

# Wind speaker

February 1999

Celebrating our 15th Anniversary

Volume 16 No. 10

## NWAC blasts government

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

When the Indian Affairs department marked the first anniversary of the launch of *Gathering Strength* on Jan. 7, the Liberal government issued a 12-page press release reporting "progress."

"Over the past year, our priority has been to build the foundation for lasting change," Indian Affairs Minister Jane Stewart said.

Aboriginal leaders, especially national leaders in Ottawa, are worried that some of this "lasting change" won't necessarily be for the better.

Marilyn Buffalo, president of the Native Women's Association of Canada, says a lot of the programs the government points to so proudly are mostly about fulfilling its own agenda.

"There's been an accord with the Métis National Council, with the Congress of Aboriginal People and the Assembly of First Nations," Buffalo said. "We have not received any new money. The Native Women's Association has not been acknowledged, nor are they recognized or given any funding. Is that punishment for refusing to accept the apology? I think so."

I've made every effort over the last year-and-a-half to put proposals to Canada but they haven't been forthcoming."

NWAC refused to accept the government's apology for sexual and physical abuse at residential schools "on behalf of those who could not speak for themselves." Many former students have supported the stand the association took at that time and have been critical of AFN Grand Chief Phil Fontaine for accepting the apology on their behalf.

Not only is the government playing hardball with the national women's organization by not increasing funding or programming, Buffalo said, but Human Resource Development Canada has taken a "very significant" program away from the organization.

An employment and training program exclusively for off-reserve women was administered in all areas of the country and Buffalo says the women will soon have to look elsewhere for that help. Off-reserve groups in various parts of the country are struggling to get their share of employment and training funding. Groups in Manitoba and Ontario have taken the government to court during the last year to force changes in the way the programs are funded.

(see Women page 2.)



DENIS OKANEE ANGUS

### Feathers aplenty!

The Saskatchewan Indian Cultural Centre is concerned that powwow regalia is getting too ornate. History shows us that the ancestors' regalia was modest compared to that of the dancers today. Has regalia lost all meaning? Is the sacredness of eagle feathers taking a back seat to competition? You decide. See pages 14 and 15 for the story and a column by Norman Moyah on page 4.

## Highest court will hear adoption case

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

A section of Canada's *Charter of Rights and Freedoms* which is internationally lauded as especially enlightened in its treatment of minority groups is going to be put under the microscope when the Supreme Court of Canada hears a case about cross-cultural adoptions.

The two sides of a child custody case that originated in Vancouver will appear in Canada's court of last resort on Feb. 16.

The case involves a cross-cultural adoption and will force the Supreme Court of Canada to rule on a British Columbia statute that seeks to limit such adoptions.

The non-Native adoptive

grandparents of a four-year-old are expected to claim that British Columbia's *Child, Family and Community Services Act* is contrary to Section 15 (1) of the Charter, which states that all individuals have the right to equal protection and benefit of the law. They will argue that factoring in the child's Aboriginal heritage while deciding a child custody case, as the British Columbia Court of Appeal did, discriminates against non-Native people.

But the child's blood grandfather, a Cree man from Manitoba who now resides in Vancouver, will argue that the Charter's Section 15 (2) defeats that argument.

The British Columbia Court of Appeal decision, which is being appealed, took note of recent changes to provincial laws that have been enacted to prevent or least discourage cross-

cultural adoptions involving Aboriginal children and reversed a decision to award custody of the child to his non-Native adoptive grandparents.

"Indian bands and governments in Canada are moving in directions exemplified by the above-noted provisions of the *Child, Family and Community Services Act*," appeal court Judge Hall wrote. "Whether success will be attained or enhanced by this sort of initiative, only future experience can demonstrate, but it seems to me that the courts ought to show due deference to the legislative initiatives in this area. This is a major factor in this case that influences me to differ from the conclusion of the trial judge concerning the custody of this young child."

Lawyers for the adoptive grandparents have filed two reasons for challenging Judge

Hall's decision. They want the Supreme Court of Canada justices to determine if Hall erred in law by giving blood ties preference over adoptive ties and they are challenging the province's law that requires that Native culture be protected.

It's expected the argument will invoke the section (15-1) of the Charter that guarantees equal benefit of the law. The argument will be that British Columbia's legislation gives an unequal advantage to Native people in child custody cases involving mixed family situations.

The court will have to decide if that section is trumped by 15-2 that states advantages granted to disadvantaged members of society that improve their disadvantaged conditions can be applied unequally without violating the guarantees of equal benefit of the law.

### WHAT'S INSIDE

#### QUOTABLE QUOTE

"Twenty-one years ago, the governments of Canada and Manitoba and Manitoba Hydro undertook to protect us from the effects of development. They did not..."

— Vice-chief John Miswagon of the Pimicikamakí Cree Nation on his community's insistence the 1977 Manitoba Flood agreement be honored.

#### ART DOWN UNDER

Dreamings are another word for the ancient knowledge and stories of the ancestors. Women Aborigine artists in Australia are becoming a force in the art world by depicting those dreaming for public consumption. The work is raw, powerful and exciting.

Page 20.

The *North of 60* movie is set to air on CBC Television in March. *In the Blue Ground* has Tina Keeper back as Corp. Michelle Kenidi.

Page 17.

\$2.00 plus G.S.T. where applicable

PUBLICATION MAIL REGISTRATION #2177  
POSTAGE PAID AT EDMONTON

#### AD DEADLINES

The advertising deadline for the March 1999 issue is Thursday, February 18, 1999.

#### ADDRESS:

4567 1 09/130/99 3/2  
NATIONAL LIBRARY OF CANADA  
NEWSPAPERS DIVISION  
395 WELLINGTON ST  
OTTAWA ON K1A 0N4  
7 72008 86350 8



# Women's organization frozen out

(Continued from page 1.)

"They need to increase the funding, not take it away," she said. "It would be nice if our people could have access to resources that have been set aside for First Nations but, unfortunately, we have a population now that's 60 per cent off reserve and the funding doesn't reflect that. It's impossible for a person that's living away from the community to access this money and to top it all off, there's never enough for on-reserve people, anyways."

Observers say the federal government is happy to dodge its fiduciary duty to Aboriginal people by confining its services to reserves where there are no prospects of employment, knowing people will move off the reserve and become the responsibility of the provincial government. The government can claim that it has initiated a number of new programs, Buffalo said, but they haven't changed their attitude towards

Aboriginal people.

"All they're doing is maintaining status quo to appease the minister of finance. There's no real spending increase here," she said. "It's just borrowing from Peter to pay Paul. While Canada is out bragging at the international level, the Aboriginal people who hold title to this territory, particularly Native women and children, are forced to line up at the food banks."

Buffalo slammed Ottawa's self government negotiation process.

"The federal government continues to apply its extinguishment policy and forcing First Nations to borrow money," she said. "They're in hock before they even settle their land claim and part of that is the extinguishment of tax immunity status. That's not acceptable. If you own title to territory why should you have to go in hock to the government before you even start negotiating?"

Women's associations in all

**"We have not received any new money. The Native Women's Association has not been acknowledged, nor are they recognized or given any funding. Is that punishment for refusing to accept the apology? I think so."**



Marilyn Buffalo.

regions of the country are furious with the government for failing to make changes to Bill C-49, *The Land Management Act*, which is due to become law early this year. Buffalo believes this bill is just another way the

federal government is trying to limit its fiduciary obligation by off-loading that responsibly to First Nation governments. She points out that concerns voiced by women who see no provisions for the protection of wom-

en's matrimonial assets on a reserve in the event of a marriage breakdown, have not been addressed by law-makers as the bill goes through the House of Commons.

"The 14 First Nations that are involved in this process have to negotiate a land code with Indian Affairs. They have one year to do this. The problem I see is there's not going to be any uniformity. There's not going to be any national standards set," she said. "It's the same thing they did with Bill-31 where they gave the First Nations two years to come up with membership codes. They dumped the responsibility basically on the First Nations and there was no enforceability, no means to enforce the bill."

An invitation was extended to the AFN to comment on the anniversary of *Gathering Strength* but the AFN did not respond. The Inuit Tapirisat of Canada and the Congress of Aboriginal People also chose not to respond.

## Métis president happy with the progress

Métis National Council President Gerald Morin says the federal government might be on the right track but he's going to have to wait and see how far down the line the government is willing to go.

"I guess if there's any area of disappointment, it's taken a long time to get agreement with the feds on the Métis Nation Agenda and what concerns us a lot is, when you take a look at the RCAP report, one of the major themes throughout the report is that, essentially RCAP said the old colonial, paternalistic relationship which existed has led to misery and that kind of relationship doesn't work.

"So therefore the federal government has to put in place a new relationship with Aboriginal peoples based on a nation-to-nation and government-to-government relationship. That sometimes is lost when the fed-

eral government is responding. Sometimes a lot of the initiatives are not premised on that kind of a relationship.

"We've seen that for example in many of these program initiatives in the federal departments where they deal with us, and they deal with the Assembly of First Nations, the Inuit leadership, but then they deal with all these Aboriginal interests groups at the table. The whole nation-to-nation thing is lost," Morin said.

On Jan. 22 of last year, a few weeks after the announcement of Minister Stewart's new action plan, federal Métis Interlocutor Ralph Goodale, in response to public complaints from the Métis organization that *Gathering Strength* was a deal between the Assembly of First Nations and the federal government, brought forth a Métis version called the Métis Nation Agenda.

"They've agreed to fund us, to undertake consultations with respect to a Métis Nation Agenda and we've at least got it that far," Morin said. "We're hopeful that through the negotiations we'll be able to make more progress."

Morin said his organization has, at this moment, only secured a deal to look at possible ways to secure a deal.

"They haven't agreed to the agenda. They've only agreed to give us money to consult our people on a Métis Nation Agenda. We've taken a step. We've just got to take some more steps, I guess."

Aboriginal leaders are suspicious of studies and other bureaucratic devices because Canadian governments have a long history of using such tactics to delay and deny real progress.

"I hope it's not a tactic on their part. I hope it's sincere. If it's a

stalling tactic and it's just another way to keep us busy and throw some money at us without getting to the heart of the matter, then it's just a repeat of the past."

The national Métis leader said he believes the federal Cabinet member responsible for Métis issues appears to be honestly trying to help.

"To Ralph Goodale's credit, he's tried actually quite hard and he's sincere," Morin said. "He has more or less the same impediments that we have to put up with in the federal government, you know, and he's trying to move along our agenda. So he's trying pretty damn hard himself and we've established a good relationship with him so I'm hoping that through our ongoing negotiations that people like him and other supporters we have in the federal government can move this along."

While other leaders say they've heard a lot of talk that the federal cabinet will be shuffled in the near future, Morin said he hasn't heard much about that subject. But he felt that any progress his people might be poised to make could easily be derailed if Goodale moved on.

"He's a western-based senior minister from Saskatchewan. He basically comes from the heart of the Métis homeland. So for us, we certainly wouldn't want to see him shuffled out of there because if somebody else comes in there then we have to re-establish a new relationship, if we can, with the new person. I don't have a lot of faith in the bureaucrats going to a new person saying this is what we've done in good faith and we have to carry on. I pin more hope on the politicians through generating political will and saying this is something we have to do with the Métis," he said.

## Women's shelter battles funding crunch

By Yvonne Irene Gladue  
Windspeaker Staff Writer

MONTREAL

Montreal's Native Women's shelter seeks financial support. The board of directors wishes to raise the public's awareness about obstacles that face shelters Aboriginal women and children use because of government budget cutbacks.

The shelter, which never closes, provides Aboriginal women and children a safe environment while in Montreal. It houses a maximum of 16 woman and children. A culturally-based model which employs such ceremonies as smudging or praying in different Native languages is available for the clients making the Native Women's Shelter of Montreal the only one of its kind in

the province.

Many women use the shelter which opened its doors in October 1988. It also helps some women to get and stay off the streets.

This Montreal shelter is the only shelter that addresses Aboriginal women's needs. Women from across Canada and Quebec's northern Communities also use this facility. Many women from northern communities come to Montreal for medical appointments or treatments, and they get to stay at a safe place during their visit. While others may seek shelter from abusive situations.

The centre understands that their may be a language barrier for Aboriginal women and children in Montreal and integration from isolated communities to large urban areas often poses a problem. The shelter also does referrals for the clients for social

or medical services and tries to keep the facility as comfortable an environment as possible.

There are stipulations and rules to follow when using the women's shelter. Clients must remain clean and sober at all times and must show an interest for the services at the centre. Workshops on self esteem and drug and alcohol abuse are available at the shelter, however other self esteem and counseling may be done outside the shelter. Because of the financial cut backs, bus tickets issued to woman when attending outside workshops or AA meetings have been affected. Monetary donations, clothing, furniture and food are needed. Quality of meals served to the clients has also been affected.

Jean Stevenson, the program director of the shelter is from the Peguis First Nation in Manitoba. She has lived in Montreal since

**"We have dynamite board of directors and a fund raising committee that works very hard for the shelter."**  
— Jean Stevenson.

1972 and holds a Masters degree in Social Work which she obtained from McGill University.

"We want to promote an awareness of Aboriginal women and children and create a strong link with the urban community" says Stevenson. Students from various training

institutions usually do their practicums at this shelter. The centre also has a fund-raising project they are currently looking forward to.

On March 6 and 7, the event is an effort to celebrate International Woman's Day which honors Aboriginal women as well. Aboriginal people are invited to hold musical, theatrical and dance performances, and artists are encouraged to display their paintings and art pieces. Aboriginal authors may read their poetry and present their published books. Artists are asked to donate art work which will be sold at the event with the proceeds going to the Native Woman's Shelter.

"We have dynamite board of directors and a fund raising committee that works very hard for the shelter," says Stevenson. For further information call the shelter at (514) 933-4688.



# Canada appeals border crossing case again

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

It's on to the highest court in the land for the parties involved in the *Mitchell* case.

The federal government has twice failed to convince a court that Canada's border should be a barrier to Indigenous people who carry on small scale trade for personal or community use.

The Federal Court of Appeal spent five days in mid-September 1998 listening to arguments from federal government lawyers who urged the court to set aside the Federal Court decision handed down in June 1997. It stated the Mohawks of Akwesasne have the Aboriginal right to carry non-commercial goods across the border without paying duty.

On Sept. 25, 1997, three months after losing the *Mitchell* case at trial, lawyers working for the Ministry of National Revenue filed a notice of appeal of Judge William P. McKeown's 105-page decision in favor of Akwesasne Grand Chief Mike Mitchell. The judge ruled on June 27, 1997 that Mitchell did not have to pay the \$361.64 in duties that Customs officials had billed him after he carried a load of goods across the border into Canada from the United States. McKeown ruled the Mohawks had a constitutionally-protected Aboriginal right to freely cross a border that was drawn through their tradi-

tional territory by the colonial powers.

The judge's decision limited the constitutional protection for the duty-free importation of goods to those goods used for personal and community use.

Prior to the first appeal, a Justice ministry spokesman told *Windspeaker* the government viewed the case as a test case. The spokesman also said the government was merely looking for clarification of certain details of the decision.

Apparently, Canada didn't get the answer it was looking for. Considering Canada's, at times, heavy-handed history in dealing with Aboriginal rights, observers wonder about Ministry of Justice claims the government is merely looking for guidance from the courts on the issue.

During a phone interview, Grand Chief Mitchell told this paper that he asked government representatives why they were pursuing this latest appeal.

"I asked them that in a meeting last week," Mitchell told *Windspeaker* on Jan. 20. "They had no answer. They shrugged and they looked at each other and they didn't really come up with an explanation other than to say that this is now going to be an historical, precedent-setting decision, whichever way it goes. They feel restoring trade as an Aboriginal right could have drastic financial implications for Canada — at least it's an unknown what it could mean — and so to them that still



Grand Chief Mike Mitchell.

*"They're too accustomed to the legislated, delegated rights they confer on us. That's the only world they're comfortable with."*

deserves further clarification."

Mitchell and his legal team believe the government is acting in a manner that is much too adversarial. The Akwesasne leader has urged the government to negotiate rather than litigate.

"Why don't you agree to a process where we sit down and allow First Nations to tell you how they see their rights or the exercise of their rights practiced?" he said he asked the government officials, adding. "They don't want to do that."

Many Native leaders interpret these events as a sign the government is searching for ways to avoid giving up power, even though the courts have told them they must.

"There's no secret. That's exactly what they're afraid of. They're too accustomed to the legislated, delegated rights they confer on us. That's the only world they're comfortable

with," he said.

Mitchell has repeatedly told the federal officials that his people are prepared to co-operate with Canada and create a trade economy that respects Canada's sovereignty.

"This is what I explained to them last week. It's not an empty box. It's not going to be vacant. We fully intend to implement strategies, regulation strategies, that we're comfortable to sit down and discuss with them," Mitchell said. "But I think what we're faced with here is they just can't fathom the notion that Aboriginal people could now undertake this task or responsibility. And that in itself is an insult."

The actions of the government are especially confusing when compared to the words of the Indian affairs minister and the Liberal Party. Minister Jane Stewart has built her government's action plan for dealing

with Aboriginal people on concepts such as "partnership" and "capacity building" but Mitchell sees the government tactics in the court case as attempts to maintain paternalism and economic stagnation on First Nations.

"Indian Affairs hasn't said very much," he said. "There's a Liberal Party resolution, passed in March 1998, that committed the Liberal Party of Canada to implement border crossings, including the Jay Treaty, as an Aboriginal right. Then they went further and said we want to implement Aboriginal trade. So everything that I'm fighting with them in court, if they follow through in the Liberal government, we're fighting for the same cause. I asked them about that and they said 'yes, we politically support that.'"

But despite all that, Mitchell is preparing to head back to court. The only consolation for him is that it will be the last time because the Supreme Court of Canada is the final stop in the Canadian judicial system.

"It's nothing too surprising. I'm not going to fall over backwards or cry about it," he said. "We've committed ourselves to see the end of this and we're getting closer and I have found out, as we move on to different levels, that we're getting stronger and Canada's getting weaker. At this point I see going to the Supreme Court as accepting the fact that it's probably the only course left. So one more fight, one more round."

## Indian Affairs decides on status

By Marie Burke  
Windspeaker Staff Writer

EDMONTON

A retired veteran must justify why he should keep his status to the very same Indian Affairs department that restored it only eight years ago.

After living most of his life without Indian status, Sam Sinclair received the benefits he said he's entitled to when he was reinstated under Bill C-31. But the 72-year-old Aboriginal veterans' rights leader was served with notice from the Indian Registrar that said his name will be deleted from the general list. That is, unless he can come up with evidence to prove he is an Indian as defined under the Indian Act.

"We've been working day and night trying to figure out this thing. It [his status] has been extended a couple of weeks," said Sinclair. The office normally only gives a standard 90-day appeal period to protest deletion.

Sinclair regained his status in 1990, several years after two of his sons applied and were granted status. Then in 1995, Sinclair's two sons were deleted from the Indian registry.

In 1998, Sinclair heard from the registrar's office that he is no longer eligible to be on the general list as a status Indian. It doesn't make sense to him. The letter from the registrar stated new evidence revealed that Sinclair is not entitled to treaty status. This was the same reason also given to his two sons when

they were deleted in 1995, stated Sinclair.

Indian Affairs states Sinclair's grandparents took scrip, which disqualifies the Sinclair family from having status, but the registrar would not reveal how it determined the evidence it has is sound, he said. In the late 1800s, land or money scrip was offered to Aboriginal people, usually Métis and acceptance of scrip meant extinguishment of Indian status under the Indian Act.

"It's not so much about me, but about my kids and my grandchildren. They deserve the benefits of education," said the determined veteran.

Sinclair's lawyers are seeking an interim injunction.

"The interim injunction is based on convenience for Mr. Sinclair," said Mitchell Besner, one of the veteran's lawyers. The injunction would prevent the deletion of Sinclair from the registry until a court date is set to argue his case. Besner said it is not uncommon for someone to retain benefits while a decision is being challenged. Under his benefits, Sinclair is able to get the essential medical prescriptions that will cost him, if deleted from the general list, about \$1,200 a year.

"Is it convenient to take away a 72-year-old veteran's benefits," said Besner.

As far as Besner is concerned, the reasons for the registrar's investigation into the Sinclair family's status are unclear. Even more offensive, said Besner, is the fact that Sinclair's grandmother, who died without taking scrip and

who retained her status, is being accused of having taken scrip.

"It would be different if this was a transparent process," said Besner. Indian status is being determined in Canada under clandestine circumstances, he said. He wonders why there isn't an independent body ruling on protests. If a person protests the decision of the registrar, they must go through a unit within the registry to deal with a protest. How does the registrar itself make a decision on a protest that argues against one of its own decisions, Besner wondered.

"When you get a file in protest, you start from scratch. You are very objective. You are looking at each piece of evidence," said Marinda Macdonald, acting registrar at Indian Affairs in Ottawa. Generally the new information that forms the basis for a decision on status comes from a family member, she said.

A detailed letter is written to the individual fully advising them of the reasons they are being deleted. Rebuttal must be received within 90 days, otherwise the name is taken off the list and benefits are stopped, she said.

The registrar is responsible for determining who is entitled to be registered as an Indian under the Indian Act. Macdonald said information is taken from Indian Affairs records and the national archives.

"I was born an Indian and I'll die as one and now the government is going to tell me I'm not," said Sinclair. "We hope it has a good ending," he said.

## Sound advice from employers

By Linda Ungar  
Windspeaker Contributor

REGINA

To build the future, you need: a foundation - education; building material - knowledge; and tools - information.

All the necessary ingredients for the "Blueprint for the Future" were available as Saskatchewan hosted the National Achievement Foundation's Aboriginal Youth Career Fair at the Centre of the Arts in Regina on Jan. 21.

One thousand students streamed past more than 50 tradeshow displays.

The kids came from Regina high schools and around the province.

"Being at this trade show," said Melanie Beug of the Royal Bank (a major sponsor of the event), "gives us an opportunity to get out into the community and access a lot of school students, especially from northern communities, that we would otherwise never meet."

CIBC also generously sponsored the career fair. Representative Marilyn Frey said interaction with the students helps her understand the challenges Aboriginal youth are facing and how that will match with what CIBC can

provide.

"In high school, students don't really know what is out there for future employment - usually career trade shows target university students - so this provides a unique opportunity."

Tradeshow displays ranged from university and training facilities to financial institutions, government agencies and private industry.

Charlie Sutherland, behind the booth for Thyssen Mining Construction of Canada, encouraged young men and women to pick up literature on the mining company he has worked for since 1965. Originally from Beardy's First Nation, Charlie explained the various jobs in the mining sector, from work underground to office support positions.

Pierre Rancourt, vice-president of Canadian operations for the organization, said the company employs 70 people at its Regina office, which is headquarters for North and South American operations.

"We have seven job sites here in Saskatchewan, one in Ontario, one in Montana, another in Nevada. We also work in Chili and Brazil," said Rancourt.

(see Blueprint page 30.)





~ Established 1983 ~

ISSN 0834 - 177X • Canadian Publication Mail # 2177  
Published monthly by the Aboriginal Multi-Media Society (AMMSA)**Bert Crowfoot — Publisher**

**Debora Lockyer Steel** — Managing Editor  
**Paul Barnsley** — Staff Writer  
**Marie Burke** — Staff Writer  
**Yvonne Irene Gladue** — Staff Writer  
**Tina Kappo** — Production Assistant  
**Sonja McKay** — Proof Reader

**Paul Macedo** — Director of Marketing  
**Joanne Thibault** — Alberta South, Quebec, USA  
**Keven Kanten** — Manitoba, Ontario, Maritimes  
**Richie Hardinge** — BC, Yukon, NWT  
**Patricia Feduk** — Saskatchewan  
**Shirley Olsen** — Alberta North  
**Don Kew** — Cartoonist

**Joanne Gallien** — Accounts  
**Janice Lafferty** — Accounts Receivable/Collections/Circulation

Monthly Circulation: 18,000  
 Classroom Editions (March & October);  
 Guide to Indian Country (June)  
 Circulation: 25,000.

Windspeaker is politically and financially independent.

**AMMSA BOARD OF DIRECTORS**

**Harrison Cardinal** — President  
**Dan McLean** — Vice President  
**Chester Cunningham** — Treasurer  
**Joe P. Cardinal** — Secretary  
**Rose Marie Willier** — Director  
**Noel McNaughton** — Director

**MEMBERSHIPS**

Native American Journalists Association (NAJA)  
 National Aboriginal Communications Society (NACS)  
 Canadian Magazine Publishers Association (CMPA)  
 Alberta Magazine Publishers Association (AMPA)  
 CCAB Membership applied for October, 1998

**COPY RIGHTS**

Advertisements designed, set and produced by Windspeaker as well as pictures, news, cartoons, editorial content and other printed material are the property of Windspeaker and may not be used without the express written permission of Windspeaker. Prospective writers should send for writers' guidelines and a sample copy from the editor.

Letters to the editor are welcome, and can be sent to:  
 'Letters to the Editor,' Windspeaker  
 15001-112 Ave., Edmonton, AB T5M 2V6  
 E-mail: edwind@ammsa.com

**ADVERTISING**

The advertising deadline for the March 1999 issue of *Windspeaker* is February 18, 1999. Please call toll free at 1-800-661-5469 for more information.

World Wide Web Site - <http://www.ammsa.com>**DON'T MISS A SINGLE ISSUE!****Subscription Order Form**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/Town: \_\_\_\_\_ Province: \_\_\_\_\_

Postal Code: \_\_\_\_\_ Phone: \_\_\_\_\_

Please enclose a cheque or money order for  
**\$36.00+GST** or charge to your Visa or Mastercard.  
 Make cheques payable to AMMSA

Visa/Mastercard #: \_\_\_\_\_

Expiry Date: \_\_\_\_\_

Signature: \_\_\_\_\_

Send to: **Windspeaker/AMMSA**  
 15001 - 112 Avenue  
 Edmonton, Alberta T5M 2V6  
 Toll Free 1-800-661-5469  
 Fax form to (780) 455-7639  
 E-mail: market@ammsa.com

**\$36** +GST  
 is all it takes to  
 receive *Windspeaker* for 1 year (12 issues)!

# Leave well enough alone

When you talk to party researchers and other political types in Ottawa for what reporters call background discussions, that is, under the condition they won't be quoted, you hear a lot of interesting things.

Some of the things you hear are pure (to use a polite word) nonsense, designed to lead gullible reporters into places that will be of help to the group or party to which the person involved belongs.

But when you hear over and over again from a variety of informed sources that something's going to happen, you have to start to take it seriously.

The word all around Ottawa these days is that a Cabinet shuffle is coming. Aboriginal people with long memories are probably already waiting for it to happen. They read Métis Nation President Gerald Morin's praise for Métis Interlocutor Ralph Goodale and they watch as National Chief Phil Fontaine makes steady progress with Indian Affairs Minister Jane Stewart and they think,

'hmmmm, we're starting to get somewhere, it must be time for the Prime Minister to shuffle the deck and put us all back to square one.'

It's happened many times before. In the mid-1980s, the then newly appointed Progressive Conservative (remember them?) Indian Affairs Minister, David Crombie, appointed special envoys to solve some of the government's most knotty problems and things started to hum. In November 1984, Crombie met with Lubicon Cree Chief Bernard Ominayak, read over the chief's demands and uttered those famous words, "It's time to make a deal."

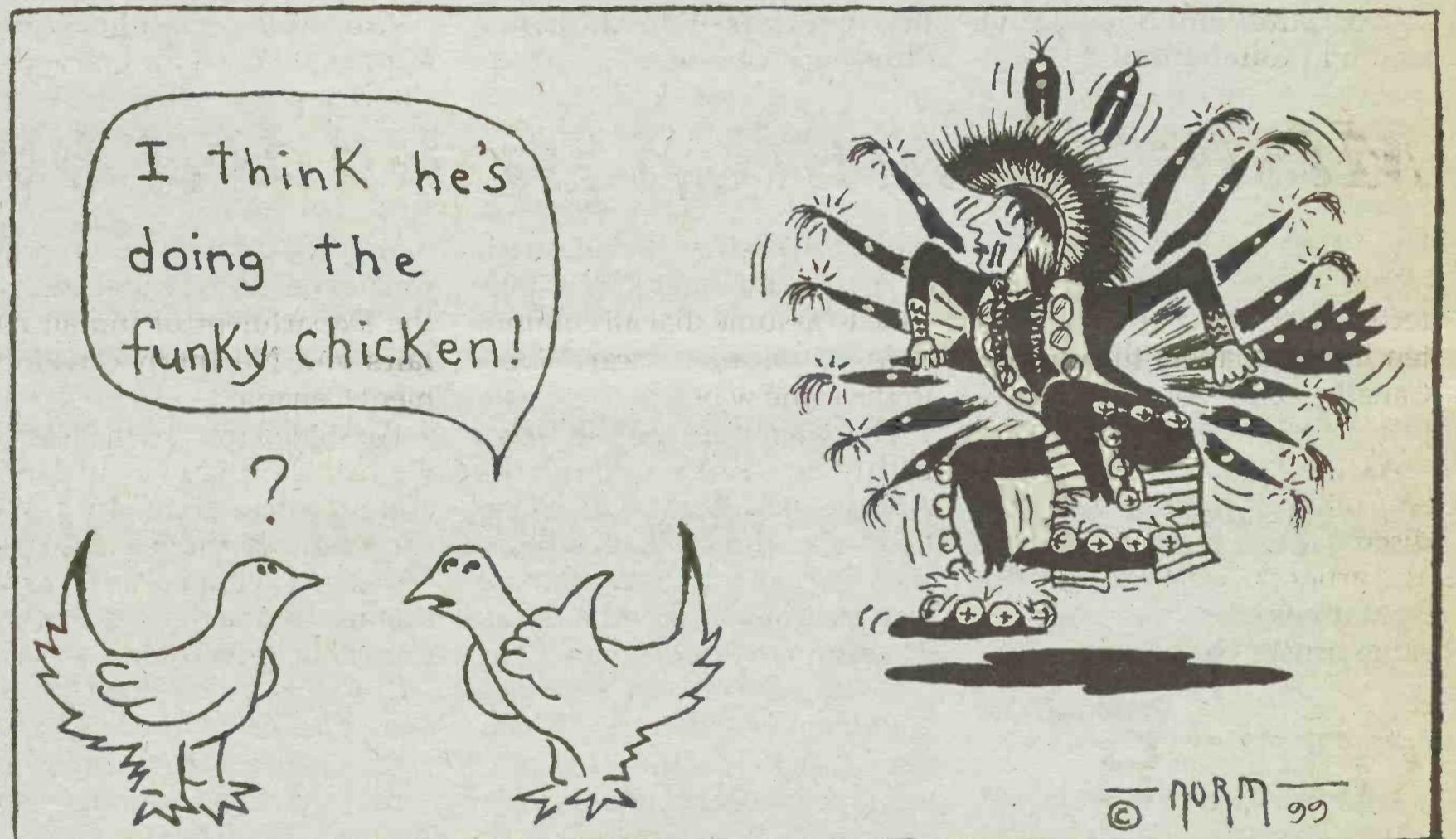
Within 18 months, Crombie was toast (popped out of INAC to become minister of multiculturalism) and so were his special envoys. The Lubicon Cree are still — coming up on 15 years later — trying to find a way to make that deal.

Marilyn Buffalo is accusing the federal government of bullying her organization as a way of punishing her for not going along with the *Statement*

of *Reconciliation*, the government's apology to residential school victims, (those who suffered physical and sexual abuse, anyway). Buffalo's argument at the time was that it was not an apology. It certainly was not a wide open, heartfelt sincere *mea culpa* from the government. It was more like something a lawyer advises you to say if you've been caught breaking the law.

The NWAC president was right, as far as we're concerned, but history has shown that — in Indian Country — being right isn't necessarily a smart move.

So, if we're right about the impending shuffle, all we can say to the Prime Minister is this: leave Ministers Goodale and Stewart where they are. Tell them they can't get out until the job's done. And, to make up for that 1969 White Paper (which Prime Minister Trudeau later admitted underestimated the legal rights of Aboriginal people), why not tell the ministers the job is to obey the rule of law and do the right thing.



## Has modern regalia lost all meaning?

### GUEST COLUMN

By **Norman Moyah**  
*Thunderchild First Nation*

How many dead birds does it take to win a traditional dance championship? Or to be more specific, how many eagle feathers are needed to make a double bustle? And what about a triple bustle complete with a stuffed eagle's head stuck in the centre, or if you're a 'Real Brave', a mega-bustle all decked out with holograms and flashing red Christmas lights.

The ancestors must be rolling over in their graves, because an eagle feather is supposed to be a sacred object, isn't it, something to be earned?

In the past few decades, a rising interest in North American Plains culture has resurrected competition powwows on an extraordinary scale, bringing with it a huge demand for feathers.

What does this mean for the future of our sacred birds of

prey population?

Historically speaking, dancers can learn to recreate more authentic looking regalia from examining painted bison robes, early black and white photographs and paintings by artists such as Carl Brodemer and George Catlin.

Dancers of the early 1800s did not wear much more than their loincloths and moccasins and possessed very few feathers. The main focus was on form and the story being danced out, either a battle scene, hunting scenario or the imitation of a bird or animal for spiritual purposes.

Today, many modern dancers are wearing flashy, cliché-ridden costumes that bring to mind the excesses of Hollywood movies and are no more authentic than a plastic tomahawk.

The same tacky trend seems to have overtaken our ancient sacred Prairie Chicken Dance, men in tights wearing big brass bells, huge porcupine hair roaches and a great number of feathers.

Whatever happened to the quilled buckskin warshirts, fringed leggings and the loin-

cloth?

At one time feathers and regalia represented warrior societies within various tribal groups such as the Dog Soldier Society. An elite group of warriors, the Dogs wore their feathered hats depicting their status as the bravest of the brave, men who pinned their sashes to the earth and stood their ground in battle, even to the death.

Originally made from up to a thousand feathers collected from the crows, ravens and magpies who fed upon the flesh of the fallen warriors, many of today's feathered hats have lost their original flavor and spiritual meaning.

Have the pressures of judging in modern competition powwows left us with regalia that is more flash than substance?

Has powwow dancing become more theatrical than technical, with great form lost to mere show, dazzle and display? Only one thing is for certain in these confusing days of modern 'pop-Indian' culture. A big flashy bustle may win first prize with the judges but not score a lot of points with the Elders or the ancestors.



# Big Bear movie makes reader think about future

Dear Editor:

Tansi. Hi, my name is Don Piche. Brothers and sisters, happy New Year and the best wishes of the New Year to all of you for the year of 1999.

Wasn't it great to start off the New Year of 1999 by watching the movie Big Bear on Jan. 3 and 4. I would like to thank the producers and actors who have made the movie Big Bear - Hi Hi, thank you.

The first time I heard the name Big Bear was on my reservation back in the year of 1987. I've studied Big Bear, on and off, for 11 years, so when I was watching Big Bear, I felt as one with him. In the time I studied Bear, I learned many things of this man who played a great role in our history. I've learned about our culture, our tradition and values and beliefs. I've learned the history of our people, our nations and the pride to say 'I'm proud to be a Native.'

I sat back and reviewed the movie in my mind, thinking about the past and the present of our people. In the 1800s, our ancestors got together as a family and discussed our future in which we live in this century. And the people worked together as families to assure and secure our traditions, values and beliefs, to lay the foundation for mutual understanding for future generations of the reservations and nations.

This brings me to the year of 1999. We are all a year away to heading into the new century, 2000. Now we are the ones to make the decisions and to lay the new foundations within our communities and reservations.

We must all come together as a family and as the people to discuss issues and concerns that will affect our lives. We must restore what time has done to our communities, our people, and our nations.

It's time to call all the families back together and prepare the future for future generations. We must restructure our communities, our reservations. We are all examples of this century, for the next century to look upon us as we look upon our ancestors of 100 years ago.

We as the people play a role to the generations. The decisions we make at the end of this century will affect the next century. We must review our communities, our people, our culture, our traditions, our past, present and future.

We are faced with many challenges within our communities. Dealing with them today will prevent tomorrow's conflicts. For example, in the present, we have young Aboriginal members moving off reserves to live in communities of cities or towns. In time they are excluded from being full members of the reservation, neglected,

without acknowledgment as status Aboriginal members of the reservation. And there are children who are born and raised off the reserve for all their lives.

The children of the mothers who have moved off the reserve at a young age, would they have the same rights and privileges as those living on the reserve? Would they receive houses and live as members from where their parents are from? What does the future hold for our unborn?

Not to come across as a negative person, but we must look at the truth for what it is and how it is affecting our people's lives.

The voting political system has made groups and separated families. We all know what voting is all about.

In some communities there's mutual understandings. In other communities, people's

lives are affected by differences of opinions. Some people are forced to move and live off reserve due to political conflicts. Or people favor those who voted them into position, and are living more comfortably than other members.

I strongly believe all should be treated equal, but to me politics is a touchy issue. Yet it is an issue that should be addressed as a family.

The year of 1999 should be focused by our people in our communities to contribute and find solutions and resolutions to the issues our members face. Call all the families back together and discuss issues and lay a strong foundation as we enter the new century.

I believe 1999 will be a family year, as the saying goes. Nothing can come between family. Hi Hi.

Thank you  
Don Piche.

# Brother is Okanagan and proud of that fact

Dear Editor:

I am writing in regards to an article in your Dec. 1998 paper, "Aboriginal cowboys prove tough in rodeo finals."

This is the second article written in December that made the mistake of calling my brother Ben Louis a Shuswap Native!

He is very much Okanagan and proud of it. Our family is very proud of our Okanagan culture and we would greatly appreciate it very much if you

could correct this mistake in the next issue.

We are grateful that you have taken the time to write the article and recognize him

as a talented Aboriginal athlete but his ancestry is a big part of that.

Thank you.  
Samantha R. Louis

# Misinformation provided by mainstream media

Dear Editor:

I am writing in response to the recent misleading articles, written in newspapers throughout Canada, about Aboriginal peoples' fiscal responsibility.

As the Grand Chief of the Anishinabek Nation, I feel I can discuss the issue with authority. The articles tend to paint Aboriginal communities with the same brush. Our communities

are as diverse as Canada from the east to the west. It is impossible to assume that all communities handle their fiscal matters in the same way.

The Canadian public has a right to know that the Anishinabek people signed treaties on a nation to nation basis. We were never compensated for our treaties as the Canadian government broke them. The

money for compensation of our treaties needs to be revisited by the Department of Indian Affairs and Northern Development Canada.

We signed treaties that stated we had the right to our lands and resources on the land. We, for example, have never received the compensation from mining companies paid to the provincial government money

to mine on our traditional lands. According to our treaties, that money was supposed to be returned to us through increases to annuities which never occurred. This money could have been used to create an economic infrastructure in our communities.

Tom Flanagan wrote in the *Globe and Mail*, that one of our biggest problems was the lack of taxation in our communities as

he believes we need to find other sources of capital other than money from the federal government's transfer payments.

He, however, failed to mention that according to the federal government's imposed Indian Act we are not allowed to use our land as collateral to start economic development. (see Media page 6.)

# OTTER

By Karl Terry





## Media wrong

(Continued from page 5.)

People cannot ask for bank loans without collateral. Even though we own the land we cannot use it to become self-sufficient. Further, arguments that First Nations are exempt from taxation are without merit. The 60 per cent of First Nations people who live off-reserve pay taxes in some form or another, either through property taxes, sales taxes or income taxes. How much money would be generated from First Nations where unemployment rates are upwards of 70 per cent at any rate?

Flanagan also implies that communities are run inefficiently. The turnover rate in Ontario for band chiefs and councilors is extremely high because administrative costs are minimal. The band councils try to keep the administrative costs down so they use every cent to create economic growth in their communities. Further, the Indian Act has legislated that two year terms be imposed on First Nations. It is the imposition of this foreign system of governance that has been one of the most destructive forces in our communities. When systems of governance that reflect our traditional values are restored, only then will we see improvements in this difficult situation.

Even with the devoted work of the administrator our work is an uphill battle. Our people live in Third World conditions because of the Indian Act. This act

was created to assimilate Native people into dominant society. After reading some parts of the Indian Act, it is amazing to see the progress that our people have made. One section from the Indian Act made it illegal for our people to attend university. If we did we were forbidden from returning to our communities. Another section made it illegal to leave our communities without the written permission of the government's agent in our communities. Sections such as these made it hard for us to create an economic base. The Indian Act still exists so it is amazing to see the progress made. We cannot turn 150 years of oppressive legislation around in 10 or 20 years, nor should people such as Tom Flanagan expect us to. Tom Flanagan could gain a more balanced account of Native history by consulting Native studies departments at universities or by contacting Native organizations.

To create economic development in our communities, as Mr. Flanagan would like us to, we have to be able to do so in a way where we are presented with opportunities. We cannot do this without revisiting the treaties that we signed: the same treaties, which stated we would help develop Canada along with the British. Instead we were forced to the corner of our homes.

Sincerely,  
Vernon Rotee,  
Grand Council Chief  
Anishinabek Nation

## Just ask the men

Dear Editor:

About the article by Brigette Parker on family violence myths destroyed: Why is it that we have six-woman panels to mark woman assault prevention month because "violence in the family is a fundamental human rights issue for women and children" when it is men who are mostly violent and destructive?

