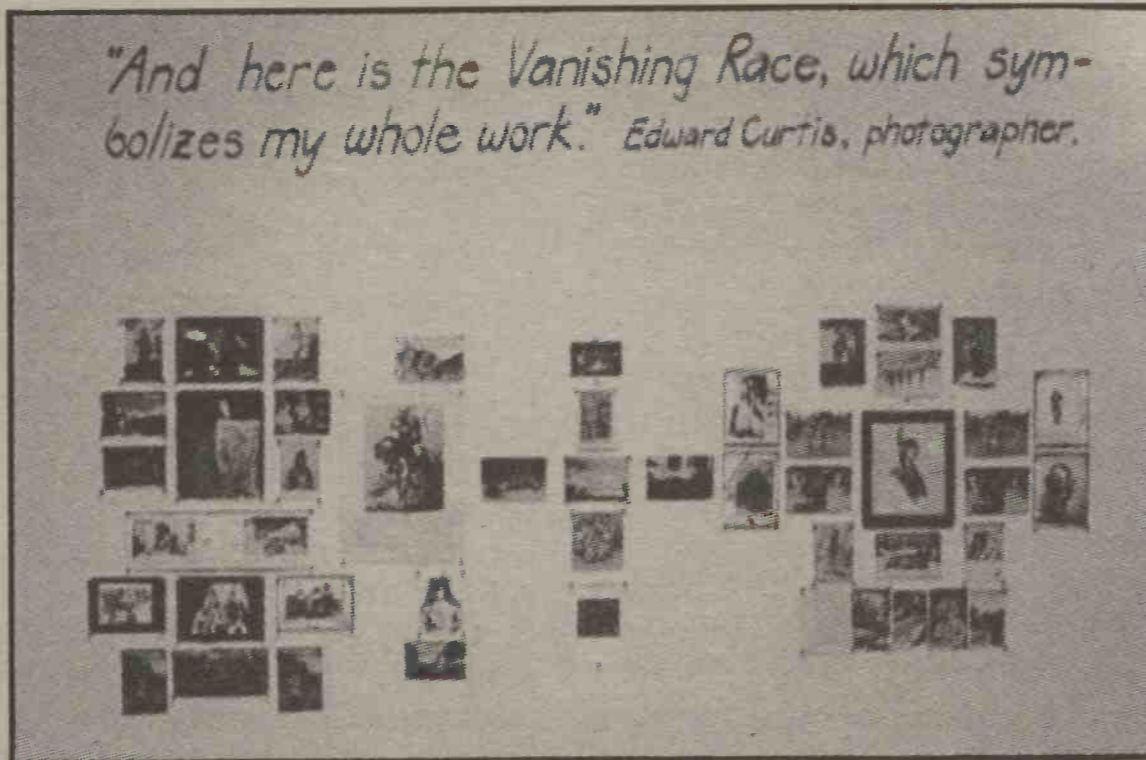
By Charles Mandel
Windspeaker Contributor

EDMONTON

Plains Cree artist Gerald McMaster has some questions he wants you to consider. Here are a few of them: Do Native people have to be dead to be in museums? Are you threatened by "others"? Are non-Western cultures irrational and invalid?

These are good questions, if not new ones, and they could be found at McMaster's large multimedia installation in the Edmonton Art Gallery. *Savage Graces* is a collection of objects, media and art that forcefully draws attention to the way in which Natives are stereotyped and marginalized.

At the time when the animated feature film *Pocahontas* had just opened in theatres, this was a show well worth thinking about. In fact, I assumed the opening of the movie and the exhibit at roughly the same time was a coincidence at first. Not anymore. McMaster shows the unthinking



"And here is the vanishing race, which symbolizes my whole work." The piece is part of McMaster's display entitled *Savage Graces*.

portrayal of Aboriginals is deeply ingrained and far too common.

Savage Graces is about people who have been systematically reduced to cartoons. They have been robbed of their dignity.

The show is a damning indictment of how Natives have been abused, consumed, mocked, packaged and trivialized. In

short, they have been treated like savages. However, McMaster — who is a curator of contemporary Indian art at the Canadian Museum of Civilization — doesn't hector to make his point. His show brims with life.

McMaster vigorously used a variety of formats to keep the exhibit lively and engaging. He ap-

propriated Native artifacts from the nearby Provincial Museum of Alberta and displayed them under glass, mimicking the propensity of such institutions to treat Native culture as a dead one. He also put the Edmonton Art Gallery's permanent collection to use, showing off the European-styled portraits of Natives by Nicholas Grandmaison, and the absurd subjects (such as introduction to the Wigwam) painted by Cornelius Kreighoff.

Four showcases containing a wide range of tourist trinkets, toys, examples of packaging and other paraphernalia showed how pervasive Native stereotypes have become. The epitome of this, however, was reached with a case full of Aboriginal Playmobile figures. An ironic touch came from the addition of two extra figures — a white painter and a white photographer.

The two toy figures are not the only reference to the loss of control of Native identity. Two walls held postcards, magazine and news photographs and other popular representations of Ab-

originals. Lettered directly onto one wall was a quote from Edward Curtis, the prominent American photographer who shot thousands of pictures of Natives around the turn of the century at a time when they were thought to be disappearing.

"And here is the vanishing race which symbolizes my whole work," said Curtis. A more patriarchal statement cannot be imagined.

Finally, a separate gallery held McMaster's large-scale collaged paintings. Tacked to the wall like animal hides, the paintings explore issues ranging from cruel caricature to commercial appropriation. The contrasts are pointed, such as young women in residential school dress played against a semi-nude Native woman hawking Oklahoma brand goods.

One wall held a large chalk drawing of a Native girl. From her headress flowed the questions McMaster wants us to ponder. Maybe, as this exhibit clearly shows, the least we could do is try to think up some answers.

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Entertainment

Crime thriller not novel enough

REVIEW

By Jason Kapalka
Windspeaker Contributor

At the Edge of All Things: in search of Labrador
By Rick Hornung
203 pages, Stoddart

Rick Hornung was a *Village Voice* columnist who covered the Mohawk uprisings in 1989-90. He was originally commissioned to write a book on Davis Inlet after a Valentine Day's fire claimed the lives of six children there in 1992. He intended to research and document the disputes over mines, fisheries, land rights and NATO bases that had been and were still ripping across Labrador, to detail the conflict between Aboriginal peoples and the Canadian government that left the Innu of Davis Inlet in a hell of poverty and despair.

That was the book Hornung set out to write, but it's not the

book he finally produced. During his two years in Labrador, he decided instead to tell the story of Martin Rouleau, a Montagnais-Naskapi smuggler and hunter, who shipped black-market cigarettes and liquor from Montreal to the barren outback of Labrador. Abandoning front-page headlines, he instead focused on the world of gray-legal trade in which many Aboriginals in Labrador were forced to work to survive.

Essentially, the book became a crime thriller. Rouleau and his half-Innu girlfriend Catherine spend half of each year in Montreal, gathering supplies from their Corsican mob contacts, the other half in the forests and on the tundra of Labrador, trading the black-market cigarettes and liquor, until one morning Martin returns from chopping wood to find that unknown attackers have torched his cabin. The two of them flee, trying to elude their assailants and police, while piecing together the reasons for the attack.

It's a great idea. The trials of the first inhabitants of the land, their way of life shattered by gov-

ernment intrusion, come to life in his accounts of shady transactions and small-time swindles.

Living between the cracks, breaking the invisible lines drawn across the map by the white government, is for Martin the only way to fight back. As the reasons for the attack become clearer, though, he slowly realizes that his shadowy trade offers no real freedom, but only shackles him to different masters.

But, while Hornung has a journalist's eye for detail, he unfortunately hasn't picked up the novelist's knack of knowing what to leave out. While it's fascinating to learn the nuts and bolts of cigarette smuggling, he doesn't know when to stop, subscribing to the school of exhaustive realism that dictates including every tiny detail down to the brand name of the hero's snow pants.

It's too bad the book gets mired in sludge like this, and that Hornung has a tin ear when it comes to dialogue, because when it's firing on all cylinders, *At the Edge of All Things* shows how non-fiction books can be exciting.

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Looking For Home

Looking For Home is a serial novel appearing exclusively in Windspeaker, with each chapter written by a different Aboriginal author. The story began with young Billy running away from the Toronto home he shared with his father and Fluffy, the cantankerous cat who accompanied him. Billy is looking for Grandma Joe, who supposedly died many years before but has since been in contact with him. This is Chapter 11.



By Sharon Shorty

When the road turned to gravel Billy knew he was at the Rez. Dust swirled up his nose and he could smell home. He blinked hard, when the smell of his mom washed over him. Home. With Mom, it was the sweetest thing he could remember. As he walked on, more evidence of the reserve ahead showed itself. Spindly trees, woodsmoke wafting up. "Hmm-me send smoke signals", he chuckled, remembering childhood games. After

watching Saturday afternoon TV, the kids played 'Cowboys and Indians', with turkey feathers and cowboy hats. Billy always wanted to be the cowboy, because they were the coolest. The Indians on TV were always dumb and had blue eyes.

A pack of Heinz 57 dogs appeared. The rez dogs — no collars, no pooper-scooper by-laws. . . oh-oh. . .

Fluffy made the escape of her life, she nearly left skidmarks on Billy's arms as

she took off. The dogs were game for it and chased Fluffy into the scrawny bushes.

"Oh well, she'll catch up I guess." Billy kept walking until he saw the houses. All the same DIA shacks. Gravel where grass might be, broken down cars, abandoned toys, various car parts and kids everywhere.

"Hey kid, gotta schmoke?" asked the teenager.

"No," said Billy.

"Where didya come from?"

"T-O," said Billy.

"Cool — whyda wanna come here? This where ya from?"

"Yah." A cool reply from Billy.

The smoker checks out Billy. He's wearing a hockey jersey, a black faded hat and white hightop runners.

"You been to Yonge Street? That's where I'd go if I ever get to T-O."

Billy starts casually looking at the houses. "Do you know where Grandma Joe's place is?"

"You related?"

"Yah."

"Then so are we. C'mon I'll show you her place. She hasn't been home for a long time."

As they walk, they do not speak. There are lots of people staring at Billy as they look through their windows. Billy could practically see their mouths moving saying, "Who's that?"

They finally came to Grandma Joe's place. It was a brightly painted house. There was smoke trickling out of the chimney.

They came to the door. Billy could hear a radio playing, tuned to an 'All Country, All The Time' station.

"See ya cuz, gotta split. . ." said the teenager.

Billy acts nonchalant, "Yah, see ya around. . ."

He takes deep breaths. Not that it was a practice of his, it was something he saw on TV. Billy rapped on the door.

"Come in," says a voice.

Billy opens the door slowly, "Hmm-hm, uh, is, uh, Grandma Joe here?"

"Of course, come in my

boy." Grandma Joe appears from another room.

"Oh Billy, you made it! Thank God," she says as she rushes to Billy and pulls him close. She's murmuring over and over, "My boy, my boy. . ."

Billy is wrapped up in her softness, her familiar warmth. This is home. Nobody was going to make him leave this time.

"C'mon Billy, you must be hungry." She leads him to a table, with a large pot of tea, plate of steaming scones, jam and four places set.

Billy looks quizzically at Grandma Joe. "Oh, are you expecting company?"

"Yeah — and now you're here. If only your dad and his friend would hurry up before the tea gets cold," says Grandma Joe with a sly smile.

(Sharon Shorty is a Tlingit artist, born and raised in the Yukon. Her first play, Trickster Visits the Old Folks Home, was recently shown in Vancouver. She is single and her hobbies are chopping wood and carrying water.)



