

Wind speaker

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July 1995

Canada's National Aboriginal News Publication

Volume 13 No. 3

Ignore gun law, Dene leader urges

By Debora Lockyer
Windspeaker Staff Writer

OTTAWA

The leader of the Dene Nation will not comply with Canada's new gun control legislation as proposed by Justice Minister Allan Rock and adopted in the House of Commons June 13.

"I will not register my gun," said Bill Erasmus.

Canada did not 'meet the test' of consulting with the country's Native people as is required for any legislation that will impact Aboriginal rights, he said.

"I feel no need to comply, no desire to go out and satisfy Mr. Rock."

The people should continue to use their firearms as they have always done and disregard the legislation, he advised.

"The new legislation is a very serious thing to us. It is going to affect us in more ways than we can imagine."

Erasmus believes gun control is the responsibility of the chiefs and council and it is not within Canada's jurisdiction to impose gun laws on Aboriginal people. Canada lost an opportunity to work with First Nations on a parallel system governing firearms, he said.

The vote upset Erasmus in many ways. He was disappointed in the two members of parliament from the N.W.T. who voted in favor of Bill C-68.

"Jack Anawak, from the Eastern Arctic, said the use of firearms was a privilege, not a right. We don't agree with that. It is a treaty right. We have a right to bear arms, to exercise our economy, a right to our own way of life," said Erasmus.

Western Arctic MP Ethel Blondin-Andrew also toed the party line.

"We didn't put Ethel Blondin in (Ottawa) because she is a Liberal. Most people participated (in the last election) to get changes out of the system," said Erasmus.

Bill C-68 now moves to the Senate where Erasmus hopes changes to the legislation will be demanded. He and other Native leaders have met with members of the Senate who

have expressed dissatisfaction with the bill.

"Our best bet is the Senate," said Bob Epstein, an advisor to the Grand Council of Crees in Quebec.

Epstein said there is much that is defective in the legislation as it applies to Aboriginal people. It doesn't take into consideration the Native right to hunt and trap, as set out in the James Bay Agreement, or treaty rights in Section 35 of the Canadian Constitution, he said.

Epstein said the Liberals pushed through the politically popular gun legislation with the intent of 'dealing with the Indians' at a later time. The only concession to Aboriginal concerns in the Act was a non-derogation clause which states the intention of the legislation is not to infringe on any Aboriginal rights.

The clause is only good if a person comes to court to challenge the Act, said Epstein. "This would give you a boost." It still doesn't take the defective parts of the Act and improve them, he said.

The government intends to improve the Aboriginal lot in the regulations that govern the legislation, but Epstein isn't happy about this plan of action.

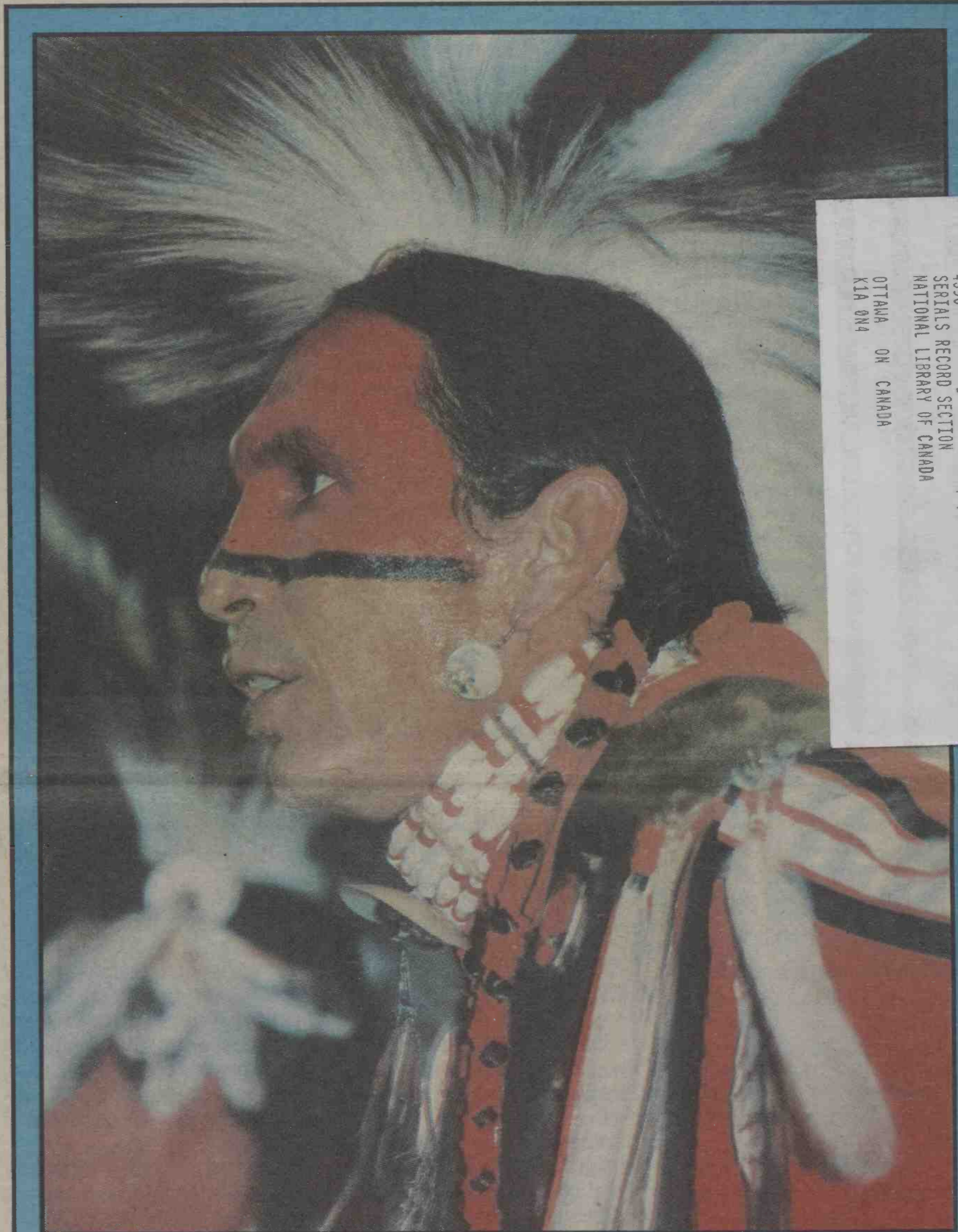
When dealing with a people's rights, consideration must be by order, not by regulation. Judicial instead of administrative consideration is what is required.