Can we not transcend politics and diverseness and include all in the discussion? That is the traditional way as I've heard it.

If you want to understand violence, try checking in with the male sex who are equally abused and battered. Hear the stories of men abused in residential schools as I have. Read a small

book called *The Invisible Boy* prepared by psychologist Dr. Frederick Mathews available through Health Canada.

It's very simplistic thinking to say that batterers can control their anger. How? With what help?

When the females sincerely want answers and action they will do better to consult the authorities on violence - men, white skins as well as the red ones. Let's cooperate and put an end to it.

Bobbi Smith is right, "No amount of programming is going to fix what is happening today." We need a deep-seated healing that comes from those who know.

Yours,  
Dr. John R.M. Goyeche  
Psychologist, Kelowna

### Reminder of traditional ways

## Women inspire support from reader in Tobique

Dear Editor:

Recently, I witnessed an event that touched my heart and my spirit deeply. It had been a long time coming and, when it did, it was no surprise that it was the women who led the way.

It was our women who led the people in our community to take back their power from those elected Indian Act leaders who appear to have forgotten our traditional ways.

It was an historic event and I believe the reverberations of these women's voices will be felt far and wide, all the way back to the ancestors and as far ahead as the seventh generation to come.

It will be felt for a long time to come and I feel honored to have witnessed it. For many of us men who have a tendency to become complacent, it was a wake up call.

The people in Tobique, N.B. are demanding to be heard. They want accountability and respect from their leaders. They want the traditional attributes of our leaders to find themselves once again in our present day leaders, attributes like integrity, truth and trustworthiness. The imposed democratic election system has not produced this kind of leadership.

The issues and concerns brought to the forefront in our community are the same issues and concerns that need to be addressed in all Native communities.

It has been the same since the first reserve was established and certainly since the Indian Act became the ruling legislation for Native people. We are all concerned about the lack of accountability, abuse of power, corruption, mismanagement and nepotism from the leaders in our community.

We are all concerned

about the lack of proper housing, lack of proper infrastructure, and the lack of proper resources for the elderly, the children and single mothers. But, it took our woman to bring it to the forefront once again.

It was our women who marched on Ottawa more than 20 years ago to protest some of these same issues. It was a woman, Sandra Lovelace, who challenged Canada before the United Nations, and won.

The UN ruled in favor of Sandra Lovelace and all Indian women in Canada and forced this country to make some major changes with respect to the treatment of Indian people in the Indian Act. But here we are, 20 some years later forced to fight for some very basic human rights like proper housing, and adequate resources for the care, safety and well-being of the young, elderly, single mothers and children.

The women showed us once again during this recent event in our community that they have had enough.

They are taking back the power that so many of us gave up willingly, without any resistance at all. For most of us, including myself, this power was surrendered to intimidation through our lack of concern and lack of awareness of the imposed Euro-Canadian system that differs greatly from the traditional principles of leadership that were observed by our ancestors before contact.

We became complacent. We gave up. What can I do about it? I'm busy with my own life, my own family, my own business, my bingo, my TV, my alcohol and drugs, etc. Let someone else do it.

Well, someone else has done it. Our women remembered the traditional teachings and they were not willing to allow our people, our children, and all the generations yet unborn to suffer any longer. Many of

us have forgotten the real purpose for our earth walk. They remembered that it is to grow and develop from our experiences and to be of service to humankind.

The original instructions from our ancestors need to be passed on. Those original instructions tell us to love and honor the ancestors, the people and the seventh generation to come. We are to love, honor, respect and protect our sacred Earth Mother and all living things, all of creation.

I want to thank the women who had the vision and the heart, the respect and the courage, to stand up and speak out about these things. To these women who have begun to take back the power, I send peace and healing prayer hoops. I pray they remain strong and steadfast on their path as the teachers who draw us all toward our own healing paths.

I'm very confident there will be similar stands by the women in other Native communities. More and more will band together to awaken us all so that the self-destructive ways of our present society can be brought to a halt.

Only then will people return to the healing life path. And it is very important for us all to remember one thing. We must remember what and who the enemy is.

The enemy is not our own people, even those who have strayed from the traditional path and fallen into corruption and greed. The enemy is the system that nurtured these kinds of leaders.

That system and the thinking that goes with it must be destroyed so we can all survive and live in peace and harmony once again like our ancestors. That is what we must pass on to all the generations yet to come.

All My Relations  
Dan Ennis

APRIL 22- 24, 1999 TORONTO, ON



NATIONHOOD

SELF-DETERMINATION  
& SELF-GOVERNANCE

ABORIGINAL &  
TREATY RIGHTS

TREATY  
IMPLEMENTATION

JUSTICE

### CONFERENCE & REGISTRATION INFORMATION:

Conference Coordinator - Beverly Jacobs

Phone: (905) 768-4081

Fax: (905) 768-4086

Email: bearclan@netcom.ca

Website: <http://www.cyberus.ca/~fnc/btm/>

#### Registration costs:

\$600.00 for 3 days ■ \$250.00 per day  
Special rates for students & reps. of  
Aboriginal communities (limited space)

#### Hotel Accommodation:

Royal York Hotel

Phone: (416) 863-6333

Fax: (416) 368-8148

(Book early before March 14, 1999 as you are competing with other conferences in town during this week)



# Sex offender's release opposed by community

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

Viola Thomas, president of United Native Nations, is fighting to get a man convicted of multiple sex offenses against young Native boys back in jail for good. She wants the man declared a dangerous offender and sentenced to a life term.

Several community leaders spoke at a press conference on Dec. 18, which was called to bring attention to the release of Ralph Rowe from Mountain Prison in British Columbia. Rowe has served the last four years at the correctional facility after being sentenced to a six-year term for sexual assault.

Federal law requires that inmates be granted parole after serving two-thirds of their sentence, but Thomas is worried that a man with a history of sexually molesting Native boys has been released into the community.

"Rowe has had 38 sex related convictions of molesting 26 young Aboriginal boys between the ages of seven to 12 years of age between the period of 1975 to 1982 in northern Manitoba and northwestern Ontario," Thomas said.

Thomas, along with representatives of the federal NDP party, Vancouver East MP Libby



DAVID CAMPION

Viola Thomas of the United Native Nations speaks out against the release of a convicted pedophile.

Davis, co-ordinator of the Vancouver Native Police Liaison Society, Freda Ense and Fay Balenay of the Aboriginal Women's Action Network, told reporters that Rowe should not be released.

The UNN president is outraged the Parole Board of British Columbia would consider releasing a man with such a long

record of victimizing young Native people. She told *Windspeaker* she hoped it wasn't a case of indifference to the problem because it involves Aboriginal victims.

In a letter to the new Solicitor General of Canada, Lawrence Macauley, Thomas told the federal Cabinet member that "the trauma both the Aboriginal par-

ents and their children have endured due to the sexual abuse and mental abuse inflicted on them because of Ralph Rowe's molestation will be forever implanted through their nightmares. Releasing Rowe only means that the parole board is putting our large Aboriginal youth population at risk within the Lower Mainland."

The press conference was held at the offices of the Vancouver Native Police Liaison Society because, Thomas said, it is an organization that provides support services to Aboriginal people who are victims of criminal acts.

Since many health care providers believe that pedophilia is a condition that can't be cured and many pedophiles consistently re-offend, Thomas and the others who participated in the press conference are especially determined to keep tabs on Rowe. By urging authorities to declare him a dangerous offender, they hope to see him returned to custody indefinitely.

Thomas said she was alerted to Rowe's release by the Aboriginal member of the Manitoba provincial legislature, Rod Robinson. Many of the crimes for which Rowe was convicted happened in or near Robinson's constituency. Thomas said she has learned that six of Rowe's victims have committed suicide. As a former Anglican priest and

Boy Scout leader, Rowe was able to gain the trust of a lot of young boys and their families, Thomas said.

"Rowe used his position of authority to gain the trust of parents and the young boys only to sexually assault them," she said.

Thomas wants to know how it is that a person with a lengthy record of sexual offenses against children was not required to undergo any therapeutic counseling for his behavior while he was in custody. She also wonders about a system that can release someone with a proven pattern of victimizing children if he hasn't received treatment.

The National Parole Board's Pacific Region's director told Thomas his hands were tied by the law. Fraser Simmons also told Thomas that it's too late to have Rowe declared a dangerous offender. That needed to have been initiated by the Crown within six months of his conviction.

Rowe is under the supervision of a parole officer and any non-compliance with the conditions imposed on him by the parole board will lead to his return to prison.

The local parole board seems to agree with Thomas — Rowe's application for early release, or day-parole, in November of last year was rejected.

# MSB, Treasury Board accused of discrimination

By Paul Barnsley  
Windspeaker Staff Writer

ONEIDA OF THE THAMES  
FIRST NATION, Ont.

An Ontario First Nations political organization has asked the Canadian Human Rights Commission to rule that a landmark pay equity decision that affected federal government employees should have been extended to band employees.

The discrimination complaint was filed by the Association of Iroquois and Allied Indians on Nov. 27 on behalf of several Ontario band-employed nurses. The association was given special permission by the commission to act as an agent for the nurses.

The complaint alleges the

nurses "have reasonable grounds for believing that Health Canada and Treasury Board of Canada, Secretariat have engaged in a discriminatory practice from Feb. 15, 1996, and is ongoing on the grounds of sex (pay equity) in contravention of Section 11 of the *Canadian Human Rights Act*, by paying band administered nurses less than employees in male-predominant occupations performing work of equal value in the same establishment."

In 1995, the Treasury Board of Canada agreed to compensate female members of a federal employees union — the Professional Institute of the Public Service of Canada, or PIPSC — for being paid less than male employees who performed similar duties.

After participating in negotiations as part of the Human Rights Commission's dispute settlement process, Treasury Board raised the wages of the female employees and also agreed to pay back wages.

The Ontario band nurses who filed this latest complaint say they perform the same job as federally-employed, Medical Service Branch nurses and should also benefit from the deal negotiated by Treasury Board and PIPSC.

"That's where my argument is. The money comes from the same pot and, yes, we all work for First Nations even though they're MSB nurses. So why should there be any difference in our pay?" said Heather Nicholas, the nursing manager

who started the complaint process.

Nicholas is the nurse-in-charge at the Oneida Health Centre on the Oneida of the Thames First Nation near London, Ont. She says the Medical Services Branch of Health Canada (the federal government agency that looks after First Nations' health concerns) has been using every possible means to cut spending and, in this area, they went too far.

The Oneida health administrator told *Windspeaker* that government employees in the health field have seen their wages rise in the last few years as cost of living provisions and new collective bargaining agreements took effect. But when it came to funding band councils

to hire their own health care workers, she said, there wasn't enough money allocated to pay the same wage to people who do the same job as people who are employed directly by the federal government.

Nicholas said her recent conversations with MSB officials have led her to believe the government will fight the discrimination claim. Last July 29, the Canadian Human Rights Commission ruled that female federal employees in the Public Service Alliance of Canada who performed the same job as male employees should have received equal pay for equal work and the almost 200,000 employees affected are therefore owed about \$4.5 billion by Ottawa.

(see Pay equity page 10.)

## ABORIGINAL AUTOMOTIVE CENTRE

OVER 300 TRUCKS IN STOCK!!!  
TAKE OVER PAYMENTS

⊕ ALL MAKES AND MODELS ⊕ BUY HERE PAY HERE! ⊕ WE TAKE TRADES ⊕ PAYMENTS STARTING AT \$39 PER WEEK ⊕  
⊕ OVER 500 TRUCKS, CARS & VANS TO CHOOSE FROM ⊕ OUT OF TOWN? CALL TOLL FREE AND WE WILL DELIVER ⊕



**FORD F150 TRUCKS**  
Large variety models, options, & colors, of Ford F150  
supercabs, 2WD's & 4x4 Pick-up trucks from 1993 - 1998

**1998 - 1996 VEHICLES**  
Large variety of choices, all makes including  
Ford Explorers & Rangers, GMC Jimmys, Sierras, Pick-ups,  
Chev Cheyennes, Silverados & Chevy Blazer vehicles.



★ NO CREDIT APPLICATION REFUSED!! O.A.C. ★  
★ 1-800-447-0744 ASK FOR GINA ★



To include your event in this calendar, please call (403) 455-2700 or 1-800-661-5469 or fax: (403) 455-7639 or Email: edwind@ammsa.com

#### CHOICES: THE FUTURE IS YOURS YOUTH CONFERENCE '99

Feb. 1 - 3, 1999 Saskatoon, SK (306) 956-1792 Kathie or Lorne

#### TRADITIONAL APPROACHES TO DIABETES PREVENTION CONFERENCE

Feb. 3 - 5, 1999 Laughlin, NV (405) 325-1790

#### BLANKET STATEMENTS

Feb. 5 - Mar. 28, 1999 Banff, AB (403) 762-6281

#### HONORING OUR YOUTH TRADITIONAL POWWOW

Feb. 5 - 7, 1999 Kamloops, BC (250) 374-1458 Dave Manuel

#### 5TH ANNUAL HEALTH AND HEALING CONFERENCE

Feb. 16 - 18, 1999 Fort Chipewyan, AB (780) 697-3900

#### RESTORING INDIGENOUS WAYS: THE EDUCATION OF FIRST NATIONS SOCIAL WORKERS

Feb. 16 - 18, 1999 Red Deer, AB (403) 737-2400

#### NORTHERN MANITOBA TRAPPERS FESTIVAL

Feb. 17 - 21, 1999 The Pas, MB (204) 623-2912

#### NAN CUP 99 MEN'S HOCKEY TOURNAMENT

Feb. 18 - 21, 1999 Thunder Bay, ON (807) 623-8228

#### 4TH ANNUAL ABORIGINAL ECONOMIC DEVELOPMENT FORUM

Feb. 18 - 19, 1999 Toronto, ON (416) 777-2020

#### BREAST CANCER: MYTHS AND REALITIES 1999

Feb. 18 - 20, 1999 Vancouver, BC (604) 822-4965 or 1-800-663-0348

#### AVC ROUND DANCE 1999

Feb. 27, 1999 Edmonton, AB (780) 427-5087

#### NATIVE WOMEN & MEN'S WELLNESS CONFERENCE II

Feb. 28 - Mar. 4, 1999 San Diego, CA (405) 325-1790

#### AFN CONFERENCE - FIRST NATIONS HOUSING: BUILDING INTO THE 21ST CENTURY

Mar. 9 - 12, 1999 Toronto, ON (613) 241-6789 ext. 208

#### BRINGING TOGETHER GENERATIONS II - YOUTH & SENIORS INTERGENERATIONAL CONFERENCE

Mar. 17 - 18, 1999 Toronto, ON (416) 964-9087 ext. 344

#### BLACKFOOT INVITATIONAL ALL INDIAN BASKETBALL TOURNAMENT

Mar. 25 - 27, 1999 Siksika, AB (403) 734-5135

#### 5TH ANNUAL SIKSIKA CHALLENGE CUP OPEN SENIOR MEN'S HOCKEY TOURNAMENT

Mar. 25 - 27, 1999 Siksika, AB (403) 734-5315

#### ALBERTA NATIVE HOCKEY PROVINCIALS

Apr. 7 - 10, 1999 Calgary, AB (780) 524-4099 Clyde or (403) 734-3401 Hector

#### FOCUS 99: BELIEVE IN THE HEALING

April 11 - 13, 1999 Victoria, BC (250) 598-1039

#### BUILDING THE MOMENTUM: A CONFERENCE ON IMPLEMENTING THE RECOMMENDATIONS OF THE ROYAL COMMISSION ON ABORIGINAL PEOPLES

April 22 - 24, 1999 Toronto, ON (905) 768-4081

#### GATHERING OF NATIONS POWWOW

April 22 - 24, 1999 Albuquerque, NM (505) 836-2810

#### 13TH ANNUAL TRADITIONAL AWARENESS GATHERING

Apr. 24 - 25, 1999 Toronto, ON (416) 964-9087 ext. 344

#### CONNECTION '99

Apr. 26 - 28, 1999 Edmonton, AB (780) 489-3069

#### EFFECTIVE STRATEGIES 13TH ANNUAL NATIONAL CONFERENCE ON NATIVE EDUCATION & THE FIRST NATION AS HEALTH BOARD/COMMITTEE TRAINING WORKSHOPS

Apr. 26 - 30, 1999 Winnipeg, MB (204) 896-3449

#### PLANNING TOMORROWS SUCCESS TODAY - ABORIGINAL CAREERS '99

Apr. 28 - 29, 1999 Regina, SK (306) 665-1215 ext. 247 Milton

#### INVESTING IN OUR FUTURE - 1ST NATIONAL YOUTH EMPOWERMENT & RECREATION SYMPOSIUM

Apr. 30 - May 4, 1999 Edmonton, AB (780) 939-5887 Dennis

#### 15TH ANNUAL EDUCATION CONFERENCE

May 10 - 13, 1999 Sault Ste. Marie, ON (613) 969-6393

#### VISION QUEST '99 - ECONOMIC DEVELOPMENT CONFERENCE

May 18 - 20, 1999 Winnipeg, MB 1-800-557-8242

#### 2ND ABORIGINAL INJURY PREVENTION CONFERENCE

May 25 - 27, 1999 Edmonton, AB (780) 492-9761

# Wish child hopes to share her story

By Terry Lusty  
Windspeaker Contributor

EDMONTON

Jennifer Vivier was in trouble, big trouble.

It all started about four years ago when the then 13-year-old Métis from Edmonton was living in Calgary and having difficulties with her mobility.

She couldn't walk. She fell out of bed and couldn't get up by herself. She couldn't dress herself or eat without someone else's assistance. Her sense of balance was gone, because her nervous system was impaired, said her mother, Barbara.

The deterioration was rapid, "like a matter of days, one week at the most," said Barbara.

Jennifer's family got her to a doctor and anxiously awaited the results of some blood tests. When the news came back, it wasn't good; Jennifer was diagnosed with having Systematic Lupus Erythematosus, a chronic and severe form of the illness commonly known as Lupus.

Prior to her diagnosis, her mother explained, she was always a "healthy and active child." Imagine the shock when informed her child had Lupus.

"Her's is one in a million because it also involves Chorea which doesn't usually accompany Lupus," explained Barbara. Chorea is a movement disorder and a rare complica-



TERRY LUSTY

Jennifer Vivier.

tion. It's that combination of Chorea and Lupus that makes Jennifer's ailment so scary.

The girl was put on medications, including a steroid. However, the steroid caused so much swelling, Jennifer withdrew from many of her former activities. She felt compelled to drop out of school too.

"I lost a lot of my friends. They didn't understand," explained Jennifer. Even her brother Jake had a tough time accepting it.

"He'd get moody and had a hard time with his emotions," she explained.

Jennifer was on steroids for several months and had to go through a complete change of wardrobe. That wasn't easy considering she hails from a single parent family that wasn't

well off. But what really bothered her was her appearance. Jennifer found it difficult to accept the new her. It was that self-consciousness that caused her to retreat from the world around her.

Although scared, she was grateful for her life and her family whom she spends more time with now. She also admits to treating others "better" since her diagnosis.

Apart from swelling of the brain, said her mother, she developed pneumonia a few times, heart problems and moderate damage to her kidneys.

Last summer, she hit the front page of the *Edmonton Journal* as one of the many thousands of faithful who make the pilgrimage to the healing waters of Lac Ste. Anne, west of Edmonton.

Around the same time, she was designated as a "wish child" by the Rainbow Society of Alberta which tries to make dreams come true for those suffering with life-threatening or chronic illnesses.

The society's wish coordinator, Roxanne Rosenberg, explained they grant about 30 wishes per year after considering a child's age, interests, medical condition, and doctor's advice.

Jennifer's three wishes were a shopping spree, a trip to Hawaii, or a computer. On Dec. 22, her wish for a computer was approved.

(see Lupus page 40.)

## ENGINEERING ACCESS PROGRAM

UNIVERSITY OF MANITOBA

The Engineering Access Program (ENGAP) is actively recruiting Aboriginal students for the 1999/2000 regular session. ENGAP will provide academic supports such as enriched courses in mathematics, chemistry, computers, physics and the sciences, as well as social and personal supports. Applicants should have a strong aptitude and interest in math and the sciences. Our graduates receive a Bachelor of Science in Engineering Degree upon completion. Call today to explore preparing for new career possibilities in technology!!!



**APPLICATION DEADLINE: APRIL 1<sup>st</sup>, 1999**

*For application information contact:*

Randy Herrmann, P. Eng., Director  
Engineering Access Program  
Room 107 Engineering Bldg.  
Faculty of Engineering  
University of Manitoba  
Winnipeg, Manitoba, R3T 5V6

In Winnipeg, call: 474-8547  
Toll-Free Manitoba: 1-800-432-1960,  
ext. 8547

Fax: (204) 474-7518

Email: herrmann@ms.umanitoba.ca  
www.umanitoba.ca/faculties/engineering/access

University of Manitoba



Faculty of Engineering



# Cree Nation asks Crown to honor its word

By Len Kruzenga  
Windspeaker Contributor

## CROSS LAKE, Man.

When Manitoba's northern affairs minister, David Newman, insinuated that Cross Lake was jeopardizing the development of a \$65 million titanium mine through its insistence that the governments of Canada and Manitoba and Manitoba Hydro honor a 1977 Northern Flood Agreement, it only served to heighten a dispute that has been raging for two decades.

Newman's very public remarks in January served to draw further attention to the plight of the northern Cree community of 4,000 members. The community has been lobbying the United Nations and drawing the support of the Quebec Cree in its struggle to implement a deal intended to compensate the community for the devastating cultural, economic, environmental and social effects the hydro development projects in the early 1970s had upon the community.

The Cree community's traditional government and ultimate authority, the Pimicikamaki Cree Nation (comprised of four distinct councils representing the Cross Lake Band government, an Elders council, a women's council and a youth council) says the issue has always been about the

overdue implementation of the flood agreement.

The community and Gossan Resources, the company that staked and discovered the titanium deposit, signed a joint agreement three years ago in which they would share profits from the mine. But the community's return to a traditional system of governance less than two years ago and the failure to resolve the flood agreement dispute has hardened opposition to any more deals.

"We are not rushing into development. The minister knows we have good reasons for caution before we rush into developing a new mega-project on our lands. We are concerned to ensure that we truly do get benefits from developing our land, and to ensure that we do not find all the benefits going south," said vice-chief John Miswagon.

Central to Newman's insulting approach, says Miswagon, is the province's contention the land where the proposed mine would be developed is "claimed" land.

"It is not claimed land, but reserve land, which was already selected in 1983 as part of the [flood agreement] and which the province knew we had selected."

Up until the last band election in 1997, held exclusively on the issue of the flood agreement, it appeared that Cross Lake would also go the way of four other

communities, Norway House, Split Lake, Nelson House and South Indian Lake, that are also signatories to the flood agreement. Those four communities subsequently negotiated separate comprehensive compensation agreements.

But that likelihood disappeared when the newest chief and council were elected and the community completed its return to a traditional governance system, insisting the intent of the original agreement be honored.

The flood agreement committed the provincial and federal governments and Manitoba Hydro to seriously address poverty, unemployment and the cultural dislocation in the communities affected by the Hydro development and flooding.

Community opposition to alternate or comprehensive agreement is so pronounced that the chief and council are formally banned from negotiating any type of side deal or conducting referenda on such agreements.

However, earlier last year it appeared that progress was finally being made after the two levels of government and Manitoba Hydro signed a joint statement acknowledging they would set aside the concept of negotiating a comprehensive settlement. They would instead focus on implementing the original flood agreement "in accord-

ance with its spirit and intent."

That hope faded when Newman called last month's press conference to say, "the companies are getting fed up with [Cross Lake's] lack of support for the [titanium mine] project."

Clearly irritated by the province's latest tactics, Miswagon delivered a strong response.

"We have already been the victims of a Manitoba Hydro development that is a man-made disaster when our traditional lands were flooded for Hydro development. Twenty-one years ago, the governments of Canada and Manitoba and Manitoba Hydro undertook to protect us from the effects of development. They did not..."

The community has received significant moral support in its battle from the Mennonite Central Committee and former Indian affairs minister Warren Allmand, who was in charge of negotiating the original flood agreement.

Allmand has confirmed the original intent and scope of the deal and has been lobbying the Liberal government to finally honor the 1977 deal.

Disaffected members from other flood agreement communities that signed comprehensive compensation deals have also come out to publicly support Cross Lake's insistence that the signed 1977 deal is in fact a treaty.

"We have seen what has happened in other communities, spoken to people from those communities and are determined to protect our community," said Miswagon. But that position has not come without a price.

While the other four communities have reaped financial benefit and land compensation by signing supplementary deals to the flood agreement, Cross Lake continues to be one of the poorest reserves in the province. It suffers from an unemployment rate in excess of 90 per cent, chronic under-funding and the financial inability to undertake infrastructure projects.

And the environmental contamination created by the flooding during the hydro development projects has severely affected fishing, hunting and traditional resource activity, said Pimicikamaki Cree Nation youth council chief, Jason Miller.

"This is a battle for our traditional Aboriginal and treaty rights. As a community we have just begun to regain our traditional strengths and assert our rights of self-determination and this fight goes to the heart of what we want to become as a nation. We signed a deal in good faith and so did the governments. It's up to them now to honor their promises and allow us the dignity taken from us by the damage they did to our nation."

**fr. \$69/wk**

**fr. \$99/wk**

**fr. \$88/wk**

**fr. \$109/wk**

**WE DELIVER BC & ALBERTA**

**NEW OR USED**

**100 AVAILABLE**

**DWN O.A.C.**

DEALER #D7702

DP MAY BE REQUIRED O.A.C.

**TAKE OVER PAYMENTS**

**BROKEN LEASES**

**BROKEN FINANCE CONTRACTS**

**VANS, 4X4s, CARS, TRUCKS, UTILITY VEHICLES, SPORTS CARS, EXT CABS**

**WE CAN HELP YOU**

**YOU WON'T BE TURNED DOWN**

★ **TOLL FREE** ★

**1-877-880-1335**

**GUARANTEED APPROVAL!**

**ONLY ONE CHANCE?**

**CALL US FIRST!**



## Child dies in care

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

A Tsimshian mother is grieving the loss of her daughter while investigators prepare to examine why seven-year-old Leslie-Ann Gamble died in Vancouver's B.C. Children's Hospital on Jan. 11.

Leslie-Ann and her four-year-old brother, Andrew, were seized by social workers on Nov. 2. Both children were born with a rare pituitary gland disorder that prevents their bodies from retaining salt. They need medication every morning and evening and require frequent doses of salt as well as constant monitoring. Any fever is a potentially lethal threat.

Elanor Gamble and her children moved to Vancouver from Port Simpson, B.C. to have better access to medical care. Elanor was recovering from knee surgery and battling insomnia in the weeks leading up to the child apprehension.

Lawyer Louis Spencer, retained by the Gamble family to get Andrew out of the child care system after his sister died, told *Windspeaker* that Elanor requested a respite care worker to assist her with the children, who both also suffered from hyperactivity and attention deficit disorder, while she recovered.

"She contacted the home care workers and said 'look I need a

hand.' She said, rather than coming in and help her, the home care workers would come in and take notes about what she was doing wrong and comment on all the problems as opposed to lending a helping hand," Spencer said. "She got the impression that they were just building a case to take her children away from her. So one day she refused them entry to her home. Sure enough, that day [the children] were apprehended and then she spent the past couple of months fighting to get them back."

Bill Lightbown, a friend who arrived at the scene within minutes of the apprehension, says the sad story that led to the death has its beginnings in a system that is inherently racist and intolerant towards Aboriginal people.

"The attitudes are very racist," he said. "They believe if you're an Indian you're a drunk or you're lazy and, therefore, they say 'We gotta take your children.'"

The child protection system in the province was revamped more than two years ago after another child died because social workers did not remove him from a home situation that was extremely unsafe. Gamble family supporters wonder if Leslie-Ann and Andrew were seized in an over-reaction by a worker in a system that is laboring under the shadow of the other death.

(see Care page 41.)

## Pay equity demanded

(Continued from page 7.)

That ruling has earned the wrath of federal decision-makers who are appealing it in Federal Court. That ruling has also reportedly soured the federal Cabinet and high-ranking Treasury Board officials on the idea of independent tribunals such as the human rights tribunal and the promised independent specific claims tribunal.

Human Rights Commission spokesperson Lise Dessaint says the commission would not have accepted the complaint if investigators didn't believe it had merit. That, she said, means the investigators had to decide if band nurses fell under the jurisdiction of the commission, a mandate that covers federal government departments and agencies and companies that are regulated by the federal government.

MSB, Nicholas said, will argue that band nurses don't fit into that description.

"That's what MSB is trying to say: 'We do a contribution agreement with your First Nation, so it's different.' But it isn't different because the money comes from the same pot. We follow the same job description. We report to the same people. We work within the mechanism of the organization of Medical Services Branch," she said. "The argument I assume MSB is going to make is that we give you the money and we ask you to take care of it. But they're not giving the appropriate amount of money for our salaries. There's like a \$10,000 difference in salary between MSB-employed nurses and band nurses

and we all work in First Nations and we all do the same job."

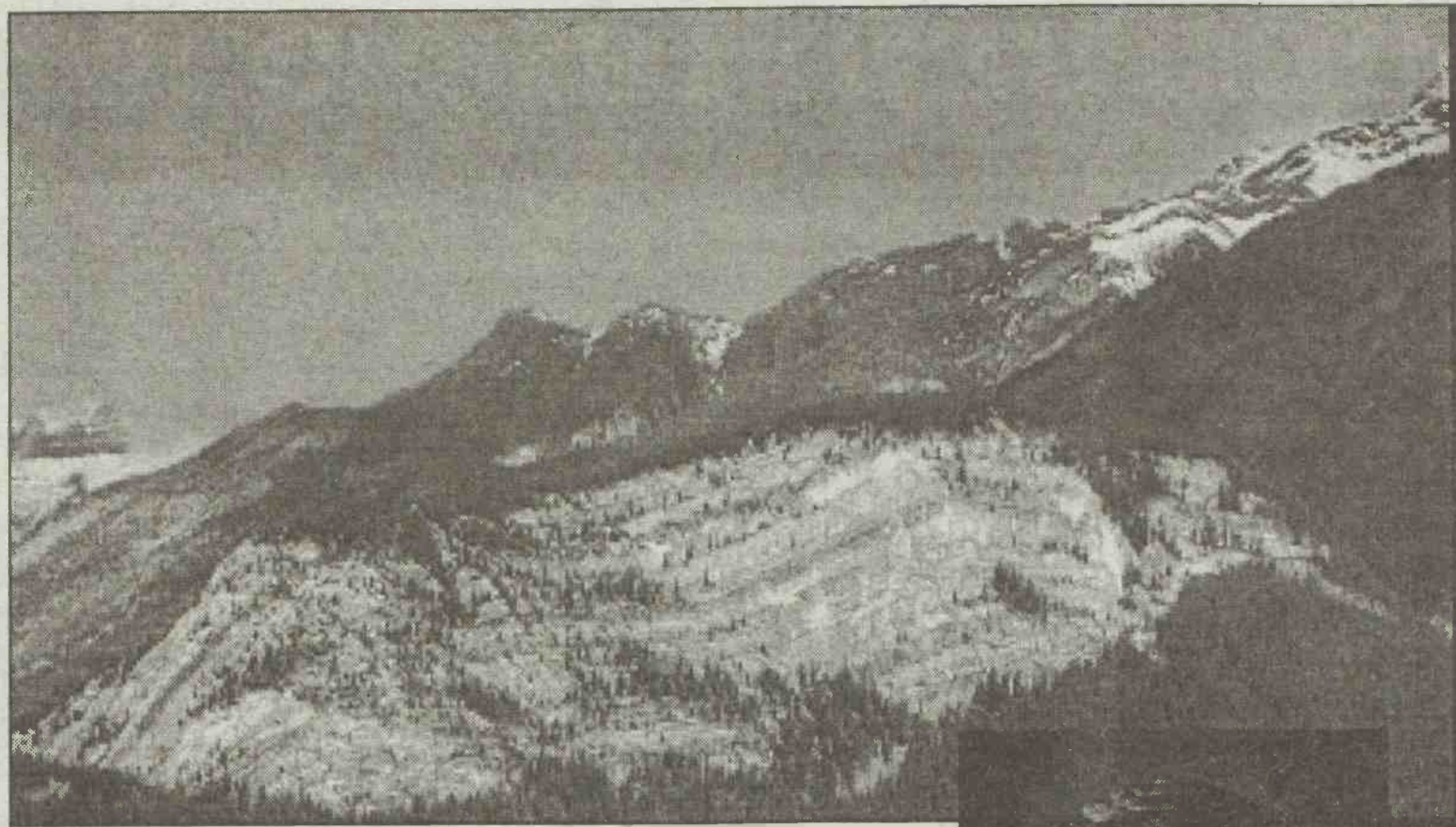
An employee of the Association of Iroquois and Allied Indians who spends his time lobbying in defense of taxation immunity for First Nations people was given the task of helping the nurses file this complaint. Chris McCormick is preparing for a fight now that the complaint has been filed and a commission-mandated deadline for a negotiated settlement between the two parties has passed. He also feels it's going to come down to the government claiming that the government isn't the nurses' actual employer.

"That's one of the things we've got to establish right off the top: Who's the employer?" McCormick said.

Nicholas said the government feels it can budget less money for on-reserve workers because they're tax-exempt. Both McCormick and Nicholas maintain that paying a worker less because that worker is tax-exempt is a form of taxation that defies the spirit of the Indian Act's Section 74, which says that Aboriginal people are not subject to taxation.

The claim could cost the federal government millions. Each of the 40 or more nurses who have claimed harm as a result of the allegations in the complaint are seeking approximately \$40,000 in compensation and that's just in Ontario.

"It'll probably be long and drawn out but Human Rights says their lawyers have looked at it and we have a pretty good chance of winning," said Nicholas.



"I invite you and other interested people within your organization and/or community to join us for leadership and professional development."

Robert Breaker  
Director, Aboriginal Leadership and  
Self-Government Programs



### Spring Programs

#### Leadership Symposium on Aboriginal Health

April 12 - 15, 1999

#### Crown - First Nations Negotiation and Dispute Resolution

April 19 - 23, 1999

#### Environmental Management within Aboriginal Lands

April 26 - 30, 1999

#### Leadership Symposium on Aboriginal Education

May 3 - 6, 1999

#### Leadership and Management for Senior Executives and Managers in Aboriginal Governments

May 10 - 14, 1999

#### Specific Claims at the Turn of the Century

May 25 - 28, 1999

#### Doing Business with Aboriginal Communities and Aboriginal Entrepreneurs

June 7 - 10, 1999



For more information regarding any of our programs, registration, or general inquiries, please contact our program specialist toll free at 1-888-255-6327.

**Funding grants of up to 40% of tuition are available! Call for details.**



THE BANFF CENTRE  
FOR MANAGEMENT

Box 1020, Station 45, Banff, Alberta T0L 0C0  
Fax: 403.762.6422 Email: cfm@banffcentre.ab.ca  
[banffmanagement.com](http://banffmanagement.com)

Canada's Centre for Aboriginal Leadership and Self-Government Programs™

## YOU WOULD BE SURPRISED

...how many people stop to read a *Windspeaker* ad...  
but most are highly intelligent, observant and have excellent taste  
in their choice of reading material — just like you!  
Now next time don't you want all these potential customers  
reading your message instead of ours?

**1-800-661-5469**



# Aboriginal playwrights test the Hollywood waters

I have always wanted to say this, and for the first time in my life, I've got to. Awhile ago, I was asked by some friends to hang out with them at a powwow on Manitoulin Island. Unfortunately, I was unable to because — here it comes — I had to fly to Hollywood to work on a script for Robert Redford's Sundance Institute. There, I said it again. I can now die a happy man.

I thought I could hear destiny calling my name when the institute invited me to participate in the first ever Native screenwriters workshop. As one of three Canadians asked to attend, I jumped at the chance to visit the centre of the filmic universe and work on a project I had been formulating in my head. Modestly put, it's an urban Native horror comedy, and I thought this would be the perfect opportunity to put it in the metaphorical toaster and see what popped up.

It's no secret Redford and the institute have always been at the cutting edge of independent film development and promotion. Their film festival is legendary. And the workshop was their latest endeavor to inject a more colorful, no pun intended, slice of life into the sometimes oblique



**Drew Hayden Taylor**

Hollywood version of reality. So, we 10 Aboriginal writers from across North America congregated at the UCLA campus, projects in hand, dreams in full force, ready to run our ideas up the, again, metaphoric flagpole and see who saluted them.

Projects and people ranged from a Yaqui-Mayan man who wants to turn his all-Native comic book into an animated movie to a dark *X-Files* comedy by the Cheyenne director of the recent movie *Smoke Signals*. One older woman had taken seven years to write a wonderfully charming script about her mother who was the first person to bring Christmas to the Navajo Reservation back in the 1950s. It was truly a meeting of minds, nations and genres.

The 10-day workshop consisted of a series of meetings with two story editors, one Native,

and the other . . . sympathetic shall we say, in a constant vain attempt to write the perfect screenplay. Key phrases included "try and make the subtlety more obvious" and, my favorite, "sometimes it's possible to be a little too Indian." I may have a T-shirt printed with that on it.

We were constantly subjected to various seminars and screenings, determined to imprint upon us the value of independent filmmaking. Victor Nunez, Academy Award nominee writer/director for *Ulee's Gold*, tried to impress upon us the value of not giving into the system and achieving our goals on our terms. Upon reflection, it sounds like every Native roadblock I've ever heard about. Hmm, *Ulee's Roadblock*.

As for the Big Kahuna himself (Bob, as we came to call him), his loyal disciples kept a candle burning, waiting for him to bless

us with his presence. Though they would never admit it, I think he was probably the reason some of our humble writers came, to gaze lovingly on the Sundance Kid, the cowboy who never killed an Indian.

But much like Samuel Becket's play *Waiting for Godot*, he never showed up, though the promise hovered over our heads like the final number in a bingo game.

For the real film-makers, there was another name associated with the workshop. He was on the special advisory panel and, to many of us, he was as important as Redford, if not more so. And I'd heard rumors that he was part Native, having actually lived a few years on an American reservation as a child. But as a Canadian Aboriginal, I had long since become accustomed to hearing how everybody in the States was part Cherokee or Choctaw. The novelty had long since disappeared. But evidently it is true. He is part of us.

Quentin Tarantino. The mere mention of his name was enough to make we film-maker wannabees drool with anticipation. Alas, much like Bob, he never showed either. Obviously busy in the same Becket play.

Ten days passed. And in those

10 days, much was learned and much was discussed. None of us got to do the amount of rewriting we all had anticipated. But we were in no position to be argumentative. We were in Hollywood, working with talented and successful people in a harsh and difficult industry. And we were all absolutely delighted that such a myopic industry was finally interested in hearing our stories told our way.

We were the first class. The inaugural Native screenwriters workshop. We were told great things were expected from us. But we already knew that, because we were expecting that of ourselves.

We considered ourselves contemporary storytellers. We were going from telling stories around the campfire to telling stories on the movie screen. Our vision quests will include popcorn and a drink.

They say there are no new or original ideas in Hollywood, but I don't know. I'm fairly certain I have the market cornered on urban Native horror comedies.

One odd benefit from 10 days in Los Angeles. I am now 19 per cent silicon. I'm now trying to stay out of the sun for obvious reasons.

## FAIR MARKET PRICE FOR WILD FUR



### HOW?

Established by international buyers at NAFA's auction sales

### Why NAFA?

- Largest Wild Fur offering
- Largest Buyer attendance
- Largest Wild Fur promotional budget

**TRAPPER TIP:** Demand and price drops first for unprime skins

1999

### Last Receiving Dates & Sales Dates

#### LAST RECEIVING DATES

February 1, 1999  
March 29, 1999  
May 26, 1999

#### SALES DATES

March 11 - 17, 1999  
May 9 - 13, 1999  
June 24, 1999

Local Depots have earlier Last Receiving Dates. Please check with your agent or contact NAFA.  
Website: <www.nafa.ca>

PROFIT from the  ADVANTAGE

# NORTH AMERICAN FUR AUCTIONS

65 Skyway Avenue, Rexdale, ON M9W 6C7 Tel: (416) 675-9320 Fax: (416) 675-6865  
589 Henry Avenue, Winnipeg, MB R3A 0V1 Tel: (204) 774-1705 Fax: (204) 943-2941

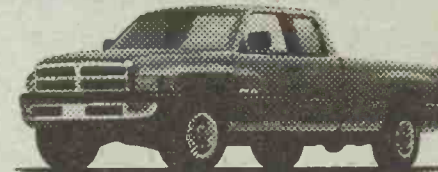
## ADVANTAGE CHRYSLER

Your Aboriginal Dealer

GOOD CREDIT? GOOD JOB?  
COLLECT YOUR REWARD!  
THE BEST INTEREST RATES &  
THE LOWEST MONTHLY PAYMENTS!