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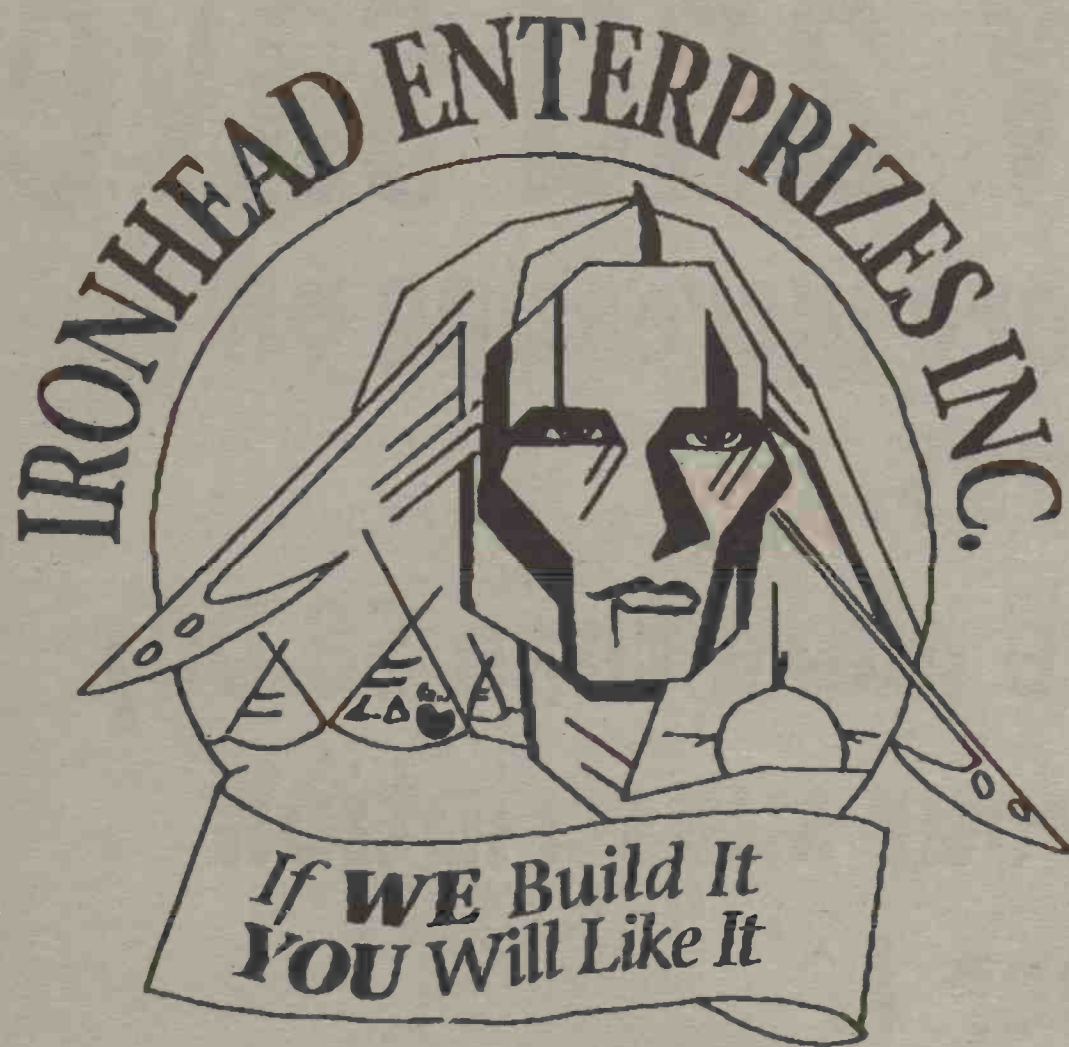
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Bloods sign oil and gas initiative

By Barb Grinder
Windspeaker Contributor

STANDOFF, Alta.

The Blood tribe and the federal government signed a Memorandum of Understanding July 7, giving the tribe greater participation in the future of their natural resources, through the First Nations Oil and Gas Management Initiative. The document was also

signed by the Canadian Indian Energy Corporation, an organization which represents the interest of almost 100 First Nations in Ontario and Western Canada.

The initiative will work toward direct negotiation between First Nations and private industry, for the benefit of both. It's a first step toward the management and control of our resources, said Chief Roy Fox.

"It will help ensure a healthy and prosperous future for our

children."

The proposal for the initiative started last year as a pilot project. In February 1995 the White Bear Nation in Saskatchewan became the first tribe to sign the agreement. They have since been joined by the Horse Lake Nation in central Alberta, as well as the Blood.

Though the initiative is aimed at eventually turning over full control of oil and gas resources to the First Nations, Chief Fox made it very clear he viewed the agreement as a preparatory step.

Speaking to Minister Ron Irwin and invited guests at council chambers in Standoff, Fox said he expected the government to continue to live up to its financial commitment to the Blood people. "This is not a transfer of power," Fox said. "We do not at this time have the expertise to take over handling of our resources on our own."

Fox said he wants a formal training program in resource management for his people, to start this fall. Minister Irwin agreed that was the first step, but added he would like to see government employees working for the tribe at some point in the future.

"I don't know if there'll be greater profits, but this agreement should bring a lot more pride and opportunities for the Blood people," Irwin added.

All terms and conditions under the initiative will be mutually agreed upon by the Blood tribe and the federal government. Once a decision is reached, authority will be turned over to the tribe. Expert technical advice and information will be supplied by Indian Oil and Gas Canada, a branch of the Department of Indian Affairs.

Indian Oil and Gas Canada is responsible to the depart-

ment for the identification and evaluation of oil and gas potential on Indian lands, and for ensuring equitable production, prices and administration. It is mandated to further First Nations' resource initiatives and to fulfill the government's financial and legal obligations to Indian peoples regarding those resources.

Exploration and development of resources on reserves falls under the Indian Oil and Gas Act. To date, all activity has been dependent on very general agreements between band councils and the government, with the government having final authority.

Almost all development of the resources has been done by non-Native companies.

In 1993/94, Indian Oil and Gas Canada collected almost \$60 million in resource revenue on behalf of participating First Nations.

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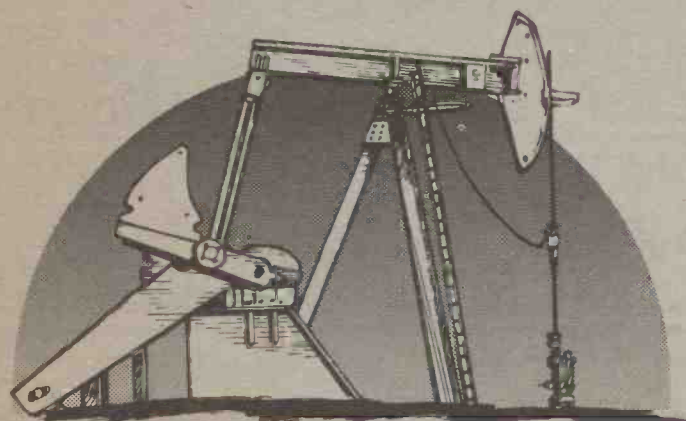


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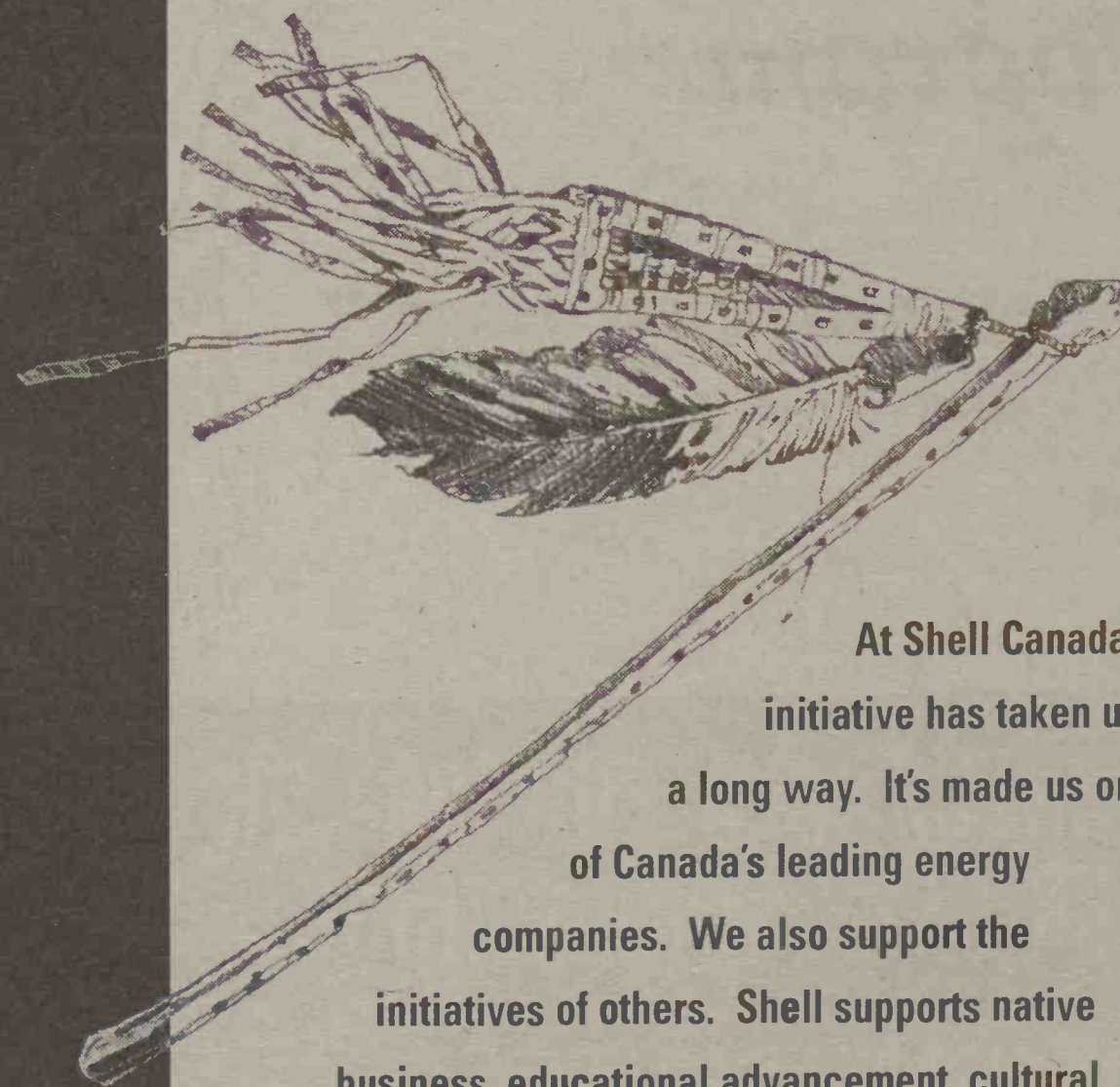
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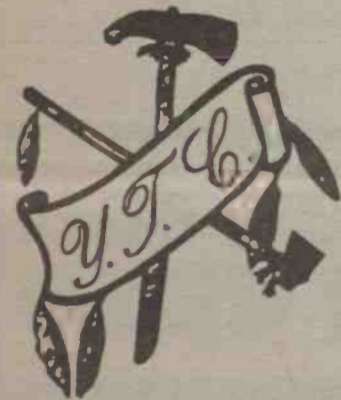


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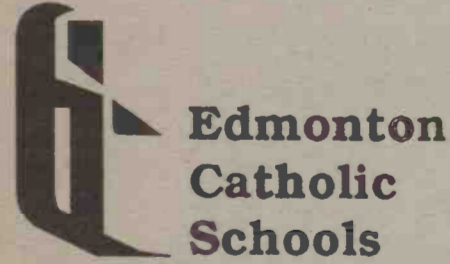


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Charles Camsell Hospital marks 50 years

By Anita Heiss
 Windspeaker Staff Writer

EDMONTON

The Charles Camsell Hospital recently commemorated 50 years of service provided to Aboriginal people from the Foothills Region of Alberta and the Yukon and Northwest Territories who suffered with tuberculosis.

A full two-day program helped staff, friends, former patients and supporters celebrate the July 17-18 anniversary. Native spirituality, entertainment and healing were the focus of the activities. From the Native pipe ceremony, traditional prayers and a traditional feast to performances by the White Braid Society, the commemorative celebrations were enjoyed by all.

Guest speaker Mini Freeman, an Eastern Inuit, told of her personal experiences with hospitalization in her address entitled Leaving Home.

A small woman, dressed in a

cool, white traditional outfit, Freeman was hidden behind the wooden lectern, under the shelter of a huge tent pitched on the lawns of the original Charles



Freeman

Camsell building site. Poised between the flags of Canada and Britain, she gave a moving account of the issues surrounding Natives who were forced, due to TB, to leave their families and communities in order to be treated at the Camsell.

Freeman shared her memories of travelling as a translator in hostels and hospitals across Canada, before settling in Edmonton. She told about the impact of the TB epidemic on Inuit people.

"Leaving home to get better was very hard," she said.