Epstein would have hoped for a section in the Act which would indicate Aboriginal people have an automatic right to receive a gun registration. The presumption would be in favor of the Aboriginal person rather than against him. Only the court could deny that right. It would not be left in the hands of an administrator to decide who should have a license and who should not.

If the Act successfully passes in the Senate, there will be little left to do but challenge the legislation in the courts, said Erasmus.

"It's just a matter of which is the best way to go, file now or wait until someone offends the legislation."

In the meantime, however, both the Dene and the Cree organizations will be lobbying the Senate for some sober second thought.



Working hard

Powwows are a time to have fun, but Tommy Christian also put a lot of work into his dancing at the Saskatchewan Indian Federated College Powwow in Regina.

Leah Pagett

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Douglas Lake blockade dismantled

By Gloria Russo
Windspeaker Contributor

DOUGLAS LAKE RESERVE,
B.C.

For two intense weeks, the Upper Nicola Band anticipated an all-out confrontation with the RCMP at the Douglas Lake reserve, about a three-hour drive east of Vancouver, after it resorted to a blockade to protect its Aboriginal rights.

But that confrontation never happened and the blockade was dismantled peacefully as an initial deal was struck between the Upper Nicola Band and the provincial and federal government on June 8. Talks are currently underway.

The quiet hills surrounding Douglas Lake were scrutinized by police helicopters while band members monitored their roadblock with binoculars and dug trenches in preparations for a possible confrontation with the RCMP. The RCMP was under pressure to enforce a court injunction to take down the blockade.

The 200-member band is located in the heart of the Nicola Valley and approximately 70 km east of Merritt, B.C. The Douglas Lake Cattle Company, one of the largest ranches in Canada, borders the Upper Nicola Band lands.

Ongoing conflicts between the ranch and the band date back to 1984. Tensions escalated during the past seven weeks,

stirring international and national media attention.

The incident reviving bad relations with the Douglas Lake Cattle Company started at Minnie Lake, where the band has traditionally fished for hundreds of years. An agreement signed by a federal agent in 1878 attested to the rights of the Upper Nicola Band to retain access to fish several lakes, including Minnie and Stoney Lakes.

Minnie Lake is surrounded by private property owned by the ranch. Four Upper Nicola band members were arrested while fishing with gill-nets at Minnie Lake.

The ranch has been commercially stocking lakes for the benefit of its fishing resorts.

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CONGRATULATIONS GRADS!

All across Canada, students ranging in age from youths to grandparents are stepping up to podiums to accept their diplomas. *Windspeaker* shares some of their hopes and dreams — and their struggles. See *Pages 16-22*.

NORTHERN ONTARIO

Sandy Lake is fighting what is almost an epidemic of diabetes in their community. In our Focus on Northern Ontario, we take a look at a study done there and the actions the community is taking in response to its conclusions. See *Page 14*.

AD DEADLINES

The advertising deadline for the August issue is **Thursday, JULY 20, 1995.**

Floodwaters destroy reserve properties

By Lolly Kaiser
Windspeaker Staff Writer

BROCKET, Alta.

River floodwaters rampaged through reserves in southwestern Alberta in early June, leaving in their wake washed-out roadways, mud-caked residences and homeless families.

Disaster relief workers report most residents had time to move to higher ground and while there were no casualties some reserves lost livestock. The Peigan Nation has tallied a total of 153 cattle and horses lost so far.

A few reserves were forced to boil drinking water from wells and pump out septic tanks.

Three reserves, Peigan, Siksika and Eden Valley, were hit hard.

A Siksika First Nation golf course was underwater at the flood's peak and four Peigan Nation homes were destroyed.

"With the write-offs we may be looking at (rebuilding the homes) at a new location," says Noreen Plain Eagle, a spokesperson at the Peigan Nation's public utilities office, which is organizing disaster relief.

"Those are the ones with no basement so the water came half-way up the wall."

Fifteen families living along a low-lying, eight-kilometre stretch beside the Oldman River were evacuated from the re-

serve to Pincher Creek on Tuesday, June 6. By daybreak the next day the racing waters had peaked.

Fed by melting snow and heavy rains in the mountains, the Oldman and Bow Rivers overflowed their banks in dozens of other communities. Flood relief in the millions of dollars has been promised by the federal and provincial governments.

Six of the 15 Peigan houses damaged sustained extensive water and structural damage to their basements.