### New! 1998/99 Dodge Rams

REGULAR  
CLUB  
QUAD CABS



a great selection, always in stock

### New! 1998/99 Dodge Vans

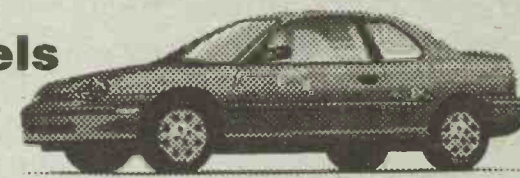
V6 Automatic  
Air - Tint Glass  
4 Door



With '0' down payments AS LOW AS \$330.00/MO

### New! 1998/99 Dodge Neons

all colors  
& models



With '0' down payments AS LOW AS \$290.00/MO

LOOKING FOR A GREAT USED CAR, VAN OR TRUCK?  
WE HAVE A GREAT SELECTION, ALL MAKES AND MODELS IN STOCK.

WE DELIVER! CREDIT BY FAX.  
ALL YOU HAVE TO DO IS CALL!

CALL NOW!  
1-800-632-2901

or (780) 632-2900 or fax (780) 632-4056

### ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com



# Only time will ease suffering after avalanche

By Marie Burke  
Windspeaker Staff Writer

KANGIQSUALUJUAQ, Que.

The people of Kangiqsualujuaq are working long hours in an effort to recover from the devastating avalanche that buried a section of their community on New Year's Eve and killed nine people and injured another 25.

"It's slowly, slowly moving. We are trying to get organized," said Maggie Emudluk, mayor for the Inuit municipality. At this time people are trying to recover from the shock of what happened, but they are getting a lot of support from each other, she said.

The avalanche hit the village's school gymnasium around 1:30 a.m. where half the community was celebrating New Year's Eve. Four adults and five children were killed in the crush of snow. People in the northern village worked well into the next day to

*"It's not like a cut that you can put a Band-Aid on. It's going to take time to talk about this."*

— Mayor Maggie Emudluk.

recover those who were buried.

"It's going to take some time before people get back to normal," said Emudluk. Right now the focus is on getting basic needs met in the community. That includes food, clothing and the snowmobiles and sleds damaged or lost to the avalanche, she said.

Work is also underway to get temporary buildings to replace the decimated school and the two

stores and church that had to be shut down, said a weary sounding Emudluk. The province has promised financial aid to Kangiqsualujuaq, reported to be about \$750,000, to assist in meeting immediate needs.

The psychological help people may need to cope is being identified in order to find the best way to assist the community. Help is available, said the mayor. Quebec Health and Social Services will be providing counseling services to the people of the village. Since the funerals there has been concern about how the children are reacting to the situation, said the mayor.

The Quebec government has implemented emergency measures to deal with the short term needs in Kangiqsualujuaq, said Mark Lavallee, spokesperson for Quebec's Public Security.

If individuals and the municipality suffer financial loss as a result of the avalanche there will be reimbursement, he said. Now that the immediate basic needs

are being covered, each provincial ministry will provide specific assistance that is needed to the Inuit village, he promised.

"Health and Social Services has eight people over there to provide specialized help," said Lavallee.

"We are working well with the province," said Emudluk.

The support the village has received from across Canada has been tremendous, said the mayor. But while Emudluk is pleased about the support that is being offered, the remote village is not used to dealing with so many outsiders, including the invasion of reporters that have been on the scene since the tragedy.

Emudluk is hopeful a public inquiry announced by the government of Quebec shortly after the avalanche will begin in the next few weeks. The inquiry will bring to light why a 1995 report by an avalanche expert for the school board was not brought to the municipality's attention, said

Emudluk. It recommended that snow fences be put up around the school. It has also been reported that the province had not seen the report.

"The community requested the inquiry be held as much as possible there, so they can be part of it," said Lavallee. Accommodations for an inquiry committee will not be easy to arrange in the remote community. An existing transit house that is used by Hydro-Quebec will most likely be used to conduct the inquiry hearings, he said.

The official mandate of the committee is just being established, said the spokesperson. The inquiry and the recommendations following it will likely take many months to complete, said Lavallee.

"It's not like a cut that you can put a Band-Aid on. It's going to take time to talk about this," said Emudluk. We have to go through the hardship, but maybe this can be prevented from happening again," she said.

## Aboriginal Healing Foundation

*Healing begins with the individual, moving out to embrace families and restore balance to whole communities and nations.*

## Proposal Development Assistance

The Aboriginal Healing Foundation has recently completed a series of information workshops across the country. A significant concern expressed by participants in these workshops was the need for proposal development assistance. In response to this concern, and in recognition of the fact that not all Eligible Recipients presently have equivalent skills and capacity to successfully apply for project funding, Eligible Recipients may now apply for assistance with preparation of a proposal.

Eligible Recipients who need additional support are encouraged to:

- Submit a request for proposal development funding. Proposal development funding provides grants for the preparation of applications for project funding, and has the following features:
  - > It is unrelated to program funding deadlines. It can be used for any of the Foundation's four program themes. Requests must be received by March 31, 1999.
  - > It is limited to a maximum of \$5,000 per proposal by a qualified Eligible Recipient.
  - > A "Request for Proposal Development Funding" form must be used.
  - > The recipient of proposal development funding will be required to sign a letter of agreement with the Aboriginal Healing Foundation.

Request forms and The Program Handbook 1999 are available through the Foundation office, and on our website.

Phone: (613)237-4441 Fax: (613)237-4442

Toll Free Phone: (888)725-8886

Website: [www.ahf.ca](http://www.ahf.ca)

E-mail: [programs@ahf.ca](mailto:programs@ahf.ca)

Suite 801, 75 Albert Street,  
Ottawa, Ontario  
K1P 5E7

BEADS GALORE AND LEATHER STORE



224 - 2nd Avenue South  
Saskatoon, SK S7K 1K9

934-1684

Out of town toll free: 1-800-454-1684

**ESSENTIAL  
ABORIGINAL  
RESOURCE**

**NEWS  
INFORMATION**

**OPINION**

**EDITORIALS**

**COMMUNITY  
EVENTS**

**CAREER  
OPPORTUNITIES**

[www.ammsa.com](http://www.ammsa.com)



# SQUEEZE PLAY

## Inuit housing reaches critical stage

By Emanuel Lowi  
Windspeaker Contributor

INUKJUAQ, Que.

Sometimes it gets so crowded in Meeko Nastapoka's place that she has to move into the canvas tent she's pitched out back.

She has been a widow since 1980, and her home would be large enough if she shared it with just her own children — or even with her grandchildren too.

But after 11 years of renting the house, Nastapoka, now 70, lives here with 14 other family members. There is just no room left.

"I had more privacy when I lived in an igloo," she said, recalling how her family first moved from the tundra to this growing northern village in 1963 to be closer to the church, the trading post and the federal school.

"I like being close to my family, too, but those toys today make a lot of noise." The children don't always oblige when she pleads for some peace and quiet.

If this was anywhere else in Quebec, Nastapoka could probably rent a small apartment for herself, or perhaps ask her two married grandsons to move elsewhere with their wives and children. But in Quebec's Inuit villages there are no surplus apartments for rent.

Each of the 14 communities has a long waiting list of people — mostly young adults and newlywed couples — who've been trying to rent an apartment or house for years. While they wait, they crowd together as best they can.

In 1975, when the James Bay agreement codified Aboriginal rights and government obligations in northern Quebec, the Inuit decided not to manage their communities like Indian reserves, with ethnic-based governments. They chose instead to become Canadian taxpayers living in officially non-ethnic municipalities. They were promised continued access to federal and provincial programs available to all other Canadian Aboriginal people, including the provision of publicly assisted housing.

The rugged hunters of the tundra became a nation of tenants renting from the government.

"Who is responsible for our housing now?" Nastapoka asked, as her seven grandchildren and two great-grandchildren played nearby. "Is it Canada or Quebec?"

Nastapoka's question is at the basis of a conflict between the Inuit and Canada so bitter that, for the first time since the 1975 treaty was signed, the two sides have gone to arbitration to solve their dispute. Their first meeting to tackle the issue was held in Montreal on Jan. 14.

The 1975 treaty named the federal government as the provider of all Inuit housing. But in a pattern repeated throughout numerous areas of federal jurisdiction, as the mantra of "decentralized government" echoed from sea to

*When they chose to become Canadian taxpayers renting from the government, Ottawa unloaded them on Quebec. Now there's no money to build more houses and the rugged hunters of the vast tundra are jammed in together.*



Four generations share accommodations at 70-year-old Meeko Nastapoka's home in northern Quebec. The bleak Inuit housing situation would not be tolerated in a southern community and is contributing to a myriad of health and social problems.

sea, in 1981 Ottawa paid Quebec to take over the federal promise of Inuit public housing. The deal was worth \$72 million to the province, Ottawa was off the hook and Quebec never had to report to Canada how the housing program was delivered.

The Inuit say they were never consulted and never agreed to the deal, but by 1995 the money was all spent and the last houses were built, largely by workers imported from southern Quebec.

While Canadians worry about declining national standards in health care, education and the labor market due to Ottawa's attempts to off-load its responsibilities onto the provinces, in northern Quebec the Inuit are being subjected to a variety of health and social ills that would cripple the average southern family.

"We just had a case where an old lady was beaten badly by her son-in-law after she complained about the noise his kids were making," said one policeman.

The Inuit birthrate is twice the Quebec average, so the overcrowding compounds yearly. Three generations in one home is normal; four generations — as at Nastapoka's house — is becoming very common. Some five-bedroom homes house 18 or 20 residents, living four to a room, with others sometimes sleeping on mattresses in common areas.

When violent conflicts arise, overcrowding makes finding alternative shelter for the victims difficult. With nowhere else to go, the battered grandmother was placed with a family that takes in foster children. The son-in-law remains in the family home while

awaiting trial on assault charges.

"We're seeing a very rapid deterioration of the situation," said Dr. Serge Dery, director of public health for the Nunavik Regional Board of Health and Social Services. "Would we accept this in the south? I don't think so."

Dery points to the region's high rates of infectious diseases, including tuberculosis, which strikes Quebec Inuit at rates 14.5 per cent higher than the rest of the province. Epidemics of scabies — a louse-like pest — and contagious childhood impetigo spread through households overnight.

Public-housing guidelines from the Societe d'Habitation du Quebec state that each resident over the age of 17 should have his or her own room. In northern Quebec, these rules are conveniently ignored.

In Kuujuaq, the region's largest town, 100 new houses are needed if the community is to meet the provincial standards. In Inukjuak, where Nastapoka lives, 50 houses or apartments are required. The remaining 12 villages have similar needs, and authorities claim that a total of 425 families are waiting for new houses.

The situation is particularly frustrating for the Inuit of Kuujuaaraapik. Their town is the twin of the Cree village of Whapmagoostui. Together the two communities are also known as Great Whale River, the place targeted by Hydro-Quebec's aborted dam project in the 1990s.

Because the Cree village, like all Indian communities, is on reserve land, housing for the 600 Crees continues to be financed by Ot-

tawa. The federally funded houses have basements, piped-in water and southern-style sewage systems. While there is overcrowding on the Cree side and a construction backlog, too, funding has not dried up and six to 10 new homes are built there every year by local laborers.

On the Inuit side of town, where Ottawa claims it has no responsibility and Quebec says it has no money, no houses are being built and the overcrowding increases. None of the existing Inuit houses have basements and all rely on drinking water delivered and sewage removed by truck daily.

While social relations between the two Aboriginal groups in town remain friendly, politically they are divided and the housing disparities are partly to blame.

"People are pissed off," said Myva Niviixie, a housing administrator in Kuujuaaraapik. "Some are helping each other by swapping houses when their kids move to another town. We have to provide stability for families somehow."

But those Inuit who move to neighboring villages for work or relationships face a rude shock when they try to move back home. They are shut out of the housing network for years.

"We just can't provide them with a home," Niviixie said. "It's as simple as that." He has more than 30 requests for housing on file now. No new homes are on the way.

With most of the Inuit organizations maintaining large offices in Montreal, some of the best and brightest move south for a few

years' work experience. These people are effectively trapped in the south by the housing shortage in the north. The prospect of sharing lodgings with a dozen or more family members discourages them from leaving behind Montreal's relative comforts, worsening the chronic brain-drain that plagues the Arctic villages.

"We're missing some good people who could benefit our community," said Davidee Kumarluk, who works with at-risk youth in Kuujuaaraapik.

But perhaps the most chilling impact of overcrowding might be interpreted from the rising rate of suicide among young Inuit. In 1996 — the last year from which suicide statistics are available and, coincidentally, the first year after provincial housing construction ended — the Inuit suicide rate doubled its previous average rate. The hardest-hit group was men between the ages of 20 and 24, the age of many who have applied in vain for housing.

Quebec's Inuit suicide rate is more than seven times higher than the provincial rate. Suicide remains rare among the Crees, with less than half the rate of non-Aboriginal Quebecers.

While no direct correlation between overcrowding and suicide can be drawn, it is widely assumed that hopelessness about achieving an autonomous lifestyle and independent social relation is a factor in the depression that can sometimes lead to suicide.

Amid the bleak scenarios, the leader of Quebec's Inuit is still willing to give Ottawa a chance at solving the problem. In mid-January, as dignitaries waited in Kuujuaq for the weather to clear so they could visit the avalanche site at Kangiqsuallujuaq, Makivik Corporation president Pita Aatami met informally with federal Indian affairs minister Jane Stewart, Quebec deputy premier Bernard Landry and Prime Minister Jean Chretien.

They discussed the housing situation, and Aatami said they were open to the discussion.

"I told them we weren't part of the 1981 transfer agreement, that we follow the James Bay Agreement that we signed in 1975."

He says he'll wait to see how the formal dispute resolution process works out before considering other measures.

Meeko Nastapoka is waiting, too. Meanwhile, the four adult women in the house — her stepdaughter, two daughters-in-law and herself — sometimes quarrel about who gets to take a bath first, or whose laundry gets done when the water starts running low.

"I'd like at least one more house," she said as she cuddled her great-granddaughter. "At least for my grandson and his family."



# Centre wants to curb the use of feathers in regalia

By Pamela Sexsmith Green  
Windspeaker Contributor

SASKATOON

In these fast paced times of post-modern pan-Indian cultural shock (maybe shock would be a better word) the Saskatchewan Indian Cultural Centre has taken a strong stance.

"The SICC is not here to promote competition powwow. We are here to promote and preserve traditional culture," said Darlene Speidel, director of Cultural Resource Development at the centre in Saskatoon.

"A traditional powwow is supposed to be a gift to the people, the ultimate show of hospitality in which you invite your friends to entertain, feed and honor them. Our Traditional Council of Elders has said, over and over again, that much of what you see in today's contemporary powwow is not culturally appropriate, that many of these dancers don't know anything about their own culture."

The story of how the original grass or scalp dancers of the Plains, who traditionally just wore breechcloths and moccasins with braids of sweetgrass tucked in their belts, ended up strutting their stuff in contemporary powwow, wearing what Speidel called "B-52 Bomber satellite-type bustles," is an interesting trail to follow.

"Feathers used to be earned, a way for a warrior to publicize their deeds, and ceremonial bustles were used only for ceremonial purposes," said Speidel.

But it all got way out of hand during the heady days of Buffalo Bill and the Wild West Show when the romantic myth of the North American Indian became an essential ingredient in the folklore of the Plains.

In order to meet the demands of early 19th century showbiz, traditional regalia had to become bigger, more colorful and a whole lot gaudier.



FILE PHOTO

The Saskatchewan Indian Cultural Centre's director of Cultural Resource Development believe the use of eagle feathers in regalia is getting out of hand, because people don't understand the history of regalia in powwows.

"The original bustles from the Omaha Grass Dance Societies were definitely not eagle bustles in the sense of bustles today. They were called crow belts and were covered with many small feathers from different birds of prey. They were supposed to be symbolic of a battlefield and the scavengers that flocked to devour the dead after the battle was over," said Speidel.

The bigger bustles, created solely from the larger primary eagle feathers for the Wild West shows, ended up being carried over to contemporary powwow, as did the colorful long underwear worn by the grass dancers to keep themselves warm during bad weather and the rigors of life on the road.

Ceremonies and dancing were driven underground in Canada and the United States

and it wasn't until the bans were lifted in 1934 in the States and 1951 in Canada, due to the revision of the Indian Act, that the evolution of modern powwow began to gain momentum.

The Second World War also had an impact on the birth of contemporary powwow with the rebirth of the modern warrior. Soldiers leaving and soldiers returning gave reasons for a whole lot of celebrating in many Native communities, said Speidel.

It was during the early fifties that local fairs and sports days began to include powwows, with dancing as part of their activities. The first competition powwow was held in Standing Buffalo Reserve in southern Saskatchewan in 1952, the second at the Piapot Reserve, Sask., and the third in North Battleford, Sask. (see Regalia page 19.)

## ROCKY FUNERAL HOME

4804 - 48 St., Rocky Mountain House, AB  
Phone: (403) 845-2626

## SYLVAN LAKE FUNERAL HOME

5019 - 47 A Ave., Sylvan Lake, AB  
Phone: (403) 887-2151

## Start your career as an ABORIGINAL FASHION DESIGNER

Classes start May or September, 1999

## MANITOU Sewing & Design Institute

FOR MORE INFORMATION, Phone Toll Free: 1-877-978-9088  
218 B Ave. B South, Saskatoon, SK S7M 1M4

## Our people. Your business advantage.

Finding qualified people to fulfill your personnel and employment equity objectives is easy with CareerPLACE. Our national data bank has qualified career-minded candidates representing the largest collection of highly skilled Aboriginal women in Canada. Discover our unique and personalized services and get the CareerPLACE advantage working for you.

To find out more, call CareerPLACE today:  
1-800-461-4043. Or visit our web site at  
[www.careerplace.com](http://www.careerplace.com)



## CareerPLACE

INVESTING IN ABORIGINAL WOMEN

An Initiative by the Native Women's Association of Canada

## ABORIGINAL PLANNING

### ABORIGINAL CAREER EMPLOYMENT (ACE) PROGRAM

This Program will provide Knowledge, Skills and Abilities to assist in Job Search or to access further training. It is 13 weeks in length starting: April 5, 1999 to June 30, 1999.

For further information, course outline and enrolment applications please call (250) 376-2799 or fax (250) 376-2572.

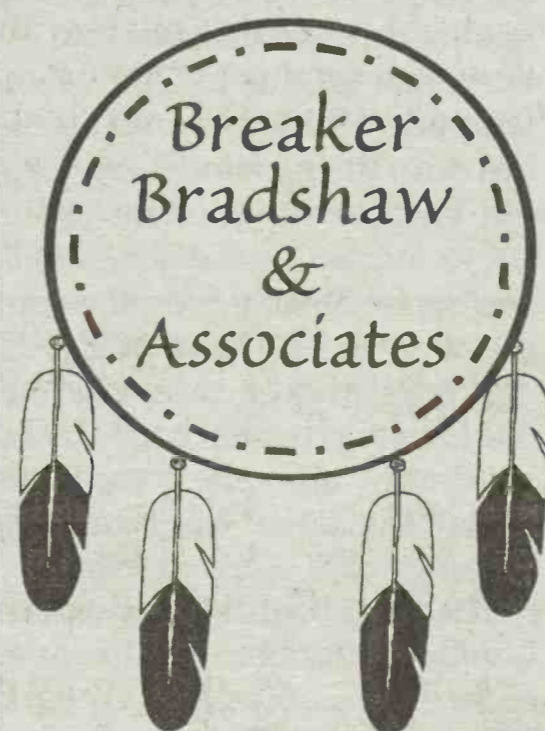
### ABORIGINAL LIFE SKILLS FACILITATOR TRAINING

To train Aboriginal facilitators with the background, activities and structure to plan and facilitate effective life skills workshops and programs. It is 15 weeks in length starting: May 3, 1999 to July 23, 1999.

TRAINING  
CENTRE

## ESSENTIAL ABORIGINAL RESOURCE

[www.ammsa.com](http://www.ammsa.com)



"A First Nation  
Management  
and Technology  
Corporation"

Phone: (403) 202-2808  
Fax: (403) 202-2795

- ✓ Management and Education Consultants
- ✓ Computer and Network Sales and Service

President - Audrey Breaker  
Vice President - Danny Bradshaw

Branch Office  
C4, 1700 Varsity Estates Dr. N.W.  
Calgary, AB T3B 2W9



# Elders get last word on use of eagle feathers

By Pamela Sexsmith Green  
Windspeaker Staff Writer

SASKATOON

The sight of an eagle soaring high above the earth, flying with the cloud people, is a powerful experience. In Aboriginal tradition, the eagle represents the strongest of spiritual powers, and when the bird dies, these powers remain in the feathers, claws and body parts.

Eagle feathers are in great demand for the traditional spiritual ceremonies of the Cree, Dene, Sauteaux, Dakota, Nakota and Lakota cultures in Saskatchewan, and in even greater demand for the competitive powwow circuit in North America.

In a unique partnership, Saskatchewan Environment and Resource Management (SERM) and the Saskatchewan Indian Cultural Centre in Saskatoon, have joined hands to facilitate and manage a traditionally appropriate distribution of feathers and body parts for ceremonial use by First Nations peoples in the province.

The program, officially named Birds of Prey for Indian Ceremonial Use and known informally as the feather bank among traditional dancers, has been designed to acknowledge the unique relationship between Aboriginal people and wildlife and the right to that wildlife once conservation needs have been met.

"Birds of prey turned into or confiscated by Saskatchewan Fish and Wildlife officers are kept in a warehouse in Regina, and SERM lets us know when feathers are available," said Darlene Speidel, spokesperson for the Birds of Prey program.

Under the direction of the traditional council of Elders at the cultural centre, eligible birds are given into the care of the cultural resource co-ordinator who cleans, dissects, and prepares the feathers and body parts for distribution, keeping them in cold storage until needed.

When a significant number of feathers are available, the traditional council of Elders, made up of members from each of the different Aboriginal language groups in Saskatchewan, come together to sort through the ap-



PAMELA SEXSMITH GREEN

Darlene Speidel, shown here at the Saskatoon Indian Cultural Centre, took the time to explain the provincial government's Birds of Prey for Indian Ceremonial Use program. The Dakota woman explained that an Elders' panel makes the decisions on requests for eagle feathers and body parts that have been collected by Environment and Resource Management staff.

plication forms — called birds of prey feather/body part requests — to see how many requests can be filled, explained Speidel.

"Almost all of the applications we receive request feathers from immature golden eagles which are all white with black tips. There are not many requests for other raptors like owls, hawks and falcons and almost none for magpies, ravens or crows," she said.

When the panel of Elders are sifting through and considering individual applications, a great deal of expert knowledge and care goes into the decision-making process due to the sacredness and rarity of raptor feathers.

"First and foremost they are looking for Aboriginal practitioners such as sun dance leaders, medicine men and women or servers who would need a fan for ceremonial purposes. Veterans are given next consideration as are requests for feathers to dress an eagle staff. We also keep a few eagle feathers on hand for graduations and, in a few instances, feathers are given, at the request of a family, for a roach," said Speidel. A roach is a headdress made with white tail deer and porcupine fur with two feathers attached.

The cultural centre also receives requests for chief head-

resses for pomp and circumstance occasions, cultural ceremonies and special gifts in the political arena.

The requests towards the creation of large traditional war bonnets or chiefs' hats have created some sticky problems, said Speidel.

Elders are not too keen about the use of eagle feathers in the creation of culturally generic "stock headdresses" for politicians, chiefs and grand chiefs and they are deeply concerned about the proper care and handling of these significant and valuable artifacts.

Trying to cross international borders with chief headdresses has caused more than one politician a few headaches and led to the creation of both domestic and international permits, issued by the Saskatchewan Fish and Wildlife branch of SERM.

When Ovide Mercredi was flying in from the United States to sign the treaty land entitlement agreement in 1993, he got hung up in customs and immigration because of the eagle feathers in his headdress.

Another interesting problem presented itself when the Saskatchewan Indian Cultural Centre was asked to provide a chief hat for former prime minister Brian Mulroney, said Speidel.

The Elders decided not to present Mulroney with "the



NORMAN MOYAH

Dyed turkey feather headdress with real eagle plumes.

**"Dancers are not a priority. Our Elders have said, over and over again, that what you see in today's modern powwows is violating traditional protocol, something they say has got way out of hand."**

— Darlene Speidel.

real thing" and ordered a headdress from Oklahoma made of handpainted turkey feathers. The effect was so convincing that officials at the Canada-U.S. border confiscated the hat for a time, believing it to be made of real eagle feathers, said Speidel.

The last and biggest category on the request list is from powwow dancers who want eagle feathers and body parts for traditional regalia, with preference going to veterans.

"Dancers are not a priority. Our Elders have said, over and over again, that what you see in today's modern powwows is violating traditional protocol, something they say has got way out of hand. They are very critical of large bustles and things like putting eagle heads on the backs of bustles or on dance sticks," said Speidel. "If a traditional dancer is requesting an

eagle head to put in the centre of their bustle, the panel of Elders would just garbage their application. We have even had requests ranging from 200 to 600 large feathers for an adult dance outfit. Not only do we not have that many feathers to distribute, our Elders would never allow such a thing."

Applications for eagle feathers, body parts and other birds of prey for use by Aboriginal people in Saskatchewan are available at district offices or through band offices and are sent to the Saskatchewan Indian Cultural Centre and reviewed by the traditional council of Elders.

The feathers and body parts are normally distributed once each year during a ceremonial feast in June sponsored by the cultural centre with an equal distribution to the five tribal groups.



## NIGA '99

### Trade Show

National Indian Gaming Association

### April 26-28, 1999

Tucson Convention Center, Arizona

Training and information for Tribal Leaders,  
Gaming Commissioners, Economic Development Officials,  
Casino Management and Employees

#### Convention Hotels:

Holiday Inn - (Headquarters) Hotel: 1-800-HI-TUCSON

Clarion Santa Rita: 1-800-622-1120 ° Inn-Suites Hotel: 1-520-622-3000  
Days Inn - Tucson: 1-520-791-7511

All NIGA '99 Hotels are located about 10 minutes from the Tucson Airport.  
Airport Shuttle: Arizona Stagecoach — counter inside airport

#### 10 Great Reasons to Exhibit at NIGA '99!

1. We expect record attendance of more than 1,200 Tribal Leaders, Casino Managers and Gaming Commissioners.
2. NIGA '99 is now combined with our major membership meeting to insure top level attendance at NIGA '99 events.
3. Our new spring venue separates NIGA '99 from other large gaming shows.
4. NIGA '99 is just prior to tribal budgeting period; you will have an excellent chance to get your products into FY 2000 budget cycle.
5. NIGA '99 is cost-effective.
6. Exhibitors are offered the opportunity to formally present new industry information and trends at NIGA '99 workshops.
7. NIGA offers marketing support. We will give committed exhibitors the list of '98 attendees for pre-show marketing.
8. Tucson offers NIGA '99 exhibitors low cost accommodations and amenities for an optimal marketing presence.
9. Tucson is in the heart of Indian Gaming in Arizona with 18 gaming locations.
10. The NIGA '99 trade show guide "The Indian Gaming Resource Directory" will be an all-inclusive desktop resource to the Indian Gaming Industry.

Questions and more information:  
call 202-546 7711



# Aboriginal rock band breaks stereotype

By Sabrina Whyatt  
Windspeaker Contributor

BIG COVE, N.B.

Where there's rock 'n' roll, there's drugs 'n' alcohol - a stereotype that the group Eagle Feather is trying to change.

"We are telling our youth that it's OK to enjoy rock music without getting drunk or even being in a bar," said J. Hubert Francis, lead singer of the band.

With the release of their third album a few months ago, Eagle Feather has been showing audiences that rock 'n' roll and drugs 'n' alcohol do not have to mix.

The newest release entitled, *Message From a Drum*, is made up of songs about life's experiences in a Native world. Songs of tragedy, triumphs, love and the environment are all performed in a rock 'n' roll style.

"Although this is the third CD, I call it my first because the others were mostly contemporary. This is the first successful one where every song

is Native oriented," said Francis.

While performing on the club circuit, Francis came to see the horrors and self-destruction associated with drugs and alcohol. It was then he came to terms with his own alcoholism.

"One time when I was touring out west I saw a lot of our people in the audience being used for their money and being taken advantage of. I saw a woman about eight months pregnant. She was passed out."

That was the turning point for Francis.

"I felt like I was contributing to this. In 1991 to '92, I decided against it. I'd had enough," said Francis.

Choosing to go back to his roots, Francis sought guidance from the Creator and Elders. That was the beginning of his spiritual and cultural journey.

"I kept seeing myself in those people at the bar and realized our people needed more Indian heroes, especially the youth. They needed more positive role models in the

music industry."

Through his music, Francis began to educate Native and non-Native people by incorporating his cultural and positive messages into his music.

"It's not about stardom anymore. It's about helping, teaching and healing the youth. Our youth are heading into some tough decisions in the future, they need to have clear minds."

Francis, with his band, decided it was possible to play great music and have fun without surrounding himself with alcohol and drugs.

"We don't do the bar scene anymore. We stick to festivals and other high profile gigs," he said.

Eagle Feather's new release combines a mixture of ancient Micmac chants with contemporary sound. The result, said Francis, is an original combination of South and North American Native contemporary Aboriginal rock.

Eagle Feather has become one of Canada's premiere Aboriginal music groups, with their last two albums being



East Coast rockers that make up the group Eagle Feather has released their new CD called *Message From A Drum*.

nominated for Junos and East Coast Music Awards. The band has been featured on CBC's *Midday* and *Venture*, and in the publication *Bill-*

*board Magazine*. As well, they have held their own next to performers Buffy Sainte-Marie, The Good Brothers, and Mickey Gilley.

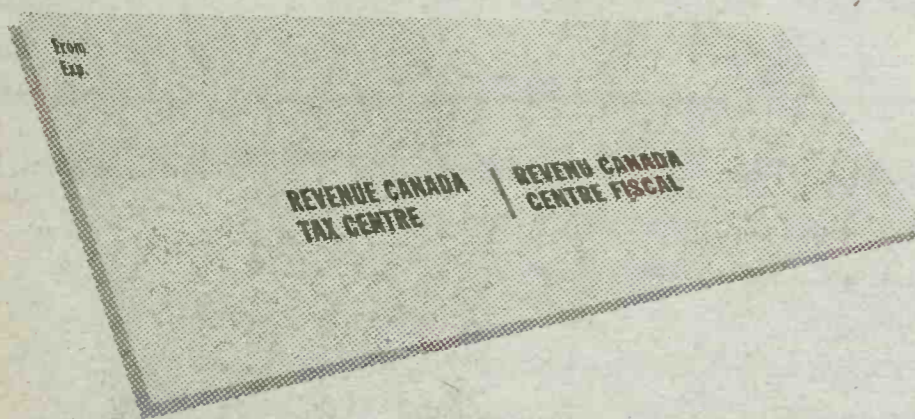


**GUARANTEED INCOME  
SUPPLEMENT AND  
SPOUSE'S ALLOWANCE**

**Good News for Seniors.**  
Now it's easy to renew your benefits.

The Government of Canada is simplifying the renewal process for seniors who receive the Guaranteed Income Supplement or Spouse's Allowance. Many pensioners will have their benefits automatically renewed by filling out their income tax return.

Watch your mail for information on how to renew.



If you haven't received your letter by February 15, contact Human Resources Development Canada free of charge at **1 800 277-9914**.

☐ If you use a TDD/TTY device, please call **1 800 255-4786**.



Human Resources Development Canada / Développement des ressources humaines Canada **Canada**

**Jackets \* Caps \* Shirts**

with your ad message or logo

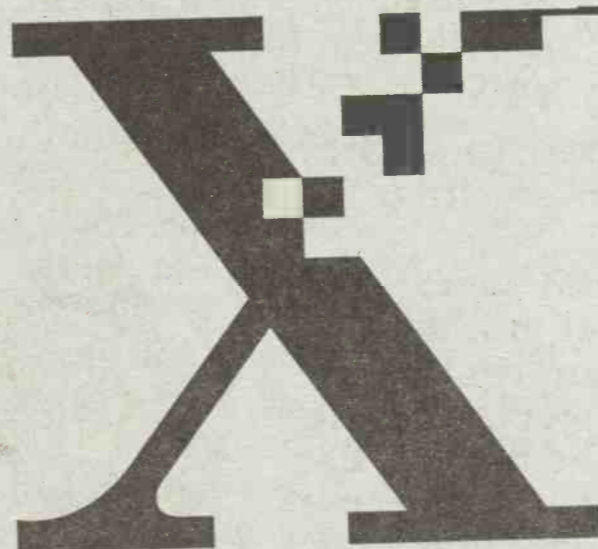


For 17 years, clubs, schools and businesses across Canada have relied upon STAR CITY PROMOTIONS for their custom printed promotional products.

for your FREE colour catalog,  
Call **1-800-667-4477**

**ESSENTIAL  
ABORIGINAL  
RESOURCE**

[www.ammsa.com](http://www.ammsa.com)



**Xerox Aboriginal  
Scholarships Program**

Building a better future through  
Information Technology Literacy

At Xerox Canada, we believe that our company, like our society, is strengthened by Canada's rich multicultural mixture. We continue to achieve excellent results in our business by encouraging diversity in the workplace.

Eight Xerox Aboriginal Scholarships, each worth \$3,000 will be awarded. Each scholarship is awarded for one year, but recipients may reapply annually to a maximum of four years for university programs and three years for college programs.

To be eligible, you must be:

- A Canadian resident
- A status or non-status Indian, Metis or Inuit
- A full-time student at an approved Canadian post-secondary institution
- Pursuing an academic program (such as computer/math sciences, business administration/commerce or engineering) which could lead to a career in the Information Technology industry.

Applications must be received by June 15. To receive an application and more information about the Xerox Aboriginal Scholarships Program, call (416) 733-6837 or write to us:

Contributions Administrator  
External Affairs  
Xerox Canada Ltd.  
5650 Yonge Street  
Toronto, Ontario  
M2M 4G7

**THE DOCUMENT COMPANY  
XEROX**



# NORTH of 60

back with

# edge



Constable James Harper, played by Peter Kelly Gaudreault, interrogates Corporal Brian Fletcher, played by Robert Bockstael, about his role in a murder in the new *North of 60* movie *In the Blue Ground*.

By Jackie Bissley  
Windspeaker Contributor

Some of the faces that helped to establish *North of 60* as one of Canada's most widely watched television series over its six year run, reunite on the screen in the upcoming *In the Blue Ground: A North of 60 Movie*, slated to air March 28 on CBC.

Based on the successful CBC series set in the fictional town of Lynx River, N.W.T, this two-hour television movie is something of a departure, both in terms of story line and energy. This time we find the small Dene community enveloped in intrigue, as RCMP Cpl. Michelle

Kenidi (Tina Keeper) and Const. James Harper (Peter Kelly Gaudreault) try to solve the murder of a geologist and the disappearance of nurse Sarah Birkett (Tracey Cook).

Director Alan Simmonds takes full advantage of our most basic human fears and creates a mood that's dark and down-right spooky. And, without giving anything away, when Kenidi and Harper do track the killer down, the chase through the bush will keep you glued to the edge of your seat.

Other familiar faces back on the set are actors Dakota House, Wilma Pelly, Michael Horse, Jimmy Herman, and Robert Bockstael as Michelle's former partner, Brian Fletcher.

*In the Blue Ground* may not be Native directed, written or produced but this movie just may be one of a handful of films where the audience won't even notice the ethnicity of the main characters. And, hopefully, *In the Blue Ground* is the vehicle that will finally allow the talents of Tina Keeper and her colleagues to be recognized outside of Native specific roles.

Bottom line: *In the Blue Ground* is a psychological thriller that takes the audience on a great ride - and it will definitely make you think twice before wandering from camp looking for firewood!

## Actress keeps busy in her own backyard

By Jackie Bissley  
Windspeaker Contributor

Tina Keeper may appear to be keeping a low profile ever since *North of 60* was cancelled last year, but nothing could be further from the truth.

Besides staying very active in the local Winnipeg theatre scene (she's just finished a month-long run performing in a local production), Keeper will soon be seen starring in the new television film, *In the Blue Ground: A North of 60 Movie*. But the 36-year-old actor isn't limiting herself to just acting roles these days. Soon she'll be making her directorial debut in the world of documentary film-making. Keeper has two documentaries in mind, one on residential schools, and a second film chronicling the journey of women from India and Canada who participated in an interfaith exchange program. Also in the works is co-directing a short dramatic film with a friend of hers.

"I have a double major in theatre and history, and for me, on a personal level, I feel a sense of empowerment by knowing what happened to Native people in Canada. I have a stronger passion in that than any mainstream acting role," she said by telephone.

"I'm now at a time in my life where I want to give something back to my community. I've been so fortunate and I've had so many opportunities, that now, more so than ever before, I'd rather create work for the next generation of actors."

Of course one of those opportunities she alludes to is playing the lead role in the highly successful television series, *North of 60*. The show lasted six seasons and established the actor as a bonafide star, at least in the Native community. Through syndication deals, the show continues to be watched in more than 60 countries, where the series is especially popular in the Middle East and South America.

Asked whether she thinks the show had naturally run its course when it got cancelled, Keeper feels the series could have continued on. She says many of the characters were never fully developed, and there was room for them to take on lives of their own - in the sense of being able to carry the show. But after five years of shuffling her family back and forth every six months between Calgary (where the series was shot) and her home in Winnipeg, she admits she was ready for a break.

"For me personally, I was ready," she said laughing. "One of the things I think about regarding *North of 60* are the chances they took in casting were unbelievable. Casting people who had never done film work before and that was true for not only the young people, but also with us adults.

(see Tina Keeper page 18.)

Tina Keeper and Peter Kelly Gaudreault star in *In the Blue Ground: The North of 60 Movie* on CBC Television on March 28.





# Tina Keeper concentrates on community

(Continued from page 17.)

"They had a treasure chest of actors. Tim Webber, Lubomir Mykytiuk and Tina Louise Bomberry could be lead actors in a heartbeat."

Keeper said the show, even though it was one of the most widely watched television series - an estimated 1.4 million viewers tuned into Lynx River every week - failed to receive support from within the industry. Perceived as a show with a "western Canadian feel" and "a fluke", *North of 60* was blatantly overlooked in the Gemini Awards, as well as in garnering national press coverage.

"The thing that always got to me was that we were the number one prime time drama for several years. We beat out *Seinfeld* and the *Simpsons* in the ratings, but we never once made a *TV Guide* cover. We never got positive media attention, outside of our own community." Without any bitterness in Keeper's voice, she states, "it was racism, pure and simple - the kind that people don't even recognize. It's that insidious." And adds, "I also felt that the media didn't even recognize us as being real actors."

With media scrutiny always being more centered, if not entirely, on the activities of the Native cast members, Keeper says mainstream press coverage usually fell into two categories; overtly negative or intrusive (sensationalizing on actors' personal lives).

"I remember Lonesome Dove was shooting nearby and you'd hear about stuff that would happen on set, and the next day there would be a little blurb about it in the newspaper. Certainly if anything happened to one of the Indians on *North of 60*, it made headlines."

Keeper says all the media attention took its toll not only on her personally, but also on others in the cast, especially the younger members. The actor said she's now cautious when talking to the press and guards the privacy of her family tenaciously.

"I think the biggest challenge for the younger people on the show was trying to balance their personal life with that of being a recognized personality. They were very young, making a lot of money. We weren't in Toronto or Los Angeles, we were in Calgary, so you're not in a centre where there is a lot of other people like you around. Trying to be a normal teenager when you're dealing with being a celebrity, being alone in that was really tough on them."

"For me personally, I had to learn how to handle it and that meant having other interests besides acting. Also being grounded in my community and having the support of my family really helped me deal with it. I had a reality check. But it's something you're not

prepared for, so you have to learn as it happens!"

After almost 20 years of paying her dues in theatre and film, Keeper sees Native cinema going through an exhilarating transition. With more projects like *The Rez*, *In the Blue Ground* and the feature film *Smoke Signals* being made, Keeper sees Native films becoming more accessible to mainstream audiences without compromising cultural integrity.

"These are exciting times right now because I think we're at a point where we're going to fast forward in terms of Indian film-making. There's going to be a new genre developed where we're interpreting our own reality and other people will have to get used to it."

"There'll always be certain elements that are going to happen and come into our work because we are Native, from whatever group you're talking about whether that's Dene, Cree or another nation. But it's not the whole focus. That's not the whole story."

For now, Keeper seems to be concentrating on getting her documentary projects going and looking forward to wearing the director's hat, but with a thriving Native theatre community right in her backyard and pending film roles on the burner, it's unlikely Tina Keeper will ever stray very far from our sight.



Tina Keeper stars as Corp. Michelle Kenidi in the upcoming *In the Blue Ground: The North of 60 Movie*.

Everyone is Invited to  
**GATHERING OF NATIONS**  
April 22 - 24, 1999  
**POW WOW**  
at The PIT  
North America's  
"Biggest Pow-Wow!"  
Albuquerque, New Mexico  
MISS INDIAN WORLD  
INDIAN TRADERS MARKET  
(505) 836-2810 Fax: (505) 839-0475 www.gatheringofnations.com

Canadian Owned & Operated.  
We are proud to be a part of Native Culture!

**TTC TANDY**  
Leather & Crafts

Red Tag Sale  
in effect until February 27, '99

- Leathercrafts
- Nativecrafts
- Beady Buddy's
- Jewellery Making
- Leather skins, hides, patterns, etc...