Tears flowed during Freeman's recollection of the past, as

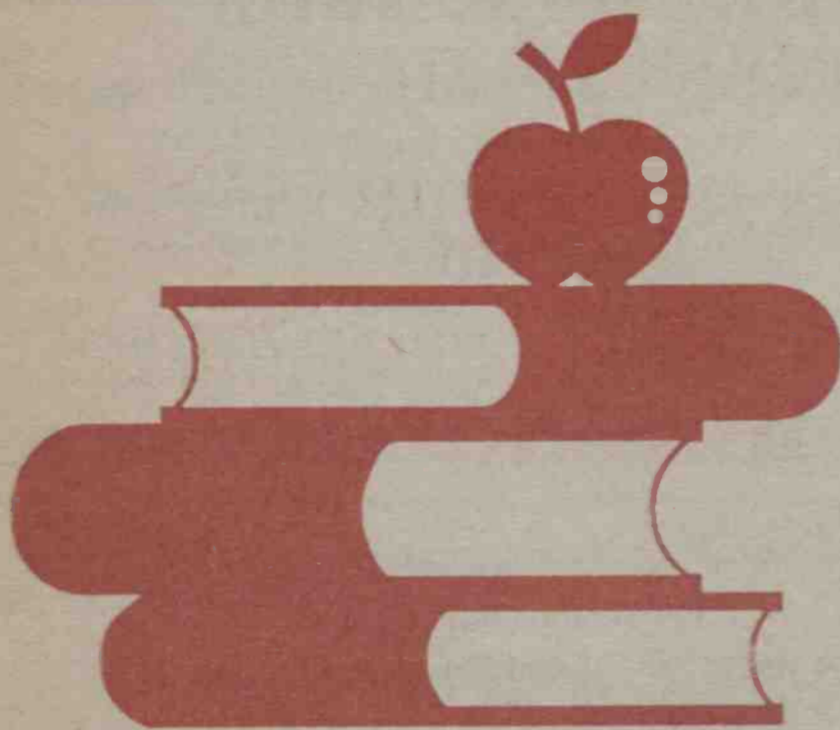
she told of the pain experienced by women who had to leave their husbands and children for indefinite lengths of time. She noted that most families who survived at home did so because of the Inuit tradition of sharing food.

Although the history of TB among Inuit and Indians is well known today, Freeman painted a picture with her well-chosen words to give her audience an understanding of what kind of conditions Inuits lived in during the 1950s, including tents, makeshift tents and cardboard.

Freeman told the crowd what it was like for sick Inuit to leave home and then be treated in a foreign environment that could only be described as a regimental, military style institution.

Overall, the 50th Commemorative of the hospital went well, said co-ordinating committee member Cecile Gladue.

"It was really good to see so many people attend. There were over 300 former staff alone, not to mention the family and friends that came along," Gladue said.



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EARLY REGISTRATION

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BANQUET TICKETS - \$20.00 each
 sold separately on Saturday, September 30th
 900 tickets will be sold at the door only!
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ENTERTAINMENT
 D. Auger
 • Comedian

Cecelia Firethunder
 • M.C.

Others
 • TBA

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SATURDAY, SEPTEMBER 30, 1995

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SUNDAY, OCTOBER 1, 1995

7:00 am Pipe Ceremony
 9:00 am Opening Prayer
 Opening Remarks - Chief Day Walker
 Self Esteem - Susan Aglukark
 COFFEE
 11:00 am Putting Music Into The Healing - Susan Aglukark
 12:00 LUNCH
 1:00 pm You Can't Go Forward Without Finishing The Past
 - Dr. Claudia Black
 COFFEE
 2:15 pm Healing The Pain Of Abandonment, Fear And Shame
 - Dr. Claudia Black
 2:45 pm CLOSING PRAYER/SONG - TBA
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 (Fashions can be purchased after the show)

MONDAY, OCTOBER 2, 1995

7:30 am Power Walk
 9:00 am Opening Prayer
 9:10 am Sexual Abuse Awareness - Vera Manuel
 10:30 am COFFEE
 11:00 am Keepers In The Dark - Vera Manuel
 12:00 LUNCH
 1:00 pm Writing Circle - Lenore Stiffarm
 2:00 pm PLAY & LAUGHTER - Lenore Stiffarm
 3:00 pm CLOSING PRAYER/SONG
 6:00 pm BANQUET
 M.C. - Cecelia Firethunder, Dale Auger, Others - (TBA)

TUESDAY, OCTOBER 3, 1995

7:30 am Power Walk
 9:00 am Opening Prayer - Elder
 9:10 am Youth & Aids - Fifth Generation
 10:00 am COFFEE
 11:00 am Wellness, Balance, Nutrition - Angie Bellegarde
 12:00 LUNCH
 1:00 pm Healing The Wounded Warrior - Don Burnstick
 2:00 pm COFFEE
 2:30 pm Where Do We Go From Here? - Cecelia Firethunder
 4:00 pm CLOSING PRAYER & REMARKS - Elder
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ATIVE COMMUNITIES

Film highlights efforts to save salmon fishery



Traditional herring roe harvest in Heiltsuk territory, near Bella Bella B.C.

By Debora Lockyer
Windspeaker Contributor

"I will show you my river, so that you will see what kind of river it is."
— Agnes Cranmer, of Namgis First Nation in the film *Laxwesa Wa — Strength of the River*

ALERT BAY, B.C.

For many of us, the impact of the West Coast fishing crisis is minimal. It amounts to a 60-second clip on the evening news or a few inches of copy in a newspaper.

We cluck our tongues and swear under our breath at the Department of Fisheries and Oceans, or the Americans, and then it is forgotten. Our minds move on to the next crisis happening somewhere else in the country or in another part of the world, sympathetic but otherwise unmoved.

A powerful one-hour film documentary about Indigenous fishing practises on Canada's West Coast strives to provide greater insight into the efforts Native people are making in finding solutions to the problems facing the salmon fishery.

Laxwesa Wa — Strength of the River is a film by Barb Cranmer, a Native director and producer and a member of the Namgis First Nation of Alert Bay, B.C. The film was produced for the Discovery Channel and the Knowledge Network and was aired June 27 and July 1.

The stories told are of the rich fishing history of the Namgis, Sto:lo and Heiltsuk people. From the wind-drying practises of preserving salmon to the harvesting of herring roe for food fish, the stories stress a hearty respect for the oceans' resources.

But those that are interviewed in the film tell of a salmon fishery in dire straits. The catch has fallen and something must be done before the West Coast fishery goes the way of the fishery on Canada's East Coast.

"It's important that Native people become involved in the decision-making process," said Cranmer. "Native people here have practised conservation for thousands of years; their survival



Georgina Malloway of the Sto:lo Nation at her camp at Yale, B.C.

depended on it. Unfortunately, the government hasn't listened to this grass roots knowledge when setting fishing policies."

Laxwesa Wa — Strength of a River combines rarely-heard stories of traditional fishing practices with archival footage of the Native involvement in the commercial fishery.

"I may have been six or seven years old when I stood on top of a box to cut fish into pieces for Abaya to use when she filled cans so that she didn't have to waste time cutting fish into pieces. It did help. I ended up filling cans myself when I was old enough," said Agnes Cranmer through a translator for the film.

It also tells of the devastating impact the federal government's

Davis Plan in the 1960s had on First Nation fishing communities. The Davis Plan drastically reduced fishing fleets and in the words of Heiltsuk First Nation member Edwin Newman, "It took away a lot of our only way of making a living."

Cranmer hopes the film will help people to discover the traditional wisdom that Native people have about managing the natural resources.

A benefit screening for the Native Brotherhood of British Columbia will be held Sept. 2 at the Vogue Theatre in Vancouver. The evening will include traditional songs and dances from the Namgis, Sto:lo and Heiltsuk First Nations. Tickets are available by calling CBO at 280-2801.



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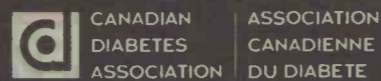
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Sechelt land claim moving ahead

By Darah Hansen
Windspeaker Contributor

SECHELT, B.C.

The Sechelt Indian Band is celebrating what it's calling an "historic occasion" this month after becoming the first band working under the B.C. Treaty Commission to move past bureaucratic hurdles and into actual negotiations.

That happened after chief negotiator for the federal government, Robin Dodson, announced Canada has agreed to a plan or "mandate" that will govern the direction of negotiation talks with the Sechelt band, located on the Sunshine Coast of B.C., as well as the more than 40 other B.C. and Yukon bands under the commission. The announcement came at a meeting of the federal, provincial and Sechelt Native governments in Victoria at the end of June.

Land claim negotiations with Sechelt had been stalled for more than eight months while the federal government wrestled out a plan it could work with.

The province announced its approval to proceed with negotiations in May of this year while the band stated its readiness in February.

Over the months, the band's negotiating team, led by Chief Garry Feschuk, had expressed growing frustration with the commission's negotiation system, at one point threatening to quit the process, calling it "a waste of time."

Since the federal government's announcement, Feschuk said it "feels good" to finally be heading in the direction of concluding the band's outstanding land claims.

"... We are going to push them hard to get this treaty finished quickly. Doing so would be to the benefit of the entire province," Feschuk said.

But whether the process will begin to move much faster than it has to date isn't yet certain. According to negotiators, that will depend on what sort of difficulties the three parties may encounter along the way. Clearly, all three negotiating parties feel better about the process since the federal government's announcement.

"We're further ahead than we were a week ago," Dodson

commented after the Victoria meeting.

Dodson said the Canadian government will not be publicly releasing its specific positions regarding land claim negotiations in advance. It will be made clear over the course of the talks "what direction the federal government is going in," he added.

The provincial team, led by Linda Jolson, is also keeping its specific negotiating position under close wraps while the Sechelt band formally opened their claim to the public early in the negotiating process.

Foremost on their list, the band is seeking compensation in the amount of \$77,784,980 for past injustices. That number is derived from the number of Sechelt Band Members as of Dec. 31, 1994 — 910 people — multiplied by \$85,478 (a figure based on results of prior settlements and negotiations with other bands).

As well, the band is seeking an expansion of approximately 1,000 acres to their existing land base, sole ownership of minerals lying within that territory, and the right to retain all their Aboriginal rights, both as defined today and as those rights defined in the future.

Formal recognition of Sechelt self-government, and the proposition that it be constitutionally entrenched by both the provincial and federal governments, is also among the list of issues to be negotiated, as is the full protection of band heritage sites. The sites are to be co-managed by the band and province with all Sechelt artifacts, currently located in a variety of locations in Canada and around the world, returned to the Sechelt museum.

Among the more controversial issues, the band is proposing sharing on a 50/50 basis with the provincial government the royalties and other payments accrued from natural resources in the Sechelt traditional territory — an area of 4,900 square miles on the Sunshine Coast.

A framework agreement acknowledging the three governments' commitment to move into negotiations is scheduled to be signed in a formal ceremony attended by federal Minister of Indian Affairs Ron Irwin, provincial Aboriginal Affairs Minister John Cashore and Chief Feschuk.

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Friday, August 11

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First Peoples Gallery
Royal British Columbia Museum
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Mungo Martin Big House
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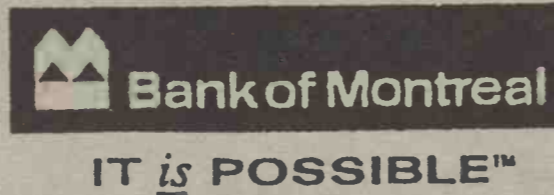


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11 AM, 1 PM and 3 PM

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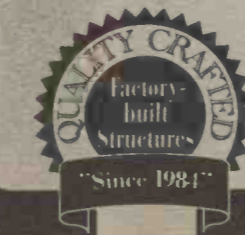
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Grand entry (bottom right) always kicks off a powwow. Drummers such as Blaine and Dwayne Redstar, far left, of the Wandering Whistles, keep the dancers moving. Everyone enjoys themselves, including youngster Denise Redman, 6, who gives an ice cream cone her undivided attention.



Photos by Leah Pagett and Terry Lusty



Kamloops

By Anita Heiss
Windspeaker Correspondent

KAMLOOPS, B.C.

Kamloops has been named one of the Top 100 list of the Aboriginal Association. The based organization event that put Kamloops on the map is the annual Powwow.

Recognized as one of America's top tourist destinations, the powwow attracts thousands of visitors from across the world and provides entertainment for the buses and carloaders that come to see the true Native culture end a year.

The success of the powwow is due to the organizers, the Kamloops Indian Band, made up of more than 700 members. The 13,355 hectares of land as the Shuswap Nation community is believed to have occupied this region anything between

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Kamloops hosts the West's biggest powwow

By Anita Heiss
Windspeaker Correspondent

KAMLOOPS, B.C.

Kamloops has made it to the Top 100 list of the American Bus Association. The Washington based organization says the big event that put Kamloops on the map is the annual Kamloops Powwow.

Recognized as one of North America's top tourist events, the powwow attracts Native dancers from across the continent and provides entertainment for the buses and carloads of spectators that come to experience true Native culture one weekend a year.

The success of the event goes to the organizers, the Kamloops Indian Band, made up of more than 700 members who occupy 13,355 hectares of land. Known as the Shuswap Nation, this community is believed to have occupied this region of B.C. for anything between 40 and 90

centuries.

The band's industrial parkland, agricultural and grazing lands, and historic and archeological sites extend 11 km up the North Thompson River, and 11 km up the South. The Kamloops Indian Band is also recognized across the nation for being a leader in economic initiatives thanks to the near-200 non-Native businesses that lease land from, and pay taxes to, the Kamloops Band.