One week after the disaster only half of the 15 families had returned home. The rest were staying with friends or in the nearby Brocket townsite at four duplexes owned by the nation. They could expect to return over the next month, says Plain Eagle.

There was still no electricity, gas or drinkable water at some homes.

Power lines were cut by falling trees and the gas had been turned off for safety reasons, says Plain Eagle.

Total damage costs are in the hundreds of thousands of dollars.

Elders remember the last major flooding in 1956 and before that in 1929.

The Siksika First Nation is also looking at major repair work, but of a different kind.

Only one home on the reserve was hit but the greens at their adjacent Hidden Valley

Golf Course sustained hundreds of thousands of dollars in water damage while submerged under the waters of the Bow River.

"The number 2 hole took most of the damage as it's on the corner of the river and got gouged out," says tribal councillor Adrian Stimson Jr.

Clean-up will involve washing the mud off the grass, then pumping it out, he says.

But for the tribe the most serious set-back will be the closure of one of their major assets for almost two months at the peak of summer.

At the same time he explains that the tribe co-manages the course with an association representing summer cottage owners who live on the greens and it is that group which must actually pick up any losses for the season.

The course's operation and costs are in the hands of the association which leases it and pays a yearly fee to the tribe out of the profits, he says.

He acknowledges it's likely the group may approach the tribe for financial help at some point if the province doesn't step in.

At the Eden Valley Reserve, half of the 500 residents and all of the Elders evacuated themselves to nearby towns of Turner Valley and Black Diamond to the north.

Residents faced a strong possibility of being cut off from road links if their sole bridge

washed out across the Highwood River.

"We were quite worried about the old bridge but it hung in there and we're all OK," says band secretary Charlene Lefton. Like many others who rushed off, with the band pay-roll due the next day she scurried across the bridge with it as the water began rising more than a half metre each hour.

All the next day more than a half-metre of floodwater washed over the 60-year-old, one-lane bridge.

In her memory the water level under the bridge had never been any more than one metre from touching.

"There were a lot of things floating by — old fridges and stoves — and when they hit the bridge they smashed into pieces.

"It was really something and I'm sure we'll be telling our grandchildren about it for years," she says.

Elders were put up in motels while others slept overnight at the Black Diamond school.

The majority of clean-up work involves "that big mess on the islands in the river," she says.

In other natural disasters this spring and early summer many reserves were evacuated in northern Saskatchewan, Alberta, Manitoba and northwestern Ontario as forest fires pushed to within three metres of some homes, say First Nations staff.

Fort Qu'Appelle hospital a first for tribal council

By Lolly Kaiser
Windspeaker Staff Writer

FORT QU'APPELLE, Sask.

Native patients at Saskatchewan's Fort Qu'Appelle Indian Hospital will have increasing access to traditional healing and preventative care as ownership of the facility transfers to the tribal council, says administrator Jean Bellegarde.

The federal government will officially hand over both ownership and operation of the hospital to the Touchwood File

Hills Qu'Appelle Tribal Council on Dec. 1, 1995.

"We want to be more than a hospital in future. We're looking at preventative care and keeping people out of hospital with the spiritual and emotional side, too," says Bellegarde after emphasizing that acute care will continue.

The expanded philosophy will include traditional healing in areas such as mental health and suicide counselling. Adult day programs for basic needs and education have already begun, along with respite care last-

ing up to 30 days for the elderly. The respite program gives family caregivers a break. Lastly, the facility will act as a training and education facility for Native student nurses on their practicums.

It's the latest in a string of Indian hospital transfers to the jurisdiction of tribal councils across the country and Northwest Territories as Ottawa moves out of the business of hospitals. But it is the first to be owned, in addition to operated, by a tribal council.

They were originally set up in each province earlier this cen-

tury under the Medical Services Branch to treat Natives on reserve.

The facility will continue to serve both the 16 surrounding First Nations and non-Native residents near the town of Fort Qu'Appelle.

Bellegarde's also hoping to increase the numbers of Native staff. While they've mainly worked in the housekeeping and dietary departments until now a mandate is to recruit for all areas, especially nursing. Bellegarde is a member of the Peepeekisis First Nation.

NATION IN BRIEF

Is the audience listening?

According to Pierrette Venne, a Bloc Quebecois member of Parliament, Inuit member Jack Anawak, who represents the Eastern Arctic constituency, should speak English or French or say nothing at all. Venne was unable to understand a few words in Inuktitut, and took Anawak and the speaker of the House to task. She claimed that national debate should be sullied by neither Aboriginal languages nor other "unofficial" languages, such as Ukrainian or German. "I'd like to know if we must continue to listen," the separatist snapped. Anawak regularly speaks in Inuktitut, then repeats his comments in English. "I think the people of Canada should be aware that there are languages other than English and French," he said. Assistant speaker Bob Kilger said that there is no regulation prohibiting other languages in the House.

Feds start Aboriginal 'Head Start'

The launch of a pre-school program aimed at urban Aboriginal people was announced by federal Health Minister Diane Marleau in Vancouver last month.

Aboriginal Head Start is an intervention program aimed at children and their families living in urban centres and large northern communities. It is designed to give kids good self-esteem, a desire for learning and opportunities to develop fully as young people, according to the minister. The program, which will see \$83.7 million spread over about 50 projects across the country during the initial four-year pilot phase, will involve parents and community leaders in the design and implementation of pre-school projects. Where the money will go will be decided by Health Canada, but the promotion of Aboriginal cultures and languages, education, health, nutrition counselling and improved social services are to be included. Early intervention programs, researchers say, improve almost all of a young child's prospects later in life.