→ FAST MAIL ORDER SERVICE  
→ CLASSES & WORKSHOPS  
→ LEATHERCRAFT HOME STUDY COURSE  
→ CATALOGUE

Visa/Mastercard/Debit Card/C.O.D.  
Over 90 stores to serve you Canada-wide!  
**1-800-387-9815**  
[www.tandyleather.ca](http://www.tandyleather.ca)

**JOIN A CRAFT CLASS TODAY!**

Please order from Raincoast Books, 8680 Cambie St., Vancouver B.C. V6P 6M9  
toll-free phone orders: 1-800-663-5714  
toll-free fax orders: 1-800-565-3770

<http://www.ualberta.ca/~uap>

Also available from The University of Alberta Press

**Healing Waters**  
The Pilgrimage to Lac Ste. Anne  
0-88864-277-6  
\$24.95

**The Spirit of the Alberta Indian Treaties**  
0-88864-123-0  
\$19.95 (Tentative)

**The Myth of the Savage and the Beginnings of French Colonialism in the Americas**  
0-88864-285-7  
\$24.95

**Portage Lake**  
Memories of an Ojibwe Childhood  
0-88864-217-2  
\$19.95

**Alberta Elders' Cree Dictionary** 0-88864-284-9 \$49.95  
Based on Northern Cree (TH dialect) and Plains Cree (Y dialect), the Dictionary provides a highly usable and effective reference that will serve students, teachers, and speakers of Cree in schools, business, government, and media.  
"It is an honoring gift to all my Cree ancestors."  
- George CARDINAL, author  
A copublication with Dural House Publishing

**ALBERTA'S BOOKS**  
The University of Alberta Press



# CRTC decision expected in February

By Marie Burke  
Windspeaker Staff Writer

IQALUIT, N.W.T.

The application has been heard for the creation of the Aboriginal Peoples Television Network in what was reported to be a festive atmosphere with intervenors coming from an ample number of supporters.

The Canadian Radio-Television and Telecommunications Commission heard presentations from Adam Beach, Tina Keeper

and the Assembly of First Nations on behalf of APTN in November 1998 in Hull, Que. The only intervenor that spoke against the creation of APTN was the Canadian Cable Television Association, but a spokesperson for the Aboriginal Network said the CRTC downplayed the opposition remarks.

"We are proceeding as if the application is going ahead," said Abraham Tagalik, chair of Television Northern Canada. Tagalik felt optimistic about the hearing for APTN, but he is also

pragmatic about the amount of control the CRTC has over the application. Tagalik is waiting for the response from the CRTC, which he expects sometime in late February.

"We are basically at the mercy of the CRTC, but we are trying to prepare as much as we realistically can," said Tagalik. If the APTN application for a conventional television license is successful, a southern base for a satellite uplink centre will likely be set up in Winnipeg, said Tagalik.

The idea for a national televi-

sion programming service came from the successful Television Northern Canada Incorporated. Since 1991, TVNC has been operating a network that offers Aboriginal programming to people in the north.

More than a year ago, Tagalik, a team from TVNC and an advisory group began working towards the CRTC application. The proposed national Aboriginal network, if approved, will offer a full range of programming such as daily news service, sports and educational and

cultural shows.

The support from Aboriginal agencies and Aboriginal people for the creation of APTN is overwhelming, said Tagalik. As part of the application, market research was carried out that showed nearly two-thirds of Canadians supported a national Aboriginal television network.

The chairman of TVNC waits patiently for the CRTC decision that could change Aboriginal television programming in Canada and the way the world looks at Aboriginal people forever.

## Feathers are distributed by Elders council

(Continued from page 15.)

The last and biggest category on the request list is from powwow dancers who want eagle feathers and body parts for traditional regalia, with preference going to veterans.

"Dancers are not a priority. Our Elders have said, over and over

again, that what you see in today's modern powwows is violating traditional protocol, something they say has got way out of hand. They are very critical of large bustles and things like putting eagle heads on the backs of bustles or on dance sticks," said Speidel.

"If a traditional dancer is requesting an eagle head to put in the centre of their bustle, the panel of Elders would just garbage their application.

"We have even had requests ranging from 200 to 600 large feathers for an adult dance outfit. Not only do we not have that

many feathers to distribute, our Elders would never allow such a thing."

Applications for eagle feathers, body parts and other birds of prey for use by Aboriginal people in Saskatchewan are available at district offices or through band offices and are sent to the Sas-

katchewan Indian Cultural Centre and reviewed by the traditional council of Elders.

The feathers and body parts are normally distributed once each year during a ceremonial feast in June sponsored by the cultural centre with an equal distribution to the five tribal groups.

## Regalia has changed over the years thanks to Buffalo Bill

(Continued from page 19.)

Other communities and reserves soon followed and the whole concept of a culturally homogenized powwow took hold during the fifties, sixties and seventies, with generic dance forms and outfits gradually kicking in and eventually jelling into the all out whoop-up and extravaganza we see today.

In the beginning, judging in competition powwow was done by experienced and retired dancers and based on tradi-

tional values and skill. First place was given to the dancer who exhibited the highest level of skill and form, with second place usually awarded to someone who had traveled a long distance. Third place went to a dancer who was just starting out in order to support and encourage budding talent.

The problem with today's powwow judging, explained Speidel, is that almost anybody can be picked to be a judge.

Excellent form, knowledge and tradition have given way to

glamour.

The pressures of dance competition have driven many dancers to extremes, with some wearing more eagle feathers in their outfits than would be found on the bird itself.

The Traditional Council of Elders at the Saskatchewan Indian Cultural Centre, whose mandate it is to help preserve the ancient ways of the Cree, Saulteaux, Dene, Dakota, Nakota and Lakota Nations in Saskatchewan, are adamant that overuse and misuse of sa-

*"A traditional powwow is supposed to be a gift to the people, the ultimate show of hospitality in which you invite your friends to entertain, feed and honor them."*

— Darlene Speidel.

cred feathers and body parts must be curbed, said Speidel.

And perhaps the only way to

get back on track in this modern day and age is to listen to our Elders.

### You found it where?

#### Outfitter Wall Tents

White 11 oz Poly/Cotton Canvas waterproof and mildew resistant rear window with screen and flap, 6" asbestos stove pipe ring with flap, outside ridge ties & ropes included, 1 foot sod cloth tent carry bag included



#### Used Outfitter Tents Available

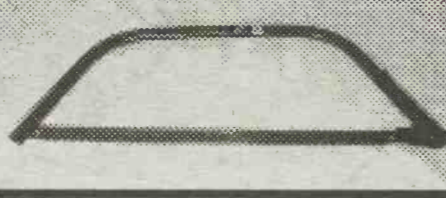
#### We Carry

A large selection of airtight heaters, folding camp stoves, stove pipe and accessories



#### We Carry

Axes, bowsaws, machetes, splitting mauls, and a full line of hand tools



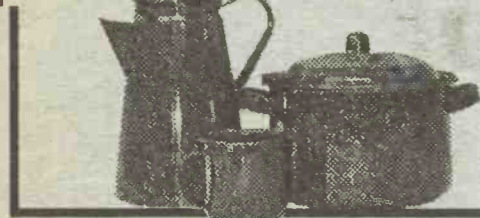
#### Camping Accessories

Styles available are

- Stoves & Lanterns
- Coolers & Thermoses
- Clothing & Footwear
- Tents & Sleeping Bags

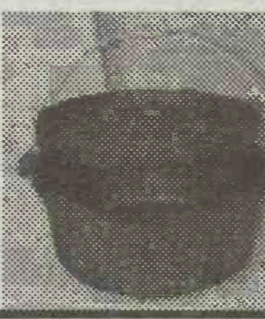
#### Enamel Cookware

Available in sets or individual pieces



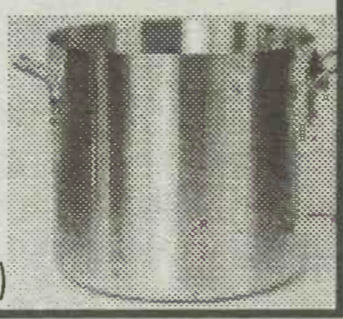
#### Cast Iron Cookware

Pots, fry pans, griddles and more



#### Stock Pots

Available in aluminium, stainless steel and enamel



(From 8 qts & up)

#### Gold Panning Equipment & Accessories

Everything you need for your Gold Panning trip; From pans to hand sluices; check out our gold panning kits, everything you need to start out.

#### New & Used Canvas

(check out store for details)  
Shotgun Flares reg. \$19.98  
now only . . . \$9.99

(403) 262-6994 Find it  
1-800-909-6994 at . . .  
318 - 11 AVE S.E. CALGARY, AB

# Ribtor

### L&L BEADS AND MORE



Leo & Leona Thiessen Ph./Fax: (780) 352-0168  
1-800-386-7251

3 cut beads, size 10 - now available in 41 colors  
3 cut beads, size 12 - now available in 35 colors  
Charlotte cut beads, size 13 - now available in 37 colors

5427 - 36th Avenue, Wetaskiwin, AB T9A 3C7

### ATTENTION POETS

SUBMIT YOUR BEST PIECE  
FOR A CHANCE TO  
BE PRINTED IN THE

*Hollybrook  
Book of Poems  
Special Limited Edition*

Entry Deadline: 15 May 99  
Please include a \$7 entry fee  
and a self addressed, stamped  
envelope to:

P.O. Box 51510  
West Vancouver, BC  
V7T 2X9

R.U.G.S. Company

### "THE GATHERING"

The Vernon Art Gallery is preparing an exhibition of established and emerging contemporary Okanagan First Nations Artists for a group exhibition from April 8-May 15, 1999.

The exhibition will be curated by Barbara P Marchand & Lee Claremont Fine Arts Instructors, En'owkin Centre.

Send up to 10 slides and/or videos, and resume by February 28, 1999. For more information, please call Judith at the Vernon Art Gallery.

VERNON ART GALLERY

3228 - 31ST AVENUE, VERNON, BC V1T 2H3  
PHONE: (250) 545-3173 FAX: (250) 545-9096  
EMAIL: VERNARTG@JUNCTION.NET

CALL TO ARTISTS



# Dreamings an art form from down under

By Maria Garcia  
Windspeaker Contributor

SYDNEY, Australia

In the struggles of Indigenous people all over the world, we perceive one startling similarity, the sacredness of the earth. In the creation of ritual art for public viewing, the Australian Aborigines continually reaffirm this connection. They declare their unity with the Dreamtime ancestors who created the land and who now dwell within it.

In Aboriginal society, women keep or reenact Dreamings or the Dreamtime stories that have to do with "women's business," traditionally the collection and preparation of plants and roots for sustenance and healing. Contemporary women artists generally paint these Dreamings. Women also celebrate other Dreamings, which can be identical to men's, since dreamings are associated with the site of conception, as well as inherited through patrilineal and matrilineal lines.

Generally speaking, Dreamings inherited patrilineally are said to be "direct", and artists "own" these Dreamings and the designs connected to them, the equivalent of having a copyright. Rights to paint Dreamings not owned directly are negotiated. It is a breach of Aboriginal law to paint another person's Dreaming without permission.

Some knowledge of the ancestor and its journey is secret and gender-specific, but there are shared versions of Dreaming stories that both men and women reenact in ceremony together. During the Dreamtime,



COURTESY OF DREAMTIME GALLERY

In "Sacred Night," Jingalu celebrates the night sky which traditionally determined the path of walkabouts, journeys to sacred sites. The patterns on the women's bodies are reminiscent of ancient rock art designs.

the same ancestors passed through the land of different groups of Aborigines and these groups conduct similar ceremonies.

Each Aboriginal group - related by language, Dreamings, and in many other ways - possesses an intimate knowledge of its ancestral terrain. Aboriginal artists illustrate this knowledge through their aerial views of the landscape, and through views from inside the earth, from the ancestor's perspective.

Contemporary Aboriginal art-paintings on bark, batiks, wood sculptures, block printing

and acrylic on canvas, contain designs found in the ancient rock art that dots the Australian continent, art that's 43,000 years older than the oldest rock art found anywhere else. While we think of it as art, Aboriginal acrylic paintings on canvas, as well as the other art forms, are all based on ritual creations painted on the body, in the sand and on bark during ceremonies that evoke the Dreamtime ancestor.

For the Aborigine, the Dreamtime is not an event of the past. It is happening right at this moment, and can be witnessed

in all natural phenomena, in the earth's fertility, and in their own dreams about the ancestors, all of which continue to inform their ritual life.

Ceremonial designs were transferred to another medium by women when, encouraged by white teachers and art agents, they began doing silk batiks in the late 1970s. Women had previously helped male relatives paint on canvas but had not received credit or recognition for their work.

Batik proved a difficult enterprise for the desert where water is scarce and gusting sand is

plentiful, so women soon turned to quick-drying acrylic paints. In some areas, such as Utopia (a former cattle station), women are senior artists, and they create the majority of the "public" art, the art for sale or display.

There is much debate in Australia and elsewhere about how to judge the quality of Aboriginal paintings. Many artists, like Ada Bird Petyarre and the late Emily Kngwarreye are in the pantheon of Aboriginal artists, along with their male counterparts, but new artists appear every year.

Djon Mundine, a curator at the Museum of Contemporary Art in Sydney, and an Aborigine, says that "shimmering," an attribute that seems to animate the painting, is a good way to judge quality, but critics and people interested in Aboriginal art must look at hundreds of paintings and study the art before they're able to recognize that attribute.

One of only 20 Aborigines in curatorial positions in Australia, he points out a subtle form of racism in the white critic's approach to Aboriginal art.

"They don't want to look stupid, so people are cautious. They could be a little bit less cautious by doing a bit more research, just as they do when they approach the new work of a white artist."

In painting the land, Aborigines are reclaiming what has always been theirs in spirit, what they have always cared for. Women artists, like those featured here, are an important part of that tradition in contemporary Australian Aboriginal art.

## Ada Bird Petyarre

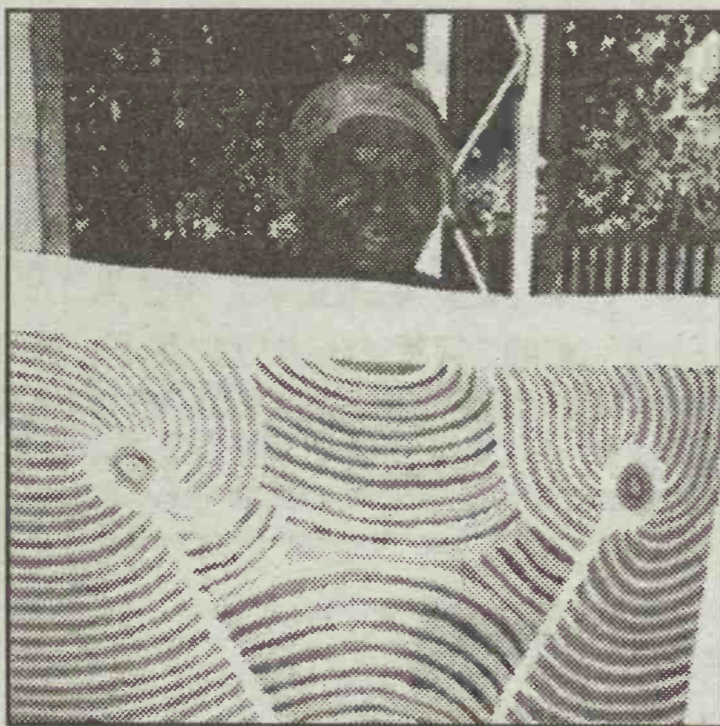
Ada Bird, who is in her late sixties, is a prominent Aboriginal artist and an Anmatyerre speaker. She is one of the artists who established the Utopia Women's Batik Group in 1978. The first of the major women's co-operatives, Utopia - still Ada Bird's home - remains an influential centre for female Aboriginal artists.

Ada Bird's dreamings include Awelye or women's Ddesigns, Angertla or mountain devil lizard (a strong and protective being), Bean, Emu (a flightless bird), Pencil Yam, Grass Seeds and Small Brown Grass.

Ada Bird's work is featured in several books on Aboriginal art, and her batiks, as well as her paintings, are held in major collections all over the world.

The Anmatyerre, who regained their ancestral lands (north of Alice Springs) in the late 1970s, prefer to live in small outstations close to their Dreamtime ancestors. Ada Bird is a senior artist known for her bold body-paint designs as well as her exquisite dot paintings. Sometimes, the lines and dots are incorporated into one painting as they are in her work "Body Paint Dreaming." In ritual art, dots are used for outlining, but artists working in acrylic began using them in creative ways to represent features of the landscape and for visual effect. Dots are applied to the canvas with a dowel or a flat stick, although some artists use brushes.

In the picture of a smiling Ada Bird, dots outline the broad, brush strokes of a body paint design she's holding, illustrating the traditional use of dots. Look at "Body Paint Dreaming" and you see what may be a view from above as well as from within the earth. The shimmering quality of the painting has a hypnotic effect, and it resonates with the mysterious power of the Dreamtime ancestor.



COURTESY OF DREAMTIME GALLERY

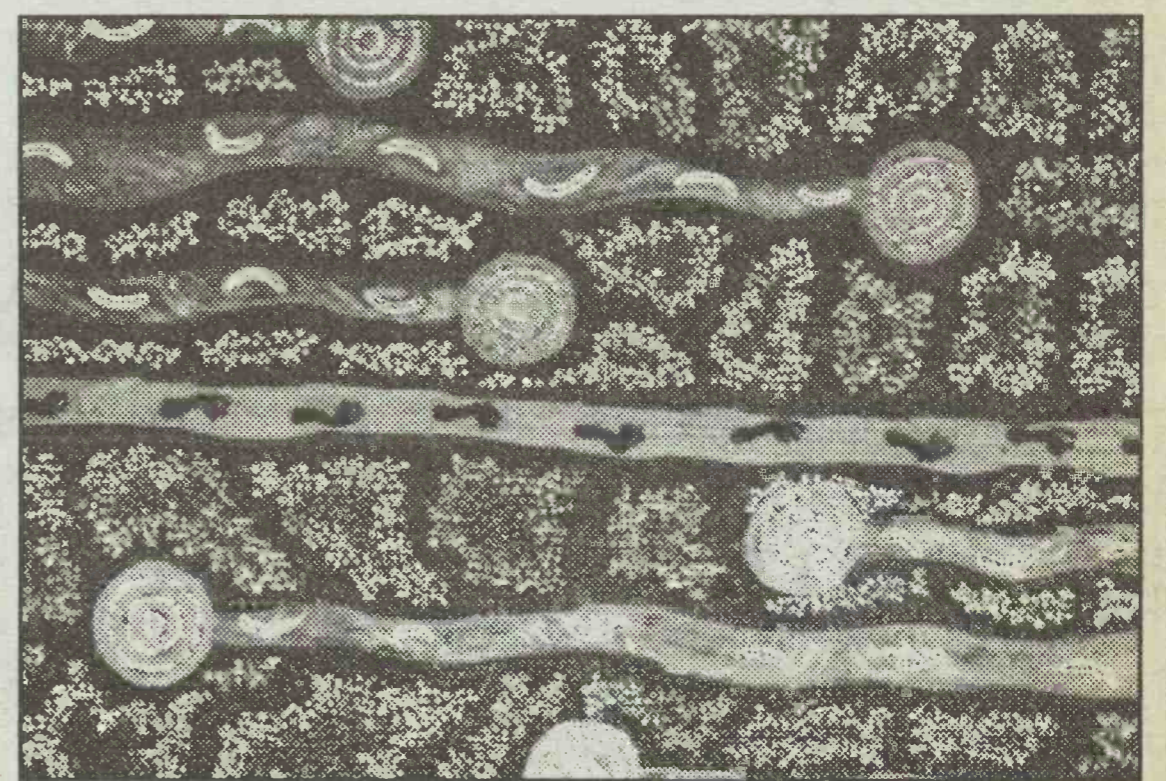
Ada Bird holds up a painting of "Grass Dreamings" that she recently completed.

## Maureen Hudson Nampaginpa

Maureen, who is Warlpiri and Anmatyerre, was born in Mount Allan, near Yuendumu in central Australia. She lives in a suburb of Adelaide, and returns to her community for special ceremonies and to visit family and friends.

"I believe strongly in my culture and traditions," said Maureen, whose Dreamings include women's ceremony and women's Dreamings from her mother's side and Emu and Fire from her father's side. She also paints Possum - an ancestor who created waterholes - Bush Onion, Honey Ant, Bush Potato, Lightning, Water and Flying Ant, a significant Warlpiri Dreaming.

Flying ants (termites) provide food and nesting sites for goannas (lizards). Djon Mundine describes this dreaming as illustrating "the richness of the land." In Flying Ant Dreaming, Maureen depicts the running water in which the flying ant takes the form of larvae. Think of the painting as an illustration of the journey of the ancestor from this embryonic stage. The passage of time is indicated by the path. The footsteps may be the point at which the Dreamtime ancestor took the form of a woman.



COURTESY OF DREAMTIME GALLERY

In "Flying Ant Dreaming," Maureen illustrates its journey from larvae to where it may have taken the form of a woman.

Maureen, who at 39 is a distinguished Aboriginal artist, speaks English as well as two Aboriginal languages, Warlpiri and Arrente. When asked what she hopes to accomplish through her work, Maureen said, "I would like people to appreciate Aboriginal culture, and hopefully encourage non-Aboriginals to respect the differences between their culture and ours."

Explaining Women's Dreaming, Maureen tells this story:

"This is a traveling story of a woman who was in search of a new camp in which to live. This woman traveled a very long way and walked along the salt

pans which border the dry river bed. In her travels she encountered many groups of women in search of bush tucker (food) and water."

We must bear in mind that this is a "public story," and represents only part of the woman's journey. It is about the women's business of food gathering, but also the extraordinary implications of that search. Maureen's story illustrates the knowledge women have of the land, and the effect of their journeys across it, in seeking new life and in renewing the earth.

(see Aborigine page 40.)



# Alternative planned for Indigenous games

By Terry Lusty  
Windspeaker Contributor

**EDMONTON**

In a move designed to provide young Aboriginal athletes with an alternative to the on-again, off-again North American Indigenous Games, the Indigenous Sport Council of Alberta is planning to host a Western Canadian Indigenous Games this summer.

The 1999 North American Indigenous Games, originally scheduled for Fargo, North Dakota, have been cancelled. The possibility of moving the games to Norman, Oklahoma has been raised but that plan looks less likely with each passing day. Even if the standby community in Oklahoma was able to raise the required money for the next round of the games, they would not be able to host them until the year 2000 at the earliest.

In order to have some place

for the athletes to compete this summer, the Alberta council has been negotiating with representatives of the four bands at Hobbema in central Alberta and has tentatively penned in the last week of July for the western games.

"Rather than have our athletes do without any games at all in 1999," said council chairman Charles Weaselhead, "we are taking the initiative to develop the western games as a substitute."

"The initiative," he added, "was community-driven."

In other words, he explained, people from communities all across western Canada have been asking for some kind of event since the North American games have been cancelled.

The regions being considered eligible to compete at these games are British Columbia, Alberta, Saskatchewan, Manitoba, the Yukon and Northwest Territories. But that picture can

still change. There are people who are asking why the games can't include anyone from Canada and be national in scope?

The sport council's director, Ted Hodgson, told *Windspeaker* the Hobbema site offers adequate facilities. The community has eight schools, three community centres, a college and a cultural centre. But an event of this size requires other considerations, including the cost of travel, food for participants and a small army of volunteers, technical crews and officials.

Probably one of the biggest drawbacks in going with a place like Hobbema is the absence of sufficient accommodation. Although there are two towns nearby — Wetaskiwin and Ponoka — they have limited hotel or motel accommodations.

Alex Nelson, vice-president for the North American Indigenous Games, was the executive

director of the 1997 games in Victoria. He said British Columbia organizers are fundraising to pay for hotel space. It would appear that Edmonton, Calgary or any other major urban centre would be the only place for accommodation that includes beds.

If Edmonton became the alternate location for the games, just how feasible would that be when major city facilities are generally booked up many, many months in advance. It may already be too late to get adequate facilities in Edmonton, places like the university's Butterdome, city schools, parks, etc.. Then what? Is Hobbema then the only place for the games?

In terms of funding to support the games, Hodgson admits there are none in place and nobody has been formally approached, including the province.

As for federal dollars, nothing appears to be available for

an initiative like the games. Even under the new '98-99 contribution guidelines of Sport Canada entitled, 'New Funding for Sport', the document states that the program is there for "ensuring equity and access" for women, the disabled and Aboriginals. In expanding further, media relations officer Len Westserberg stated that the program is "for development, not events." Thus, the games would not qualify for help from Sport Canada.

If the games do take flight in Alberta, they will likely have to be scaled down from 16 events to, perhaps, 10 or less. Categories like rifle shooting, archery, canoeing, boxing, wrestling and lacrosse would likely be scratched.

Whatever the outcome, one thing is certain, there are a lot of unanswered questions and so little time until the games roll around — if they do.

# All-Native pro lacrosse team considered

By Sam Laskaris  
Windspeaker Contributor

**TORONTO**

It might sound like a rather lofty dream. But Kevin Sandy is hoping his wish becomes reality, maybe within the next four or five years.

Sandy, the owner of All Nations Lacrosse, a sportswear retail company in Six Nations, is hoping to one day see a squad comprised entirely of Native players competing in the National Lacrosse League. This pro circuit, formerly dubbed the Major Indoor Lacrosse League, has seven franchises this season.

This marks the first season the league has had a club in Canada's largest city. The Toronto Rock lost its season opener on the road on Jan. 9, by a 21-10 count versus the Baltimore Thunder. The Rock rebounded, however, to edge

the Buffalo Bandits 11-10 in its home opener on Jan. 22.

More than 11,000 fans took in that contest, held at the Rock's rink, the famed Maple Leaf Gardens.

Sandy does not have any official ties with the Rock. But he's helping out the franchise by trying to persuade as many people as he can, mostly from Six Nations, to attend the Rock games this season.

"Ultimately, I think we'd like to have our own team," Sandy said.

Though Sandy said no discussions have taken place with NLL officials, he'd love to get a few partners together and form an all-Native squad. He even has what he feels would be an ideal location to play out of, Hamilton's Copps Coliseum. This 17,000-plus seat facility was the home to the Rock franchise last year during its inaugural campaign when it was known as the

Ontario Raiders.

Despite posting a six-win, six-loss regular season record and finishing in a tie for fourth spot in the league standings, the Raiders were denied a playoff berth a year ago due to a tie-breaking formula. Sandy believes battles between the Rock and a Hamilton-based Native squad would be very appealing.

"It would be a natural rivalry," he said.

The NLL this season also includes the New York Saints, Philadelphia Wings, Rochester Knighthawks and Syracuse Smash. About 20 Native players are spread throughout the league. The Rock features two Native players, brothers Kim and Rodd Squire. The two received limited playing time with the Raiders last season, a situation which did not sit too well with many Native fans. In fact, many members of the Native community stayed away

from the Raiders' games in 1998 because on most nights the club did not have any Native representation.

Chances are that won't be the case this year. Both Kim and Rodd Squire are considered integral members of the Rock squad. Rock assistant coach/player Brian Shanahan said the Squires are fully deserving of their roster spots this season. He said club officials did not award the two players positions on the team this season just to appease the Native community.

Shanahan, who is also the color commentator for the Rock home games which will be televised on CTV's Sportsnet, realizes the club's attendance figures will now undoubtedly be boosted with plenty of Native support.

"The whole (Native) community does take it very seriously," said Shanahan, who played four seasons with the

Six Nations Chiefs of the Ontario Lacrosse Association from 1994-97. "It means very much to them not only to have representation on the Toronto team, but also throughout the league as well."


Shanahan found out first hand how seriously they take lacrosse in Six Nations when he helped the Chiefs win back-to-back-to-back Mann Cup championships in 1994, '95 and '96.

Rock officials are also fully aware of how much the Native support means to them. No doubt that's why they had some Native dancers from Rice Lake, Ont. perform during an intermission at their home opener.

The Toronto franchise is also planning a tribute for Gaylord Powless, one of the top Native players ever, during an upcoming home match.

1999

Lumber Kings Sports Club



April 9, 10, & 11, 1999

DAY PASS ADMISSION:  
PLAYERS/ADULTS...\$8.00 CHILDREN (under 10).....\$4.00  
STUDENTS.....\$6.00 ELDERS.....FREE

CONTACT:  
Harley Chingy days (250) 562-6159  
fax (250) 563-1695  
evenings (250) 563-6356  
Charlie Ghostkeeper (250) 563-0436

SEND TO: LUMBER KINGS  
Box 2410, Prince George, BC V2N 2S6  
Fax: (250) 564-5445

15th ANNUAL ALL-NATIONS HOCKEY TOURNAMENT

KIN CENTRES I, II, III - ENTRY DEADLINE: APRIL 3, 1999

TOTAL PRIZE MONEY - OVER \$19,000.00

"A" DIVISION - 10 Teams	"B" DIVISION - 10 Teams
1st Place.....\$ 4,000.00	1st Place.....\$ 3,000.00
2nd Place.....\$ 2,000.00	2nd Place.....\$ 2,000.00
3rd Place.....\$ 750.00	3rd Place.....\$ 750.00
4th Place.....\$ 250.00	4th Place.....\$ 250.00
• ENTRY FEE \$750.00 (non-refundable)	• ENTRY FEE \$500.00 (non-refundable)
"C" DIVISION - 8 Teams	OLDTIMERS - 10 Teams
1st Place.....\$ 2,250.00	1st Place.....\$ 2,000.00
2nd Place.....\$ 1,250.00	2nd Place.....\$ 1,000.00
3rd Place.....\$ 500.00	3rd Place.....\$ 750.00
4th Place.....\$ 250.00	4th Place.....\$ 250.00
• ENTRY FEE \$500.00 (non-refundable)	• ENTRY FEE \$750.00 (non-refundable) (includes door passes)

ALL DIVISION CASH PRIZES SUBJECT TO CHANGE DEPENDING ON THE NUMBER OF ENTRIES



# Elder combats loneliness by volunteering time

By Sheryl Salloum  
Windspeaker Contributor

VANCOUVER

In her younger years, Violet Sampere's life was filled with tragedy, hardship, and despair. In her later years, she is experiencing a sense of peace and fulfillment in her role as an Elder.

Violet was born in 1925 in the remote village of Kitseukla in northern British Columbia. Raised by a blind mother, Violet had to work hard in her early life. She did not attend school and taught herself to read when she was an adult.

A difficult marriage and the deaths of four of her eight children caused Violet much anguish over the years. She recalls that she used to cry "my heart out. I used to get drunk and... [was] complaining to the Lord saying 'Why me, Lord. Why me?'"

Finally, she "learned to grieve and pray. It helped my sadness."

In the last few years, Violet has undergone treatment for breast cancer and has had a triple heart bypass. Due to her health, she decided to reside in Vancouver where she can receive prompt and thorough care.

Unfortunately, that means living in a bachelor suite that she describes as a cubbyhole. She also found it was tough to be alone and she would "cry in the house" from loneliness.

Violet's life improved when she started attending the Our Elders Speak Wisdom Society at



SHERYL SALLOUM

**Violet Sampere had to move to Vancouver from northern British Columbia for treatment of a variety of health problems. What she found in the big city was cramped quarters and loneliness. Sampere began attending the Our Elders Speak Wisdom Society and life improved.**

the Vancouver Aboriginal Friendship Centre. There she began socializing with other Elders.

"We just talk and it's good to learn from one another. Sometimes I laugh and get the loneliness out of me, and I meet lots of people. It's a good experience."

She is also called upon to share her knowledge of First Nations' traditions with people of all ages from within and outside of the Native community. Violet believes that Elders have much to contribute.

She stresses that getting older is not always an "easy free time for Elders. When you retire you sometimes miss the good times and it [can be] sad to be old."

Amy Eustergerling, a coordinator at the friendship centre, agrees. She finds that there is a "big call for Elders" and their knowledge. Through the Our Elders Speak Wisdom Society she hopes to help younger people foster "traditional values. . . the Elders have an important role and some of them, like Violet, are called upon a lot.

Some of them are run off their feet, but they like it."

Violet's days are sometimes spent visiting Native Elders who are in nursing homes and feeling isolated. She attends school classrooms and passes on the traditions taught to her by her mother.

Counseling the grief-stricken and talking to young adults about relationships and the value of "going like a team of horses" are also part of her work. She says these interactions make her feel good.

"The only thing to make your life happy... [has] to do with yourself. I got my close friend and she has arthritis. . . One time she said, 'I wish somebody came over and helped me with cooking.' I run over and I do it. . . I make myself happy cookin' for her and she's happy too.

"If you wanna carry hate in your heart, your face is gonna wrinkle in no time - before you hit 50. The hardest thing to do is forgive people that hurt you."

Lessons and values learned in her childhood are important to Violet, and she cherishes the opportunity to share them. She stresses that she doesn't write books.

"It's all up here (in her memory). When they ask me, I start telling and I keep on telling. It's good to tell the little ones. Maybe some of them are wise and listen and obey."

Many Elders want to participate in traditional activities, but either they have never learned them or have forgotten them. Violet is a valuable resource.

"Lots of ladies be older than me. They don't know what I know, like how to put up a feast. I know how to sing, to explain the song, and it's hard for them without me. They keep on running back to me asking me. Some of them, they call me professor. They tease me. They call me Kitty Wells. If somebody comes to me and tells me they need help, I'm happy to do it. I feel different. I feel great. I feel young. I want to climb the highest mountains, jump around and dance."

## Silver anniversary celebrations off to a good start

By Debora Lockyer Steel  
Windspeaker-Staff Writer

ST. ALBERT, Alta.

Celebrations for the 25th anniversary of the Nechi Training, Research and Health Promotions Institute began with a round dance held on Jan. 16. It was the first of four events that will be held during the year to commemorate Nechi's service to the Aboriginal community.

Nechi provides accredited courses in counselling for addictions recovery and prevention. During the past 25 years, Nechi

has trained more than 3,000 people - a modest estimate, said CEO Ruth Morin. Nechi is one of the few addictions recovery training facilities in the world that is operated by Aboriginal people for Aboriginal people.

Each of the four anniversary events has a theme, said Morin. The round dance honored past and present Nechi board members. Each was presented with a framed plaque for their service to the organization.

One of the most dedicated and committed of the board members is Wilfred Willier. He has been chair of Nechi since it's humble

beginnings 25 years ago. He was working with a Métis organization when a call went out for people to assemble a board.

"Eric Shirt was the mastermind behind the Nechi Institute," said Willier. Shirt saw that the need for a training organization was great.

Twenty-five years ago, nearly 75 per cent of the Native population was in trouble because of excessive use of alcohol, Willier estimated, and it was important that Aboriginal people were the ones to provide the help.

"If we were going to fight the problem it wasn't going to be

anybody from the outside. Nobody would be so dedicated to our own people as our own people," he said. "We understood the problem first hand."

Back then, alcohol use was not seen as the poison it is today. Alcohol use was a way of life. Business deals were made over a few drinks. People kept bottles in desk drawers at work, had a few for the road and relaxed at home with a drink or two. There was even a stigma attached to a person who chose not to drink.

Today, the dangers of alcohol use have been well recorded, particularly the problems it's

caused for the Aboriginal community. Today people are proud of their sobriety and proud of who they are as Aboriginal people, said Willier.

Shirt's vision for the organization was valued but not so easily attained. While the board had an idea of what was needed, getting funds to set up the programs was the greatest of many challenges, said Willier.

The challenges, however, have changed. While alcohol was the focus, over the course of Nechi's existence, other addictions came to the fore.

(see Nechi page 31.)

### YOU WOULD BE SURPRISED

...how many people stop to read a **Windspeaker** ad... but most are highly intelligent, observant and have excellent taste in their choice of reading material — just like you! Next time don't you want all these potential customers reading your message instead of ours?

1-800-661-5469

## THE 2<sup>ND</sup> ABORIGINAL INJURY PREVENTION CONFERENCE

MAY 25 - 27, 1998  
MAYFIELD INN, EDMONTON, AB

Co-hosted by the Aboriginal Network for Safe Communities (previously known as IAACIP) and the Alberta Centre for Injury Control & Research (ACICR)

OUR THEME: Continuing the Journey to developing Safe Aboriginal Communities.

FOCUS: Developing skills for community workers through workshops.

WHAT YOU WILL LEARN:

- How the large number of injuries impact First Nations and Aboriginal communities
- How to help prevent injuries in your community
- How Injury Control is relevant to your community
- How to mobilize your community using the community development approach
- How to define injury issues in your community
- How to tap into existing resources to help reduce injuries in your community

If you attended the 1996 conference, or you are interested in learning how to reduce injuries in your community, you will not want to miss this one!

REGISTRATION: \$200 early bird (cutoff March 31, 1999) and \$250 regular. Register early as space is limited.

Contact Joyce Fersovitch (780) 492-9761

To receive a brochure and registration form fax name & information to (780) 492-7154



**Are You Ready For A Challenge?**

Life Skills Training Centres have offered Life Skills Coach Training for over 22 years, providing a unique opportunity to work with people. 12 weeks of extensive experiential training develops skills in:

- Human Relations & Counselling
- Creative Problem Solving
- Family & Group Dynamics
- Process & Evaluation of Relationships

Graduates are employed in counselling, addictions, life skills, mental health, native organizations, corrections, group homes and other people related fields.

**LIFE SKILLS TRAINING CENTRES (CANADA) LTD.**

Call Toll Free Anytime  
**1-888-535-2888**

Register Now  
Full-time & Part-time courses available

**ESSENTIAL ABORIGINAL RESOURCE**

[www.ammsa.com](http://www.ammsa.com)

**NATIVE HEALING CONNECTION**


Call toll-free for help in healing from sexual abuse!

**1-888-600-5464**  
Edmonton area: (780) 433-6286

FAMILY • FRIENDS • YOUR HOUSE • YOUR CAR • YOUR HEALTH

**How much are you willing to lose before your luck changes?**

**If Gambling has become a problem in your life we provide in treatment as well as weekend gambling awareness retreat.**



For more information, contact:  
**Poundmaker's Lodge Gambling Program**  
Box 34007, Kingsway Ave., Edmonton, AB T5G 3G4  
Phone: (403) 458-1884 Fax: (403) 458-1883

Helping each other on the pathway to recovery.

FAMILY • FRIENDS • YOUR HOUSE • YOUR CAR • YOUR HEALTH

**Aboriginal Peoples Survey**



**Invitation to all interested parties and potential stakeholders**

Consultations for the 2001 Aboriginal Peoples Survey are currently underway. We welcome your input and comments in regards to the development of this multi-topic survey covering issues important to all Aboriginal peoples.

Comments can be sent through the message centre on our Web site:  
<http://eapa2001aps.aboriginalcanada.com>

A summary report will be made available upon completion of consultations.

Statistics Canada / Statistique Canada

Canada

**Peigan Health Administration  
Peigan Health Centre &  
Peigan Prevention Counselling Services**



**PEIGAN NATION HEALTH ADMINISTRATION**

- Assessment, development, and implementation of health programs & projects
- Identify community health needs and strategize health development
- Identify community health problems & development of an action plan
- Liaison for Chief & Council, with outside health agencies and provincial/federal governments
- Monitor all health related services
- Oversee health services appeals for Peigan members
- Health services, caring workshops and education awareness
- Promotion & liaison with Alberta professional health care associations
- Medical referrals for medical transportation
- Attract and Maintain qualified health care professionals
- Staff Development

**PEIGAN HEALTH CENTRE SERVICES PROVIDED:**

- Pre-natal care
- Care of new mothers & babies
- Child health
- First Aid and acute care
- Community disease
- STD., HIV., AID's program
- Blitz
- Homecare nursing
- Care for the disable
- Nutrition
- Mental Health
- Chronic disease
- Safety
- School health
- Dental
- Environmental health
- Foot and wellness program
- Liaison with community
- Drug & Alcohol counselling

P.O. Box 70, Brocket, AB T0K 0H0  
Phone: (403) 965-3809 • Fax: (403) 965-3971

**Do chickens get Chickenpox?**



**The Medicine Bundle  
Gilles Pinette,  
BSc, MD**

Yes they can. And so can humans. Since chickenpox is a very common disease in late winter and early spring, it makes sense to discuss this disease now.

Chickenpox is caused by the Varicella Zoster Virus. This highly contagious disease occurs most commonly in young children. This is good news because the severity of chickenpox increases with age.

The typical presentation of chickenpox is a child with an itchy rash and fever who complains of a headache, decreased appetite, a sore throat and who is generally not feeling well.

The child may also have a cough or runny nose. However, a person can have any or all of these symptoms when infected with any viral infection. The rash typically looks like little red fluid-filled pimples all over the body and appears about two weeks after exposure to the virus. The rash lasts up to a week, scabs and then heals within five weeks.

Chickenpox is spread by direct contact between persons and occasionally through the air. However, keeping a child with chickenpox home may not stop the spread because children may be contagious for up to two days prior to any rash appearing and for five days after it appears. On the sixth day of the rash, the child can be considered to be non-contagious.

The most common complications to occur in children with chickenpox are skin or ear infections. In adults, chickenpox is severe and may be fatal. For pregnant women, the dangerous times to get chickenpox are in the first trimester and within a week of delivery. The unborn baby can be severely affected without proper treatment. People taking steroids, chemotherapy or with cancer or immunodeficiency disorders (such as HIV) are at higher risk for complications.