Cultural initiatives introduced to strengthen the Native culture in the region include, apart from the annual powwow, the establishment of the Kamloops Indian Residential School where children are now learning their heritage and the ways of their forefathers and mothers. Kamloops is also the proud owner of the first Indian-owned museum in B.C.'s interior.

With such a strong community base and a notably large turnout to the event, the Kamloops Powwow is becoming

ing a big drawing card for the area. High Country Tourism Association spokesman Lee Morris says the bus tour trade is very important to the Kamloops area, and the city is now number three in the province as a destination point for bus tours.

This year's Kamloops Powwow, on August 18, 19 and 20, is expected to attract 5,000 spectators daily and 1,000 participants to the new special events facility located along Highway 5, the Yellowhead in Kamloops. As preparations come to an end, organizers Freda Jules says confidently: "It's coming along smoothly."

Now in its 16th year, the annual powwow has become highly competitive with prize money reaching \$43,000. Three days of dancing will follow what is expected to be the grandest of grand entries.

Categories of dance and drumming include the tiny tots competition, the traditional, fancy and grass dances per-

formed by the juniors, teens and adults, with a special golden age section for those over 45.

Special categories of dance include team dancing, the owl dance, jingle dance, fancy feather, dance and shawl dance, with a princess pageant also included in the line of events. The drumming competitions include a healthy pool of prize money for hand drumming.

Audience participation is never short at Kamloops powwows and this year's event is no different with Intertribals held on each day of the program.

As with most Native gatherings, Native arts and crafts booths will be present, not only exhibiting the artistic talents of the Native peoples of the area, but also selling moccasins, berets, chest plates, belt buckles, ribbon shirts, key chains and almost anything else you can hope to have beaded.

Native cuisine is an added bonus of attending this cultural weekend. The bannock and fried bread should not be

missed.

The Kamloops Powwow is a great value for your money. A weekend pass can be bought for only \$10 (or pay \$5 per day) and a family of four will pay only \$25. Group rates are also available.

Accommodations:

Camping is allowed on the powwow grounds and in the nearby RV parks, while the comforts of hotels and motels can be enjoyed in the nearby Valley View area or in downtown Kamloops. Visitors will find everything close by.

Other activities:

A trip on the MV Wanda-Sue, a locally built 26-metre stern-wheeler running two-hour cruises up and down the river, is a must.

Kamloops also boasts a museum and art gallery, and a dozen or so shops housed in brick buildings built around the turn of the century.

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Foxes finish one-two in golf championship

By Barb Grinder
Windspeaker Contributor

WATERTON PARK, Alta.

Andy Fox, a pro at the Cotton Wood Coulee Golf Course in Medicine Hat, was the men's overall winner at the 1995 North American Golf Championships. His younger brother Rocky Fox finished in second place.

The three-day event was shared by more than 120 people at Waterton Lakes National Park, where they partook in excellent steaks and fine play, fellowship and friendship.

"It just keeps getting better and better," said Lloyd Gauthier of Hobbema, the main tournament organizer. "We put Victor Buffalo in charge of the weather and he did a great job too." Indeed, the weather shone on the tournament, with sunny skies, warm days and just enough of a breeze to keep the insects away.

"We just had wonderful assistance and cooperation from our sponsors," Gauthier said. "There are so many, I can't name them all here, but their support is really appreciated." Almost 50 sponsors, including *Windspeaker*, helped fund the tournament, with Peace Hills Trust donating the trophies. Warren Hannay, representing of Peace Hills, was himself a win-

ner, walking off with the honors for best single shot of the week.

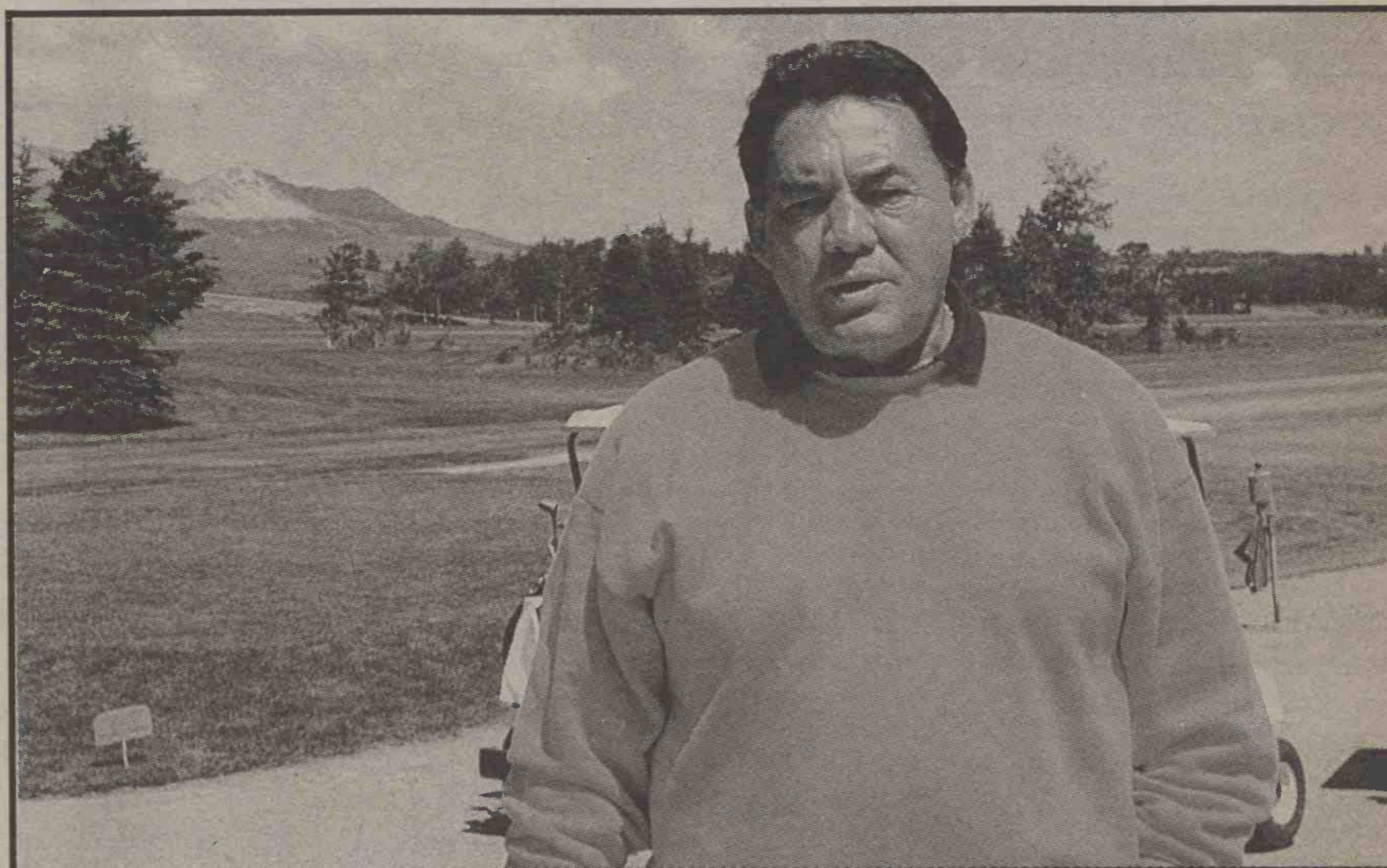
Ray Ahenakew, part owner of Saskatchewan's Jack Fish Lodge, Golf and Convention Centre and executive director of the Meadow Lake Tribal Council, said he was also happy to help sponsor the event. A 30 year semi-pro player, Ahenakew said he found the course a little short, but the scenery more than made up for it. Like many of the sponsors who attended, he said the event really brought Native golfers together.

"There's a lot of good feeling generated by events like this," he said. "It's a chance to get to know one another."

An unexpected participant was former tournament champion Arnold Hawkins, originally from Standing Rock, South Dakota, and now living in San Francisco. A collegiate golf champion and former U.S. Open player, Hawkins was in a major automobile accident May 20, receiving several injuries requiring over 100 stitches.

"It's great to be here today," he said. "I thought for a while I'd played my last game." Hawkins recorded one of the best rounds of the event.

Charlie Smallface of Cardston won the men's senior event and the Dennis Knight family from Saskatchewan took first place in the sponsors', la-



Barb Grinder

Experienced Ray Ahenakew said that the scenery more than made up for the length of the course at the North American Golf Championships in Waterton.

dies' and junior events.

The championships are also contested by teams representing the western provinces and the U.S.

This year's team competition winner was Team Alberta, made up of the Foxes, Guy Lonechild, Greg Russell, Mitch Buffalo, and Lawrence Mistaken Chief.

In addition to the golf prizes, Gauthier said that the tourna-

ment was pleased to present four academic scholarships.

An award of \$500 each, with funding from DIAND, went to Steve and Kirk Buffalo of Hobbema, both attending school in Lethbridge, Greg Russell of Cardston, attending Medicine Hat College and Willie John of the Long Lake Cree, who will be going to the University of Alberta in Edmon-

ton.

A special guest at the tournament was Don Stouffer, dean at Mount Royal College in Calgary and long-time athletics coach.

"Don taught me a lot about fairness and honesty, as well as about sport," said Gauthier, who played hockey under Stouffer at Mt. Royal. "It was a great pleasure to have him here."

WINDSPEAKER IS NEWS FROM INDIAN COUNTRY

IANE (ALBERTA) AWARDS REQUEST FOR NOMINATIONS

AWARDS:

Garth Leaske Award:

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Awarded annually to an organization which has demonstrated outstanding leadership in Aboriginal employment in Alberta.

NOMINATIONS:

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Nomination Forms are available through:

- All IANE Board Members;
- Irene Milton at 403-422-5011;
- Paul Macedo at 403-455-2700.

Nominations close August 25, 1995.

The selection will be made by the IANE(Alberta) Board. The decision of the selection committee is final.

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Sports

Summer biking safety tips

(NC)—Cycling is an enjoyable way to get the benefits of fresh air and exercise. It is also an environmentally friendly way to travel. To help you have a safe, enjoyable ride, here are a few reminders from the Canada Safety Council:

• *Is your bike road worthy?* If you are not sure, take it in

for a "check-up" at a bicycle-repair shop.

• *Helmets are a must.* Make sure your helmet is CSA approved. Grown-ups, please set a good example for the young.

• *Make sure they can see you* The more visible you are, the better. Wear bright colors, neon

patches and wheel reflectors. Bike headlights help, too.

• *Know traffic rules* Following the rules of the road helps keep everyone safe. Always signal, stay alert, anticipate moves and plan ahead.

Have a safe, happy summer!

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AGENDA

AUGUST 18/95	- Registration	7:00 pm - 9:00 pm, Meeting Room (main floor)
AUGUST 19/95	- Bantams - Midgets	10:00 am - 1:00 pm 1:00 pm - 4:00 pm
AUGUST 20/95	- Bantams - Midgets	10:00 pm - 1:00 pm 1:00 pm - 4:00 pm



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Role model named to coach Sabres

By Sam Laskaris
Windspeaker Contributor

BUFFALO, New York



Ted Nolan takes the reigns as head coach for the first time in Buffalo.

Ted Nolan, prominently featured on posters promoting the Aboriginal role model program, continues to serve as a role model for Native youth.

He was introduced as the new head coach of the National Hockey League's Buffalo Sabres on July 18. Nolan replaces the man who hired him, John Muckler, who relinquished his coaching duties during the off-season so that he could focus on his general manager responsibilities with the club.

"I'm very proud of my background," said Nolan, an Ojibway who was raised and still lives in Garden River, Ont., a reserve located 15 kilometres east of Sault Ste. Marie. "I'm so proud to say it. And hopefully I can be an inspiration for others to follow their dreams."

During the hockey off-season, Nolan frequently visits reserves across Canada and talks to youths not only about his career but also about the importance of education, self-esteem and following dreams.

Nolan, 37, is no stranger to the NHL. Last season he was an assistant coach with the Hartford Whalers. And, although he spent the majority of his eight-season professional playing career in the minors, Nolan toiled in the NHL for portions of three seasons during the 1980s.

He suited up for a total of 60 games with the Detroit Red Wings during the 1981-82 and 1983-84 campaigns, and then appeared in 18 contests with the Pittsburgh Penguins during the 1985-86 schedule.

After his playing days ended, Nolan caught the coaching bug. He was the head coach of the Ontario Hockey League's Sault Ste. Marie Greyhounds for six seasons, posting a 186-154-28 mark.

During his final season (1992-93) with the Greyhounds, the club captured the Memorial Cup, which is annually awarded to the Canadian Hockey League champs. (Besides the OHL, the CHL consists of clubs in the Western Hockey League and the Quebec Major Junior Hockey League.)

With the Sabres, Nolan is joining a squad that will be without a couple of its top players from previous seasons. Centre Dale Hawerchuk signed on as a free agent with the St. Louis Blues while high-scoring right winger Alexander Mogilny was traded to the Vancouver Canucks.