Harper fighting 'serious illness'

Meech Lake foe Elijah Harper, Liberal member of Parliament, has been fighting for eight months against a sickness doctors have been unable to identify. He has been unable to return to his northern Manitoba home during that time, and has been away from his office and the House for most of it, although he has been in

Ottawa. Harper thinks that he's turned the corner, but Montreal gastroenterologist Dr. Jocelyn Deneault is continuing to examine the possibilities. He's now looking into possible long-term lead poisoning as a reason for the severe weight loss, leg pain, rapid heart beat, restlessness and anxiety that has plagued Harper, who has been subject to dozens of tests which have, as yet, lead nowhere. Elders at Red Sucker Lake, Man., Harper's home, have told him that the illness is spiritual, not physical. Harper has been depressed, and says he wonders what the Creator has planned for him.

Mercredi wants diplomacy post

Assembly of First Nations National Chief Ovide Mercredi won't seek a third term as head of the organization, but he has a second career in mind: ambassador, somewhere like Australia or New Zealand. While he bitterly rebukes the Chretien government for broken promises, he says he'd have no problem representing the country that has pushed Indian people to the fringes. Mercredi complains Indian Affairs Minister Ron Irwin is negotiating directly with chiefs, leaving the AFN scrambling for information.

Deh C

By Debora Lockyer
Windspeaker Staff Writer

FORT SIMPSON, N.W.T.

The leaders of the Deh Cho band are hoping the Indian Affairs Minister's decision for July will be the first step toward their dream of restoration to the area.

The Deh Cho band is working on guidelines for a new government based on Deh Cho principles, has been in liaison with the minister. The minister has ne-

More

Continued from Page 1

Ranch management. The band was wiping out fish because its members were using gill-nets.

Four Upper Peigan members, who were charged with trespassing on the reserve, voluntarily left RCMP.

In another incident, the first arrests, another group of members were charged with trespassing on the reserve as theft under \$1,000.

"This has gotten worse," said Upper Peigan member Scotty Holmes, following the arrests. "We're disappointed in the way they're (the RCMP) handling it."

Chief Holmes pointed to a document which requires the Peigan to have access to the reserve at liberty to carry on their traditional fisheries. Various kinds of fish, including tomcod fishing, have been agreed to continue in various watersheds. The document also granted access to, on the Peigan Lake.

An agreement between the Peigan and the Upper Peigan was not renewed at the end of December of 1994.

The band then started a national road block. The stages of the conflict to reserve property, community and the band's administration office and Peigan Lake during the winter of 1995.

A B.C. Supreme Court decision was issued by the band on behalf of the Peigan Lake Community in 1995. The band has an injunction and the road block lasted four days.

The court injunction gave the band the first block and the band pursued a renewal of the injunction.

The second block of the Peigan Lake during the winter of 1995.

Third

By Lolly Kaiser
Windspeaker Staff Writer

KISBY, Sask.

The third spirit will take place this weekend in Saskatchewan, 200 kilometres between

News

Deh Cho seek restoration of traditional government

By Debora Lockyer
Windspeaker Staff Writer

FORT SIMPSON, N.W.T.

The leaders of the Deh Cho First Nations are hoping that a meeting with Indian Affairs Minister Ron Irwin scheduled for July will bring them closer to their dream of restoring traditional government to the area of southwestern N.W.T.

The Deh Cho proposal, which sets forth guidelines for a stand-alone government based on Dene values and principles, has been in limbo since it was presented to the minister in March, 1994. The minister has neither commented on

the merits of the proposal nor the likelihood of implementing such a government in the N.W.T. It is hoped, said Deh Cho Grand Chief Gerald Antoine, that the minister will make an announcement on the proposal at the Deh Cho Tribal Assembly July 10 to 14.

The Deh Cho are anxious to move ahead with the proposal and attempted to meet with Irwin during a trip to Ottawa in June. The minister was unavailable, so the group satisfied itself in meeting with members of the Senate, Members of Parliament for the Western Arctic and other government officials, said Dene leader Bill Erasmus.

He said the trip helped to educate people on the proposal and open doors that will lead the way to realizing the aspirations of the Deh Cho.

Antoine explained the proposed government will represent 15 First Nations communities, which are members of a larger organization called the Dene Nation. These First Nations are located in the Treaty 11 area south of Norman Wells.

"What we are doing is re-establishing the government of the Deh Cho," said Antoine. The people want to ensure development in the area is consistent with Deh Cho aspirations.

The government would be comprised of Denendeh (Deh Cho) First Nations Councils, a judicial branch, and a senate of Elders which would act as advisors to the elected councils. These governments would have jurisdiction over the traditional regions and serve as the basic unit of government.

This government would then deliver services to residents. The proposal is unique in that the government would act for all people in the Deh Cho, including non-Aboriginal people.

The stand-alone government would have a direct relationship with the federal government only, said Antoine. This has been a stumbling block to 'exploratory discussions' in the past, as the federal government insists the current government of the N.W.T. must have some input as the duly elected representatives of the area.

The Deh Cho see the territorial administration as having a competing interest and is opposed to GNWT participation.

"It's none of their business," said Antoine bluntly.

More band members arrested

Continued from Page 1.

Ranch management claimed the band was wiping out all the fish because its members were using gill-nets.

Four Upper Nicola band members, who were later charged with trespassing on private property, voluntarily left with Merritt RCMP.