How can you treat or prevent

chickenpox? Itching can be relieved by use of calamine lotion or antihistamine pills. Cool baths and acetaminophen (Tylenol/Tempra) can decrease a fever, but aspirin should be avoided in children as it can cause Reye's syndrome. Careful hygiene may limit further spread and prevent skin infections. The use of oral Acyclovir, a medication that fights the virus, has shown to decrease the rash severity and reduce the duration of fever by one day if given within 24 hours of the rash. The use of this drug is controversial in normal children because of its high cost and minimal benefits.

Higher risk people should get an injection of Varicella Zoster Immunoglobulin (VZIG) to help their immune system prevent or lessen the effects of the infection. Adults should be monitored closely for any signs of chickenpox after exposure and if infected, intravenous Acyclovir should be given.

The future holds promise for chickenpox treatment. There is a chickenpox vaccine now that is safe and works in children and adults, however it is unknown whether the protection is long-lasting. This potential danger to adults, as well as cost, has prevented the vaccine's widespread use.

Perhaps someday our children will receive routine chickenpox vaccinations and the chickenpox will be as rare as spotted dinosaurs.

*This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information or from any error or omissions or from the use of any of the information contained within the text.*

*Dr. Pinette is a Métis family physician in Manitoba. If you have comments or suggestions for future health articles, write to Dr. Pinette, care of this newspaper.*

**Earl Marriott Secondary School**

**KWEL ENG SEN'S 4TH ANNUAL POWWOW**

Saturday, February 27th

Grand Entries - 12:00 pm - 7:00 pm  
Earl Marriott Secondary School  
15751 - 16th Avenue - Surrey, BC



TRADITIONAL POWWOW DANCING,  
Arts and Crafts, Silent Auction, Children's Games, Lunch + Dinner available  
Admission by donation Everyone Welcome!!! Free Admission and dinner for all Drummers and Dancers Call now to reserve a Crafts Table  
For Information and directions call: (604) 531-8354 Ext. 324



# Provincial Health Council

## Aboriginal Consultation



## Task Force Report

The Provincial Health Council is a group of 16 citizens who live on farms, cities, towns and reserves all over Alberta. We were appointed by the Minister of Health after responding to a public nomination process. Our job is to assess the performance of Alberta's health system. To do this we:

- > listen to peoples' opinions about how well our health system treats our ills and helps us keep ourselves healthy,
- > ask questions and look at the facts,
- > weigh the evidence, and
- > report and make recommendations to the Legislative Assembly, the Minister of Health and all Albertans.

One of the strengths of the Council is that we bring together citizens and 15 health experts (Health Professionals Expert Panel) to discuss the issues.

In 1997 the Council set out to consult on health topics with the Aboriginal peoples of Alberta. A Task Force was struck to hold meetings with various key individuals in the Aboriginal community to ask about their health concerns. The Council asked the Task Force to meet with Albertans who are Aboriginal, to better understand the diversity within the Aboriginal community, the treaty commitments made to Aboriginals by the Federal government, the ways the provincial and federal government jurisdiction interact, the factors that impact health as well as the way Aboriginal Albertans see the progress of health reform.

Our report details what we have heard, the experiences and facts resulting from our consultation.

We would like to thank all the individuals who provided us with their personal stories and professional perspectives on health issues faced by the Aboriginal communities in Alberta.

Sincerely,

Gail Surkan  
Chair  
Provincial Health Council of Alberta

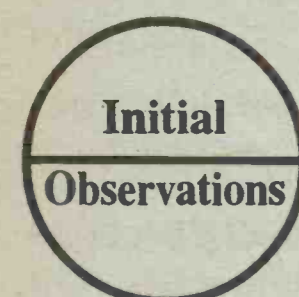
So we went on a journey, one that widened our circle and then widened it again. People were generous with their time and patient with our confusion and questions. We are not sure we have it correct even now, but we are much more clear than when we started.

### The task force members are:

Don McLeod, Co-Chair, Redwood Meadows  
Clara Manyfingers-Sigurdur, Co-Chair, Enoch,  
Sharon Matthias, Edmonton  
Tom Biggs, Coronation  
Terry Katerenchuk, Willingdon  
Frank Schoenberger, Calahoo

### Health Professionals Expert Panel members on the task force:

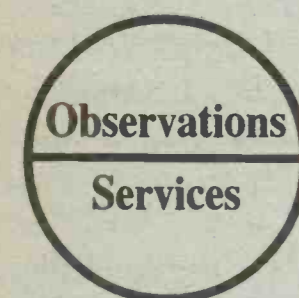
Judith Lee, Lunbreck  
Peter Eshenko, Banff



We've heard and learned things that give us hope, and things that give us grave concern. We have seen some similarities to the experiences of other Albertans, but we have also seen differences. We have begun to appreciate the complexities created for status Indians

from the jurisdictional differences in the federal and provincial services.

Since the goals of health reform are to improve services, improve health and reduce costs, we have grouped our initial observations under these categories:



i. Aboriginal people are dealing with not one, but two health reform movements, one Federal and the other Provincial. This has created a complicated and chaotic situation with increased expectations for leaders and health workers. It has added to the already difficult task of planning and delivering health care services from an Aboriginal perspective.

such as doctors and administrators understand the Aboriginal customs and protocols in order to better serve the healing process.

ii. Regionalization has, in some ways, further complicated an already complex system of jurisdictions, authorities, and health delivery systems. "It is just one more level of government to work through. How much energy do we have for building relationships and alliances that can make things happen?"

v. Access to health services was also raised as a significant issue. There are a number of levels of access that need to be addressed:

- lack of access to services in rural areas, notably to home care, physicians, and transportation (It was acknowledged that in some ways these problems were similar to most rural areas in Alberta)
- an inner city worker suggested that many persons who were Aboriginal and living in the cities often did not have the skills or ability to access the system effectively
- A deeper access problem was raised regarding the level of discrimination within the system. It was suggested several times that Aboriginal persons are sometimes refused services simply on the basis of who they are.

iii. Regionalization is, on the other hand, proving to be helpful in raising concerns and Aboriginal issues. As decision-making happens at the local level, people may have an easier time recognizing the diversity of the population, and thus respond with more appropriate planning and delivery of services. "It is harder for decision makers to ignore people who live outside your front door."

vi. Services are not citizen focused for Aboriginal Albertans, in part, because they are not sensitive to the Aboriginal culture. This is likely true for any Albertan who has a community centered tradition or who does not speak English as a first language. One example of this that was raised consistently was the Charles Camsell Hospital in Edmonton. Closing the hospital may have been an "efficient" decision, but from an Aboriginal perspective, it was in no way a 'citizen focused' decision. This was one hospital that had a long history with and sensitivity to Aboriginal people.

iv. A positive example of 'citizen focused' health services was the way certain Aboriginal groups in some parts of the province have come together with health care providers and agencies to offer cross cultural workshops in regional hospitals. These workshops have been helping health care providers



Observations  
Costs

When we are looking at costs we understand this to mean both costs to government, and costs to individuals and families. Restructuring has initiated a certain amount of centralizing of facilities and programs. In many ways this has made the system more efficient. The Council is also seeing the human cost of this shift. While costs have been reduced within the system, the cost to individuals and families has risen. For example, many families have difficulty traveling and are cut off from visiting and caring for ill loved ones. One leader put it succinctly

Observations  
Health

We understand that there have been some gains in the overall health status of Albertans who are Aboriginal, for example in reduced infant mortality and reduced injury rates. However, there is still much more to be achieved.

Several individuals spoke powerfully of the impact of personal and collective grief on many of the addictions and health issues of many Aboriginal persons. Loss of culture and language, status, identity, respect all underlie the experience of being Aboriginal over the last few generations. This has had an enormous impact on the health of persons who are Aboriginal and needs to be recognized as part of the healing process. Responding to two of the most urgent health concerns, diabetes and addictions, without the awareness of this grief is like "offering to help with only one hand." An elderly grandmother was brought in to a hospital to be treated for frostbite after having been found standing by the side of the road in the middle of winter with no shoes or coat. A doctor tried to empathize with the pain this woman must have been experiencing in her hands and feet. The elderly woman replied, "The pain on the outside is nothing compared to the pain I am feeling on the inside." For persons who are Aboriginal, a citizen-focused system would seek to heal both pains.

We have an improved understanding of a wellness-based health system. We appreciate that every Aboriginal community and person is unique. Just because they are Aboriginal, a person does not necessarily believe or act in the traditional ways. However, we were excited to realize that, if there is a vision and understanding of a wellness based health system around, it is in the traditional Aboriginal understanding of health. There are barriers in place so this cannot be lived out easily, but the concept is alive and vibrant. The traditional view of health emphasizes the 'whole' person. True health comes from the connectedness of people in their societies. Harmony and balance are basic to traditional beliefs. Health is often understood through the Medicine Wheel. It teaches that humans have four aspects to their natures: the physical, the mental, the emotional and the spiritual. Each aspect must be well nourished and healthy for the whole person to be complete. Each aspect influences the others. By keeping the four aspects of body, mind, emotions and spirit in balance, the elders teach that each individual has the potential to grow and change, and the potential for a full and happy life.

Personal responsibility is an important element of health in traditional Aboriginal beliefs. This includes two concepts - that personal health choices matter, and that medically trained experts are not the only ones with insight into health and wellness, in fact the final judge of our well-being can only be ourselves. Collective responsibility, community self-care is also critical.

In the Aboriginal Albertan's traditional way of looking at it, healthy individuals, families and communities are all interrelated, but in a

Hope For  
The Future

We are pleased that some specific progress is being made. Alberta Health provided \$1.6 million in funding for the 1997-98 fiscal year to the Aboriginal Health Strategy, which consists of the Aboriginal Health Careers Bursary, the Aboriginal Health Strategy Project Fund and related projects with provincial

Aboriginal Associations, remote communities and other research/innovative projects. While not enough, this is a start.

The Council is particularly pleased with the partnership focus of the Aboriginal Health Strategy with provincial Aboriginal associations and other Aboriginal communities. The basic requirements for funding are that proposals must be submitted through partnerships. An Aboriginal

Our  
Hope

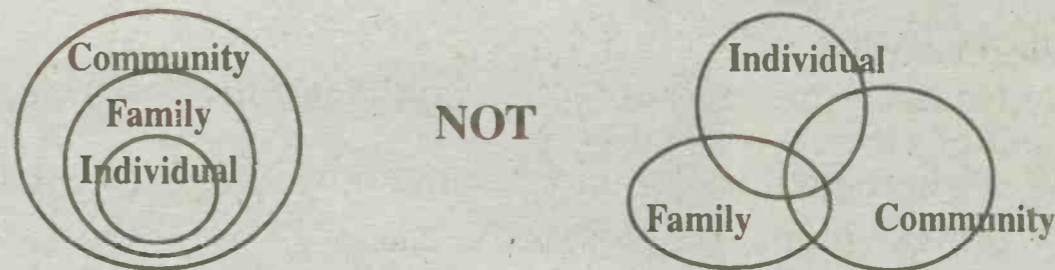
We've shared our learning and the perspective we now have about the views of Albertans who are Aboriginal with the rest of the Provincial Health Council. We have reflected on and discussed at length 'what we heard' in our consultations with Albertans who are Aboriginal, and have integrated our findings into our evaluation of the progress of health reform. This input has helped to shape our recommendations to the Minister of Health in our 1998 Annual Report Card to the Legislature Assembly.

The experience and perspectives of Albertans who are Aboriginal are

when he said, "Health reform has weakened the social fabric of Aboriginal community life." We are finding this to be true for other Albertans as well. How do we track these costs?

Another idea that surfaced over and over again is that the present 'illness based system' is not financially affordable. As long as our system is driven by 'needs' we will never have enough resources to cope. One person suggested that while almost everyone accepts the 'reform agenda' there are few community resources to support it. Until we create and nurture those resources very little reform will take place.

different way than western health services are set up to deal with people. The interrelationship in the traditional thought is like the diagram (below) on the left, not the right, so it is impossible to treat an individual without reference to the individual's family and community.



One person we talked to was struggling to express why the community and an integrated approach to health and healing was so essential. After telling a brief story of how an individual was separated from his family and community after being hospitalized he concluded by saying,

"A system does not heal a life."

Several persons interviewed made the distinction between the western and the Aboriginal understanding of health by pointing out that for the most part western culture understand health as a transaction between a health service provider (doctor) and a patient. An Aboriginal understanding would suggest that health is a relationship. More than one leader pointed out the inappropriateness of the present system by using the example of addictions. "How can a system which is so fragmented and a model of care which is 'transaction based' really deal with complex socio-economic and cultural problems like addictions?"

An elder was trying to help us understand the difference between an illness based system and a wellness based system using the treatment of diabetes as an example: "When you (western culture) treat a person with diabetes you use fear. You bring them into the office and you scare them into health. You say: "If you don't change the way you are living your foot is going to fall off. We, on the other hand, use love. We know that the only way to invite true healing is to help a person love themselves. When they love themselves they will respect their bodies. When they respect their bodies they will learn to live right as an individual and community member. When they do this they will be healed."

We conclude this summary with a quote from one experienced Aboriginal health worker who helped us to understand the long term view of health reform. She reinforced what we had heard from several others, that the community is central to the healing process. This worker suggested that we should not be naïve about how long real change would take.

"Wellness is a continual state of evolving as persons and as community. To build the kind of resilience within our communities, the social supports necessary for us to move beyond where we are will take time. We need two sober, addiction recovered/addiction free generations to stabilize the family and our communities."

community or association must be one of the partners. If the proposal involves a provincial health service or program, than at least one of the partners must be the appropriate Regional Health Authority or Provincial Health Board. So far the province has contracted \$859,000 to the various projects with an additional \$ 681,000 in money or services supplied by Regional or Provincial Health Authorities.

The Aboriginal Health Careers Bursary Program announced in March 1996 is a partnership between Alberta Health, the Alberta Heritage Scholarship Fund, and aiding in the granting of the bursaries is a selection committee with Aboriginal representation. to offer financial assistance to Aboriginal Albertans, who wish to pursue post-secondary education in the health field.

important and need to be heard. We hope that this report makes a contribution to that end and helps, in the context of health reform, to "widen the circle".

**For a copy of the Aboriginal Consultation Task Force Full Report  
Please Contact:  
Provincial Health Council of Alberta  
Room 806, Peace Hills Trust  
10011 - 109 Street, Edmonton, Alberta T5J 3S8  
Phone: (403) 422-0026, or toll free: 1-888-665-6605  
Fax (403) 422-0241**



# White may not always be right for food

You mention somebody is in a black mood, or perhaps a friend of yours has a red hot temper, and you can immediately get a grasp of the attitude or temperament of the individual you are talking about. Color, for the longest time, has often been used as an element in describing the emotional and moral fibre of people, places and things. But, oddly enough, it seems the darker the color mentioned, the more dangerous or ominous the objects of the sentence become.

For instance, remark how dark the skies look, or how the devil is often referred to as the Lord of Darkness, and you'll get my point. I looked up the word black in a dictionary and it partially defined the word as gloomy or dismal, sullen or hostile, evil or wicked, and indicating disgrace.

Yet, you mention the word white and a completely different concept emerges. Images of purity, virginity and cleanliness immediately pop to mind. In fact, just recently in a newspaper I came across the phrase "linen-white landscape" which referred to an earlier, more innocent era of time. Let us not forget the famous "little white lie" which means doing something wrong for the right, or white, reasons. Ancient racial intolerance and biases at work here? Possibly, even more than likely.

But what I find so ironic is that when you actually look at the pigment of the many things available to modern Canadians today, the opposite is true, especially when it comes to the tasty world of food. Many of the edibles we consume that are the most dangerous, most unhealthy, and the most evil, are, in fact, white in color. Your cupboards are potential death traps. There may need to be a rigorous re-adjustment of color perceptions in the near future.

#### A few examples:

It is the world of edibles and nourishment where the color



**Drew Hayden Taylor**  
*Again*



**Limit the white stuff and improve your health. Too much of a good thing, like salt, flour, and lard can lead to diabetes.**

white does its most widespread damage. Practically everything white used in the culinary arts has been confirmed as being dangerous to one's health. Sugar has long been viewed as a menace. Salt is like playing with a loaded gun. White rice, while not particularly dangerous, is still basically viewed as a pot of unhelpful starch. Each dab of cream or spot of whole milk

can be viewed as a potential nail in your coffin.

Need I mention the reputation that white flour has in the health community? Add that to its many descendants like white bread and the like, and we're talking empty calories with little nutritional benefits. Might as well inject the glucose directly into your thighs and waist. Why waste (no pun intended) time on the stomach?

And finally, at the top of the pallid pyramid lies fat itself (i.e. in steaks etc. opposed to lean meat), and the infamous brick of lard, both white (since lard is basically rendered fat) and both notoriously bad for your health, unless heart disease and strokes seriously interest you. Death does indeed ride a pale horse.

What I find equally scary is the realization that one of the

most common and trusted forms of sustenance known to Native people, the proud, mighty and eternal bannock/frybread/scone, is in fact made of white flour, white sugar, white salt, and white baking powder, and usually fried in white lard. I am a great believer in tradition but I do not think it would be disrespectful to consider, perhaps, throwing a vitamin or two into the mix.

The darker the shade in many of these same foodstuffs, the more beneficial they are perceived to be for your body. Brown sugar, or even honey, is observed to be better than its white counterpart. The same goes for brown rice, brown flour and whole wheat bread.

And taking a slight detour, but still on the subject of "not really good for you," I do believe heroin is white in color, but I am no expert on the subject, I assure you. Cocaine and crack also are definitely of that familiar milky hue, if I'm not mistaken. And let us not forget the always popular white rum. I'm not sure where the jury stands on dark rum though. If the more innocent past can be "linen-white," I assume the more jaded present may be alluded to as having a heroin-white landscape.

Casting our net a little wider, there are numerous other ivory toned purveyors of pain and death out there in the world. It would take far too long to mention all of them... other than the great white shark, and the polar bear — both subspecies having the reputation for the most attacks on humans. Then there's Melville's Moby Dick, the great white whale, the KKK... The list goes on and on.

At the risk of sounding racist (which I'm not — I'm more of a foodist), it looks pretty much like everything white is pretty well bad for you. It makes you wonder what all those white supremacists are so damn proud of.

*For people who have difficulty testing...*

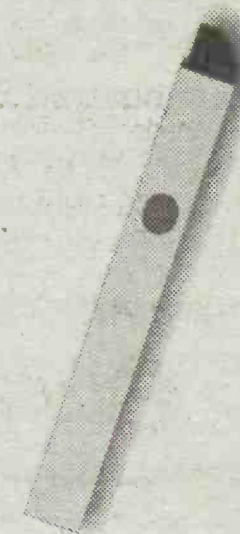


**SureStep**

The Easy-To-Use  
Blood Glucose  
Meter

**UNIQUE TEST STRIP**

- Easy blood application (drop or dab) onto the test strip
- Easy to handle, touchable test strip
- Easy to read test results on a large screen



For more information, ask your pharmacist or call the LifeScan Customer Care Line: 1-800-663-5521

**LIFESCAN**  
a Johnson & Johnson company  
ONE NAME OF JOHNSON & JOHNSON



**Indian Country**  
**AIDS HOTLINE DIRECTORY**

**NATIONAL ABORIGINAL AIDS HOTLINE - 1-888-285-2226**

**INDIAN AIDS HOTLINE**  
2100 Lake Shore Avenue, Suite A, Oakland, California 94606-1123  
TEL: 1-800-283-2437 • FAX: 1-800-283-6880

**AIDS YELLOWKNIFE**  
Box 864, Yellowknife, N.W.T. X1A 2N6  
TEL: 1-403-873-2626 • FAX: 1-403-873-2626

**MIAPUKIK BAND HEALTH AND SOCIAL SERVICES**  
Conne River Reserve, Bay D'Espoir, Conne River, Newfoundland A0H 1J0  
TEL: 1-709-882-2710 • FAX: 1-709-882-2836

**HIGH RISK PROJECT SOCIETY**  
449 East Hastings, Vancouver, British Columbia V6A 1P5  
TEL: 1-604-255-6143 • FAX: 1-604-255-0147

**ATLANTIC FIRST NATIONS AIDS TASK FORCE**  
P.O. Box 47049, Halifax, Nova Scotia B3K 2B0  
TEL: 1-902-492-4255 or 1-800-565-4255 • FAX: 1-902-492-0500

**VANCOUVER NATIVE HEALTH SOCIETY/WALK-IN CLINIC  
HIV HOME HEALTH CARE OUTREACH & DROP-IN CENTRE**  
441 East Hastings, Vancouver, British Columbia V6A 1P5  
TEL: 1-604-254-9949 • FAX: 1-604-254-9948

**ALL ABORIGINALS AGAINST AIDS**  
P.O. Box 145, Lennox Island, Prince Edward Island C0B 1P0  
TEL: 1-902-831-2779 • FAX: 1-902-831-3153

**MANITOBA ABORIGINAL AIDS TASK FORCE**  
181 Higgins Avenue, Winnipeg, Manitoba R3B 3G1  
TEL: 1-204-957-1114 • FAX: 1-204-942-6308

**AIDS YUKON ALLIANCE**  
7221 - 7th Avenue, Whitehorse, Yukon Territory Y1A 1R8  
TEL: 1-403-633-2437 • FAX: 1-403-633-2447

**ALL NATIONS HOPE AIDS NETWORK**  
1852 Angus Street, Regina, Saskatchewan S4P 3A2  
TEL: 1-306-924-8424 • FAX: 1-306-525-0904

**2-SPIRITED PEOPLE OF FIRST NATIONS**  
Suite 201A 45 Charles Street East, Toronto, Ontario M4Y 1S2  
TEL: 1-416-944-9300 • FAX: 1-416-944-8381

**NEWFOUNDLAND & LABRADOR AIDS COMMITTEE**  
P.O. Box 626, Station C, St. John's, Newfoundland A1C 5K8  
TEL: 1-709-579-8656 • FAX: 1-709-579-0559

**FEATHER OF HOPE ABORIGINAL AIDS PREVENTION SOCIETY**  
#201 - 11456 Jasper Avenue, Edmonton, Alberta T5K 0M1  
TEL: 1-403-488-5773 • FAX: 1-403-488-3735

**URBAN ABORIGINAL AIDS AWARENESS**  
2001, Boulevard St-laurent, Montreal, Quebec H2X 2T3  
TEL: 1-514-499-1854 • FAX: 1-514-499-9436

**CENTRAL INTERIOR NATIVE HEALTH SOCIETY**  
1110 4th Avenue, Prince George, British Columbia V2L 3J3  
TEL: 1-604-564-4422 • FAX: 1-604-564-8900

**HEALING OUR SPIRIT BC FIRST NATIONS AIDS SOCIETY**  
415 B West Esplanade, North Vancouver, British Columbia V7M 1A6  
TEL: 1-604-983-8774 • FAX: 1-604-983-2667 • EMAIL: hosdev@intergate.bc.ca

**AIDS - PRINCE GEORGE**  
1 - 1563 2nd Avenue, Prince George, British Columbia V2L 3B8  
TEL: 1-604-562-1172

**ONTARIO MÉTIS AND ABORIGINAL ASSOCIATION**  
P.O. Box 1795, Cochrane, Ontario P0L 1C0  
TEL: 1-705-272-2562 • FAX: 1-705-272-2563

**MÉTIS NATION ONTARIO**  
244 - 143 - A Great Northern Road, Sault Ste. Marie, Ontario P6B 4X9  
TEL: 1-800-233-0550 or 1-705-256-6146 • FAX: 1-705-256-6936

**ONTARIO NATIVE WOMEN'S ASSOCIATION**  
914 Armit Avenue, Fort Frances, Ontario P9A 2J6  
TEL: 1-807-274-1815 or 1-807-274-4000 • FAX: 1-807-274-1855

**CHISASIBI HOSPITAL COMMUNITY HEALTH DEPARTMENT**  
Chisasibi, Quebec J0M 1E0  
TEL: 1-819-855-2844 ext. 4342

**MISTISSINI CLINIC**  
Mistissini, Quebec G0W 1C0  
TEL: 1-418-923-3376

**ANISHNAWBE HEALTH TORONTO**  
225 Queen St. East, Toronto, Ontario M5A 1S4  
TEL: 1-416-360-0486 ext. 251 • FAX: 1-416-365-1083

**NECHEE FRIENDSHIP CENTRE**  
P.O. Box 241, Kenora, Ontario P9N 3X3  
TEL: 1-807-468-5440 • FAX: 1-807-468-5340

**ONTARIO MÉTIS AND ABORIGINAL ASSOCIATION**  
Box 111, Wabigoon, Ontario P0V 2W0  
TEL: 1-807-938-1165 • FAX: 1-807-938-6334

**ONTARIO NATIVE WOMEN'S ASSOCIATION**  
977 Alloy Drive, Unit 7, Thunder Bay, Ontario P7B 5Z8  
TEL: 1-807-623-3442 • FAX: 1-807-623-1104

**HIV/AIDS AWARENESS PROGRAM**  
3862 Broadway Ave, Smithers, British Columbia V0J 2N0  
TEL: 1-250-847-1522 • FAX: 1-250-847-8974

**ASSOCIATION OF IROQUOIS & ALLIED INDIANS AIDS PROGRAM**  
387 Princess Ave, London, Ontario N6B 2A7  
TEL: 1-519-434-2761 • FAX: 1-519-679-1653

**ONTARIO FIRST NATIONS HIV/AIDS EDUCATION CIRCLE**  
387 Princess Ave, London, Ontario N6B 2A7  
TEL: 1-519-434-2761 • FAX: 1-519-679-1653

Indian Country AIDS Hotline Directory sponsored by:



# It can happen to you

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

Statistics compiled by the World Health Organization show that 2.3 million people died from HIV/AIDS during 1997 and 5.8 million adults and children were newly infected during that same 12-month period.

Those are the most recent figures available from the United Nations' global HIV/AIDS and Sexually Transmitted Disease Surveillance team.

The team reports that child deaths — deaths of innocents caused by tragic mistakes or foolish risks taken by their parents — number close to 500,000 in that year.

Health authorities refer to the HIV/AIDS situation as an epidemic. We're all at risk. You are at risk. But you can do something about it. You're not powerless. Every worker in this growing field wishes for unemployment, for a good reason to go looking for other work.

You can make that happen.

It won't happen right away. It might be frustrating because you don't get an immediate, concrete reaction or reward if you do the right thing for yourself, your family and your planet. But you have to believe that if you decide to never share intravenous needles and never, ever have unprotected sex with someone other than your exclusive long-term (uninfected!) partner, then you are helping to put up a firewall that will stop the spread of this deadly menace.

We're all at each other's mercy, here. We all have to share the responsibility. And if someday soon scientists find a way to kill the virus and save all those lives, we'll all be able to share some of the credit for stopping this scourge before it stops us.

By practicing safe sex, you are joining the forces with doctors and researchers all over the world who are working to neutralize this worldwide threat.

Keri C., an Aboriginal person living with HIV/AIDS, works at the Feather of Hope Aboriginal AIDS Prevention

Society in Edmonton. She contracted the virus at the age of 15 and has been living with it for 18 years. Keri is in good health and works with young people who have been infected.

"Everybody thinks they're invincible, nowadays," she said. "Young people are misinformed. There's not enough prevention. Kids are listening, but they're not listening enough."

Keri said young people need to realize that it's natural to feel resentment that they live during a time when sex can kill. They need to realize that feeling anger, that feeling the desire to lash out or rebel against the unfairness of this reality, is a normal impulse, but to do it by having unprotected sex or sharing needles is not the way to do it because they're hurting themselves in a most dangerous way.

"It's your life," she added, speaking to young people who have not been infected. "But you have to listen to us. If you don't, what's the future going to look like? This spiral will continue."

## ANNOUNCEMENT

### "First Alberta Aboriginal HIV/AIDS Conference"

April 26, 27, & 28, 1999

CALGARY, ALBERTA  
SHERATON CAVALIER



#### GOAL:

Our goal is to host the First Aboriginal HIV/AIDS Conference in Alberta and share the steps our community has taken towards a "Healthy Response to HIV/AIDS".

#### HIGHLIGHTS:

- "I will not cry alone" Video • Round Dance in memory of those who have lost their lives to AIDS (First six drum groups will be paid) • Elder's Forum •
- Banquet & evening of entertainment •

#### FOR WHO:

There are four main audiences who will benefit from attending this conference:

- 1) Aboriginal People Living with HIV/AIDS and their support network;
- 2) Professionals involved in social work, justice, community health, education, addictions or who work with Aboriginal people;
- 3) Aboriginal people not involved or adequately reached by current HIV/AIDS programs;
- 4) Our Leadership including the Youth, Elders, Political leaders and decision makers.

#### REGISTRATION:

The fee for registration is \$200.00 if received by April 10, 1999. After that the fee is \$250.00. The rate for Youth, Elders and Students is \$75.00. Includes reception, two lunches, all workshops and conference package. Financial assistance is available in some circumstances.

#### FOR FURTHER INFORMATION:

Contact or leave message for Denise Lambert at 1-800-459-1884 or (780) 913-9036 or Fax (780) 967-4868.

Information on health and wellness is now on-line!

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com



Cars to careers

# GM makes a dent in school funding

By Sam Laskaris  
Windspeaker Contributor

TORONTO

Thanks to a Canadian automotive giant, some First Nations students will be among those who receive major scholarship funding at the University of Toronto.

General Motors of Canada announced in early January that it was pledging \$2 million to the university to help women, physically challenged and First Nations students from Ontario.

Both the university and the Ontario government also decided to follow in GM's footsteps, pledging \$1.65 million each, thus creating a total of more than \$5 million in scholarship funding.

"This extraordinary commitment from GM helps ensure that all qualified students have access to educational opportunities in all U of T disciplines," said university president Robert Prichard.

"We are extremely grateful for this unique and generous gift. The scholarship funds are specifically earmarked for students who have often faced major obstacles on their path to higher education."

Maureen Kempston Drakes, the president of General Motors of Canada, said the company was keen on having the three groups benefit from its support.

"We wish to ensure that these groups can access our educational system, achieving all they aspire to and allowing them to maximize their contributions to and their participation in society," she said.

GM officials said \$300,000 of its pledged support will go to

First Nations or physically challenged students at Victoria College, one of the six undergraduate colleges at U of T.

"We're very keen on it," Susan McDonald, Victoria College's registrar said of GM's pledge. "It's great. They've given us free rein on how to administer it."

McDonald believes the scholarships targeted for Victoria College will start being handed out this September. One scholarship will annually be awarded to a physically challenged student while three others (one is actually a grant) will be for First Nations students.

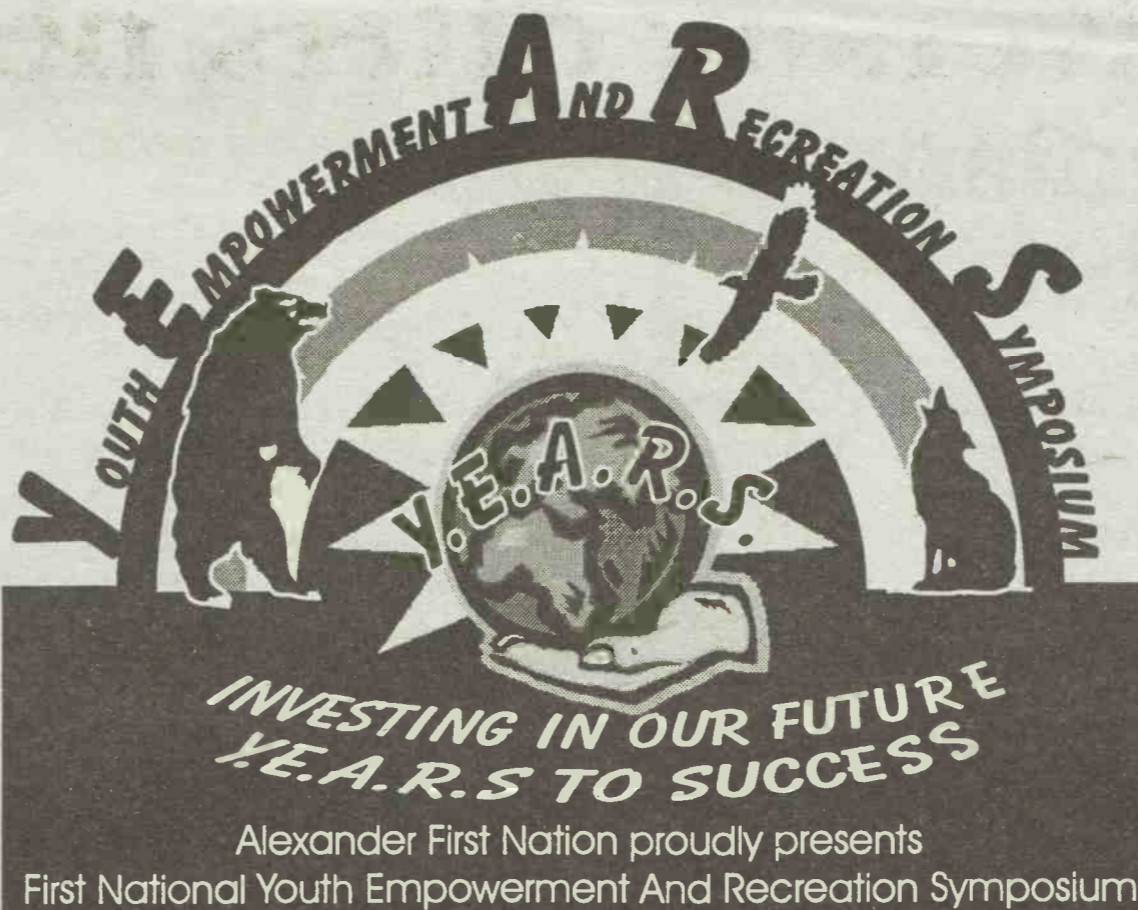
One will be an admission scholarship to a resident from Ontario. This recipient will have displayed not only academic merit but also a financial need. Providing good grades are maintained, this scholarship will be renewed for future years.

There will also be an annual scholarship available for a First Nation student who is already studying at Victoria College. This scholarship will be based on academic merit alone.

McDonald said she doesn't know exactly how many of Victoria College's 3,500 full-time students are Native but believes at least a dozen of them are. As for the grant, McDonald said money will also be made available each year to a First Nations U of T student who requires emergency funding.

McDonald is hoping news of the scholarships spreads in First Nations communities.

"We're very keen to promote this," she said. "It might take a year for it though to have a higher profile."



Alexander First Nation proudly presents  
First National Youth Empowerment And Recreation Symposium

APRIL 30 & MAY 1 - 4, 1999  
Edmonton, Alberta - University of Alberta

**Event Purpose:**  
Fostering Youth Towards Empowerment  
Education & Career Development  
Recreation & Healthier Lifestyles  
Cultural Awareness & Healing

**Registration:** \$250 /person (includes 4 breakfasts, 4 lunches, 4 dinners, T-shirt & clipboard, accommodations for 4 nights only)

**Who Should Attend?**  
ALL Aboriginal Students from Grade 8 to 12, Post Secondary Students, Educators, Phys Ed Teachers and Recreation Directors

**Contact:** Dennis E. Arcand  
PO Box 3419  
Morinville, Alberta  
T8R 1S3

Phone: (403) 939-5887  
Fax: (403) 939-6166

## ESSENTIAL ABORIGINAL RESOURCE

- NEWS
- INFORMATION
- OPINION
- EDITORIALS
- COMMUNITY EVENTS
- CAREER OPPORTUNITIES

[www.ammsa.com](http://www.ammsa.com)



in collaboration with



Life Skills Training Centres (Canada) Ltd.

### Life Skills Coach Training Program

Life Skills Training Centres have offered Life Skills Coach Training for over 22 years, providing a unique opportunity to work with people. 12 weeks of extensive experiential training develops skills in:

- Human Relations & Counselling
- Creative Problem Solving
- Family & Group Dynamics
- Process & Evaluation of Relationships

Graduates are employed in counselling, addictions, life skills, mental health, Native organizations, corrections, group homes and other people related fields.

#### LIFE SKILLS TRAINING CENTRES (CANADA) LTD.

Next course starting  
March 12, 1999  
Alberta Vocational College  
Lesser Slave Lake Grouard Campus

REGISTER NOW  
Call TOLL FREE Anytime  
**1-888-535-2888**

## TWO CULTURES WORKING TOGETHER

### SUNDAY, APRIL 11, 1999

**3:00 - 7:00 pm / Registration**  
Victoria Conference Centre, 720 Douglas St., Ph: (250) 361-1000  
**7:00 - 7:10 pm / Welcoming Remarks**  
Barbara Smith, Conference Organizer  
**7:10 - 7:30 pm / Blessing & Conference Introduction**  
Marion Newman (Kwakwaka'wakw Nation)  
**7:30 - 8:30 pm / Keynote Address, "I AM ALCOHOL"**  
Healing the Wounded Warrior: A Powerful One-Man Play, by Don Burnstick

### MONDAY, APRIL 12, 1999

**7:00 - 8:30 am / Registration**  
**8:30 - 8:45 am / Welcoming Remarks**  
**8:45 - 10:00 am / Keynote Address, HEALING THE PAST: CREATING THE FUTURE**  
Awakening the Virtues in Ourselves and in Our Communities, by Linda Kavelin Popov & Dr. Dan Popov  
**10:30 am - 12:00 Noon / FOCUS Sessions**  
1. STRATEGIES FOR STRENGTHENING IDENTITY IN FIRST NATIONS YOUTH, by Don Burnstick  
2. DOOR OPENERS AND ROADBLOCKS, by Bill Gordon  
3. BUILDING COMMUNITIES BY USING TRIBAL TRADITIONS, by Wedlidi Speck  
4. RESTITUTION: The Least Coercive Path Toward Self Discipline, by Diane Gossen  
5. ROCK SOLID: Positive Alternatives to Violence (Youth Emphasis)  
6. DREAM THERAPY: The Five Key Concepts of Understanding Your Dreams, by Lee Brown  
7. REACHING AT-RISK STUDENTS: A Positive School-Wide Discipline Approach, by Charlie Coleman  
8. GETTING TO KNOW YOURSELF, by Winston Wuttunee  
9. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Youth Emphasis), by David Rattray  
**1:30 - 3:30 pm - FOCUS Sessions or Round Table Discussions Groups**  
1. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Cont.), by David Rattray  
2. THE HEALING TEACHER: Creating a Culture of Healing in the Classroom, by Gary Phillips  
3. YOU'VE GOT A FRIEND: (Youth Only Please), by Nella Nelson and Alex Nelson  
4. MULTI-CULTURAL STORY TELLING: (Youth Emphasis), by Ann Glover  
5. THE QUALITY SCHOOL: Understanding the Behaviour of Self & Others, by Shelley Brierley  
6. WALKING THE SPIRITUAL PATH: New Directions in Today's Society, by Wayne Price  
7. VOICE THROUGH THEATRE, by Krystal Cook  
8. SAFE TEEN: A Violence Prevention Program for Girls & Women, by Anita Roberts

### TUESDAY, APRIL 13, 1999

**9:00 - 10:00 am / Keynote Address, EVERYTHING HAS A SPIRIT: A Balanced Approach to Healing**, by Chief Leonard George  
**10:30 am - 12:00 Noon / FOCUS Sessions**  
1. REBUILDING THE SPIRIT, by Don Burnstick  
2. MULTI-CULTURAL STORY TELLING: (Youth Emphasis), by Anne Glover  
3. ROCK SOLID: Positive Alternatives (Youth Emphasis)  
4. THE HURT OF ONE IS THE HURT OF ALL, by Nella Nelson  
5. VOICE THROUGH POETRY: "Come Write Your Tribal Funk Alive", by Krystal Cook  
6. THE CIRCLE OF STRENGTH, by Shelley Brierley  
7. THE HEALING CURRICULUM: Strategies That Help Those Wounded by Violence, by Gary Phillips  
8. DREAM THERAPY: The Five Key Concepts of Understanding Your Dreams, by Lee Brown  
9. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Youth Emphasis), by David Rattray  
**1:30 - 3:30 pm - FOCUS Sessions or Round Table Discussions Groups**  
1. EXPLORING TRADITIONS & INSIGHTS THROUGH DRUM MAKING (Cont.), by David Rattray  
2. RESTITUTION: A Non-Coercive School Discipline Program, by Diane Gossen  
3. ONE MAN'S JOURNEY: A Lifetime Process of Healing, by Wayne Price  
4. MAY THE F.O.R.S.E. BY WITH YOU: Being the "Best" Possible You, by Bill Gordon  
5. BUILDING COMMUNITIES BY USING TRIBAL TRADITIONS, by Wedlidi Speck  
6. SAFE TEEN: A Violence Prevention Program for Girls & Women, by Anita Roberts  
7. ALTERNATIVE APPROACHES FOR DEALING WITH VOLATILE BEHAVIOURS, by Charlie Coleman  
8. TEACHINGS FROM THE DRUM, DANCE, AND EAGLE FEATHER, by Winston Wuttunee

#### REGISTRATION FEES:

\$295.00 plus GST - Full Delegate  
\$195.00 plus GST - Youth (15 - 21 yrs.)  
\$195.00 plus GST - One Day Only

Add \$90.00 to registration fee for Drum Making Materials.