"It's going to be a transition year," Nolan said. "The organization has let it be known that it wants to go with a youth movement. Part of that is reflected through the hiring of a youthful coach. Hopefully, we can all grow together."

Muckler was undoubtedly enthused with the man he selected to lead the Buffalo bench this season.

"We are very pleased to bring Ted Nolan into the Sabres' organization as our head coach," he said. "He will bring many great qualities to our club, including a strength in the areas of motivation and working with young players."

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Ribbon Cutting at 10:30am
followed by the unveiling of plaques
and the Student Presentation.
Demonstration by Quinton Pipestem,
World's Champion Hoop dancer.
Closing remarks by Elders,
Additional closing remarks
by M.C. Harley Crowchild.
Lunch at 12 noon to 1:00pm.
Powwow to follow!

Former gold medallist advises youth and government

By Steve Newman
Windspeaker Contributor

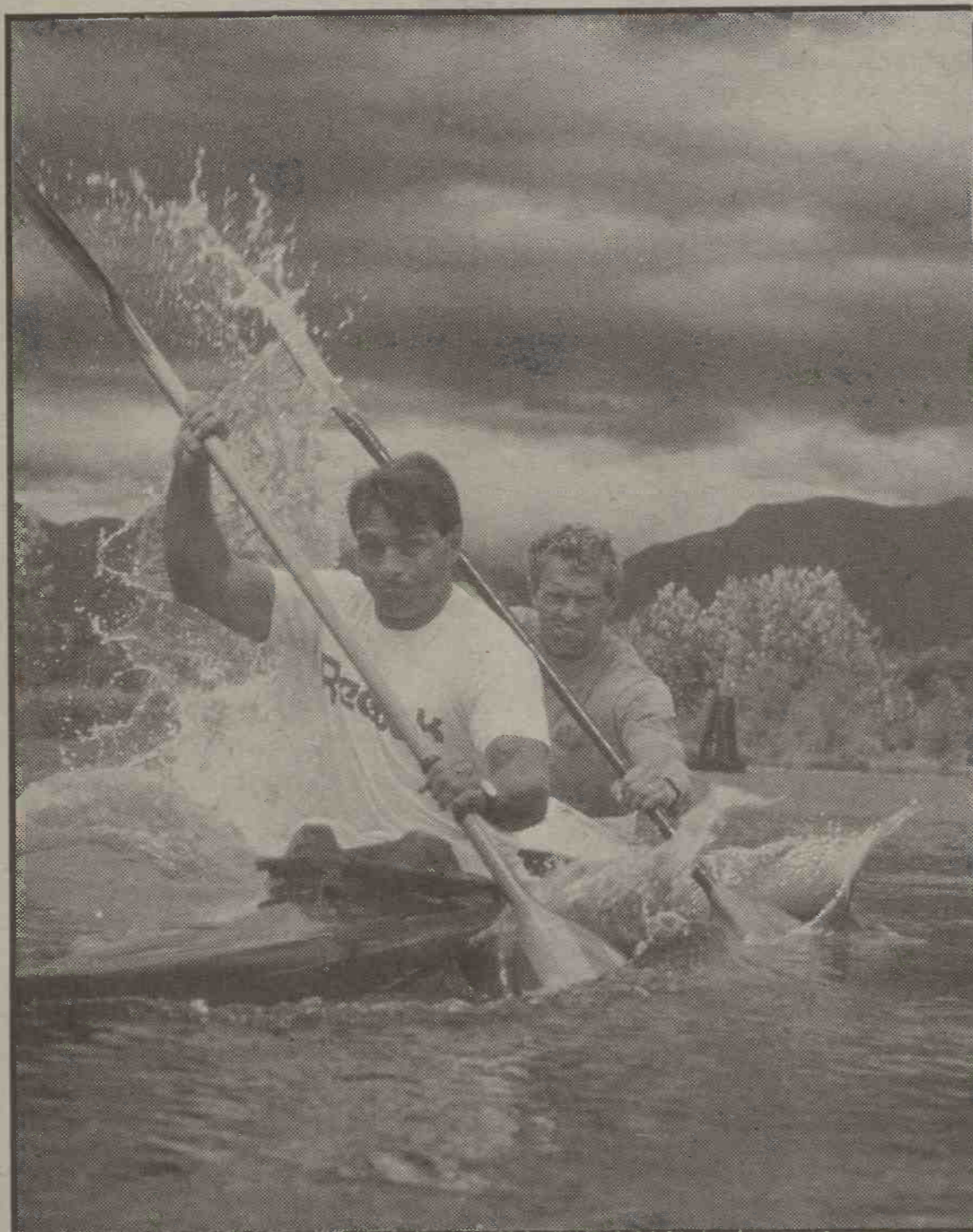
OTTAWA

It's a striking moment, captured on a poster of Alwyn Morris holding up an eagle's feather after winning gold at the 1984 Olympics. That was more than a decade ago, but the memory of the Mohawk's kayaking success remains, partly because it was the pinnacle of what turned out to be a 13-year career with the national team, partly because it's one of the greatest moments in the history of Canadian Aboriginal sport.

Morris now works as a special adviser to the federal minister of Natural Resources, in a building just a few kilometres away from Ottawa's Rideau Canoe Club, which he'll visit a few times this summer.

While it was a golden moment in 1984, Morris relives it almost methodically: "I had my day in the sun."

Morris, now 37 years old, was a member of the Canadian canoe and kayak team. He broke new water by becoming one of the first North Americans invited to compete behind the Iron Curtain. Rob Sleeth, the current national team coach, was in Europe when Morris was one of a small handful of Canadians who got those invitations to compete in the Soviet Union, Bulgaria and Romania.



CANADIAN SPORTS IMAGES-TED GRANT

Kayaker Alwyn Morris (front) on the water.

After a few years on separate national team crews, Hugh Fisher had lost his K-2 partner to injury. He teamed up with Morris in 1982. They found a special unity of power and consistency.

"What comes to mind the

most is Alwyn's commitment to being the best in the world in a time frame when that was a difficult thing, when I don't think the playing field was very level [because of drug use]," recalls Sleeth. "He kind of trail-blazed for others in Canada. He

showed it was possible to be successful and provided the potential for others to follow. I don't think we've ever had someone who was as natural a kayaker as he was."

Fisher and Morris had finished third at the 1983 world championships in the 500 metres but only sixth in the 1,000, in which they fought bigger waves in a less protected outside lane. But both felt the 1,000 was their better race.

In the Olympics, The French were next to the Canadians and considered good "wash riders," able to follow a fast boat. The Germans exploded, as if it were a 500, trying to take the others off their own game plans. With about 200 metres to go, the Canadians kept their power line and went by the Germans as if they were standing still.

On the podium, he waved the eagle feather. It represented his people, but especially his grandfather, Tom Morris — an athlete, the man he lived with since he was a youngster and a major influence in his life.

"It wasn't something I had given a lot of thought to," Morris later admitted. Every summer since he retired, he has revisited the kayak, for quiet time away from what he calls the pressure-cooker of work.

There's another event, the 1990 Oka Crisis, that left an indelible mark on him. He was living at Kahnawake, near Montreal, where he still lives with his

girlfriend. It was July and Morris had just returned as a leader of a group of young athletes at the North American Indigenous Games in Edmonton.

"We had a party planned for all the kids, but we never had the party," recalls Morris. Within a day of getting home, headlines about guns and soldiers and Indians were hitting papers across the country.

"I've always been a believer that people are genuine and I give them the benefit of the doubt. I want to believe we all have a good heart," says Morris. "But it became apparent while doing things for the community that that changes. Sometimes I still struggle with that."

"The Oka crisis wasn't just about certain groups of people: there were many non-Indians who helped immensely and those people are to be recognized, but human nature brought out ugly things. There was an explosion of emotions and [people] became less gentle as a whole."

Tom Morris never got to see his grandson's day in the sun. He died in 1984, when Alwyn was world-ranked but had yet to win a medal at a major championship. When Morris won Olympic gold, he believes his grandfather was on the podium with him.

"I think he was certainly there in spirit," he says. And he was there in 1985 when Morris received the Order of Canada.

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- Men's Traditional (18-39 yrs.)
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- Ladies Traditional (18-39 yrs.)
- Ladies Jingle & Fancy (18 yrs. & up)
- 1st-\$1000 2nd-\$800 3rd-\$600 4th-\$400

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- Girls Traditional, Jingle, Fancy (13-17 yrs.)
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August 10, 1995
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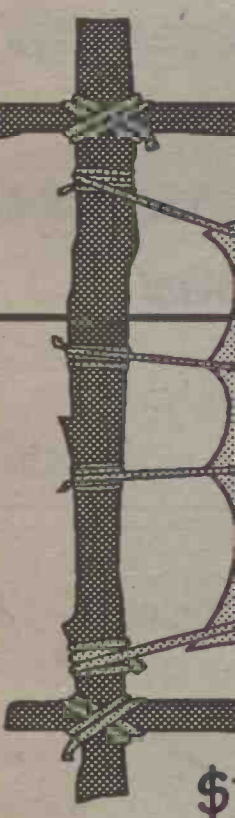
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Sports

School bus drivers have their day

The South Cariboo-Thompson Journal
ASHCROFT, B.C.

The first-ever Mestanta Technological Institute Native School Bus Road-e-o at the Nl'akapxm Eagle Motorplex July 8 in Ashcroft, B.C., attracted competitors from throughout British Columbia.

Native drivers came from the lower mainland, Vancouver Island and the interior to compete. They represented Clearwater, Chilliwack, Duncan, Kamloops, Mt. Currie, Port Hardy and Lytton.

The course tested the drivers' skills as they came up against various obstacles, as well as their handling of parking situations and knowledge of safety rules. Judges were placed strategically around the course to monitor each

competitor's performance on a particular test. A perfect score over the course was 535 points.

At the end of the day, after everybody had completed the course, Lytton bus drivers had captured the three top prizes. Rod Dunstan emerged in first place with a score of 494; he took home \$1,000. Jo-Ann James was second with a score of 489 and winnings of \$500 and Denise Dunstan was third with 456 points for a \$300 cash prize. Each of the winners was also presented with a commemorative plaque.

At the conclusion of the day's events, the Siska Coyotes Dancers performed a victory dance as each of the winners was recognized.

Organizers are looking forward to a larger event next year, involving two days of competition.



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Gerald McMaster

LIES THE MOVIES TOLD ME
Acrylic on Canvas, 1992

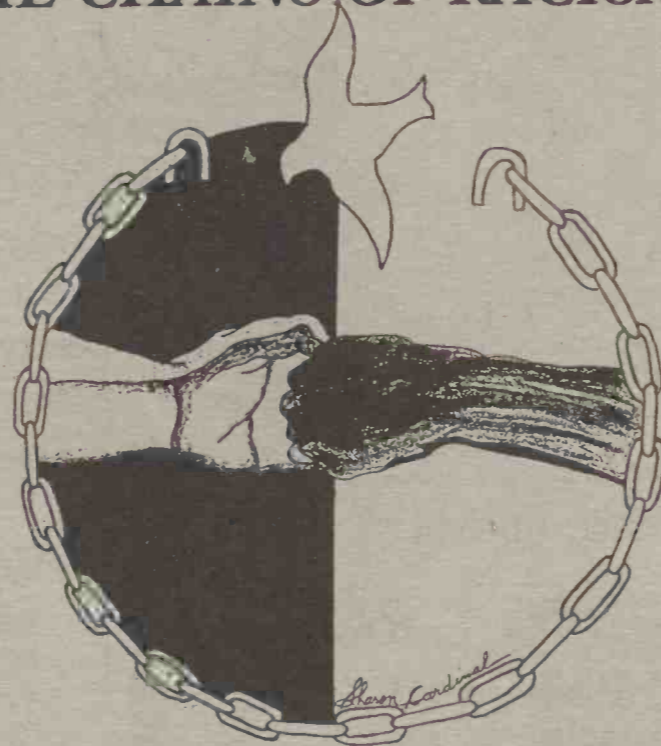
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Association boosts business

By Dina O'Meara
Windspeaker Contributor

TOFINO, B.C.

"Good morning, Nuu-chah-nulth Booking and Information Centre. How can I help you?"

The friendly voice at the end of the line belongs to Melody Charlie, a calm 21-year-old sitting in the busy, sunlit centre office, surrounded by papers and computer paraphernalia. Serenity is definitely a benefit, although not a prerequisite, for her job.

As soon as Charlie finished giving information on a whale watching tour to one person on the Nuu-chah-nulth Booking and Information Centre line, another line lit up. Answering that call, she looked up at an elderly couple entering the small, bright office and nodded hello to them.

"Spring break is really busy," Charlie said as soon as she got a break from the phones. "But June to August is frantic."