In another incident following the first arrests, another two band members were arrested and charged with trespassing as well as theft under \$1,000.

"This has gotten us angered," said Upper Nicola Band Chief Scotty Holmes, following the arrests. "We're disappointed in the way they're (the ranch) treating us."

Chief Holmes pointed to the document which reads "the Indians are to have access to, and to be at liberty to carry on, as formerly, their fisheries for the various kinds of fish, at the accustomed fishing places. . . ." The agreement continues to list the various watersheds the band retained access to, one of which was Minnie Lake.

An agreement ensuring access and good relations between the ranch and the Upper Nicola Band was not renewed after expiring in December of 1994.

The band then set up an informational road block in the initial stages of the conflict at the gates to reserve property near the community and the band's administration office and near Salmon Lake during the week of May 3, 1995.

A B.C. Supreme Court injunction was issued by RCMP to the band on behalf of the Douglas Lake Cattle Company on May 9, 1995. The band honored the first injunction and the road block lasted four days.

The court injunction to dismantle the first blockade expired and the band pursued four more road blocks at various access points while ranch management pursued a renewal of the court injunction.

The second blockade, at the junction of the old Kamloops



Band members guard the blockade at Douglas Lake, B.C.

highway and the Douglas Lake road, continued to block ranch traffic and tourists. However, local traffic was granted access. The second major blockade went up on May 24.

On the following Saturday another court injunction was issued by the RCMP. The band defied the injunction and continued to block ranch traffic for two weeks.

The weeks were wrought with escalating pressure during which the RCMP and the provincial government continued to press the band to remove the blockade in exchange for negotiations.

Throughout the conflict Chief Holmes maintained that the band's conflict was not merely over fishing rights. In an attempt to explain its position, the band called a press conference on June 1, 1995. High profile Native leaders spoke in support of the band's actions including Assembly of First Nations vice-chief Wendy Grant, Chiefs Executive of Penticton, Upper and Lower Similkameen Bands Stewart Phillip and Councillor Ken Dennis of the Adams Lake Band. Support came from all over the interior and the lower mainland.

Roughly 200 supporters set up camp near the Douglas Lake road blockade. Pressure from the provincial government, the general public and the RCMP continued but the band dug in its heels, refusing to remove the blockade.

They wanted to negotiate first. A provincial mediator was

brought in to make recommendations to resolve the situation. During those days the band remained on red alert.

A minor crisis occurred which could have proved fatal when a local man attempted to crash the barricades while band leaders met with RCMP constables Eldene Stanley and Steve Belleau. The two constables later arrested the man.

Negotiations with RCMP constables Stanley and Belleau continued. The officers entered the talks on Sunday night and remained there until a deal was struck early Tuesday morning. The blockade would come down pending a guarantee from the RCMP that the Ministry of Aboriginal Affairs John Cashore and a senior representative of the federal government would meet with the band Tuesday afternoon.

On June 7, an agreement was reached between the RCMP and the Upper Nicola Band. The dropping of charges against six band members played a significant role in reaching an agreement. Finally, the blockade slowly came down.

On June 8, 1995 an initial agreement between the band, the provincial government and the federal government was signed following a meeting between Cashore, a senior federal representative and the Upper Nicola Band.

The agreement tables a structured process at the end of which a final agreement is expected to be reached 30 days from June 8.

Indian Association fighting funding cut

By Lolly Kaiser
Windspeaker Staff Writer

EDMONTON

An established Indian advocacy group thinks Ottawa should have consulted with provincial Natives before it yanked \$180,000 in annual grants from their membership and reinvested it in the Chiefs' organizations this spring.

Mel Buffalo, President of the Indian Association of Alberta, is alarmed with the sudden financial crisis it's touched off at the 60-year-old non-profit group as he tries to find out what's happened "behind the scenes."

"The federal government said they have to give the money to the Chiefs' organizations rather than to a membership group. They said 'We have to relate on a government-to-government basis with your people.'

"If that's the case that's fine but I think they should have heard from our people first." Despite unpaid bills totaling \$53,000, he's optimistic his lobby group will muddle through financially in the short run.

"We operated up to the 70s without government funding for 30 or 40 years. We could seek money from private sources and maybe the First Nations themselves, or we might be going international as well," said Buffalo.

The group is pushing for a general assembly of the 63,000 Treaty 6, 7 and 8 Indians belonging to IAA in order to get their views on either fundraising or closing the office.

He doubts Alberta chiefs canvassed the thousands of voters they serve before ac-

cepting the added grant monies at the expense of the IAA.

The Alberta regional office of Indian Affairs confirmed the money would be transferred to the elected leadership on reserves.

"Given the fiscal realities we had to decide what to do with our limited resources," said communications spokesperson Amy Santoro.

The money is being reallocated between four groups: First Nations Resource Council, Grand Council Treaty 8, Confederacy Treaty 6 and Treaty 7 Tribal Council.

According to Buffalo those groups approached Ottawa for added funding and agreed to the reallocation even though it could mean closing IAA.

He charges Ottawa with "using our people against each other."

Santoro acknowledges the regional office didn't seek any formal approval from the Chiefs to withdraw annual funding to the association.

The IAA is circulating a petition of support and has protested the cut all the way to the prime minister's office.

It feels the move is an attempt to muzzle their collective Indian voice.

The association agrees with First Nations providing services themselves, states a letter to Prime Minister Chretien, but it adds that "It is crucial a central networking and advocacy office be maintained by a voice that has history and credibility."

Meanwhile the group has moved its office and staff from Edmonton to the Samson reserve in Hobbema.