FOCUS '99

APRIL 11 - 13, 1999

VICTORIA CONFERENCE CENTRE

FOCUS CONFERENCES  
Barbara Smith & Associates  
#300-3060 Cedar Hill Road  
Victoria BC V8T 3J5

Ph: (250) 598-1039  
Fax: (250) 598-2358  
Website:

<http://www.islandnet.com/~bsmith/>



FOCUS '99





# Trent University offers new Ph.D program

By Pamela Sexsmith Green  
Windspeaker Staff Writer

PETERBOROUGH, Ont.

Trent University, nestled in the heart of ancestral Iroquois-Anishinabe lands in southern Ontario, has always been a special place for Aboriginal peoples in Canada.

As the home of the first Native Studies department in Canada, Trent will be celebrating 30 years of ground-breaking education with the addition of a new Ph.D. program — one of the first of its kind in Canada — which will be welcoming four new doctoral candidates in September.

Founded in 1969, the Native Studies program is the oldest in the country, offering bachelor degrees, honors bachelor degrees, a diploma program, a Native Management and Economic Development specialization course and a solid 10-year track record with the Native studies component of the Trent master's degree in Canadian Heritage and Development Studies.

The addition of a Native Studies Ph.D. program will represent a new high water mark in a list of impressive firsts for Trent University.

Designed to prepare graduate students for academic, research and leadership positions, the new Ph.D. program will bring together Aboriginal and non-Aboriginal students to study the historical, cultural and contemporary situation of the Aboriginal/Indigenous people.

"There was a real need to open this door, a growing need

for a Ph.D. in Native studies," explained Paul Bourgeois, cultural advisor at Trent's Otonabee College.

With 1,200 students (out of 5,000) enrolled in undergraduate and graduate courses in the Native Studies department and about 250 with Aboriginal ancestry, it was definitely an idea that's time had come, said Bourgeois.

One of the things that will separate the new Native studies doctoral program from others in the country is that it has been designed to integrate Aboriginal knowledge, both experiential and traditional community learning, with a strong focus on Native people.

"I think it's fair to say that within Trent and the larger community itself, including different First Nations in the area, that there is a lot of support, direction and participation.

"And although four students in the new Ph.D. program may sound like a very small number, that will be its strength, a lot of interaction with faculty, traditional teachers and Elders, to get a better education. That is what Trent has striven to maintain from the beginning. Its strength is built on being a small university."

With an ever increasing interest in Aboriginal studies on both a national and international level, there is a growing need to have qualified faculty in place with a background and specialization in Native studies. Up until now, most students taking Native studies in a university department have received their instruction from faculty from other disciplines like anthropol-

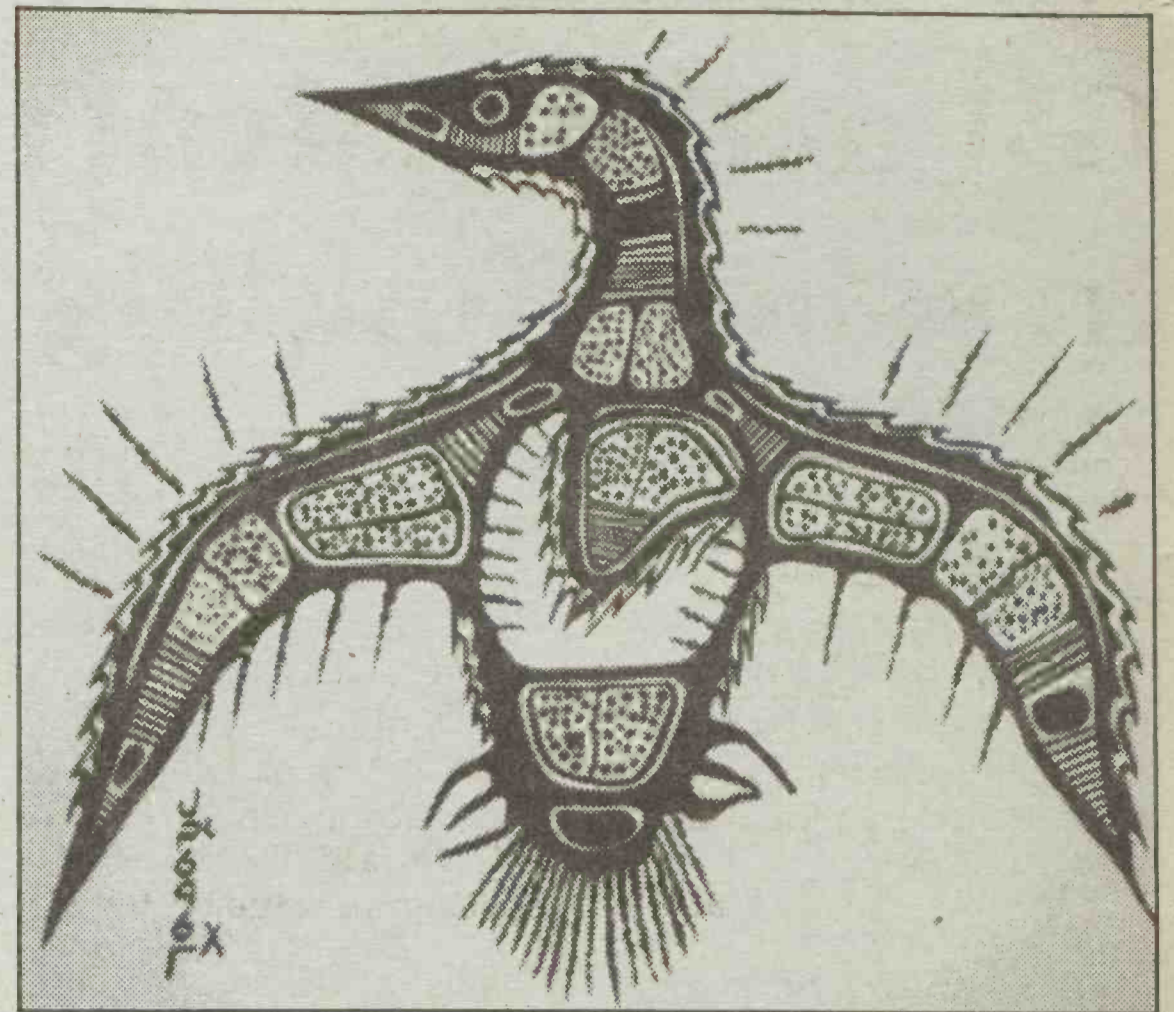
ogy, sociology or political science.

"What is very different now is that people in Native studies at Trent are branching out into other disciplines. It used to be the other way around, people from the outside coming into Native studies. Now our graduates are going off into other professions, education, politics and environmental studies, for instance, growth and learning from here going outward. There's a lot going on and it's very diverse, this thing called Native studies."

Best known for its annual Elders conference that draws visitors from all over the world, Native studies at Trent currently offers more than 30 courses at the undergraduate and graduate levels including Aboriginal languages, history, politics, law, literature, theatre, urbanization, education, northern and polar studies, Ojibwa and Iroquois culture, critical theory, community development, research, women's studies, self government and Aboriginal thought. Native Studies sponsors academic, social and cultural events, theatre productions, artists-in-residence, Elders gatherings and traditional ceremonies including sweatlodges and healing lodges on campus.

Daphne Taylor, a Spanish/English speaking Mexican-Otomi from central Mexico who grew up in Scarborough, Ont., explained that the "Aboriginal student community at Trent was very strong and a good safe place to live in southern Ontario for Native students coming in from all over Canada."

Taylor, who has completed



PAMELA SEXSMITH GREEN

Pictured is the new logo for the Native Studies Ph.D program at Trent University in southern Ontario. The four students currently enrolled should graduate in 2002.

an honors degree in Native studies, an education degree and is currently working on a MA, says she is also aiming for the Ph.D. which she describes as "a very interdisciplinary kind of degree that stresses the importance of thinking through our own issues as Aboriginal people in contemporary culture, so that when we do go back into our own communities we have a better idea of what to do politically and socially.

"I appreciate 'the different ways of knowing' here, and being from a Native studies department doesn't erase my own cultural identity or the complexity of where I'm coming from in any way," said Taylor.

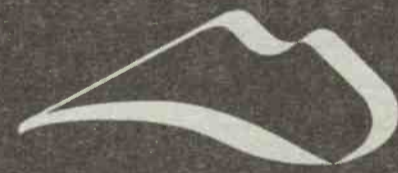
"There are many issues common to Indigenous groups from all over the world to be examined such as colonization, preserving and developing different Native traditions, language and culture without having to feel that we are all part of a smorgasbord or 'pan-Indian culture.'"

Kevin Fitzmaurice, who coordinates the mentor/tutor program in the Native Studies department which matches up incoming and more experienced students, says that there is a definite sense of community and solidarity within divergent cultural groups that includes both Aboriginal and non-Aboriginal students.

(see Trent page 31.)

## White Mountain Academy of the Arts

- \* unique in North America
- \* four year, post secondary visual arts program
- \* traditional native arts
- \* contemporary studio based art disciplines
- \* ceremonies, elders, traditional practitioners
- \* the business of art
- \* inclusive art history
- \* scholarships available
- \* approved by Indian Affairs for student funding



White Mountain  
academy of the arts

For further information, scholarship and application forms  
please contact

White Mountain Academy of the Arts

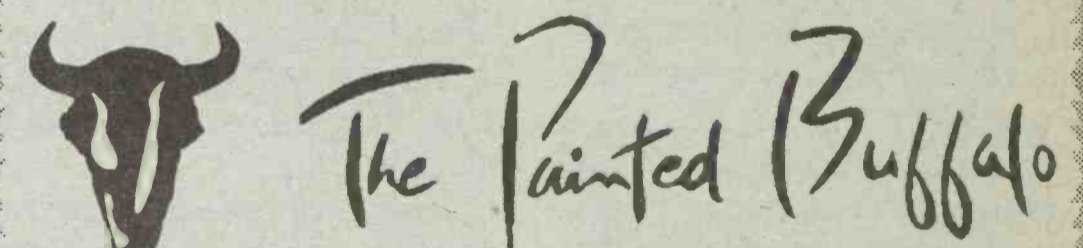
99 Spine Road, Elliot Lake, Ontario, Canada P5A 1X2

Telephone: (705) 848-4347 • Fax: (705) 848-0588 • Toll Free: 1-800-368-8655

E-mail: [info@whitemountainacademy.edu](mailto:info@whitemountainacademy.edu)

Website: [www.whitemountainacademy.edu](http://www.whitemountainacademy.edu)

Thank you for your interest in White Mountain Academy



## AN OLD STYLE TRADING POST

- WIDE ASSORTMENT OF BULK BEADS •
- PENDLETON BLANKETS • LEATHER • POW WOW TAPES •
- CRAFT SUPPLIES • CEREMONIAL SUPPLIES •
- NATIVE ARTS AND CRAFTS ... AND MUCH MORE •
- COD'S WELCOME •

2741 Dewdney Ave.  
Regina, Sask. S4T 0X6



Phone: (306) 525-1880  
Fax: (306) 522-2474

SEE OUR LISTING IN THE ABORIGINAL BUSINESS GUIDE

## Aboriginal Media PROGRAM Fall 1999

First Nations Technical Institute will provide you with a chance to cover Native issues from a native perspective

### PROGRAM HIGHLIGHTS:

- Two-year college diploma in Print Journalism
- Aboriginal coverage of aboriginal issues
- Radio broadcast training
- Video production training
- Internet research and publishing
- Build a portfolio of published materials



Call Monique Manatch at 1-800-267-0637



## Blueprint for future

(Continued from page 3.)

"In Northern Saskatchewan all four job sites are joint ventures with Aboriginals making up at least 50 per cent of the workforce." Usually students know family or friends that work as miners for the company and they send resumes directly to the headquarters in Regina, but potential employees don't always know what opportunities exist.

"The jobs with our company range from trainers to office clerks, laborers, mechanics, electricians, engineers, equipment operators.

There's more to it than just breaking rock," Rancourt said.

Usually Thyssen Mining Construction of Canada promotes itself at mining trade shows. Setting up a booth at the Blueprint for the Future said Rancourt, "is a way for us to promote our industry to a different audience."

Steven Charles, 41, of LaRonge, is finishing his Administration degree at the University of Regina. He stopped by at the career fair to meet his daughter.

"Pretty good things are happening around here," said Charles. He came back to University after "lots of exploring" and working at many other tasks and now he wants to share that knowledge with others.

"There is a recovery wave sweeping across Canada. It is prevalent that students who went to residential schools are rebounding and crawling up now to be more effective in helping this new generation," Charles said.

Donna Highway, who has a family of seven at home in Pelican Narrows, Sask. has gone back to high school after a 15-year absence.

"I'd like to be a teacher's aid or social worker," said Highway. "I don't want to be dependent on welfare. You can succeed, if you go for it, finish your education. You need it to get work."

Garry Sanderson, a youth worker with Saskatchewan So-

cial Services, was one of more than 60 speakers at the career fair. He graduated in 1998 with a Bachelor in Social Work. A Métis from Yorkton, Sask. Sanderson told the students to stay in school because school is just as hard, if not harder, when you get older.

"I had a dream of doing something different than working 12-hour days for minimum wage. The choice is yours. You can pick a career now, or dig ditches until you decide," said Sanderson. After explaining many of the characteristics of the social work field, Sanderson told the students there is more to choosing a career than money.

Keynote speakers also brought the stay in school message to the students.

Amid cheers and hoots, Aboriginal actor Adam Beach brought his success story to the podium.

"When I was 16, my dad sat me down and said 'Adam, what do you want to do with your life? What do you want to be?' He gave me a week. I knew my favorite subject was drama and I liked to participate and I was good at it. When dad asked me again, I said I wanted to be an actor and his jaw dropped. I was from the north end of Winnipeg, from a family of painters, carpenters and welfare recipients and I wanted to be a movie star."

None of Beach's family had ever left Manitoba and it was hard for him to see as far as Hollywood.

"I wondered how a little Indian boy like me would get there!" Adam Beach got there. He is 26 and has been in the business for 10 years.

Beach said when he was looking for the path to becoming an actor there was no Blueprint for the Future.

"Take today as your start and find that dream inside. Have a passion for the things you do. Love yourself while you are at it," he said. "I hope you can climb the ladder I am climbing, feel what I am feeling, because it feels pretty darned good."

Education is a vital component to succeed in today's challenging world



### SASKATCHEWAN INDIAN FEDERATED COLLEGE/ NATIONAL SCHOOL OF DENTAL THERAPY

Now accepting applications for 2 year Dental Therapy training course in Prince Albert, Saskatchewan.

Application deadline: March 31, 1999

For more information on this excellent career opportunity, please call 1-800-359-3576.

## Are you an Aboriginal artisan wanting to start a business?

### We can help you.

We're looking for 12 Aboriginal youth artisans, aged 18-30 with a desire to start an arts-related business together.

### We can offer you:

- Classroom training from top-notch business experts
- One-on-one personalized arts coaching
- Training resources and ongoing support
- Guarantee that if accepted into the program, Human Resources Development Canada will pay for your tuition and materials

We have successfully helped hundreds of people start businesses since 1989.

### Call now for more information:

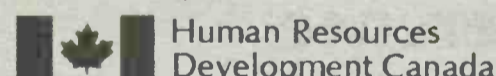
**(780) 444-1940**

### We are Business Builders

\*A portfolio viewing will be required in the interview.



Sponsored by:



TREATY SIX HUMAN RESOURCE DEVELOPMENT BOARD



## The Falmouth Institute, Inc.

North America's largest and most experienced training, consulting and publishing firm serving Native communities throughout the United States and Canada.

PUBLISHER OF

AMERICAN  
**INDIAN  
REPORT**  
Indian Country's News Magazine

### FEBRUARY SEMINARS

Alaska Land and the Law	Anchorage, Alaska
Construction Project Management	Tucson, Arizona
Self Funded Medical Plans	Las Vegas, Nevada
Designing Employee Benefit Plans	Las Vegas, Nevada
Operating Tribal Daycare Centers	Phoenix, Arizona
Conducting Internal Investigations	Tucson, Arizona
Working with Parents	Phoenix, Arizona
Indirect Costs	Tucson, Arizona
Casino Accounting and Auditing	Las Vegas, Nevada
Casino Surveillance	Las Vegas, Nevada

### MARCH SEMINARS

Tribal Elections	Anchorage, Alaska
Home Buyer Counseling	Albuquerque, New Mexico
Grant Writing	Albuquerque, New Mexico
Board Members	Las Vegas, Nevada
Parliamentary Procedures	Las Vegas, Nevada
Tribal Elections	Las Vegas, Nevada
Travel Policies	Phoenix, Arizona
Grant and Contract Law	Phoenix, Arizona
Federal Excess Property	Phoenix, Arizona

To register, receive information or discuss on-site training, call **1-800-992-4489**

Or write to The Falmouth Institute, Inc. • 3702 Pender Drive • Suite 300 • Fairfax, Virginia USA 22030



# Nechi celebrates with four events over year

(Continued from page 21.)

Smoking is the number one killer of Native people, said Willier. And with tobacco use so closely tied to Native spirituality, it is going to require a lot of energy to demonstrate there are both appropriate and inappropriate uses of tobacco. Gambling addiction is also a big concern to the institute.

With so many addictions requiring attention, it would be easy to get discouraged, but not Willier. He's seen the changes in the community, due to the training people received at Nechi.

"How many people have they sobered," he said of the 3,000-plus Nechi graduates. "How many lives have we saved over the 25 years?"

Nechi has made it possible for thousands of people to sober up, said Morin. Sobriety is helping people become more responsible to themselves, their children and their communities.

"You never know exactly how you've impacted people," she said. But she's convinced Aboriginal communities are healthier because of the training provided to participants at Nechi.

Morin also sees new challenges for the organization, particularly in the area of Fetal Alcohol Syndrome and HIV and AIDS. She is also committed to reaching young people with the message of living an addiction-free life.

"These are the ones that will be in charge when we are Elders," she said.

She suggests that working with youth will require Nechi to reach out by using the newest technologies, including the internet. Nechi bid on and won the tender to maintain the Aboriginal Youth Network website. She wants to provide information that is relevant and interesting to young people and to encourage healthy living.

Morin is excited about the activities planned to celebrate the silver anniversary of Nechi. The next event will be the June 22 graduation where more than 200 participants will receive certificates and diplomas.

The graduation will include recognition of past directors, including Eric Shirt, as well as Maggie Hodgson, who was a director for 16 years, and assist-

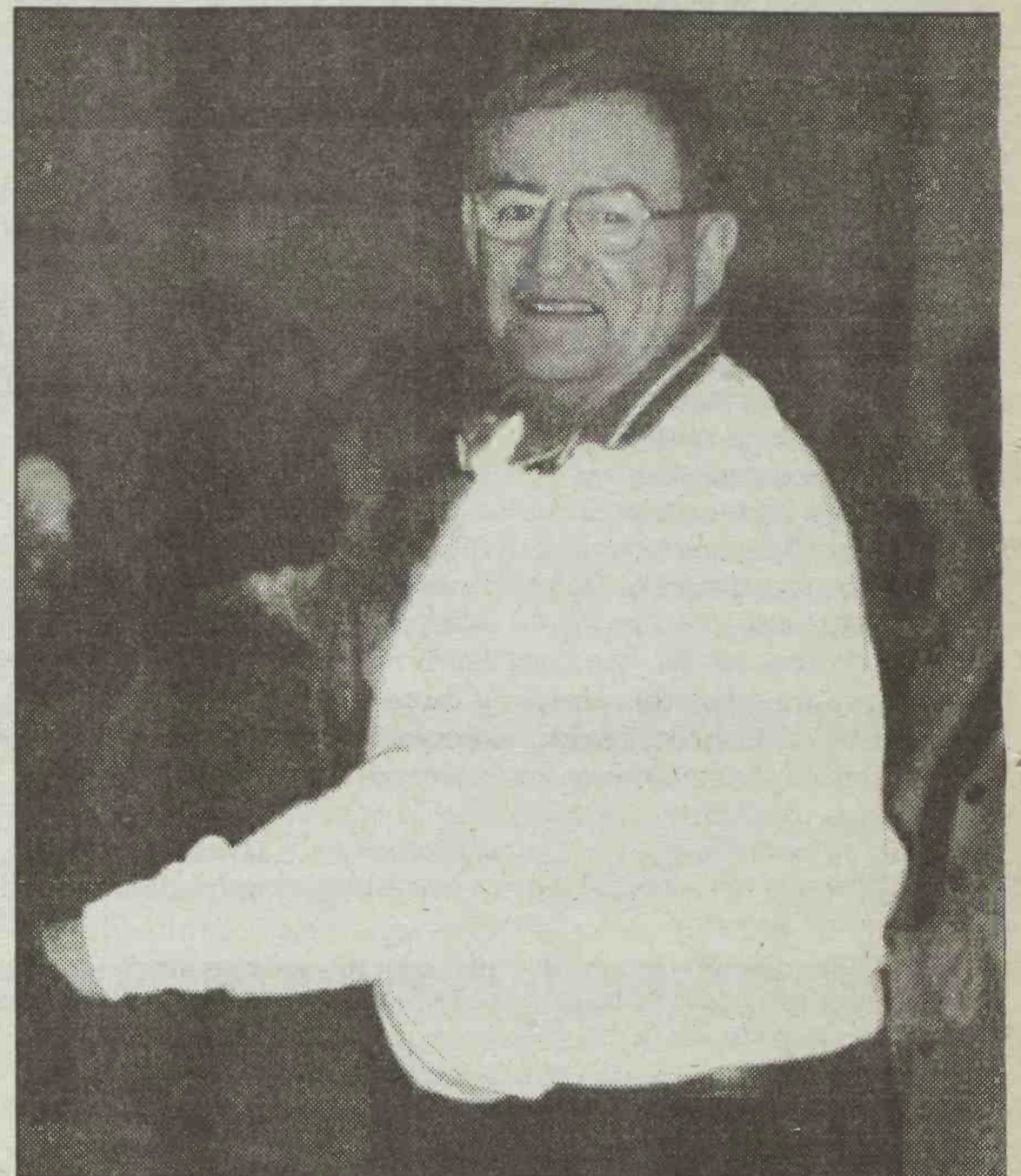
ant director Rena Halfe.

On Aug. 6, 7 and 8, the institute will be hosting a reunion of past trainees, trainers, staff and consultants. Morin invites anyone who has been involved with Nechi over the years to come and camp out.

She promises "lots of visiting" a barbecue, golf tournament, open air dance, and fun run. Morin said the large training room will be open for participants to share stories about Nechi nostalgia and those stories will be recorded as part of an effort to gather historical data.

The gala event to top off the year's celebrations will be a banquet held on Nov. 20, the last day of National Addictions Awareness Week. It will be held at Edmonton's Agricom and it will be celebrating the success of the community at large.

Morin said people who have contributed to the betterment of their community will be honored at this event. She invites nominations from family members, organizations and the community about who needs to be recognized at the Nechi celebration.



DEBORA LOCKYER STEEL

Board members were honored at the Nechi round dance on Jan. 16, including Wilf Willier who has been chair of the organization for the past 25 years.

## Trent University

(Continued from page 29.)

Fitzmaurice, who offers a non-Native perspective on the doctoral program, says that it could offer some real potential for western and non-western knowledge to come together by examining the "two different ways of knowing," perhaps moving it into a more healthy relationship.

"Native studies as a discipline is not a homogenized cultural or spiritual blanket imposed on everybody, even though in this part of the world known as Anishinabe/Mississauga we do offer culturally specific courses. There is no stereotyping within the department, or what one writer has recently called pan-Indianism or Shake-n-Bake shamanism," said Bourgeois.

"In thinking of what to name a department that brings so many different people together, we had thought of calling it Aboriginal studies so that we could be the first in the phone book, ahead of Anthropology,"

he added with a laugh.

On a more serious note, explained Bourgeois, there exists in Aboriginal communities a significant need for research to be carried out to inform policy and program development, as well as an expanding need for trained experts who can conduct basic and applied research and assume positions of responsibility and leadership at local, provincial and national levels. These individuals must be able to address contemporary and historical Aboriginal issues, building community infrastructure for self government, researching land claims, contributing to the revitalization of traditional cultures and languages, facilitating cross-cultural awareness, conducting comparative research with Indigenous peoples in other countries, developing models for natural resource management and analyzing social and political issues at an advanced level.

## The University of Oklahoma

### Health Promotion Programs

### UPCOMING EVENTS



#### Traditional Native Approaches To Diabetes Prevention Conference

February 3 - 5, 1999 • Laughlin, Nevada

#### Native Women & Men's Wellness Conference II

February 28 - March 4, 1999 • San Diego, California

#### Youth Wellness & Suicide Prevention Conference

March 24 - 26, 1999 • Winnipeg, Manitoba

#### Spring 1999 Workshops:

Native Parent Training-Advanced

Peaceful Relationships and Resolving Conflicts

Native Wellness Trainer

Bringing Self-Esteem to Youth

Native Fitness Training

#### For Program Information Contact:

Health Promotion Programs, College of Continuing Education  
The University of Oklahoma, 555 E. Constitution, Norman, OK 73072  
phone: (405) 325-1790 fax: (405) 325-7126  
e-mail: hpp@ou.edu website http://hpp.ou.edu

# EFFECTIVE STRATEGIES

## Empowering First Nations' Health Committees



\*\*\* NOTE: This is part of the "EFFECTIVE STRATEGIES" 13th Native Education Conference - see ad on page 32.

### HEALTH BOARD TRAINING WORKSHOPS \*\*\*

#### ▶ TWO-DAY WORKSHOPS Monday - Tuesday (April 26 - 27)

- H1. Health Services: A First Nations Community Integrated Approach  
Mr. Keith LeClair Senior Policy Analyst Kahnawake
- H2. Improving Your Negotiating Skills: How To Get The Types Of Health Services You Want In Your Community  
Pier de Paola, Ph.D. Administrator O'Chiese Reserve

#### ▶ THREE-DAY WORKSHOPS Monday - Wednesday (April 26 - 28)

- H3. Transferring Health Services & Accountability  
Dr. Franklin Freeeland Fort Defiance Indian Hospital Navajo Nation
- H4. Health Transfer Preparedness  
Ms. Bonita Beattie Executive Director, Health Services Peter Ballantyne Cree Nation  
Mr. Roy Morin Chief Negotiator of Transfer Peter Ballantyne Cree Nation  
Mr. Carl Nahachewsky Legal Counsel Peter Ballantyne Cree Nation

April 26 - 30, 1999

Winnipeg Convention Centre  
**WINNIPEG, MB**

R. S. Phillips & Associates  
Consultants in Native Education  
517 Bower Blvd.

Winnipeg, MB R3P 0L7  
Phone: (204) 896-3449  
Fax: (204) 889-3207



# EFFECTIVE STRATEGIES

Aboriginal Children & Youth: Empowerment/Self-Determination  
13th National Conference on Native Education



**Winnipeg Convention Centre, Winnipeg, MB APRIL 26 - 30, 1999**

## TWO-DAY WORKSHOPS A-J (MONDAY & TUESDAY)

- A. Strategic Education Planning: Long Term Planning - Mr. Elie Fleury, NORTEP
- B. Board Planning: Building Capacity - Mr. Robert Hill, Community Development Specialist: Sahtu
- C. Working With Difficult People - Mr. Harold Mahatoo, Director of Education
- D. Board Training Workshop - Ms. Rheena Diabo, Kahnawake
- E. Managing Conflict Within a School Board - Ms. Priti Shah, Praxis Conflict Consulting

- F. Suicide Prevention & Intervention: Working With Individuals & Communities - Ron Thorne-Finch
- G. Non-Violent Crisis Intervention Training - Ms. Winnie Taylor & Ms. Dale Jacobs, Kahnawake
- H. Empowering First Nations Health Committees 1, 2, 3, & 4 - See ad on page 31
- I. Catching Your Dreams in the Circle - Healing Within - Mr. Angaagaq Lyberth
- J. Creating Optimal Learning Environments for All Children - Dr. Todd Fletcher & Ms. Lorri Johnson

## ONE-DAY WORKSHOPS K-X (WEDNESDAY)

- K. Instructional Practices to Relate/Base/Immerse Children in the Curriculum Through the Curriculum - Dr. Sharilyn Calliou, U.B.C.
- L. Program Evaluation - Mr. Elie Fleury, NORTEP
- M. Removing the Cloak of Shame - Mr. Ron Thorne-Finch, Counsellor
- N. Band-Operated Schools and the Law - Dr. Pier de Paola, O'Chiese Education
- O. Language Games to Motivate Students - Ms. Ann Alphonse, Black Lake, SK
- P. Leadership - Ms. Rheena Diabo, Kahnawake
- Q. You, Your Family, Your Community, Your Nation & Your World - Mr. Angaagaq Lyberth

- R. Self-Esteem Building - Dr. Art More, U.B.C.
- S. Evaluation & Instruction of Diverse Learners - Dr. Todd Fletcher, University of Arizona
- T. Ideas on Elders/Cultural Programs - Ms. Cindy Hanson, Community Choices Consulting
- U. Issues in Indian Education - Mr. Randy Johnston & Ms. Julia Johnston
- V. Effective Leadership - Mr. Robert Hill, Community Development Specialist
- W. Making the Most of Stress, Ms. Bev Nackoney, Gentle Stream Counselling
- X. Using Traditional teaching Methods, Content Curriculum and Educational Values - Ms. Sheena Kooops, Black Lake, SK

## TWO-DAY WORKSHOPS I-3 (THURSDAY & FRIDAY)

- 1. Board Training for New and Experienced Members  
Mr. George Crate Chairperson Fisher River Board of Education  
Mr. Harold Mahatoo Director of Education Fisher River Board of Education
- 2. Exploring the Medicine Wheel: A Multidisciplinary Approach (Seven views of the Medicine Wheel)  
Mr. Joe Mercredi Counsellor

- 3. Breaking Barriers & Restoring Peace  
Mr. Frank J. Whitehead Aboriginal ACHIEVE Systems

## ONE-DAY WORKSHOPS 4-16 (THURSDAY OR FRIDAY)

- 4. Bringing Aboriginal Traditions/Culture into the Classroom - Mr. Calvin Pompana, Elder
- 5. Adapting Teaching to the Learning Styles of Native Students - Dr. Art More, U.B.C.
- 6. The Sharing Circle: Ancient Medicine for a Trouble World - Mr. Art Shofley
- 7. Give Them A Gift For Lifetime: Teach Them To Read  
Ms. Yvonne DePaola Early Childhood Teacher Dakota Sioux
- 8. Healing Through the Spirit of Humour in the Workplace - Moccasin Joe (Mr. Leonard Dick)
- 9. a) Treaties in Historical Perspective b) Troubled Legacy of Residential Schools  
Dr. J.R. Miller University of Saskatchewan
- 10. Why We Should Teach Our Students in Their First Language?  
Ms. Ann Alphonse Black Lake, SK

- 11. Math & English Modules for Multi-Level, Workshop, Co-Operative & Aboriginal Education  
Ms. Sheena Kooops Project Co-Ordinator Black Lake, SK
- 12. The World of the Metaphor - Ms. Bev Nackoney, Gentle Stream Counselling
- 13. An Holistic Approach to Special Education Services  
Mr. Steve Manlow Learning Sources
- 14. Principles in Resolving Conflict in Our Native Communities - Mr. Angaagaq Lyberth
- 15. Orientation Handbook for Teachers and Teacher Assistants  
Mr. Morris Manyfingers
- 16. The Effective Use of Drama Therapy in Aboriginal Communities  
Ms. Amanda Gafter-Ricks, MA., RDT Shamattawa Theatre Group & Bellevue Hospital, NY

## ONE-DAY WORKSHOPS 17-27 (THURSDAY ONLY)

- 17. Effective Teaching of Native Studies - Ms. Cindy Hanson, Community Choices Consulting
- 18. Policy Development - Mr. Elie Fleury, NORTEP
- 19. Understanding and Working With Children Having Social and Emotional Difficulties  
Mr. David Schwab Child Guidance Clinic
- 20. Making Children Successful in Math - Ms. Lillian Smith, Manitoba Dept. of Education
- 21. A Round table Discussion for Directors of Education - Ms. Kathy Whitecloud, C.E.O., AFN
- 22. Team Building in First Nations Communities: Empowered Self-Directed Teams  
Mr. Robert Hill Community Development Specialist

- 23. School Board Training: Roles & Responsibilities - Mr. Randy Johnston & Ms. Julia Johnston
- 24. Finding Success for Children with FAS/FAE  
Ms. Kathy Jones West Region C. & F.S.  
Ms. Dorothy Schwab Centre for Rehab. for Children
- 25. Confronting Differences/Resolving Workplace Conflict - Ms. Priti Shah, Praxis Conflict Consulting
- 26. Grieving: Helping Ourselves, Families & Friends  
Mr. Ron Thorne-Finch Counsellor
- 27. Community Mobilization - Ms. Rheena Diabo, Kahnawake

## ONE-DAY WORKSHOPS 29-39 (FRIDAY ONLY)

- 29. Understanding and Managing Behavior from a Wholistic Perspective  
Ms. Jennifer Janzen Behavior Management Specialist
- 30. Healthy Leadership Lifestyles - Mr. Robert Hill, Regional Community Development Specialist: Sahtu
- 31. Role of the Education Authority - Mr. Elie Fleury, NORTEP
- 32. Native Literature in Science - Dr. Len Zarry, Brandon University
- 33. Technology - The Cost of Ownership & Computer Guided Learning  
Mr. Keith Murray Principal Wawanesa  
Mr. Gord Murison Advanced Electronics

- 34. Report/Proposal Writing - Ms. Rheena Diabo, Kahnawake
- 35. Sexual Abuse: Recovery and Healing - Mr. Ron Thorne-Finch, Counsellor
- 36. Bi-lingual & Bi-Cultural, Language & Culture Program Development - Ms. Julia Johnston & Randy Johnston
- 37. Making Connections between Phonemic Awareness & Early Literacy Learning  
Ms. Rosana Montebruno Fort Garry S.D.
- 38. Eight Learning Styles & Teaching - Dr. Pier De Paola, O'Chiese Director of Education
- 39. Blueprint for Change: The Experiences of the Kahnawake Education System  
Mr. Alex McComber & Schools Committee Members

## ONE-DAY FORUMS (#28 THURSDAY OR #40 FRIDAY)

- 28. Community Involvement in Aboriginal Education  
Mr. Alex McComber, Dr. Pier De Paola, Dr. Sharilyn Calliou, & Mr. Edwin Jebb

- 40. The Role of Politics in Native Education  
Ms. Marion Meadmore, Ms. Kathy Whitecloud, Dr. Elizabeth Lightning, & Mr. Edwin Jebb

## WHO SHOULD ATTEND?

Parents  
Counsellors  
CHR's  
Nurses

Students  
Social Workers  
Psychologists  
Tribal Councils

Health Care Professionals  
Crisis Intervention Workers  
Educational Specialists  
Child & Family Services

Teachers  
School Administrators  
School Board Members  
Chiefs & Councils

### HOTEL INFORMATION

- SHERATON WINNIPEG \$99.00 (Standard) \$119.00 (Deluxe)  
Phone (204) 942-5300 1-800-463-6400 Fax (204) 943-7975
- PLACE LOUIS RIEL \$70.00 (Studio) \$80.00 (1 bedroom suite) \$110.00 (2 bedroom suite)  
Phone (204) 947-6961 1-800-665-0569 Fax (204) 947-3029
- CHARTER HOUSE \$69.00 (Single/Double) \$79.00 (Top Floor Executive)  
Phone (204) 942-0101

**AIR CANADA** has been appointed the Official Airline of the "EFFECTIVE STRATEGIES" Conference. You do not have to stay over a Saturday night to take advantage of savings.

Call your Travel Agent or **AIR CANADA 1-800-361-7585**.  
When purchasing your ticket, please ask that  
**Event Number CV993071** be entered in the Tour Code box.

## EFFECTIVE STRATEGIES CONFERENCE PRE-REGISTRATION FORM (by April 16, 1999)

Name: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

Town/City/Prov.: \_\_\_\_\_ Postal Code: \_\_\_\_\_

Phone: (\_\_\_\_) \_\_\_\_\_ Fax: (\_\_\_\_) \_\_\_\_\_

Note: Workshops are all-day (5-6 hrs.) You will be placed in one of your choices.

Please Indicate your choice of workshops.

Workshop Selection & Registration Fees:	Pre-registration	Conference Workshop Choices			
		On-site	1st	2nd	3rd
Conference & Forums:					
1. Two-Day (Mon. - Tues.) (A - J) (H1-2)	\$250.00	\$350.00			
2. Wednesday Workshops (K - X)	\$100.00	\$150.00			
3. Two-Day (Thurs. - Fri.) Workshops/Forum	\$150.00	\$250.00			
4. One Day Only (Circle day Thurs. or Fri.)	\$100.00	\$150.00			
5. Three Day (Mon. - Wed.) Workshops (H3-4)	\$350.00	\$500.00			
<b>TOTAL ENCLOSED: \$</b>					

\* (PRE-REGISTER BY APRIL 16, 1999) All pre-registrants will be notified by mail, phone or fax.

SAVE TIME AND MONEY BY PRE-REGISTERING BY FRIDAY, APRIL 16, 1999. Pre-registrations post-marked after April 16, 1999 will not be accepted.

On-site registration will be available on a space available basis beginning at 7:00 am each day in the conference registration area of the Winnipeg Convention Centre.

WRITTEN REQUESTS FOR REFUNDS, minus 25% administration costs will be honoured only if post-marked no later than April 16, 1999.

To pre-register, mail this completed form along with your cheque, money/purchase order, payable to:

**R.S. Phillips & Assoc., 517 Bower Blvd., Winnipeg, MB R3P 0L7 Ph: (204) 896-3449 Fx: (204) 889-3207 E-m: nativeed@aol.com**



# Men learn to take responsibility for abusive behavior

By Yvonne Irene Gladue  
Windspeaker Staff Writer

VANCOUVER

According to Statistics Canada, one in every eight woman will experience abuse, and that statistic is on the increase. Domestic abuse affects all cultures, including the Aboriginal community.

A program called Change of Seasons, supported by the Attorney General Corrections Branch, First Nations Wellness Society, Ministry of Health (Aboriginal Health Policy Branch) and the Squamish Nation of British Columbia, is available to men in North Vancouver who want to end their own abusive behavior.

The program is based on a 28-day model where participants

gather twice weekly to discuss abuse issues. Each session runs for two-and-a-half to three hours.

During the session, facilitators use cultural teachings and ceremonies and non-Native abuse programs such as the Assaultive Husband Program to help educate participants about why they are abusive and how they can stop the behavior. Topics covered in the program include myths about abuse, the causes of violence, excuses that enable violence to exist, and discussions of the various ways people are abused.

Abuse can be in the form of threats, isolation, monitoring or restricting another's freedom, anger and intimidation, physical, psychological and sexual. The reasons why men abuse include stress, learned behavior,

social and cultural factors, and feelings of inadequacy, which are all discussed in the program.

The counselors are educated in abuse issues, and many have come from abusive backgrounds themselves. Many have participated in the Change of Seasons facilitator's program that runs 20 to 26 weeks in length. They have come to believe that violence against women in any society is not acceptable.

The name Change of Seasons comes from the words of one West Coast Elder who said there are two important seasons in a man's life, the fall season, when trees shed their leaves and get rid of the old self, and spring, when mother earth heals herself and begins new life.

Ross Muehlfarth and Robert Nahanee were graduates of the

program and are now counselors at the North Vancouver office.

"We've had men from all across Canada take this program," said Muehlfarth. They find that group work is more effective.

"Individual counseling tends to isolate and maintain secrecy," said Nahanee.

Muehlfarth found there was a major gap in abuse programming for men who wanted to deal with their behavior. So with the vision of Robert Kiyoshk and members of the Squamish Band, this unique program began.

Change of Seasons believes that working with men who abuse their families should be done in their communities and facilitated by other men there. Community outreach work-

shops that run three to five days are available, as well as community-based facilitator training. The facilitator training enables the graduates to conduct workshops and training in other communities or for their reserve members. Communities interested in Change of Seasons can view how it works on a video produced by the program.

Ending domestic violence has long been considered the responsibility of women's organizations, alcohol and drug treatment programs and the criminal justice system, however, with programs such as Change of Seasons, men are becoming aware they should be responsible for changing their own abusive behaviors. The Change of Seasons Program allows men the opportunity to help each other through the process.

# Student help available for summer projects

By Yvonne Irene Gladue  
Windspeaker Staff Writer

EDMONTON

Ooskipikwa is a program geared for university students wanting to work with Aboriginal agencies based on reserves or in Aboriginal communities. The name is derived from a Cree word meaning new bud or growth and is used metaphorically to describe a student consultant who brings new ideas and change to an Alberta Native community. The program was formally known as the Indian Management Assistance Program.

Most students spend four

months as trainees working on a job and get first hand experience on an administrative level. The project areas include legal research, community development, management, or technical assistance. The program allows the students to gain organizational, interpersonal and time management skills, as well as learn how to communicate effectively.