The booking centre advertises itself as a "one-stop First Nations' tourism resource centre," and represents 10 Native businesses running whale watching tours to hiking adventures.

One more tourist comes into the office asking about whale watching. While Charlie tries to contact the operator, he joins the couple in leafing through tour

pamphlets and post cards available on a wall unit.

"Joe, we've got three people wanting to go on the morning tour," called Charlie into a radio phone from the centre.

There was a short, static-filled pause, then an affirmative answer from Joe Martin to go ahead and book the tourists. Usually the whale watching tour runs with a minimum of four clients, but yesterday was a slow day and Martin decides to take advantage of what's available.

"If this were run by a council, I would have had to phone someone then set up a committee meeting to discuss the pros and cons of bending the rules," he later said. "And of course by that time, the clients would have gone somewhere else."

Being part of an independent business association allows him the freedom to make such on-the-spot decisions, with a minimum of red tape, he said. Additional advantages of belonging to the association are splitting the costs of running an office and having their own booking place.

"Business has increased because of centralized services," said Martin. "Last year most of the businesses increased 40 to 50 per cent. Our office deals with our people first instead of having to wait for other businesses overflow."

Prior to establishing the booking centre, Martin and

other operators without offices booked through established tour companies with facilities. Those took a percentage for the booking service as well as having first bid on the tourists.

"When I started in 1987 there were only three companies running whale watching tours. There wasn't a whole lot of competition for customers back then. We would just walk to the bank with our profits every day and didn't see a need for our own office."

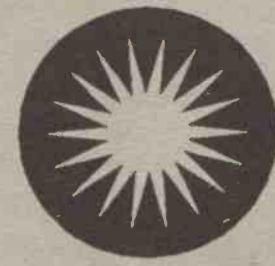
Now there are 12 tour companies plying the tour trade.

"The other businesses were going crazy and we were left on the dock," Martin said.

Idle talk by the dock with other boat owners like Tom Curly and Feliz Thomas turned more serious as they watched clients go with the competition. More people were phoning ahead for information instead of just walking down to the Main Street dock to hop on a tour boat. By the winter of 1993 they had formed an association and became incorporated as a non-profit society. Hesquilt, Uclelet, Tla-o-qui-aht and Ahasut members joined the association, incorporating water taxis, adventure hikes and hot springs tours to the operation.

They were hoping to raise business by a few per cent. It skyrocketed from one per cent of the tourism trade in Tofino to 13 per cent within the first few months.

CFWE 89.9 Native Perspective
a division of the Aboriginal Multi-Media Society of Alberta



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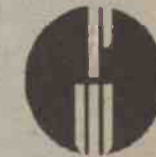
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- Band managers
- Investors and lenders
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Direct all conference questions to:

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Fax: (204) 958-7547

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The CANDO Conference will strengthen our relationships with the World Council of Indigenous Peoples to develop international indigenous trade; with the Economic Developers' Association of Canada to develop our professional capacity; with Harvard University to develop our communities institutions and leadership skills; and with other national aboriginal sectoral groups: the Canadian Aboriginal Minerals Association, the National Aboriginal Forestry Association and the Canadian National Aboriginal Tourism Association, to bring economic developers in native communities up-to-date on current issues and initiatives.

The CANDO office can be contacted at:

Phone: (403) 990-0303 Fax: (403) 429-7487 Toll free: 1-800-463-9300

Please contact The Bowering Group for all conference materials.

Windspeaker

Bond

By Barrie Shibley
Windspeaker Correspondent

Many readers news reports during about bond dealers fortunes made a lengthy jail sentence. nately, the bad press placed a very bad dents which did no industry as a wh there are a few d bond dealers, the highly speculative bonds, and the cor the two proved v Today, with increa tion and surveilla try maintains a clo all securities transa der to protect the in lic.

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WINDSPEAKER

TO A

Bond markets not always risky, volatile

By Barrie Shibley
Windspeaker Correspondent

Many readers may recall news reports during the 1980s about bond dealers, junk bonds, fortunes made and lost and lengthy jail sentences. Unfortunately, the bad press at that time placed a very bad light on incidents which did not reflect the industry as a whole. Just as there are a few disreputable bond dealers, there are also highly speculative and risky bonds, and the combination of the two proved very volatile. Today, with increased regulation and surveillance, the industry maintains a close watch on all securities transactions in order to protect the investing public.

Now some quick basics.

When a corporation (or government) wants to raise some



INVESTMENT INSIGHTS

capital, they may issue a bond. The corporation usually arranges for investment dealers or brokers to handle the transaction. It is then the investment dealer who, in turn, markets the bond issue to the investor (the public). When the investor buys the bond, he is actually loaning his money to the corporation (the bond issuer) in return for a specific rate of interest and an agreement to repay the investor's money on the bond's ma-

turity date. Once this is all completed, the corporation has raised the capital, the investment dealer has earned his fee, the investor owns his bond, and the interest payments begin.

And now, the bond market.

Let's say you bought a bond. The corporation was doing well but you didn't want to wait for the maturity date to be paid back. An investor can sell her bond on what is known as the secondary bond market. Last

month I explained that the stock exchange was simply a place for the buyers and sellers of stock (traders representing the investors) to meet to trade securities. The same applies to the bond markets, although it is not physically a trading floor. Rather it exists on computer screens and telephones as a network of bond traders in what is also referred to as an over-the-counter market.

Large investment houses will have a bond "desk" that may split up the bond trading with traders specializing in corporate bonds, government bonds or money-market issues. As these traders negotiate with other traders, values for bonds are determined as orders to buy and sell bonds are placed by both clients and the traders themselves.

If you thought that the value of trading on the Canadian stock exchanges was large, just

wait. In 1994, trading on Canadian stock exchanges was worth about \$200 billion. The Investment Dealers Association estimates that bond and money market trading in Canada was worth about \$10 trillion.

Investment dealers in the United States have issued bonds for American Indian Nations. These are actually U.S. Federal Bonds guaranteed up to 90 per cent by the U.S. federal government. My understanding of the current situation is that the Canadian federal government has, so far, been unwilling to provide similar support to our First Nations. This is very unfortunate as our Nations are missing out on what has been a very successful financing opportunity.

Next month: Accessing other sources of capital.

Comments? Please call Barrie Shibley at the Aboriginal Investment Group (403)221-4163.



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Left to Right: Bob Wilfur, Portfolio Strategist; Janice Fell, Administrative Assistant; Betty Mann, Portfolio Strategist; Barrie Shibley, Manager, AIG.

WINDSPEAKER COMMUNITY EVENTS - PAGE 8

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Information highway comes to James Bay

By Alex Roslin
Windspeaker Correspondent

WEMINDJI, Quebec

The information highway has arrived in the far-flung communities of northern Quebec. The Creenet BBS, the first electronic bulletin board service in northern Quebec, was launched May 8 by the Cree community of Wemindji, 1,000 kilometres north of Montreal. Creenet allows anyone calling a Wemindji phone line (tel.: (819) 978-0303) to read or post the latest information about local events in the nine Cree communities of James Bay. They can also publicize services offered by band councils and the Cree health and school boards, job openings, sports scores and vacation tips. Regional media can use Creenet to exchange news and a "chat line" allows callers to communicate instantly with anyone on one of the BBS's eight phone lines.

"It's a local phone call and the world is at your fingertips," said Mike McGee, Creenet's founder and the community's economic development director. "It will open the doors to every single computer in the world, and it will be a communications tool for the world to find out about the Crees of James Bay."

Wemindji hopes to partly offset the \$10,000 start-up cost, plus \$8,000 a year for the phone lines, with advertising and a \$10 monthly fee to non-Crees. For Crees the only cost is long-distance to Wemindji.

By next fall, the community's band council plans to expand Creenet into a full-fledged Internet server, another first for northern Quebec. The Internet will give Crees access to worldwide discussion groups on hundreds of topics ranging from national First Nations politics to Beverly Hills 90210.

Internet will cost Wemindji another \$50,000, plus \$60,000

to \$70,000 a year in operating expenses. The band council is currently working on a business plan for the Internet which must still be approved by the Quebec Communications ministry. The idea of a Cree Internet is already supported by the Telebec phone company, which agreed to pay for the installation of a 56-kilobit digital phone line from Val d'Or to Wemindji.

McGee has gone on-line with the Internet from his own home for the past three years, racking up long distance charges of \$200 to \$300 a month.

"I never took a course," he said. "I'm just one of those in-house cyber-dudes. Putting together a BBS was a lot of fun, but it's really useful too." He got the idea after Wemindji's band council came under fire last year from residents complaining of secrecy in the administration led by Chief Walter Hughboy and a lack of debate on community issues.

"Band members were always asking for band information and they have a right to that. But it takes time to dig through files to find that stuff," said McGee, who hopes the BBS will allow band officials to communicate better with residents.

He said Creenet gives other Cree bands and regional organizations a similar chance to improve communications with the Cree people. Many Crees say they feel left behind by the explosion of bureaucratic organizations in their villages in the past 20 years and that sufficient information isn't always provided about decisions made on their behalf.

Creenet provides each band with a confidential space open only to members of that band where local officials can publish financial reports, minutes of meetings and by-laws. McGee said that no outsiders will have access to this information except the system operator in Wemindji.

College hosts Internet conference

By Jason Kapalka
Windspeaker Contributor

EDMONTON

Edmonton's first Modem Mania conference, held June 23 to 25 at Grant McEwen College, took tourists on a quick spin down the much-vaunted "information highway." For the uninitiated, the \$350 price tag was probably worth it, providing a glimpse at the emerging world of cyberspace. But experienced commuters of the "I-way" might have found the sights a little too familiar.

The conference was clearly aimed not at computer nerds, er, enthusiasts, but at the small businessmen, educators and administrators who've heard the hype but still find terms like "SLIP connection," "broadband access," "telnet" and "website" just so much gibberish. With a variety of speakers and hands-on demonstrations from reps of the various big boys of the computer-cyberspace industry (IBM, Microsoft, Compuserve, America Online), Modem Mania sought to persuade the predominantly business-oriented crowd that now is the time to get on line.

Even a year ago such a proposition would have seemed like madness. Navigating the Internet with any success required users to learn a nightmarishly complex computer language known as UNIX, while the more accessible commercial services like Compuserve were expensive and limited in their usefulness. Without skill and practice, about the only thing you could find on the net was, as Homer Simpson said, "what some geek thought about Star Trek."

But along with the rest of the computer industry the Internet — the worldwide network of

computer systems originally built by the U.S. Army as an emergency communications device in case of a nuclear attack, since co-opted by universities and businesses — has been growing in power and sophistication at an almost frightening rate.

The introduction of the graphically oriented World Wide Web, which makes net-browsing as simple as pointing and clicking with a mouse, removed most of the technical barriers for novices, and scads of new commercial and educational sites began appearing, some literally overnight.

Software giant Microsoft has made Internet access a fundamental aspect of their new Windows 95 product, and companies ranging from Coke to Paramount are on the net. In Edmonton, the University of Alberta is planning to give every student net identification, and the telephone company EdTel is waging a legal battle in a bid to become the city's dominant provider of Internet access.

The conference kicked off with three speakers: Dr. Gerry Kelly described the educational possibilities of the I-way, citing the current Schoolnet project which, when complete, will link over 16,000 Canadian teachers electronically so that they can exchange ideas, anecdotes, even course modules. Though he said that the I-way "has the potential to affect society even more than TV" and that it will lead to "truly democratized learning," the examples of wired schools he cited — the elite and private Dalton School in Manhattan and Ottawa's Carleton University — tended to reinforce the idea that only the rich will be able to afford it.

Bob David, a member of the Canadian Information Highway Advisory Council, summarized the recommendations the council recently made to the

government on its info-highway policy. He emphasized multimedia — text, sound, pictures and video all interconnected — and stated that Canada, like other developed nations, would be gradually moving towards an economy of knowledge. Among the council's recommendations were a commitment to government support for remote areas where commercial services are unwilling to set up net access and a thumbs-down for the American Clipper chip plan, which would see government-monitored "bugs" in every net-capable computer.

Jim Carroll, co-author of the best-selling *Canadian Internet Handbook*, provided the conference's most energetic and accessible presentation. He emphasized the Internet's business possibilities but warned that the on-line universe has rules and a culture all its own.

"You don't go to France to do business without knowing something about the French," he said. "Likewise, you can't do business on the Internet without understanding the minds of its users."

The various on-line services such as Prodigy, America Online and Compuserve provided product demonstrations and assorted independent Internet access providers were on hand to show their wares. Access prices are dropping — the current rate begins at about \$20 a month.

Some attendees were not impressed by the conference. "I'm a salesman," one said. "I don't want to pay \$350 for someone to give me a sales pitch."

But others were more enthusiastic about the possibilities. "It's great," another attendee stated. "I'd heard about the information highway before, but now I have a better idea how it works, the actual things you need to do to use it."