Callers can reach the group at an interim Edmonton number: (403) 452-6651 or fax to 477-1699.

Third annual Unity Ride set for July in Saskatchewan

By Lolly Kaiser
Windspeaker Staff Writer

KISBY, Sask.

The third spiritual Unity Ride will take place this July entirely in Saskatchewan, covering the 712 kilometres between Pheasant

Rump Reserve near Kisby and Wahpeton Reserve near Prince Albert.

Last year's riders crossed the U.S.-Canada border into Saskatchewan from their starting point in South Dakota and next year's are scheduled to ride between Saskatchewan and Wyoming. Hundreds of Sioux riders

from eight years to 60 have joined. South Dakota say that the aim of the cross-country trek has been to acquaint members and relatives of the Sioux Nation from each side of the border. They're people who've been cut off from each other since the border was put in place.

"This is the first time in over

100 years that Indian people (from both countries) have rode across the border together since the time of Chief Sitting Bull (in the late 1800's)," said one organizer who asked not to be named. "It's important that we bring our people back together to meet their relatives who over 100 years ago went north. When we come

back to Wyoming next year we plan to bring them back to the Devil's Tower.

"We're joined now and I don't think we'll ever be separated again. We've made some good friends." The purpose of the rides is to show them the way to spirituality and sobriety, according to the organizers.

Old Crow students learn about big city life

By Vikki Skytte
Abbotsford News

ABBOTSFORD, B.C.

Cheering on the Canucks in the third game of their playoff series against St. Louis is way cooler than hunting caribou in Yukon, according to a group of students from Old Crow. The 12 students and three adults took in the Canucks' game as part of a 10-day stay in Abbotsford, about an hour east of Vancouver.

It was a completion of an ex-

change trip when 10 Abbotsford Junior Secondary students visited the Yukon town of Old Crow — population 250 — and learned about a different way of life. Their experience included lessons in trapping, hunting and snowshoeing.

Then it was Abbotsford's turn to play host. Many of the Old Crow students had been to other Canadian destinations, but they were still surprised with the size of the population and the number of activities to keep them busy.

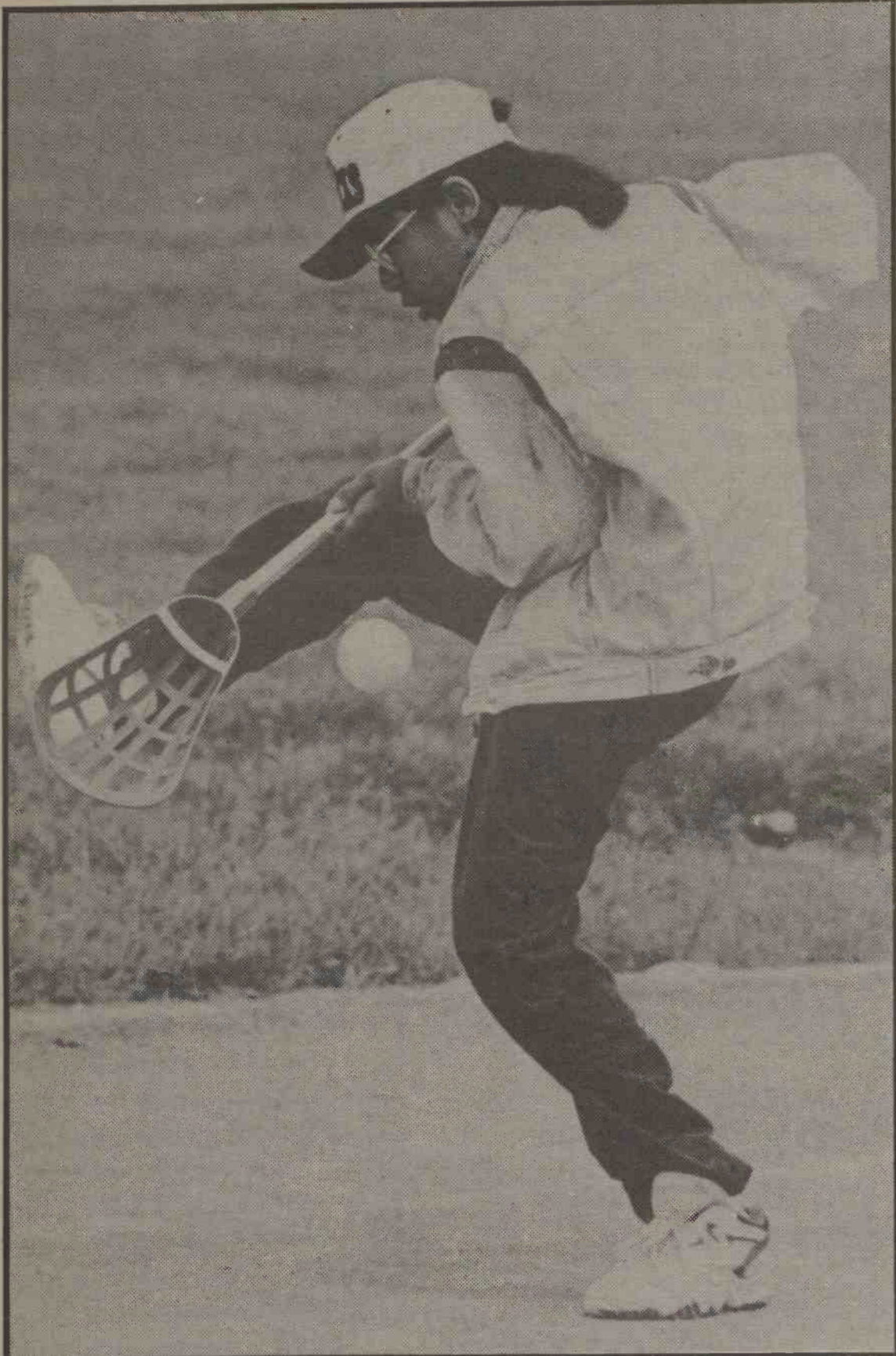
"It's not boring here," said Wayne Ollett. There was little

time for boredom. The students made visits to the Vancouver Aquarium, Science World, OmniMax Theatre and Playland.