Elaine McVeigh, manager of the program, is of Aboriginal descent. She has been with the First Nations Resource Council, which manages the Ooskipikwa Program, since April 1993. McVeigh first worked as a student consultant and was eventually hired to as-

sist the program director. McVeigh's work consists of promoting the Ooskipikwa program to universities, student associations and clients as well as recruiting and monitoring about 40 projects each year within the province of Alberta. She is also responsible for all related administrative duties connected to the program.

"I get a tremendous amount of satisfaction when I see the results at the end of the summer in terms of a completed project and a student's growth at the end of the work term," said McVeigh.

The program runs from the beginning of May until the end of August and includes an orien-

tation conference set up for a week in May and a wrap-up workshop held at summer's end.

Students applying for the Ooskipikwa Program are asked to submit their application forms before March 7. This program is open to Aboriginal and non-Aboriginal students. In 1998, 70 project proposals were submitted from 51 different bands and organizations and 40 of those projects were undertaken. Aboriginal students get a chance to use their skills and knowledge in the communities and the program offers a chance for non-Aboriginal students to gain more insight into Native culture and concerns.

Generally, students applying

for this program are in their third year of university, however, first and second year students may apply as well. Students are usually recruited from the 63 universities across North America, giving Indian bands and Native organizations access to a vast amount of talent.

The costs, such as accommodation and work related expenses, of acquiring a student consultant is the responsibility of the organization. Chiefs, band managers, department heads, administrators, and directors of Native organizations are required to submit an application form by the March 7 deadline.

For more information about this program call (780) 453-6114.

## Rainy Lake Ojibway Education Authority

### Why come to us?

- ✓ Elder Mentors available
- ✓ Anishinaabemowin (Ojibway Language Resources)
- ✓ First Nation Resource Library
- ✓ Small pupil / teacher ratio
- ✓ Friendly community & outdoor recreation facilities
- ✓ State of the art computer labs
- ✓ Open to all cultures
- ✓ Beautiful lakes & international waters
- ✓ Progressive Anishinaabe leadership
- ✓ Seasonal traditional activities
- ✓ World class historic site nearby
- ✓ Interactive video connections

Rainy Lake Ojibway Education Authority, through articulation agreements with accredited institutions offers the following programs in the Fort Frances district, Northwestern Ontario.

- ☞ Business
- ☞ Social Work
- ☞ Appliance Servicing
- ☞ Early Childhood Education
- ☞ Aboriginal Cultural Interpretation Program
- ☞ Culinary Arts (Chef)
- ☞ Health Program
- ☞ Ontario Teacher Certificate
- ☞ 1 year of General B.A.
- ☞ Forestry Technician
- ☞ Aquaculture technician
- ☞ Art Fundamentals: Design & Visual

Start the new millennium with us!



Rainy Lake Ojibway  
Education Authority

P.O. Box 297, Fort Frances, ON P9B 3M6  
Ph: (807) 274-2796 or 1-800-668-6297  
Fax: 1-807-274-8761

Call for more information & application packages,  
Applications must be received by May 3<sup>rd</sup>, 1999,  
All classes begin September 3<sup>rd</sup>, 1999.

## ERMINESKIN BLANKETS

Legendary Pendleton Blankets by Woolen Mills Portland, Oregon

Stop by our store and see all our items

We are located off of Highway 2A in the  
Maskwachees Mall

1-800-893-1769 or phone/fax (403) 585-4262

### Hours of Operation

Monday to Friday - 9:00 am - 5:00 pm

Saturday - 10:00 am - 3:00 pm

Box 1200, Hobbema, AB T0C 1N0

Website: [www.ermineskinblanket.com](http://www.ermineskinblanket.com)

E-mail: [blanket@incentre.net](mailto:blanket@incentre.net)

## WANTED

### Contestants for Miss Indian World Pageant

Open to all Native or Indigenous women. 17 - 24 years of age  
• Verifiable tribal affiliation • Single, never been married, no dependents (children) • Knowledge of tribal traditions

Apply to: GATHERING OF NATIONS

c/o Miss Indian World PAGEANT,  
3200 COORS, NW K235

ALBUQUERQUE, NEW MEXICO USA 87120

(505) 836-2810 FAX: (505) 839-0475

[WWW.GATHERINGOFNATIONS.ORG](http://WWW.GATHERINGOFNATIONS.ORG)

Application Deadline: March 19, 1999

WIN: CASH - PRIZES - VACATION

North America's Biggest Powwow!



## Campbell River Indian Band wins Economic Developer of the Year

Debra Lockyer Steel  
Windspeaker Staff Writer

### CAMPBELL RIVER, B.C.

It doesn't take much to fall head over heels for Campbell River. Though a busy little place, it's not unusual to have members of the local deer population wander into your backyard to nibble on the vegetation. Time well spent is to surrender the evening watching men in hip boots slip into the Queen Charlotte Strait to do some fly fishing, or watch a cruise ship sail into the night.

But the day: That belongs to the Discovery Harbour Centre, one of the largest shopping malls in the province and owned, in partnership with the Northwest Group of Companies, by the Campbell River Indian Band.

This 360,000 sq. ft. mega-mall project has taken the big-box style of shopping centre and turned it on its ear. Tenants of the centre - Superstore with 100,000 sq. ft., Zellers with about the same, Canadian Tire with 50,000 sq. ft. and Staples with

25,000 more - made modifications to their usual store designs to incorporate the West Coast theme of the centre. Each of the building sports Native reliefs on walls or hand-carved columns or welcoming poles in front. What results is a very attractive business centre with friendly neighborhood appeal.

It was a massive undertaking for the Campbell River Indian Band, which had been planning the mall project for about 20 years. The project itself cost \$60 million, including a \$1.2 million Native art gallery and craft store that is magnificent in cedar construction. Three totems, carved by Bill Henderson, grace the outside entrance to the gallery, but the inside is the real tribute to the talented Native artists and carvers of the Island.

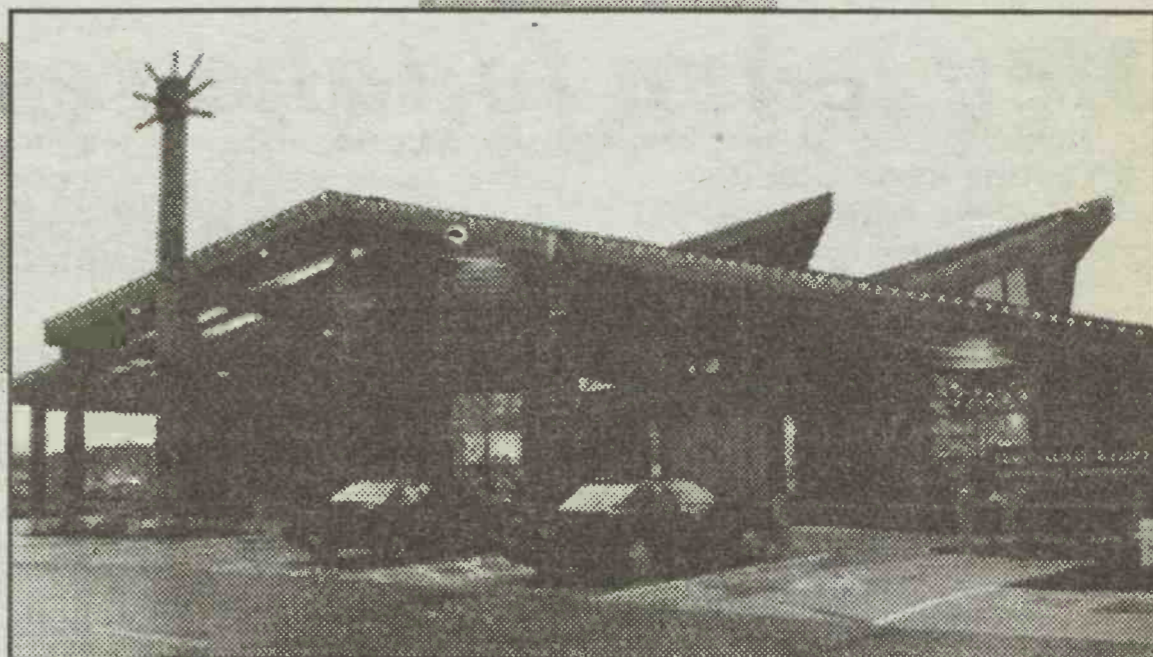
The mall project has created upwards of 1,000 jobs for the Campbell River band and has garnered them the Council for the Advancement of Native Development Officers Economic Developer of the Year Award, presented to the band at the CANDO President's at the annual conference held in Vancou-

ver in November last year.

"First there were the construction jobs and First Aid training. The tenants sponsored cashier or teller training programs. These initiatives put band members into jobs in the bank and in most of the retail outlets," said Bob Duncan, business manager for the band. "Band members found 800 to 1,000 jobs over the life of the project, many of them ongoing. Long-range and future job prospects are very good, with professional possibilities," he said.

Klaus Richter, president of the Northwest Group of Companies, is pleased with the success of the partnership. The biggest challenge was the sheer size of the project, he said. But it's all behind them now.

The mall is about 98 per cent leased with tenants doing very well, despite the small market, he said. He is just catching a breather before the next big project comes his way. The Campbell River Indian Band however is working on developing its Discovery Harbour Marina, which will have 1,000 berths when completed.



BERT CROWFOOT

Wei Wai Kum House of Treasures was opened this summer and houses the work of the Islands most talented Native artists and carvers. It is closest to the waterfront and the jewel in the crown of the shopping mall.



BERT CROWFOOT

At every turn there is an example of the artistry of the Native people of the Island and the theme of the Discovery Harbor Centre. Master carver Bill Henderson was instrumental in creating the overall beauty of the shopping centre.



BERT CROWFOOT

The Aboriginal theme appears throughout the mall, including on the outside. Welcoming totem poles appear outside each entrance and traditional images and artwork invigorate the mall exterior walls.

**Half the mall is located on reserve, but if you want to use your tax-exemption on the other half, be prepared for a walk to the reserve side.**



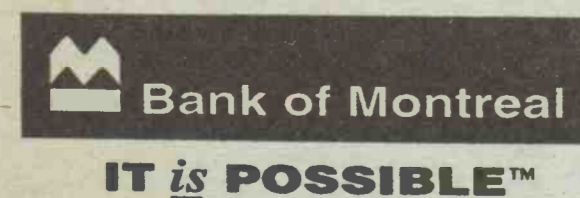
PAUL MACEDO

## Isn't low unemployment possible?

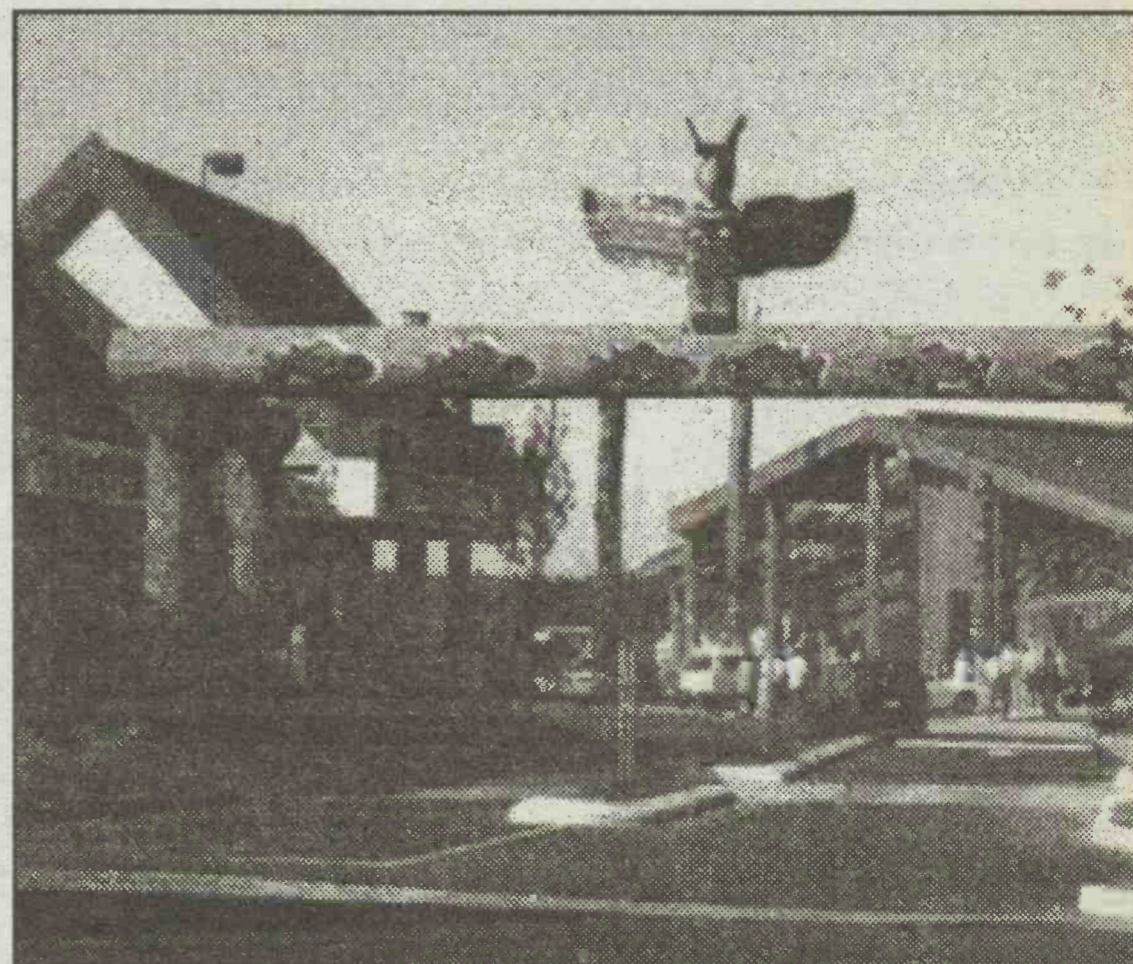
When the Campbell River Indian Band puts its collective minds and resources behind a sound proposal, obstructions seem to fall over themselves getting out of the way.

One thousand jobs and hundreds of millions of dollars invested in commercial property development, the Discovery Harbour Marina, Wei Wai Kum House of Treasures native art gallery and crafts shop and a future casino project has helped catapult the community of Campbell River towards incredible economic benefits through tourism and entrepreneurship.

The Bank of Montreal wishes to congratulate the Campbell River Indian Band for their recent award, "Economic Developer of the Year" by the Council for the Advancement of Native Development Officers (CANDO) and looks forward to a long and fruitful association with this vital and growing community.



Aboriginal Banking  
Mr. Richard George, Manager  
595 Burrard - 9th Floor, Vancouver, BC V7X 1L7  
Phone: (604) 668-1360 • Fax: (604) 668-1096



Discovery Harbour Shopping Centre, Campbell River, BC



# Most successful arrangement yet

By Debora Lockyer Steel  
Windspeaker Staff Writer

DUNCAN, B.C.

For a young organization like the Khowutzun Development Corporation, recognition for successfully creating jobs in the community is encouraging. So when the group won the Council for the Advancement of Native Development Officers 1998 recognition award in late November, it was a boost to morale.

Unemployment on Vancouver Island is a problem and unemployment of Cowichan members is of particular concern, said Myles McLeod, new general manager of Khowutzun Development Corporation.

"Job number 1 is to create employment for Cowichan members," he said, and a joint venture agreement struck only a few years ago did just that.

Khowutzun Development Corporation through Khowutzun Mustimuhw Contractors Ltd. entered into an agreement with Centra Gas BC, a company owned by West Coast Energy, to install gas lines. Natural gas was introduced to Vancouver Island in 1990, and since that time, the company has been developing working relationships with a number of the Native communities through which the pipeline would go.

Not satisfied with just financial compensation for right of way through his community, the chief, Dennis Alphonse, wanted economic development for his people, said West Coast Energy manager of external affairs, Doug Halverson.

What resulted from negotiations is the most successful working arrangement West Coast Energy has had with a First Nations community to date, and a model for other such arrangements. That's why West Coast Energy nominated the group for the CANDO award.

What makes the arrangement so successful is not just the jobs it's created — the venture has provided as many as 80 jobs for



BERT CROWFOOT

*The Khowutzun Development Corporation was presented with a hand-painted paddle in recognition of their achievement in the field of economic development.*

*"Job number 1 is to create employment for Cowichan members."*

— Myles McLeod, general manager of Khowutzun Development Corporation

Cowichan members who are employed to clear the right of way and to lay pipe on the main and the branch lines — but the commitment to see real economic development for Cowichan Tribe members.

Today, Khowutzun Mustimuhw Contractors Ltd. provides more than 30 per cent of all distribution installations for Centra Gas BC.

"All parties gave it more than 100 per cent," said Halverson. Because Khowutzun Mustimuhw Contractors Ltd. had a real stake in the venture, overcoming obstacles, which would normally frustrate operations, became a group effort. "Everybody had something to win out of it," he said.

The venture was the first of its type signed with the Khowutzun

Development Corporation and has been a happy success. West Coast Energy thinks so too and looks forward to a long and contented relationship with one of British Columbia's bigger First Nations populations.

But there is more to the Khowutzun Development Corporation than the pipeline agreement.

The organization also runs a successful tourist attraction called the Cowichan Native Village in Duncan, B.C., known as the City of Totems.

Khowutzun Development Corporation also markets Cowichan sweaters over the internet, radio and in magazines and newspapers and has developed a forestry company involved in clearing and silviculture.



One of many totems on display and the Cowichan Native Village located in Duncan, B.C.

## Isn't great development possible?

The Khowutzun Development Corp. has travelled the long and fulfilling journey of economic development to that rare level where they have become an inspiration to others because of their achievements. Their diversified interests in marketing, pipeline contracting, forest services and resort accommodations have done much to liberate the community towards greater self sufficiency and positive growth.

The Bank of Montreal is proud of our association with Cowichan Tribes' community of achievers and offer our heartfelt congratulations and wishes for continued success into the next millennium.



Aboriginal Banking  
Mr. Richard George, Manager  
595 Burrard - 9th Floor, Vancouver, BC V7X 1L7  
Phone: (604) 668-1360 • Fax: (604) 668-1096



Cowichan Native Village, Duncan, BC



## One Call Could Help Your Business

Whether you're just starting out or operating an established business, one call will connect you to Western Diversification's network of business information and support services. Our business advisors are eager to help you find vital market information or help you access financing so your business can grow.

Our network of WD offices, Business Service Centres, Community Futures Offices and the Women's Enterprise Initiative serves small and medium-sized businesses in Western Canada. With 30 offices in Alberta, we're close by. So call us and get our connections working for you.

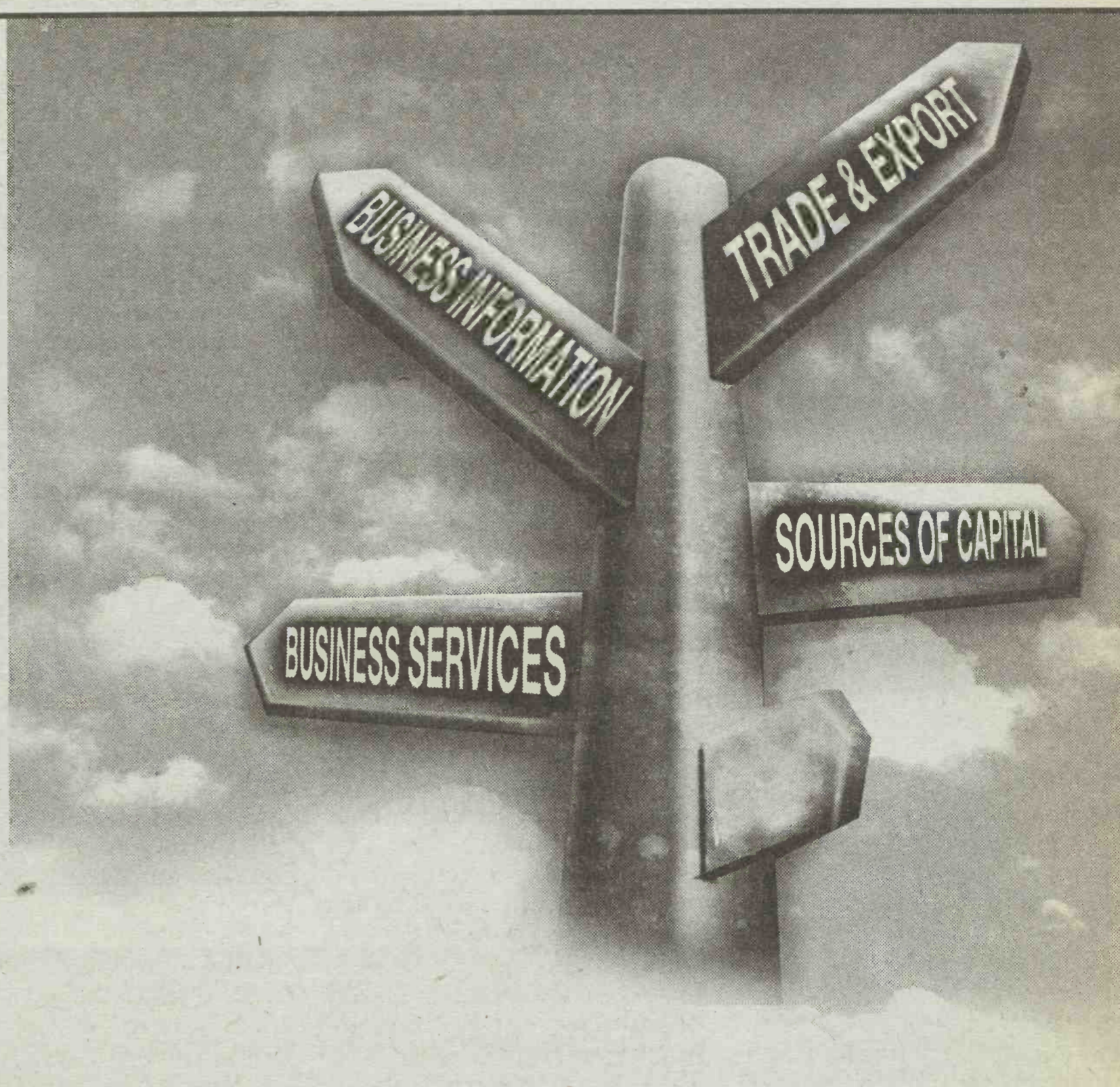


WD Alberta  
1-888-338-WEST (9378)

Alberta Women's Enterprise Initiative  
1-800-713-3558

The Business Link-Business Service Centre  
1-800-272-9675

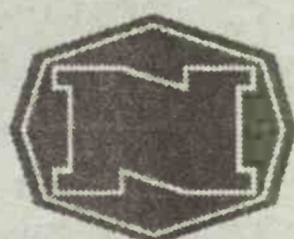
Canada



## CONGRATULATIONS CAMPBELL RIVER INDIAN BAND



Northwest Group of Companies  
Suite 406-4190 Lougheed Hwy.  
Burnaby, BC V5C 6A8  
Tel: (604) 299-7517  
Fax: (604) 299-5239



As your partners and development managers for Discovery Harbour Centre, we appreciate the foresight, tenacity and dedication you have displayed over the years. We would like to acknowledge the strong leadership of Chief Tony Roberts and Chief John Henderson, assisted by their members of council, and the management skills of Robert Duncan, which were, along with the support of the band members, instrumental to the success of the project. We value the trust and confidence you had in us and look forward to many more years of co-operation and partnership.



## CONGRATULATIONS TO ALL CANDO AWARD RECIPIENTS

Campbell River Indian Band; Khowutzun Development Corp.;  
Saskatchewan Indian Institute of Technologies Call Centre; Blood Tribe Irrigation Project

**Y**our achievements in  
Economic Development  
pave the path towards a secure future.



CANADA'S NATIONAL ABORIGINAL NEWS SOURCE

[www.ammsa.com](http://www.ammsa.com)



# Call centre offers more than just a service

By Marie Burke  
Windspeaker Staff Writer

## ASIMAKANISEEKAN ASKIY FIRST NATION, Sask.

A unique First Nations business is breaking new ground in the field of telemarketing communications because of its ability to go where other call centre services might not — First Nation communities.

The Saskatchewan Indian Institute of Technologies Call Centre is based on the Asimakaniseekan Askiy reserve and offers its services on a national level, but primarily in Saskatchewan, in the First Nation languages of Cree, Dene, and Saulteaux.

The SIIT call centre was awarded the economic development recognition award by the Council for the Advancement of Native Development Officers. In November, CANDO announced the innovative call centre had won the award.

"You can do calling for a company on virtually anything," said Thomas Semaganis, manager of the SIIT call centre. A large number of companies survey consumers or conduct marketing research, but the call cen-

tre is able to reach First Nation consumers that may not have been accessible before. Customers can also call in for information or service.

We are the first Aboriginal business of its kind in Canada. Aboriginal people love it, especially Elders," said Semaganis. Being able to explain services in a way that Aboriginal people understand is important, he explained. Ultimately the call centre will be able to expand its services to include several other First Nation languages.

"Aboriginal businesses don't realize what a call centre can do for them," said Semaganis. For example, the call centre can target 10,000 people and introduce them to a company that may not be typically exposed to the First Nation consumer, he said.

A list of the services offered by the call centre includes: surveys, polling, fundraising and order processing. The thriving business offers its service based on quality, not just by the number of customers reached. The call centre was established by SIIT and is part of the Federation of Saskatchewan Indian Nations.

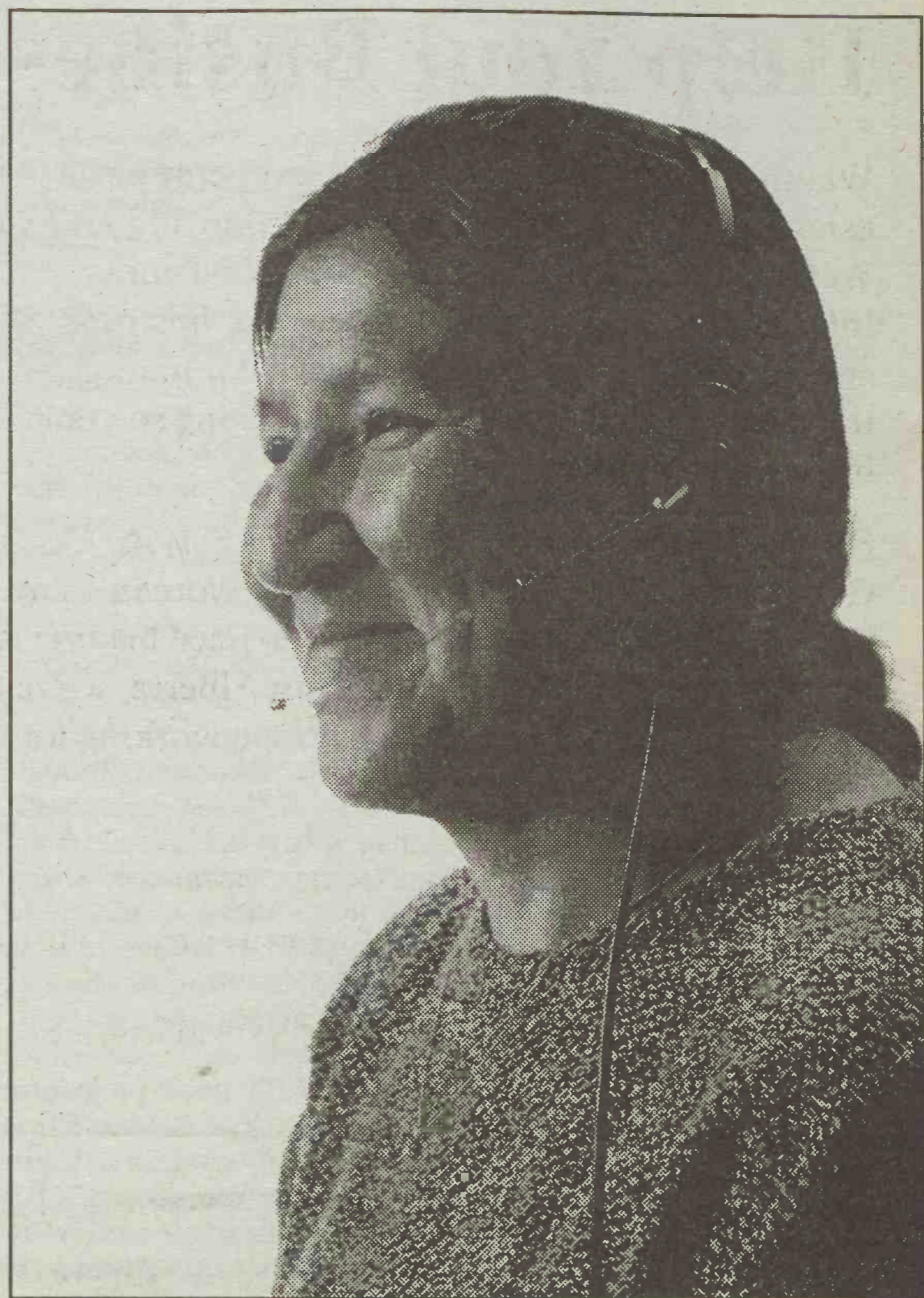
In 1996 the first phone call was made possible by one of its

biggest customers, SaskTel. Since then the company has doubled in size and revenue. Out of the eight employees at the call centre, six are on the telephone at a time, said Semaganis.

"The revenue generated from the call centre goes to SIIT educational services," said Semaganis. With the cuts to education funding, SIIT saw the call centre business as a great way to generate programming dollars, told Semaganis.

"The call centre is a tremendous success in being able to reach First Nation people in their community," said Lyle Daniels, sales manager for the Aboriginal segment at SaskTel. He indicated the call centre was the brainchild of SIIT and SaskTel after the Aboriginal segment saw the gap in the market.

The call centre markets all of SaskTel's products that range from long distance to smart touch features. SaskTel can offer more to on reserve residential customers, said Daniels. SaskTel noticed their service to Aboriginal customers was lacking before the call centre began reaching Aboriginal people using their distinctive method.



*Winners of the CANDO Recognition Awards were presented with art work done by West Coast artisans. The SIIT Call Centre received the drum at far left.*

# CONGRATULATIONS

to the  
**SASKATCHEWAN INDIAN INSTITUTE OF TECHNOLOGIES**

*on being recognized with a  
CANDO Economic Development Award*

For the development and success of your SIIT call centre.

**SASKATCHEWAN INDIAN FEDERATED COLLEGE  
Regina Campus  
Room 118, College West  
University of Regina  
Regina, SK S4S 0A2  
Phone: (306) 779-6111 Fax: (306) 779-6116**



The SIFC offers degrees and certificates in the following disciplines:  
Indian Studies, International Indigenous Management, Elementary Education, Interdisciplinary Studies, Social Work, Indian Fine Arts, English, Indian Health Studies, Indian Communication Arts (Journalism), Science, Career and Community Counselling, Dental Therapy, Business and Public Administration, Indian Languages, Literatures, and Linguistics



# Blood Tribe irrigation project recognized

By Barb Grinder  
Windspeaker Contributor

STAND OFF, Alta.

Drive along Highway 509, southwest of Lethbridge, on a sunny day in June and the air smells sweet with the fragrance of thousands of acres of bright yellow canola. Tall plumes of timothy grass wave in the breeze. For as far as the eye can see, high-tech irrigation pivots spray rainbow-tinged showers of water on the land. This is the Blood Tribe

Agricultural Project, recipient of the 1998 Council for the Advancement of Native Development Officers (CANDO) Recognition Award, and a source of pride and economic benefits for the Blood community.

In awarding the honor, a CANDO member said BTAP was "a model for all First Nations on how to plan, implement and operate a commercial venture on a reserve. Its success hinges on a viable agricultural base, traditional values and progressive leadership."

Francis First Charger, general manager of the project for most of its history, said the success of the project was due to combining high expectations and professional day-to-day operations. But many on the Reserve credit First Charger himself. Now a consultant with BTAP, after resigning recently to pursue other career goals, First Charger has a unique management style which juxtaposes traditional cultural beliefs with modern business skills and attitudes. His advice to his colleagues has always been:

"Keep it simple. If it ain't broke, don't fix it. Get the job done."

The idea for the project got its start in the fifties, when the tribe agreed to allow construction of the St. Mary Reservoir and irrigation system on its land. Blood leaders envisioned a time when members of the reserve would benefit from the water, and renew the tradition started 60 years before of successful ranch-

ing and farming operations by its people. The dream became a reality in 1991, when the tribal government signed a tripartite agreement with the governments of Alberta and Canada for funding to initiate the work.

Fully supported by the Chief and Council, though set up as a separate commercial venture, BTAP sought to place almost 20,000 acres of the reserve's 'Big Lease' under irrigation. They have already come close to that and will reach their goal easily by the year 2000. Drainage work is needed on some sections, before putting them into production.

The project is now the largest, single-owner, contiguous irrigation project in Canada, and has provided jobs and training for several hundred members of the tribe. Reported to be budgeted for a total cost of more than \$300 million, it's money most of the tribe feels is well spent.

"It's a really good project for the tribe," says Arlene Eagle Child, executive administrative assistant for the project. "It's provided lots of jobs and training, and it's a good place to work."

Eagle Child, who's been in her position for seven years, says she enjoys working with the other project people. And she doesn't even mind the travel.

"I don't live too far, and it's so nice and quiet when you get here. You can get a lot of work done."

To date, almost 500 jobs have been created for tribal members in the construction phase, and more than two dozen tribal members do regular work for BTAP, either full-time or on a seasonal basis.

BTAP also pays the tribal administration for rent of the Big Lease lands. Workers also received both on-the-job and off-job training that will allow them to get other jobs in the field off the reserve.

Conceived in six separate phases, the project is ahead of schedule with work nearing



Though a representative from the Blood Tribe irrigation project was not on hand to receive the CANDO award, they received a hand-painted drum in recognition of the tribe's achievement.

completion on Phase 6. Only minor work on crossings and pump houses remains to be done before this year's growing season starts, and ads offering 29 quarter section pivot irrigated fields have already appeared in local papers.

BTAP acts as both the developer and lessor of the land, which is parceled into 160-acre units. Under a joint venture with a private producer, they are also growing timothy for a highly touted diversification project, a hay densifying plant.

In past years a small holding was leased to an independent Blood tribe farmer, but currently the land is leased to non-reserve farmers who pay for the privilege at current market prices.

"It costs a lot of money to get into irrigated farming, even when we supply the pivots," First Charger says. "There's a lot of interest from tribal members, but most don't have the money for the harvesting equipment."

BTAP provides all-inclusive leases (land, water, and irrigation pivot systems) to approved tenants for terms up to 10 years. Lease rates are about \$100 to \$150 an acre and are at 100 per cent occupancy. Crops grown include canola,

Kentucky Blue Grass, forage hay, wheat, alfalfa, barley, and Timothy grass.

Timothy is a favored crop for the project now. An agreement was signed by BTAP last year with Transfeeder Inc. of Olds, Alberta and the Sumitomo Corporation of Japan for the processing and supply of 30,000 tonnes a year of premium quality compressed timothy, for Sumitomo's dairy operations throughout Asia.

Currently employing more than 30 people, the timothy plant, located a few miles from BTAP's own headquarters, hopes to expand to employ up to 100 seasonal and full-time workers. BTAP is currently thinking about further diversification into potatoes, to meet the needs of several new processing plants being built in the area.

"We've had people knocking on our door with all sorts of proposals, but right now our mandate is to get the irrigation complete and to get more timothy growing, to support the forage processing plant," First Charger says.

First Charger says the Big Lease area is highly suited to serve the needs of today's farm-

ers, contract growers and processors.

"BTAP's size can assure large quantities of quality controlled produce at a single location. The availability of good access, electrical power, natural gas and a productive workforce offers new opportunities for profitable agri-business ventures."

According to Wally Chinn, head of the Farm Irrigation Section in Alberta Agriculture's Lethbridge office, BTAP is using state-of-the-art technology and is, in many ways, a model for irrigation projects in developing countries around the world.

Though much of the construction was done by outside companies, the contracts called for these businesses to employ tribal workers whenever possible. A number of subcontracts were awarded to tribal members.

BTAP now will have about 100 pivots operating on the project when it's complete. Because they are using a variety of equipment on a very similar land base, Alberta Agriculture is conducting a study of sprinkler efficiency at the project. Results may allow BTAP and other farmers to cut down on pumping costs and water use.

*A successful Irrigation project needs two things*

- *A little Water & A lot of hard work.*

We supply the equipment . . .

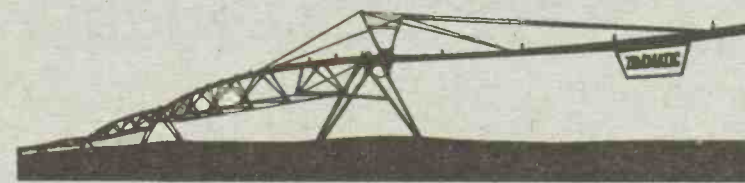


**New-Way Irrigation Ltd.**  
2219 - 2nd Ave. N.  
Lethbridge, AB T1H 0C1  
Phone: (403) 328-3777  
Fax: (403) 327-0405

. . . Blood Tribe supplies the hard work



**Lindsay Mfg. Company**  
Box 156  
Lindsay, NE 68644  
Phone: (402) 428-2131  
Fax: (402) 428-2795



*The Creator blesses it all  
with water in harmony and balance.*

*Water flows & life grows!*



What could you do with the extra time if you weren't looking for missing records?



Closing the gaps in your Corporate Memory

- Problem Analysis
- Policies & Procedures
- Design Solutions
- Training

130 Albert Street, Suite 419  
Ottawa, ON K1P 5G4  
Ph: 613-233-4962  
Fax: 613-233-4249  
WEB: www.condar.ca



FIRST NATIONS  
INSURANCE SERVICES LTD

"EMPLOYEE BENEFIT PROGRAMS"

- ☆ Group Life & Health Benefits
- ☆ Group Pensions
- ☆ Employee & Family Assistance Program

"Providing Superior Financial Service to Indian Governments and Their Employees."

1-800-667-4712

Phone: (306) 763-4712 Fax: (306) 763-3255

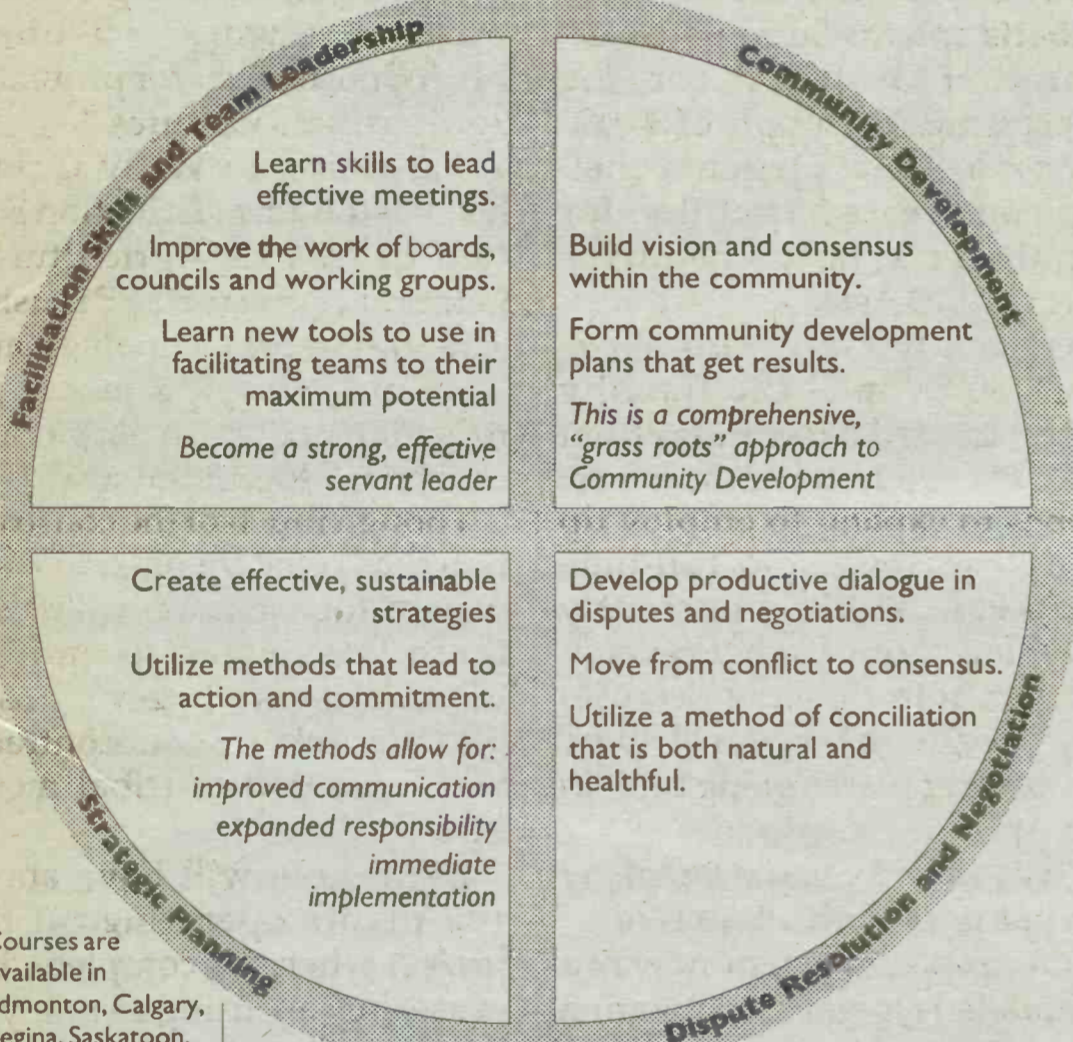
2300 - 10th Ave. W., PRINCE ALBERT, SK

Mailing Address P.O. Box 2377 S6V 6Z1

E-Mail Address: first.nations@sk.sympatico.ca

www.firstnationins.com

ICA Canada Can Help You



Courses are available in Edmonton, Calgary, Regina, Saskatoon, Winnipeg, Waterloo and Toronto.