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13th Annual Native Contest

(Please Print)

FULL NAME:

PRESENT ADDRESS:

CITY:

PHONE NUMBER(S):

BAND/HOME COMMUNITY:

TITLE:

MEDIUM(S):

DESCRIPTION:

Yes, you may release my name and address for promotional purposes.

I hereby certify that the information provided is true and correct, and I agree to abide by the rules and regulations of the contest.

Date

1. Peace Hills Trust "Native Contest" will be held from August 31, 1995 to the end of the year.
2. Entries shall consist of a drawing or painting on the theme of "Native Spirit" in the entry warrants that are submitted to the contest and save harmless Peace Hills Trust and its agents from any and all claims, damages, and expenses, including reasonable attorneys' fees, arising out of or from the contest.
3. All adult-winning entries will be returned as follows: entries received, Peace Hills Trust will not be returned.
4. All adult-winning entries will be returned as follows: entries received, Peace Hills Trust will not be returned.
5. All adult-winning entries will be returned as follows: entries received, Peace Hills Trust will not be returned.
6. All adult-winning entries will be returned as follows: entries received, Peace Hills Trust will not be returned.
7. All adult-winning entries will be returned as follows: entries received, Peace Hills Trust will not be returned.
8. All adult-winning entries will be returned as follows: entries received, Peace Hills Trust will not be returned.
9. All adult-winning entries will be returned as follows: entries received, Peace Hills Trust will not be returned.

1. Ensure that all spaces are filled in.
2. Adult entrants may submit entries on behalf of minors.
3. All entries must be "UNIQUE" and original, and not based on any previous PHT Contest entries.
4. Peace Hills Trust will not be held responsible for any loss or damage to entries.
5. The completed Entry Form must be mailed to the contest, Street, Edmonton, Alberta, Canada. Late or incomplete entries will not be accepted.
6. Peace Hills Trust assumes no responsibility as to the accuracy of any information provided.
7. Should you wish to sell your entry, you must complete that portion of the entry warrant.
8. Peace Hills Trust at its discretion may accept or reject any entry.
9. Adult Category Prizes:

Wish group pleads for end to letters

By Lolly Kaiser
Windspeaker Staff Writer

ATLANTA, Georgia

Ever heard of the do-gooder chain letter that ate Atlanta? Just ask mailroom volunteers at the U.S. city's Children's Wish Foundation.

They start each day swimming in thousands of unwanted cards bound for Craig Shergold. He's the little guy suffering from a cancerous brain tumor who had his sights on making it into the Guinness World Book of Records for receiving the most greeting cards.

Well, news is, he made it!
In 1990.

Apparently his world record of 33 million greeting cards is still news to millions around the world who continue to send the cards to Atlanta even though the seven-year-old boy has long since had his wish fulfilled and is now a robust 15-year-old after successful brain surgery in 1991.

As chain letters have a tendency to do, the torrent of cards has taken on a life of its own in the world of the absurd.

"It has tapered off considerably but we're still getting thousands of cards a week," says Christy Chappellear, director of public relations for the Foundation. "The last time he was here Craig took a look at all these people who've made (sorting his cards) their life's work."

The foundation stopped counting at 70 million cards received in 1993 and estimate a further 30 million cards have come in since, bound for recycling. Additionally, through some quirk the letters now ask for business cards instead of greeting cards.

The Edmonton office of *Windspeaker* received two more this month, as did dozens of other Aboriginal offices all across the country.

Ignore it, says the Foundation.

That goes double for another similar-sounding group that has been cursed with more than 50 phone calls a day in recent years about the defunct cause.

The Children's Make-A-Wish Foundation has even set up a special toll-free phone line recording which states it never was involved in the campaign and the chain letters are unsolicited.

To listen call 1-800-215-1333.

The group got dragged into the campaign inadvertently as the Foundation's name on the letters became warped enough over time to include the "Make-A", in the same way a message changes as it passes through various hands.

Now a search for the Atlanta phone number of the "Make-A-Wish Foundation" (rather than the correct Children's Wish Foundation) leads a caller to the Phoenix, Arizona offices of the wrong group.

Shergold's story has its happy ending — now all it needs is an ending in itself.



PEACE HILLS TRUST

takes pride in encouraging Native Artists to develop, preserve and express their culture through our

13th Annual Native Art Contest

All entries are restricted to "two dimensional" art i.e. work done on a flat surface suitable for framing and not larger than 4' x 6'.

The contest is separated into the following age categories:

Adult (18 & over) Youth 10 to 13
Youth 14 to 17 Youth 9 & under

Prizes

Adult Category		Youth Categories	
1st	\$2,000.00	1st	\$100.00
2nd	1,000.00	2nd	75.00
3rd	500.00	3rd	50.00

ENTRY DEADLINE: Friday, September 15, 1995
For more information call (403) 421-1606 or 1-800-661-6549.

13th Annual Native Art Contest

ENTRY FORM

REGISTRAR'S USE ONLY

ENTRY DEADLINE:
Hand Delivered: 4:00 p.m., Sept 15/95
Mailed: Postmark Sept 15/95

Number _____ DATE _____
IN Mail Del. _____
OUT Mail Del. _____

(Please Print)

FULL NAME: _____ AGE: _____

PRESENT ADDRESS:

CITY: _____ PROV./TERR.: _____ POSTAL CODE: _____

PHONE NUMBER(S): _____ (HOME) _____ (WORK)

BAND/HOME COMMUNITY:

TITLE:

MEDIUM(S):

DESCRIPTION:

Yes, you may release my phone number to an interested purchaser. Selling Price \$

I hereby certify that the information contained in this Entry Form is true and accurate. I hereby further certify that I have read and understand the Entry Procedures and Rules and Regulations of Peace Hills Trust "Native Art Contest," as stipulated on the reverse, and I agree to be bound by the same.

Date

Signature of Entrant

MAIL TO:

Peace Hills Trust
"Native Art Contest"
Peace Hills Trust Tower
10th Floor, 10011 - 109 Street
Edmonton, Alberta
T5J 3S8

Attention: Suzanne Lyrntzis

FOR MORE INFORMATION:
(403) 421-1606
1-800-661-6549
FAX (403) 426-6568

PEACE HILLS TRUST "NATIVE ART CONTEST"

RULES AND REGULATIONS

- Peace Hills Trust "Native Art Contest" ("PHT Contest") is open to Aboriginal Residents of Canada, except employees of Peace Hills Trust who are not eligible.
- Entries shall consist of a complete and signed Entry Form and an "UNFRAMED" two dimensional work of art in any graphic medium (not larger than 4' x 6'), will only be accepted from August 31, 1995 to 4:00 p.m. on September 15, 1995; will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
- By signing the Entry Form, the entrant represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is the owner of the copyright in the entry; warrants that the entry shall not infringe any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims consistent with the foregoing representation and warranty; waives his Exhibition Rights in the entry for the term of the PHT Contest, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the PHT Contest Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the PHT Contest by the Official Registrar Ms. Suzanne Lyrntzis. Late entries, incomplete entries, or entries which do not comply with the PHT Contest Entry Procedures and Rules and Regulations will be disqualified.
- All adult winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered by the entrant will be picked up by the entrant; all other entries will be returned by mail in the original packaging in which they were received. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant. **CHILDREN'S ENTRIES WILL NOT BE RETURNED.**

ENTRY PROCEDURES

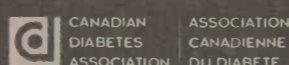
- Ensure that all spaces on the Entry Form are filled in correctly, and that the form is dated and signed otherwise Peace Hills Trust reserves the right to disqualify the entry.
- Adult entrants may submit as many entries as they wish however, a SEPARATE entry form must accompany each entry. In the children's categories only ONE entry per child is permitted.
- All entries must be "UNFRAMED" paintings or drawings and may be done in oil, watercolor, pastel, ink, charcoal or any two dimensional graphic medium. All entries will be judged on the basis of appeal of the subject, originality and the choice and treatment of the subject, and the creative and technical merit of the artist. Entries which were entered in previous PHT Contest competitions are not eligible.
- Peace Hills Trust will not acknowledge receipt of any entry. If the entrant requires notification, the entry should be accompanied by a self-address stamped postcard which will be mailed to the entrant when the entry is received.
- The completed Entry Form and Entry must be received on or before September 15, 1995 at Peace Hills Trust, Corporate Office, Peace Hills Trust Tower, 10th Floor, 10011 - 109th Street, Edmonton, Alberta, T5J 3S8. Entries submitted by mail should be postmarked no later than September 15, 1995 and encased in protective material to prevent damage to the entry. Late or incomplete entries will be disqualified.
- Peace Hills Trust assumes no responsibility for placing insurance coverage on entries submitted to them or returned by them to the entrant. Peace Hills Trust assumes no responsibility as to entries which are misdirected, lost, damaged, destroyed, or delayed in transit.
- Should you wish to sell your work while on display at the PHT Contest, please authorize us to release your telephone number to any interested purchasers. Should you not complete that portion of the Entry Form, your telephone number will not be released.
- Peace Hills Trust at its sole discretion reserves the right to display any or all entries.
- Adult Category Prizes: 1st - \$2,000.00, 2nd - \$1,000.00, 3rd - \$500.00. Youth Prizes: 1st - \$100.00, 2nd - \$75.00, 3rd - \$50.00 in each category.

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The Sahtu Dene and Metis

Comprehensive Land Claim Agreement was signed in Fort Norman (Tulita) by the Sahtu Tribal Council and the Government of Canada on September 06, 1993. The Sahtu Agreement includes the five communities of Colville Lake, Fort Good Hope, Norman Wells, Fort Norman and Deline (formerly Fort Franklin) in the Northwest Territories.

The Sahtu Enrolment Board

was established as part of the Comprehensive Land Claim Agreement and its purpose is to enroll all eligible participants in the claim.

You are eligible to enroll in the Sahtu Claim if you are a Canadian citizen and a Sahtu Dene or Metis.

For further information on eligibility or for application forms, contact:

Roy Doolittle, Enrolment Coordinator
Sahtu Enrolment Board
Box 124, Deline, NT X0B 0C0
Phone: (403) 589-4519 Fax: (403) 589-4908
Call toll free 1-800-661-0754

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Athabasca University 

Grant MacEwan Community College

Resource Person Ben Calf Robe Adult Education Project

The Ben Calf Robe Adult Education Project is designed for aboriginal adults who are preparing to enter university and college entrance programs, Grant MacEwan Community College, NAIT pre-technology or Alberta Vocational College. These students will have successfully completed a Pre-Employment Training or Life Skills course and will pursue several areas of study including English, Math, Native Studies, Cree Language, Life Skills, Career Development, and Science.

The Position: The Community Education Division offers a challenging position in an instructional team responsible for program delivery in Life Management Skills. Responsibilities include design and delivery of life skills lessons according to Saskatchewan Newstart model; performance-centered counselling; student selection and follow-up; and contact with community agencies. This position may also include coordination of the cultural component of the Native Studies course. This is a full-time term position from August 21, 1995 to June 30, 1996.

The Person: Applicants must have a certificate in Life Skills coaching. Experience should include working with Aboriginal adults in the areas of self-awareness, family and community issues. Knowledge of Cree language and culture are essential.

For further information please contact Betty Letendre at 448-7495.

Salary: \$2,125 - \$2,500 per month depending upon experience.

Closing Date: August 2, 1995

Quote Competition No.: 95.07.047

We thank all applicants but advise that only those selected for an interview will be contacted.

Apply to:

Grant MacEwan
Community College
A278 City Centre Campus
10700 - 104 Avenue
(403) 497-5434
Fax: (403) 497-5430

Mailing Address:

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

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- Aboriginal origin. Must speak an Aboriginal language, preferably Cree.

Closing Date: **SEPTEMBER 1, 1995**

Apply to: **Head of Counselling Department
455 - 2nd Avenue North
Saskatoon, Saskatchewan S7K 2C2**

(Human Rights Exemption granted File EX3100)

EXECUTIVE DIRECTOR

To be responsible for all aspects of the Society's program development, personnel, service delivery, financial operations, and liaison with funders, legislative bodies, community groups and the media.

What we are looking for:

- Skills:** Leadership, excellent internal/external communication, program planning and organization, proposal writing and financial management.
- Experience:** Managerial experience preferably in the social service field. Must be committed to personal as well as organizational growth.
- Education:** A degree in social science preferably. A combination of education and life experience will also be considered.
- Knowledge:** An understanding of Aboriginal cultures and communities (ability to speak an Aboriginal language is preferred).

Key things you will do:

Your creative and innovative ideas will be given the opportunity to flourish. You will have the scope to respond and adapt to changing needs. Your sense of strong commitment will be focused on delivering quality service and working with communities on a wide range of projects, including social and education services.