They also visited the Planetarium, the University of British Columbia's Museum of Anthropology and the group spent a full day in Victoria. School life was an adjustment from their three-classroom 45-student school.

"I was looking for the gym and I passed it about 10 times," Tammie Josie said.

The Abbotsford end of the trip was led by Matt Born, Native education instructor.



Joseph Bruce plays a little lacrosse in his spare time.

Photo Credit: Andrew Tolson

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**SAHTU
ENROLMENT
BOARD**

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

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

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

For further information on eligibility or for application forms, contact:
Roy Doolittle, Enrolment Coordinator
Sahtu Enrolment Board
Box 124, Déline, NT X0E 0G0
Phone: (403) 589-4519 Fax: (403) 589-4908
Call toll free 1-800-661-0754

PROUD SUPPORTERS OF THE SAHTU CLAIM

Déline Dene Band
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Fort Norman Metis Local #60
Fort Good Hope Metis Local #54
Norman Wells Metis Local #59 (EMLC)

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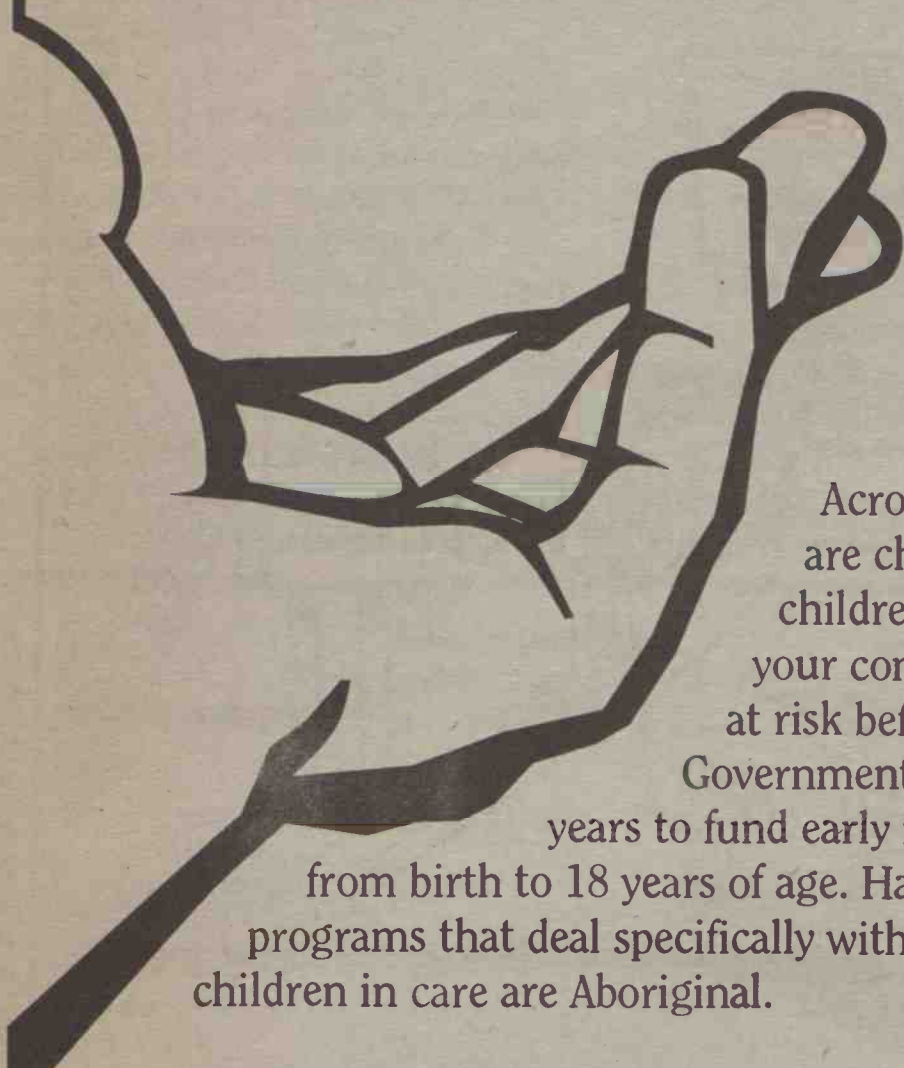
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*across the province including Edmonton



Sentencing circles may offer changes for young offenders

Lolly Kaiser
Windspeaker Staff Writer

EDMONTON

Sentencing circles could alleviate some of the estrangement Native youth feel from the mainstream justice system, says a member of a federal group gathering input for a revised Young Offenders Act.

"We have to begin looking at (alternatives to jail) that fit culturally," says Joan Pennell. "One youth I spoke to had been put in open custody (by the circle) rather than serving a jail term. He was able to stay in his own community and really felt that someone cared for once."

"He'd been put in an Aboriginal (justice) program with the sweats, etc."