All of our courses have one hour of FREE coaching within 6 months of your taking the course.



Call us now for more information. Please contact either Janis or Wayne at: Toll Free outside of Toronto: 1-877-691-1ICA (1-877-691-1422) In Toronto: TEL 416-691-2316 FAX 416-691-2491 EMAIL ica@icacan.ca please visit our website at www.icacan.ca

FOR ALL YOUR CHEMICAL NEEDS  
PROUD SUPPLIER AND SPONSOR TO FIRST NATIONS

CHEMICAL  
INDUSTRIES  
INC.



It is the policy of Chemical Industries, Inc. to utilize existing technologies in providing safe and environmentally friendly products. We pledge to continually seek out new and better products that go hand in hand with mother nature. Chemical Industries Inc. manufactures and distributes products for facilities, oil & gas, road maintenance and the industrial sector for your communities. For more information contact us at either our Toronto or Alberta offices and receive your FREE 1999 Executive Leather-bound Daily Planner.

WALTER M. WILK, PRESIDENT

5407 Eglinton Ave. W., Suite 106, Toronto, Ontario M9C 5K6

Ph: (416) 695-0406 Fax: (416) 695-3964

Toll Free: 1-800-561-4219

105, 1530 - 27 Ave. N.E., Calgary, Alberta T2E 7S6

Ph: (403) 571-7979 Fax: (403) 571-7977

Cell: (403) 607-5963

Toll Free: 1-800-447-1437

Métis concerned about expansion

By Marie Burke  
Windspeaker Staff Writer

ANZAC, Alta.

The Métis people of Anzac, Alta. have gained intervenor status at the Alberta Energy and Utility Board hearings on Suncor Energy's application to expand their oil sands operations at Fort McMurray, Alta.

The \$2.2 billion expansion of Suncor, called Project Millennium, is undergoing regulatory hearings in which the Métis are calling for a commitment to the environment and jobs for their people.

Suncor wants to expand oil sands production to 210,000 barrels of oil by 2002. Suncor must have regulatory board approval before the second phase of Project Millennium can begin.

"This is a big step for a small Métis local," said John Malcolm, president of the Anzac Métis local. Malcolm feels the opportunity to speak to the issues at the hearings will result in a positive situation for the Métis. It's a chance to have a say in how the environment and the people will be affected, he said.

Many of the Aboriginal people in the area still trap for a living, he said. Several trappers told of the decreasing animal populations in the area at the recent Alberta Energy and Utility Board hearing, said Malcolm. He also said the fish coming out of the Athabasca River are no longer edible.

"This place is going to be a desert if we don't address pollution," said Malcolm. He is concerned about increased emissions from the stacks at Suncor

settling on the land and water and what the long-term effects will be.

"Suncor has committed to help us with our concerns, but we have been neglected for 30 years," said the Métis president. The massive projects generally just roll through, but this time the Métis will be considered.

The issue of jobs is also something the Métis are concerned about, said Malcolm. Most of the jobs at Suncor where Aboriginal people are employed are not technical, he said. Suncor is promising to increase its number of Aboriginal employees.

"Anzac Métis are not opposed to the project. They do have major socio-economic concerns about their employment situation," said Mark Shaw, director of sustainable development.

In a statement about Project Millennium, the oil production giant has committed to ongoing consultations with the Métis and First Nations people in the region for as long as Suncor is in operation.

"Suncor recognizes industrial development has an impact on traditional hunting and trapping for Aboriginal people," said Brenda Erskine, manager of communications. The on-going consultations with Aboriginal people will address those issues, she said.

The environmental effects initiative of Suncor is looking at the cumulative effects of emissions, said Erskine.

Terms of reference have been completed by the Alberta Environmental Protection's regional sustainable development strategy and Aboriginal people have been identified as one of the

"This place is going to be a desert if we don't address pollution."

— John Malcolm, president of the Anzac Métis

stakeholders to ratify the strategy. The strategy will identify how to manage the cumulative environment impact of future oil sand development in the area. Erskine was not sure if the Anzac Métis had ratified the terms of reference.

Aboriginal business development, as well as employment, is the focus Suncor is taking, said Erskine. In 1990 there was only \$2 million in contracts to Aboriginal people. In 1998 there is now a total of \$21.5 million in contracts, she said.

"We have a clear commitment to increasing our Aboriginal workforce. We are sitting at over four per cent of our workforce being Aboriginal," said Erskine. A target of a 12 per cent Aboriginal workforce has been set for Project Millennium in the next three years.

Environment Canada will respond to the Alberta Energy and Utility Board hearings on Suncor's expansion with their own submission on Feb. 2 in Calgary. Suncor is expecting to begin the second phase of Project Millennium in April.

ARTIST REQUIRED  
FOR  
LOGO DESIGN

The First Nations Housing Insurance Pool is inviting submissions for the design of an official logo. All interested persons should contact Karen Smith or Rae-ann Wahobin.

NORTH CENTRAL INSURANCE BROKERS (NCI) LTD.

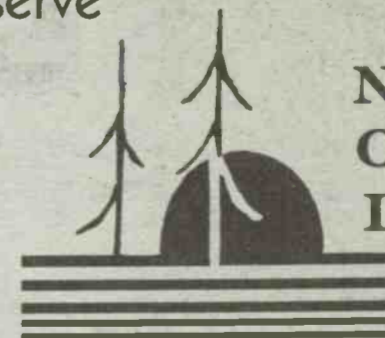
Asimakaniseekan Askig Reserve

#99 - 103 B Pachham Ave.

Saskatoon, SK S7N 4K4

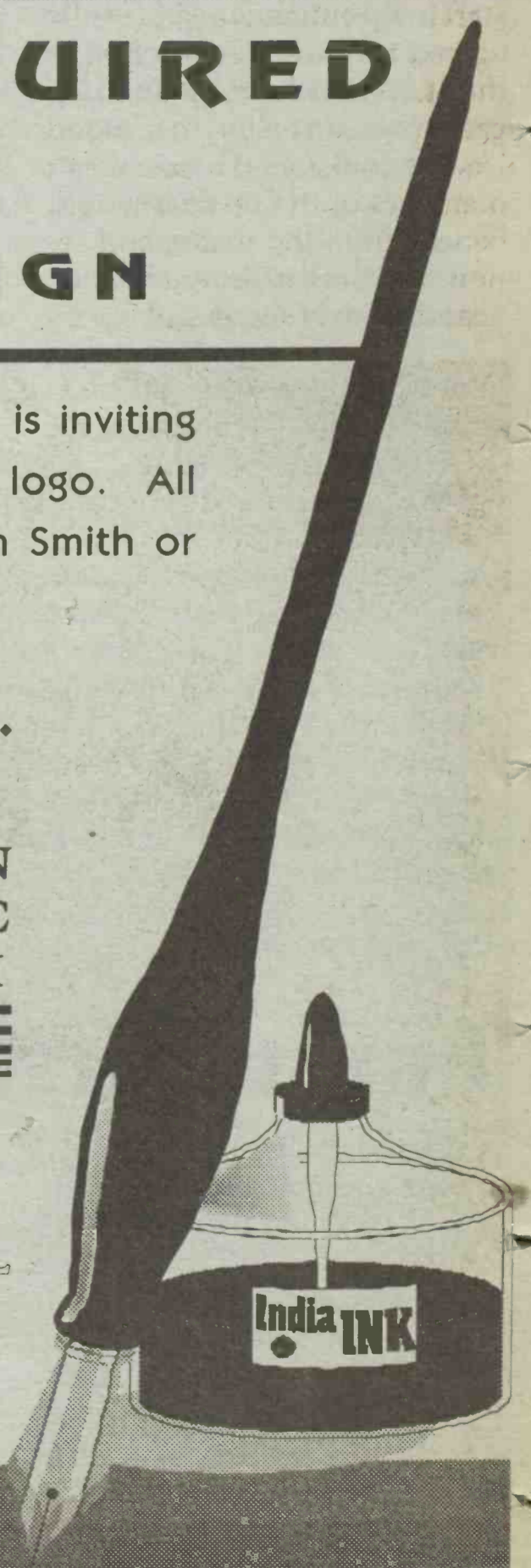
Phone: (306) 477-5725

or (306) 477-0661



FIRST NATIONS  
HOUSING INSURANCE POOL

Self-Insuring First Nations Homes





## Aborigine artists' Dreamings

**Elizabeth Thorn Djandilga**

(Continued from page 20.)

Elizabeth, a Dhuwalamirri speaker, was born in Galiwinku or Elcho Island in north-east Arnhem Land. Nearer to the equator than the southern regions of Australia, Galiwinku's heat discouraged white settlement, although Christian missions were established in the area. The traditional life of the Aboriginal groups remained intact despite the fact that many Aborigines received western education at the mission schools. Classes are bilingual and, like Elizabeth, most of the population speaks an Aboriginal language as well as English. Elizabeth holds a degree in education from the University of Canberra, and she's taught in primary schools. Married in 1973 to Jeremy Thorn, a local art advisor, Elizabeth, 45, is also the mother of three children.

Elizabeth did not begin painting until she was 35 when she had the right to hold knowledge and represent the stories of her group, the Gupapuyngu. Gupapuyngu means "people of the long neck." Her Dreamings include Goanna (lizard), Billabong (waterhole) and the long-necked tortoise or Minhala.

Mundine explained the story of the Minhala refers to the cycle of life, death and rebirth.

"The souls of unborn people live in the waterhole, and the tortoise goes from waterhole to waterhole until the water in the last waterhole is dried up. Then it buries itself in the mud in order to survive. Those born in the waterhole also return there after they die."

In re-enacting this Dreaming, Aborigines generally dance the tortoise last and then obliterate the design.

In Elizabeth's painting "Tortoise," notice the cross-hatching or what's called dhulang and miny'tji in the eastern part of Arnhem Land and rark in the western areas of this region. These designs are clan marks indigenous to Arnhem Land and they refer to stories about the ancestors. The designs also add that special shimmering quality which evokes the presence of the ancestor. In "Goannas and Billabong," Elizabeth employs a dotting technique for her beautifully colored Goannas; inherited from her mother's Dreamings, Goannas are ancestors associated with water and rain.

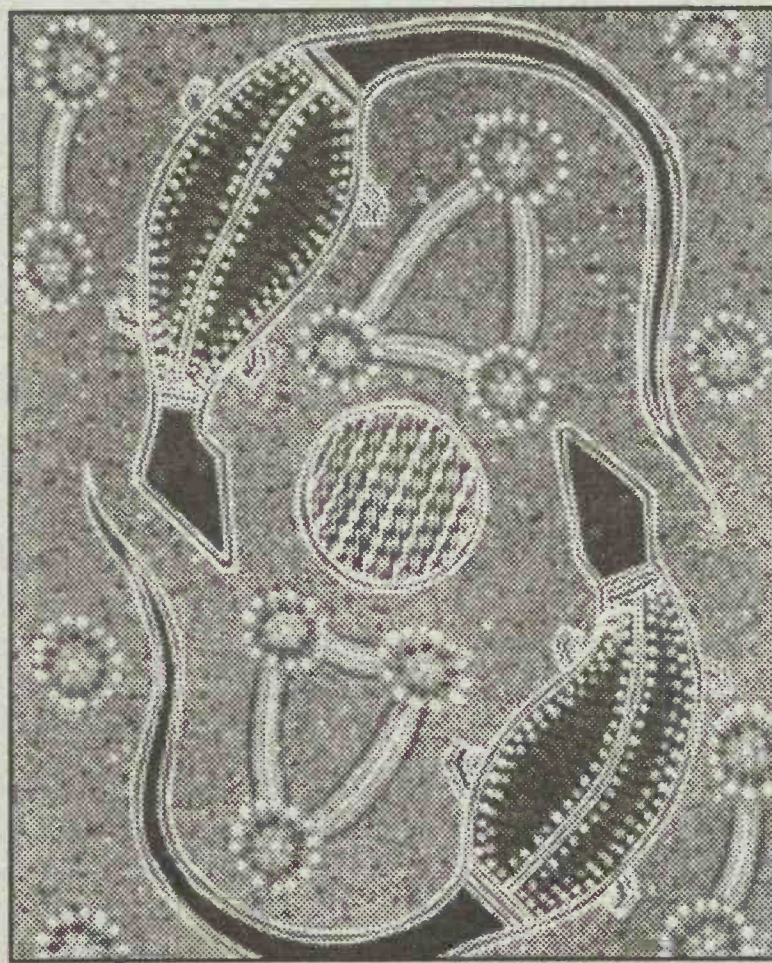
**Jingalu Melissa Craig**

Jingalu is a young urban artist and art teacher, as well as the mother of a four-year-old girl. She traces her Aboriginal heritage to the Bunjulong and Yeagle tribes in New South Wales. As an urban artist, Jingalu does not have specific Dreamings.

"I paint stories from my life experiences, from the Dreamtime in my area, from my family's life experiences," she explains, "and from the overall history of Aboriginal Australia." Jingalu was recently the recipient of an Indigenous Arts Fellowship that she plans to use to write a children's books of Dreamtime stories. She says of her work:

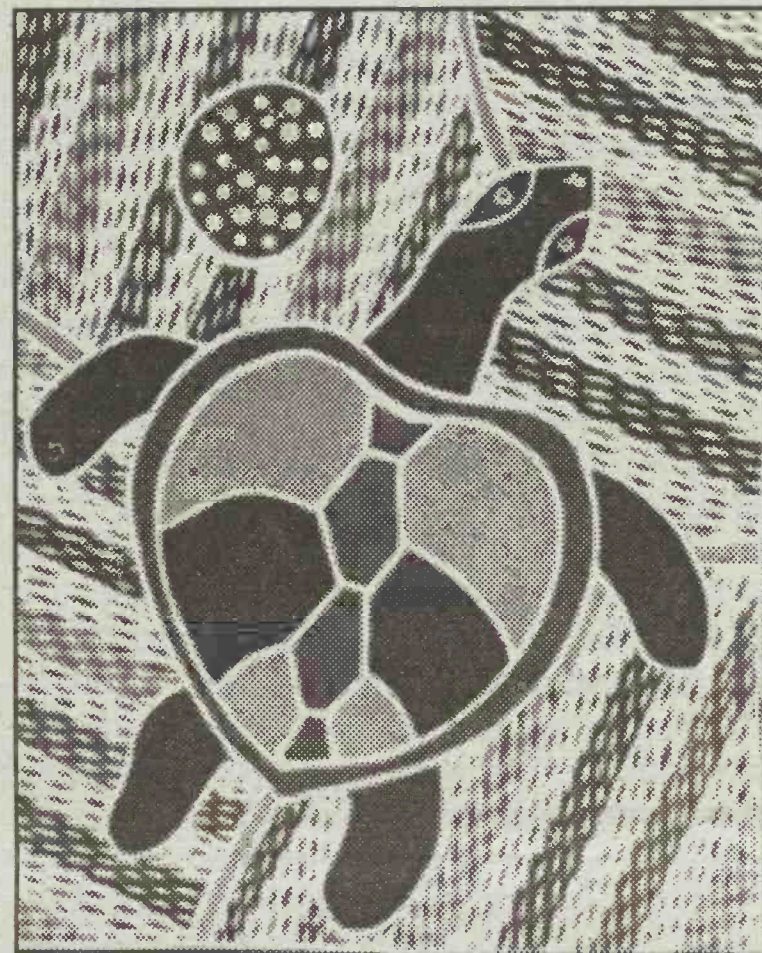
"I feel very peaceful when working, and when a painting is finished, I feel a great strength coming over me."

At first glance, Jingalu's work appears to be a departure from traditional Aboriginal idioms but look more closely and you will see dot painting and the intricate patterns that distinguish more traditional paintings. The intense colors and the sense of movement in Jingalu's work provide that shimmering quality so admired by Aborigines and art critics alike. Asked about the emphasis upon the feminine and great mother figures in her work, Jingalu replied, "I believe each person will receive different meanings from the paintings, and that meaning is right for them."



MARIA GARCIA

"Goannas and Billabong" is an aerial view of two goannas around a waterhole.



MARIA GARCIA

Djandilga's "Tortoise" is a beautiful example of how the cross-hatching design makes a painting shimmer with the spirit of the Dreamtime ancestor.



COURTESY OF DREAMTIME GALLERY

Jingalu's "A Personal Journey" uses the traditional dotting technique.

## Lupus strikes young Métis girl

(Continued from page 8.)

One project Jennifer really wants to accomplish is to tell her story of living with Lupus with the hope of having it published. That's where the computer will come in handy.

Jennifer continues to treat her illness with a variety of prescription drugs and chemotherapy treatments. She's also attended a couple

of traditional sweats and claims to feel good — physically, mentally and emotionally.

As for spiritually, Barbara said the initial shock of Jennifer's illness not only created a stronger bond between family members, but with religion as well.

"I started going to church more regularly, especially Sa-

cred Heart [Parish] because it incorporates some Native spirituality," said Barbara, who prays that her daughter's condition will improve.

Still, Jennifer's mother accepts there are no guarantees and is mentally prepared for whatever comes along. In the interim, she is content with the fact her daughter is as healthy as she is today.



## Catholic Social Services

Invites applications for the following positions:

### CHILD & YOUTH CARE COUNSELLOR

Male and female role models are required to work with youth affected by Fetal Alcohol Syndrome/Effect.

#### Qualifications:

- Diploma/Degree/Certification in Child Care or equivalent
- Experience in working with emotionally disturbed children preferred
- Valid Alberta Class 5 Operator's Licence

Location: Bonnyville

Basis: Contract Full-time

Driver's Abstract, valid First Aid and CPR, police and other security checks are a condition of employment and the financial responsibility of the candidate.

Please submit resumes before February 26, 1999 to:

President

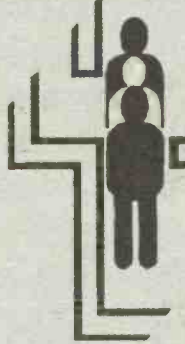
Catholic Social Services

Box 5335

Bonnyville, Alberta T9N 2G5

Due to limited resources, applicants not contacted by February 26, 1999 may consider their applications unsuccessful.

We are an Equal Opportunity Employer



## Catholic Social Services

Invites applications for the following positions:

### FAMILY SUPPORT WORKERS

#### Qualifications:

- Diploma in Social Services, Child Care or equivalent
- Experience in working with children and families, in-home support work preferred.

Location: Edmonton and Wetaskiwin

Basis: Contract Part-time and On-call

President

Catholic Social Services

c/o 8815 - 99 Street

Edmonton, AB T6E 3V3

President

Catholic Social Services

c/o 4715 - 50 Avenue

Wetaskiwin, AB T9A 0R9

### CHILD & YOUTH CARE COUNSELLOR

#### Qualifications:

- Diploma/Degree in Child Care or equivalent
- Experience in working with emotionally disturbed children preferred
- Eligible for Certification with the child and Youth Care Association of Alberta

Location: Wetaskiwin

Basis: Full-time and Part-time

President

Catholic Social Services

c/o 4715 - 50 Avenue

Wetaskiwin, Alberta T9A 0R9

### CHILD CARE ASSISTANT (Overnight)

#### Qualifications:

- Completed Grade 12 or equivalent
- Training or experience in working with emotionally disturbed children preferred

Location: Wetaskiwin

Basis: Part-time

President

Catholic Social Services

c/o 4715 - 50 Avenue

Wetaskiwin, Alberta T9A 0R9

Driver's Abstract, valid First Aid and CPR, police and other security checks are a condition of employment and the financial responsibility of the candidate.

Please submit resumes with specified position (Full-time or Part-time) marked on covering letter, before February 26, 1999.

Due to limited resources, applicants not contacted by February 26, 1999 may consider their applications unsuccessful.

We are an Equal Opportunity Employer



A NEW CONCEPT. A NEW CAREER. A NEW MILLENNIUM.

At **Bank of Montreal**, we see change as an exciting opportunity to innovate. That's why we proactively seek new ways not only to keep pace with – but anticipate – our customers' rapidly changing lifestyles and evolving needs. It's a basic idea: making our financial products and services increasingly accessible to our time-pressed customers. Our launch of **In-Store Banking**, through alliances with large supermarkets and superstores that share our commitment to customer service excellence, is a truly unique retail concept. One-stop shopping for two essential needs: banking and groceries. Right **where** you need it ... **when** you need it. Conveniently located just inside the grocery store, our locations offer not just basic banking, but a whole range of financial services and solutions focusing on deposits, investments, loans, ABMs and easy-to-use interactive tools. Our expertly staffed team of financial representatives is equipped to discuss everything – from getting a mortgage to RRSPs.

That's where you come in: we're looking for high-energy individuals who thrive in a dynamic, changing environment and are excited by the opportunity to be part of a new business initiative ... and contribute to its growth and success.

## Sales Associates

### Winnipeg & Lethbridge

Are you looking for an alternative outlet for your retail sales experience? Do you communicate in a manner that puts people at ease? Are you confident in your ability to actively sell in "cold contact" situations? Can you ask the right questions to identify prospective customer needs, find solutions and close sales? Are you motivated by a compensation package that offers a base salary plus a performance-based component? Are you committed to ongoing personal growth? If you've answered "yes" to all of the above, then read on! As part of our team, you will apply your sales savvy to expand the Bank's share of deposit, investment and loan business.

Retail is your passion, so you understand the fast-paced nature of the business – and our need to accommodate our customers' busy schedules. These full-time positions entail working a rotating schedule, including evenings, Saturdays and Sundays, in line with the store's business hours. Successful candidates must be prepared to become registered with the Provincial Securities Commission and, if necessary, work on their own for extended periods. A university/college education, PC literacy and proven retail sales experience are preferred. Extensive orientation training will be provided.

To find out more about these unique retail careers with a forward-thinking financial services leader, please send your resume, in confidence, by **February 22, 1999**, quoting Reference #SA002/99AB, to: **Human Resources, Bank of Montreal, 55 Bloor St. W., 5th Floor, Toronto, Ontario, M4W 3N5. Fax: (416) 927-5772.** We thank all applicants but advise that only those selected for an interview will be contacted.



Bank of Montreal

## Care and attention

(Continued from page 10.)

Authorities in the province, acting on the recommendations of a retired judge who analyzed the child welfare system and then wrote the *Gove Report*, have initiated many changes intended to address the complaints of the Aboriginal leadership. Those changes include the creation of an ombudsman-type position – the Children's Commissioner – who has the power to investigate all deaths of children in care. That office has just started its investigation of the Gamble case.

Native leaders in B.C. say they don't see social workers changing for the better when it comes to cultural sensitivity in spite of the fact the new law requires care workers to take the Native culture and traditions into consideration when dealing with Native children and families.

"Under the CFCSA, it's an onus, an obligation on the social workers to take a Native child's heritage into consideration in terms of trying to find a plan of care for the child and making sure the child is placed in a foster home of Native origin if they can, keeping alive the traditions and contact with the family," Spencer said. "But, that doesn't seem to be given a lot of importance, considering that the ministry has very few resources, that are overburdened. In terms of the Gamble case, it's a situation where the ministry might be covering themselves a bit."

Provincial officials say there was no wrong-doing or negligence involved in the Leslie-Ann's death.

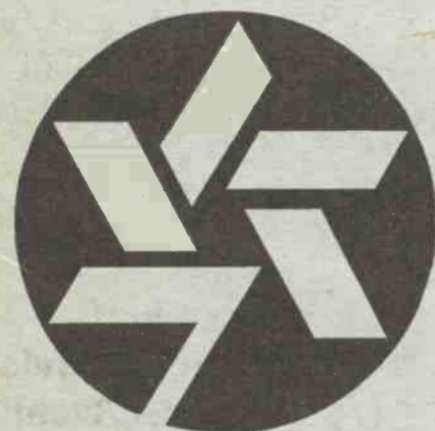
"The ministry said there's nothing wrong with the foster home. This is sort of an act of God," Spencer said. "The family's very, very suspicious about that because Elanor was able to – for seven years for Leslie-Anne and four years for Andrew, without any trouble – look after the children. But after two months of foster care, one of them tragically is dead."

On Jan. 21, a court ordered that Andrew be turned over to the care of an aunt. He was also seriously ill when taken to the hospital along with his sister, but the four-year-old is recovering.

Now that Andrew is out of the system, the family can turn its attention to the death of his sister. Spencer said he will investigate the matter for the family before recommending whether civil action should be taken.

"They're certainly considering it. The family is obviously very concerned and suspicious that after two short months in foster care their daughter is dead. Their concern is, they say, that on a number of occasions they told the social workers about how the condition could strike without warning and how you needed to be constantly, 24-hours-a-day, vigilant about the children, and their fears were minimized and downplayed. And they're not sure what type of special medical training – if any – the foster family had. If that created the situation that led to the death of Leslie Anne then, we're still in the investigating stages, but if that's shown then they probably will sue," he said.

Full-Time, Permanent POSITION AVAILABLE



### Regional Manager, Alberta & Western Arctic CESO Aboriginal Services

#### Responsibilities:

Responsible in the region for the management of CESO Aboriginal Services, and assists with the administration of the International Program and other CESO Activities. Develops and maintains relations with sponsors and clients in the region. Responsible for all aspects of Roster development within the region. Promotes CESO within the region. Administers regional funds and budgets.

#### Requirements:

- Aptitude and sensitivity for client, volunteer and sponsor relations.
- Willingness to travel (about 1/3 of the time).
- Knowledge of issues surrounding Aboriginal organizations and communities in Alberta and the Western Arctic.
- Related business experience.
- General administration experience including budget management and report writing.
- University undergraduate degree or equivalent experiences.
- Strong oral and written skills.
- Aboriginal preferred.

Starting salary is 40-42K. Office is located downtown Edmonton.

**If you are interested in this position, or know of anyone who might be, please fax resume and covering letter to George Ferrand at (780) 429-3186 by March 5, 1999.**



The University of Manitoba

### DIRECTOR

University of Manitoba Access Program (UMAP)  
Special Pre-Medical Studies Program (SPSP)  
and Professional Health Program (PHP)

The University of Manitoba is seeking a Director for its ACCESS programs (UMAP, SPSP, PHP). These are affirmative action programs mandated to increase access to post secondary education, primarily for Aboriginal Manitobans (Status Indian, Non-Status Indians, Métis, and Inuit). The programs recruit students who may not normally consider University and provide a range of academic, personal, and financial supports to improve student success within the University. The current student enrolment is 180.

The Director reports to the Dean of Continuing Education, and is responsible for overall leadership and administration of the three programs, including supervision of academic and support staff, programs development, and external relations. The incumbent will be expected to develop extensive contacts with Aboriginal communities, work productively with program advisory committees, and build strong working relationships with other University units and with provincial and federal governments. Extensive experience in Aboriginal education in developing academic and student support strategies to enhance accessibility is essential. Knowledge of Manitoba's Aboriginal communities, the ability to speak an Aboriginal language, and experience working in a university setting would be highly desirable.

This is a three-year renewable term position, contingent upon continued program funding. A minimum of a master's degree, or equivalent education and experience, is required. Rank and salary will be commensurate with experience; the current salary range for lecturer through assistant professor is \$32,063.00 to \$53,833.00.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. This advertisement is directed to Canadian citizens and permanent residents.

Consideration of applications will begin February 15, 1999, but applications will be received until the position is filled. Interested candidates should submit a cover letter, resume, and names, addresses, and telephone numbers of three referees to Ben Levin, Ph.D., Continuing Education Division, The University of Manitoba, Winnipeg, Manitoba, R3T 2N2, Fax: (204) 474-7660.

ESSENTIAL ABORIGINAL RESOURCE

[www.ammsa.com](http://www.ammsa.com)



## ABORIGINAL RECREATION CONSULTANT

Community Development, Leisure Services Department



### KEY RESPONSIBILITIES:

Under the supervision of the Manager, Community Development, this position coordinates, facilitates, and directs program delivery opportunities provided by the Department or in cooperation with external agencies at one or more program delivery sites. This position encourages the development of individuals, volunteer community organizations, and the development and delivery of leisure programs at the neighbourhood level and to specific target populations.

### QUALIFICATIONS:

- University Degree in Recreation Administration, Physical Education or Leisure Studies
- Six years' progressive experience working in the administration of sport, culture, and/or recreation programs for the Aboriginal community, including two years' supervisory experience.
- Knowledge of the aboriginal culture and the implications related to leisure services for the Aboriginal community.
- Knowledge of public participation processes, group facilitation, team-building, and group dynamics.
- Demonstrated ability to develop and facilitate processes and partnerships for program delivery.
- Ability to develop a vision and initiate creatively the design and delivery of programs, program areas and sites.
- Ability to negotiate mutually beneficial agreements and to manage change through decision-making, problem-solving, consensus-building and dialogue.
- Demonstrated ability to supervise staff.
- Demonstrated skill in planning, scheduling, budgeting, management reporting and time management.
- Skill in the use of a microcomputer with work-processing, database and spreadsheet software.

**SALARY:** \$2,824 to \$3,427 per month (1997 rates)

Please forward your resume in confidence by **FRIDAY, FEBRUARY 19, 1999** to:



**Human Resources Department  
City Hall  
Saskatoon, SK S7K 0J5  
Fax: (306) 975-3073**

*"While we sincerely appreciate the interest of all applicants, only those candidates selected for an interview will be contacted."*

• Aboriginal Peoples Television Network •



### SEEKING ABORIGINAL CONSULTANTS



Aboriginal Peoples Television Network

In preparation for a possible launch of the Aboriginal Peoples Television Network (APTN), in September 1999, TVNC is compiling a database of aboriginal consultants across Canada, with knowledge and experience in one or more of the following areas:

- Canadian Broadcasting Policy
- Broadcast and Telecommunications law and policy
- CRTC regulations
- Technical experience in a broadcast environment
- Television Programming and Scheduling
- Board of Directors structure and governance

Please send c.v. or company profile, before February 28, 1999 to:  
Television Northern Canada

1412 - 130 Albert Street, Ottawa, ON K1P 5G4  
Fax: (613) 567-1834

For more information, call 1-888-278-8862 or visit our web site at: [www.tvnc.ca](http://www.tvnc.ca)



OIL SANDS

Suncor Energy is a unique and sustainable Canadian integrated energy company dedicated to vigorous growth. The company is a world leader in oil sands development, a high performing oil and gas producer and one of the top petroleum refiners and marketers in the country.

Suncor Energy Oil Sands, a producer and marketer of custom-blended refinery fuel, is launching new growth initiatives, including a planned \$2.2 billion expansion. The Oil Sands division currently seeks the following skilled individuals to join their team in Fort McMurray, Alberta.

## Senior Project Manager, Ore Preparation Plant

**Competition #98-363** - This position calls for an experienced professional with superior leadership skills, to direct projects associated with ore preparation in the new Millennium Mine. Using your expertise in large-scale process equipment, including crushers, conveyors, transfer chutes/breakers and hydraulic pumping of materials, you will be responsible for flowsheet design, equipment selection, plant layout and overseeing of design engineers and contractors.

In addition to your hands-on, detail-oriented approach and ability to see the big picture and make tough decisions, you have a Mechanical or Process Engineering degree, at least 15 years of related experience, and a track record of success in overseeing a \$50-million or larger EPCM project. Strong interpersonal and communication skills round out your profile.

## Financial Analyst (Internal Control Analyst)

**Competition #99-019** - Reporting to the Senior Control Analyst, you will be responsible for leading and supporting the improvement of management control practices, processes and systems. This will be accomplished through audit and internal control reviews, identifying internal control requirements in the development of new systems, vendor auditing, and developing recommendations that focus on the effective resolution of key issues.

We are seeking a CA, CMA or CGA with at least seven years of accounting experience with a focus in audit and internal control. You will bring to this role strong technical, analytical and computer skills, an in-depth exposure to spreadsheets and databases, exceptional interpersonal skills and leadership ability, and strong business acumen. Knowledge of contract management would be an asset.

### Materials Management Department - Purchasing

## Senior Buyer

**Competition #98-358** - Reporting to the Procurement Supervisor, you will participate in the development of purchasing strategies. You will be responsible for conducting a detailed investigation of the marketplace, and establishing cost-effective supply/service agreements through purchasing strategy, tendering/negotiations and Business Unit participation. These positions entail monitoring vendor/contractor performance, resolving vendor performance or contract administration issues, and contributing to the overall success of the Department through continuous improvement processes and project reviews. You must also be prepared to act occasionally in the capacity of Purchasing Supervisor.

A proven communicator with excellent negotiation skills, you bring to this challenging mandate 10 years of materials management experience, ideally including the *procurement of information and communication technology*. You are working toward your CPP designation, and possess strong analytical and computer abilities. A supervisory background and a Business/Finance-related degree or equivalent combination of education and experience will be considered assets.

Suncor Energy offers an attractive salary, exceptional benefits, relocation assistance and genuine opportunities for professional growth. If you have what it takes to succeed, please forward your resume quoting the appropriate Competition Number.

For additional information on employment opportunities at Suncor, visit our web site at: [www.suncor.com](http://www.suncor.com).

Suncor Energy is committed to employment equity and encourages applications from all qualified individuals. Note: Suncor uses the latest in document imaging technology (scanning) to review your resume.

Employment Department  
Suncor Energy Inc.  
Oil Sands  
P.O. Box 4001  
Fort McMurray, AB T9H 3E3  
E-mail: [osemploy@suncor.com](mailto:osemploy@suncor.com)

We will acknowledge receipt of all applications.

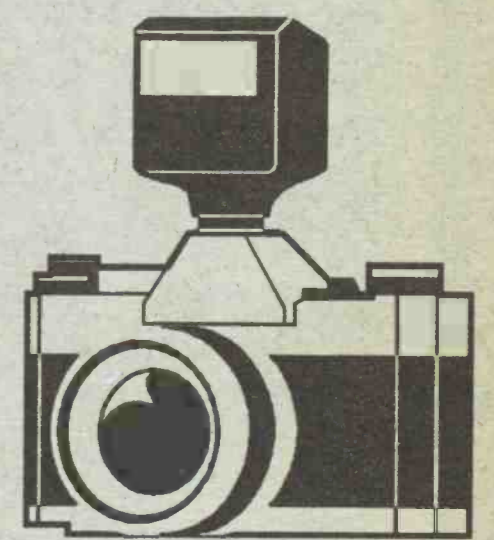
## AMMSA

is compiling  
a book

## WANTED



PHOTOGRAPHERS  
FOR  
FREELANCE  
WORK



CALL

DEBORA

1-800-661-5469

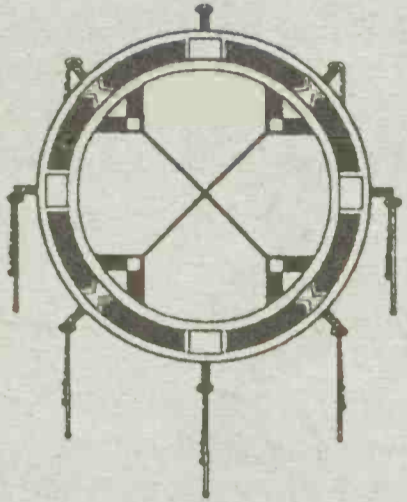


## ESSENTIAL ABORIGINAL RESOURCE

[www.ammsa.com](http://www.ammsa.com)



# ABORIGINAL EDUCATION PROJECT



**Mount Royal College**  
Faculty of Continuing Education & Extension



The Aboriginal Education Project is an Upgrading/ College Preparation Program located at Mount Royal College in Calgary, Alberta.

- ▶ This program offers quality education to adult students of Aboriginal Ancestry.
- ▶ We are currently accepting applications for the Fall Semester 1999
- ▶ Deadline for applying for the Fall Semester is May 15, 1999.

For more information, please contact us at (403) 240-6285 or e-mail [ssayers@mtroyal.ab.ca](mailto:ssayers@mtroyal.ab.ca)

Aboriginal Education Project  
Rm A146 Mount Royal College  
4825 Richard Road SW, Calgary, AB T3E 6K6

# Red Echo ASSOCIATES

FORMERLY KNOWN AS WHITE BUFFALO RESOURCES

## FIRST NATIONS LIFE SKILLS COACH/ FACILITATOR DEVELOPMENT PROGRAM

Participants of this program will have a Grade 12 Certificate and/ or a background that includes a certificate or degree in the social services human services, or human resources fields or have an equivalent combination of education and experience.

Phases 1 through 4 - \$350.00 per phase  
Phase 5 - \$750.00  
Program Material - \$200.00

Phase 1	Mar. 22-26, 1999	Phase 4	Jun. 21 - 25, 1999
Phase 2	Apr. 19-23, 1999	Phase 5	Aug. 9-27, 1999
Phase 3	May 24-28, 1999		

### RED ECHO ASSOCIATES

Arsene & Kim Tootoosis  
Box 512, Cut Knife, SK S0M 0N0  
Phone: (306) 398-4746 Fax: (306) 398-2610



## EMPLOYMENT OPPORTUNITY

# CHEMICAL INDUSTRIES INC.



### SALES ASSOCIATE

Chemical Industries Inc. is currently seeking Aboriginals with prior sales and general maintenance experience for the territories of Alberta, British Columbia, Saskatchewan, Manitoba, New Brunswick, Nova Scotia, Ontario, Quebec, Northwest Territories and Yukon marketing environmentally safe industrial maintenance chemicals.

Qualified applicants will require the ability to travel, work independently, and EARN BIG DOLLARS!

**Apply by faxing a resume to the Ontario office at (416) 695-3964 or the Alberta office at (403) 571-7977.**

# The Best Opportunities in 2000 Years with the Public Service of Canada

Post-Secondary Recruitment Campaign  
January 22 to February 12, 1999

Are you a recent grad or about to graduate?

Visit our website and apply on-line, or visit your campus career centre or any office of the Public Service Commission of Canada for more information.

We are committed to employment equity.

[www.psc-cfp.gc.ca/jobs.htm](http://www.psc-cfp.gc.ca/jobs.htm)



# Les meilleures occasions depuis 2000 ans

à la Fonction publique du Canada

Campagne de recrutement postsecondaire  
Du 22 janvier au 12 février 1999

Vous êtes titulaire d'un diplôme récent ou sur le point d'en obtenir un ?

Visitez notre site Web et postulez en direct, ou communiquez avec votre centre d'emploi étudiant ou un des bureaux de la Commission de la fonction publique du Canada pour plus de renseignements.

Nous souscrivons au principe de l'équité en matière d'emploi.



## WINTER CAMPAIGN 1999

## CAMPAGNE HIVER 1999



Public Service Commission of Canada / Commission de la fonction publique du Canada

# ESSENTIAL ABORIGINAL RESOURCE

[www.ammsa.com](http://www.ammsa.com)

EMPLOYMENT OPPORTUNITY

## ŁUTSEL K'E DENE BAND COUNCIL

### SENIOR ADMINISTRATIVE OFFICER/BAND MANAGER

Reporting to the Chief and Council the S.A.O./ Band Manager will administer all Band Government affairs which include:

- Assuming primary responsibility for all band programs and services
- Supervising and directing program coordinators
- Assuring financial accountability in all operation
- Assuring policies and procedures are followed
- Assisting in organizational capacity development

#### Requirements:

- Degree in business or municipal administration
- Knowledge of accounting procedures and program management
- Supervisory experience
- Cross cultural experience
- Minimum five years experience in a management capacity
- Sobriety (this is a dry community)

Łutsel K'e Dene Band Council experienced a 35% growth rate in program and service delivery over the previous year and offered 30 additional projects. We anticipate continued accelerated growth due to community level delivery of more programs and services and development on our lands. Łutsel K'e has rich and beautiful lands, a good place to enjoy and daily flights to Yellowknife.

Salary commensurate with experience.

**Closing Date:** February 10, 1999

**Fax resumes to:**

SAO  
Łutsel K'e Dene Band Council  
Łutsel K'e, NT  
Fax: (867) 370-3010



# LIFE IS FULL OF CHOICES

THREE PEN NEEDLES THAT OFFER GREATER COMFORT



ULTRA-FINE™ III Short  
31 gauge x 8 mm



ULTRA-FINE™ Original  
29 gauge x 12.7 mm



ULTRA-FINE™ III Mini  
31 gauge x 5 mm

Consult with a healthcare professional  
before switching to a shorter needle.  
Call BD at 1-888-783-0003 for a free sample.

**B-D** CHOOSE COMFORT.

**BECTON  
DICKINSON**

Becton Dickinson Canada Inc.  
2771 Bristol Circle  
Oakville, Ontario L6H 6R5  
[www.bdcanada.com](http://www.bdcanada.com)