Please reply in writing to:

Ben Calf Robe Society

11833 - 64 Street, Edmonton, Alberta T5W 4J2
Telephone (403) 477-6648 / Fax (403) 479-6199

**Closing Date:
August 15, 1995**



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Position Available

Circle Vision Arts Corporation

Executive Director

August 30, 1995.

This is a permanent arts administration position, reporting to a First Peoples Board of Directors and Traditional Council. Circle Vision is a non-profit corporation with a mandate to "elevate the status of artists of Aboriginal ancestry in Saskatchewan." The Executive Director is responsible for the implementation of Circle Vision Board policies relating to long term plans and day to day operations. The Executive Director administers eight arts programs for Saskatchewan First Peoples artists: Presentation, Professional Development, Database, Networking, Communications, Advocacy, Research, and Archive. The Executive Director is responsible for the overall financial management of the corporation; and the supervision of the Program Coordinator, and contractual and volunteer staff. This position requires excellent written and verbal communications for grant and proposal writing, and for representing Circle Vision within the general arts community. This position also requires strong financial management skills and a working knowledge of sources of support for artists and arts organizations. Applicants must have a Bachelor of Arts degree, demonstrated experience in serving the First Peoples arts community, and four years experience in a related field. Documentation of past arts administration projects and knowledge of one or more First Peoples languages is beneficial. References must be provided.

Photo: Richard Agecutay

Circle Vision, 2114 College Ave, Regina, SK, S4P 1C5, (306) 779-9211 Fax: 780-9443, Email: cvision@leroy.cc.uregina.ca

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- positive attitude towards change.
- willingness to attend training as required.
- valid drivers license.

- completed NCPA
- ability to speak Cree

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Send Resumes

Director

PBCN

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Phone: (306)

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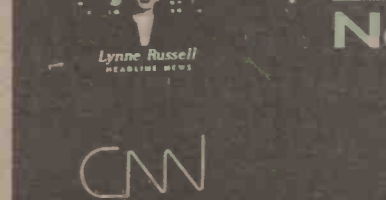
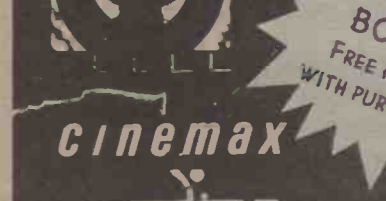
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Careers & Bingo

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- demonstrated ability to work independently and effectively within a holistic team approach, and positive attitude towards health transfer initiative.
- willingness to attend clinical and community health training as required.
- valid drivers license.

ASSETS

- completed NCP/NCN training program.
- ability to speak Cree an asset.

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Send Resumes and Three References to:
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 Director - Nursing Services
 PBCN Health Services Inc.
 Box 339 Prince Albert, Sask. S6V 5R7
 Phone: (306) 953-4425 Fax: (306) 922-4979

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AN OPEN LETTER TO OUR ADVERTISERS

Dear Valued Advertising Client:

It is with regret that I must inform you of a rate increase for *Windspeaker's* advertising rates. Effective September 1, 1995 all advertising rates will increase approximately 20% in keeping with industry wide rate adjustments. This rate increase will be *Windspeaker's* first advertising rate increase since 1991.

Since 1993 inflation has gone up an average of 4-5% each year, but more dramatically, newsprint costs have increased 75% in the last six months alone. *Alberta Sweetgrass's* has held the line on its rates as long as possible, but it is no longer possible to absorb all the increased costs that we face.

Of course, there have been some positive developments in the last two years:

- *Windspeaker* has grown into Canada's National Aboriginal news source.
- *Windspeaker* has increased its distribution from 7,500 to more than 15,000.
- Our subscription base has grown from 5,000 to more than 12,500.
- Our readership has more than doubled.

Windspeaker is committed to its clients and offers all clients several cost-saving options.

1. All advertising contracts or bookings now in place or in place by August 30 will be honored for the life of the contract. This will provide many clients with the opportunity to extend or renew their contracts and lock in the contract at current pricing.
2. *Windspeaker* continues to offer frequency discounts and prepayment discounts to its clients which can offset some rate increases for many clients.

I firmly believe that *Windspeaker* remains the most cost-effective means of reaching Canada's Aboriginal people, even after this price increase. I encourage you to contact one of our sales representatives to discuss how the rate increase will specifically affect your budget and advertising strategies and to take advantage of cost-saving options.

For the betterment of Aboriginal communications,

Bert Crowfoot
 Publisher



FOR MORE INFORMATION CONTACT US AT:
 (403) 455-2700 or Fax (403) 455-7639

GET WINDSPEAKER'S CAREER SECTION WORKING FOR YOU!

Thousands flock to mark Batoche's 25th Anniversary

By Terry Lusty
Windspeaker Correspondent

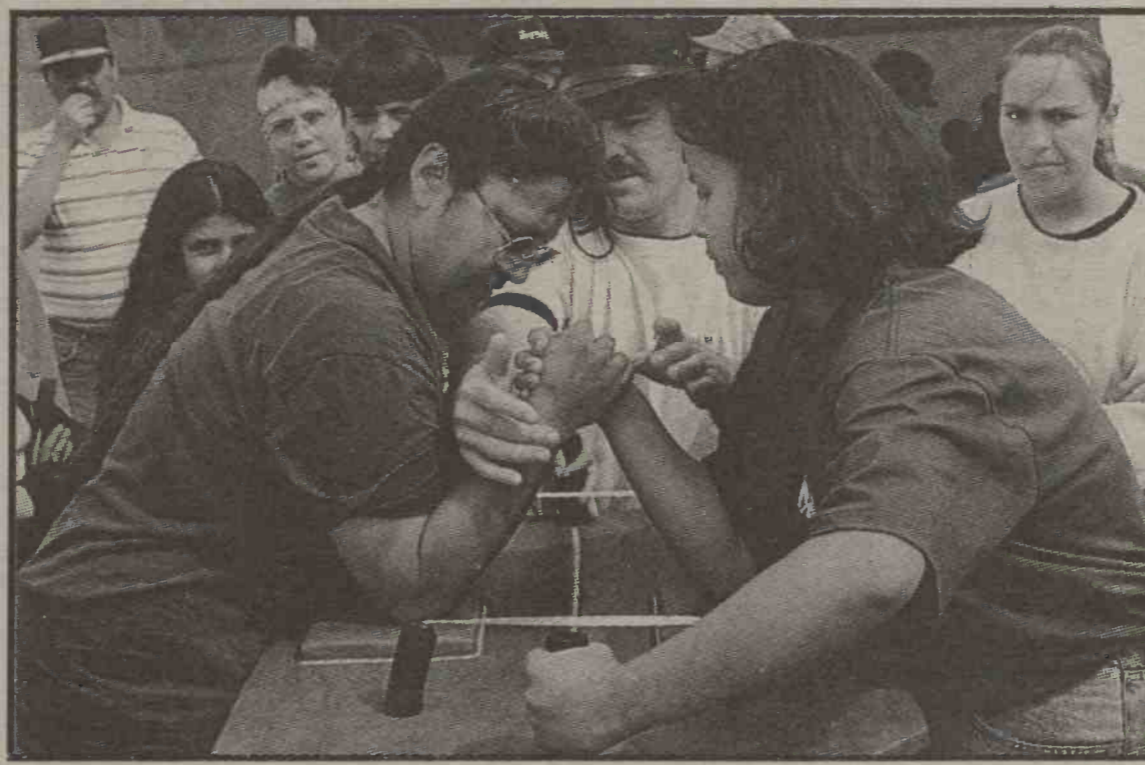
BATOCHÉ, Sask.

They may not be from the province, but Albertans Smokin' Joe Blyan and Fast Eddie Swain kept a mainly-Saskatchewan crowd well entertained as the emcees at this year's 25th Back To Batoche celebrations.

Close to 12,000 passed through the gates of the Metis Heritage Days July 21-23 to be part of that tiny community's contemporary history. Conducted on the very grounds where Metis and Indians struggled against the oppression and suppression of Canadian military forces 110 years ago, visitors to Batoche enjoyed an array of traditional and contemporary entertainment and competition which made a powerful statement to the fact that Metis culture and history is, indeed, alive and well.

Despite a torrent of rain on Saturday afternoon and light rain on Sunday morning, events ploughed ahead to their conclusions, so that in the end, the celebration was only about an hour behind schedule.

A welcoming crowd of about



Bernice Peltier and daughter Lisa take each other on in the arm wrestling competition at Batoche.

Terry Lusty

1,000 or more cheered the opening ceremonies parade-in which was led by Metis veterans Edward King and Vital Morin. They were followed by two Metis RCMP, Metis president Jimmy Durocher, Metis senators and veterans from the western provinces, provincial MLA's, and several special guests who have been instrumental in the past Batoche festivities.

Saskatchewan Metis president Durocher said that those involved in the struggles over 100 years ago

"laid down their lives for the same issues" that we struggle over today, the key issues being "land and self-government." Durocher also mentioned a meeting of the minds with Finance Minister Joanne Crofford with the main agenda being a Metis Act, co-managing resources and economics.

Crofford said she senses "a new energy arising in the Metis Nation for people wanting to be involved." National president Gerald Morin suggested that peo-

ple "remember the spiritual significance of Batoche." He also praised the organizers and originators of Batoche days which contributes to bringing the people together "every year to renew our culture and our friendship with one another."

Lyle Donald, Alberta's acting Metis president, emphasized that it's "important for our young people to keep this tradition up."

Metis war veterans were overjoyed when recognized by organizers who provided 50th anniversary medals, the first two of which were presented to Edward King and Vital Morin. This was followed with a song by Laura Langstaff entitled Coming Home.

Once the opening ceremonies had concluded, two events to get under way were the ball tournaments and the talent contest. These continued into Saturday with Connie Mike winning the senior talent over Elvis Ballantyne and Mike Daigneault, and Giselle St. Germaine taking the junior division over Dean Gauthier and young Cletus and Kelly Quintal. Cindy Corrigan from St. Louis was this year's Princess Batoche.

A special memorial category was named in tribute to the late George Lafleur from Sled Lake who passed away from cancer last

fall at age 73. He was always competing at Batoche and usually won the buckskin parade and the bannock baking. His buckskin outfit was proudly worn by his grandson Phane Roy, and coordinator Bruce Flamont explained to the crowd that the competition "that we know will be called the George Lafleur Buckskin Parade."

The talents of the Metis came out loud and clear with the fiddling being won by Battleford's Henry Gardipy who took home the 4th Annual Reg Bouvette Memorial Trophy for the second consecutive year. Placing were Abe Girard and Sterling Brass. Hap Boyer won the Golden Age category, with Ernest Umpherville second, and Lucas Welsh bested Taibott St. Germaine and Keitha Clarke in the juniors.

In the tradition of Batoche days, Sunday featured the annual pilgrimage to the Batoche Cemetery where the people gathered about the mass grave of eight Metis who died during the struggles of 1885, and were buried together. Prayers were also recited, brief speeches given and songs flowed on the cool breezes as if to echo the sentiments of those fallen warriors through their contemporary counterparts.

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Traditional	Grass/Jingle	Trad.	Gr./Jgl	Fancy
1st	\$1200	1st ..	\$250	\$250
2nd	\$800	2nd ..	\$175	\$175
3rd	\$500	3rd ..	\$125	\$125
4th	\$400	4th ..	\$100	\$100
5th	\$300	5th ..	\$75	\$75
6th	\$200			

ADULT 18-44				
Traditional	Grass/Jingle	Fancy	Southern Straight	Southern Buckskin
1st	\$1200	\$1200	\$1200	\$1200
2nd	\$800	\$800	\$800	\$800
3rd	\$500	\$500	\$500	\$500
4th	\$400	\$400	\$400	\$400
5th	\$300	\$300	\$300	\$300
6th	\$200	\$200	\$200	\$200

TEEN 13-17		
Trad.	Gr./Jgl	Fancy
1st ..	\$500	\$500
2nd ..	\$400	\$400
3rd ..	\$300	\$300
4th ..	\$200	\$200
5th ..	\$100	\$100

GOLDEN AGE 55 & over		
Men's (Combined)	Women's (Combined)	
1st	\$500	\$500
2nd	\$400	\$400
3rd	\$300	\$300
4th	\$200	\$200

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Saturday - 1:00pm & 7:00 pm
Sunday - 1:00pm and to be announced
Not responsible for accidents, thefts, lack of funds, or lost envelopes
Absolutely no drugs or alcohol allowed!

REGISTRATION CLOSES
Saturday, August 19 - 12:30pm
MUST HAVE BUTTON TO REGISTER

All Honoring & Give-Aways
Will be held in the mornings after Flag Raising (Flag raising will be at 10:00am, Saturday and Sunday)
CHURCH SERVICES RIGHT AFTER FLAG RAISING ON SUNDAY

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