Funded federally through the National Crime Prevention Council, her group is travelling throughout six provinces to find out how the circles operate and to evaluate the alternative sentences being handed down to repeat offenders that appear before them.

The Council's Youth Justice Committee, which she chairs, will report to parliament this fall on alternatives to custody for youth. The courts don't normally make alternative measures available to repeat offenders.

So far the Act makes no reference to the fledgling circles but Pennell says her group's recommendations could affect how the circles operate in future.

Society must look at alternative methods of justice, especially for the second-time offenders who end up in jail for minor offences, she says.

"One good example is the (Native) guy who was in jail for borrowing his aunt's bicycle for six

months."

Edmonton's Native Youth Justice Committee is on the right track, she told them during her meeting with them in early June.

"It seemed like a terrific program and I was really impressed with the Elders. We want to learn from it and highlight it as an example of how alternatives (to jail) can work."

"We need to re-look at the Young Offenders Act. When we brought it in it was meant to use alternative measures to custody but it's not been implemented that way," says Pennell.

"Given that many young people are in custody for nonviolent crimes, we're raising the question of whether this is the most effective way to spend public money."

A member of the Edmonton group backed up that opinion with statistics showing of the 21 sentenced by the circle since last year, the percentage who re-offended hadn't gone up.

According to Pennell, each young offender in custody costs the tax-payer \$80,000 a year for a total of \$380 million. She's concerned with statistics that show while over half of those are Native, only six per cent become involved in alternative measures.

According to the council, young people are more likely to be charged with minor offenses and to receive longer sentences than adult offenders. Studies show 60 per cent of all charges laid against youth were property related compared with only 37 per cent for adults.

The Edmonton sentencing circle sees itself as providing a type of extended family to those youth who face them, which is the key to their success, says chair Theresa Richards. The young offenders open up to the circle because they know the information stays confidential.

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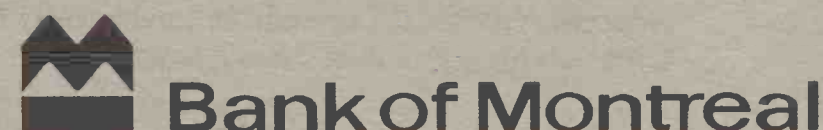
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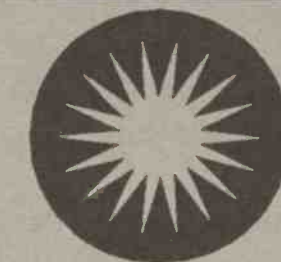
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AD CORRECTION

The fax number in the ad for the Native Education Centre in the June issue of Windspeaker was incorrect. The correct fax number should have read (604) 873-9152. We regret any inconvenience this may have caused our readers.

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WE'RE MORE ACCOMMODATING!

A blockade summer looms in la-la land

It's common enough to hear talk about how strange the political air is on the western side of the Rockies. British Columbia is significantly, er, different from the rest of Canada. As are British Columbians.

There are also big differences in the Aboriginal community, and they aren't, for the most part, inter-tribal differences. In the rest of Canada, Indians are signatories to treaties, but few of the couple of hundred bands in B.C. have ever signed anything. This accounts for the huge attention given to land claims on the coast.

It also accounts for the conflicts brewing between First Nations and the provincial and federal governments. What's happening, though, is that these conflicts are going to infringe on the day-to-day lives of everyone in the westernmost province as they seldom have anywhere in the country.

There are two ways to resolve conflicts in the political arena. They are admirably illustrated in Bosnia. The first is negotiation. It is always first, and in Bosnia, it failed. The second is confrontation, and that almost always means armed confrontation. Confrontation seldom benefits one of the parties, and never benefits both, but frustrated leaders turn to it when talks go nowhere.

In B.C., talk is going nowhere, where there's any talk at all. The recipe is there for many of the disagreements to degenerate into confrontation.

The Adams Lake Band has set up a road block to demand negotiation, and that's typical of things out west. The problem isn't that negotiations aren't going anywhere, but that the provincial and federal governments haven't bothered getting around to them at all. The Tsimshian Band is considering setting up a road block (with a toll booth) on the Yellowhead Highway where it crosses the First Nation, cutting off road access to Prince Rupert, if promises to make dock improvements vital to the Tsimshian are not lived up to by the provincial government.

Both of these are fairly typical of the process. Either the government doesn't bother to open negotiations, or to work at them in good faith, because it is obviously of greater benefit to the band to get things sorted out than it is in Victoria, or Ottawa. Or the government makes a deal, and then either breaks it or puts implementation off for who knows how long.

The problem is that the governments don't treat First Nations as nations at all. They treat them as if they are anybody else in the country, over whom they have legal authority in almost every way.

But that's not the case, is it? Native people negotiate with Canada on a relatively even footing, large country to small nation, but as, in many ways, equals. That's why deals between Indian governments and Canada's government (or the colonial governors before that) are called treaties, instead of contracts.

And so we're looking at a summer where Jack and Jill Canuck, and all the little Canucks, driving through the wilderness to the west are going to be inconvenienced by a road block or two (depending on where they go).

When they do, we hope that somebody explains to them that west-coast bands have been waiting for treaties for more than 100 years. That the federal government has refused to sit down with bands (such as the one at Adams Lake) and that a road block is about the only effective way of getting their attention.

And that it's the responsibility of both governments involved to get serious and to get on with it. Live up to promises, or sit down at a table and settle the west coast issues, once and for all.

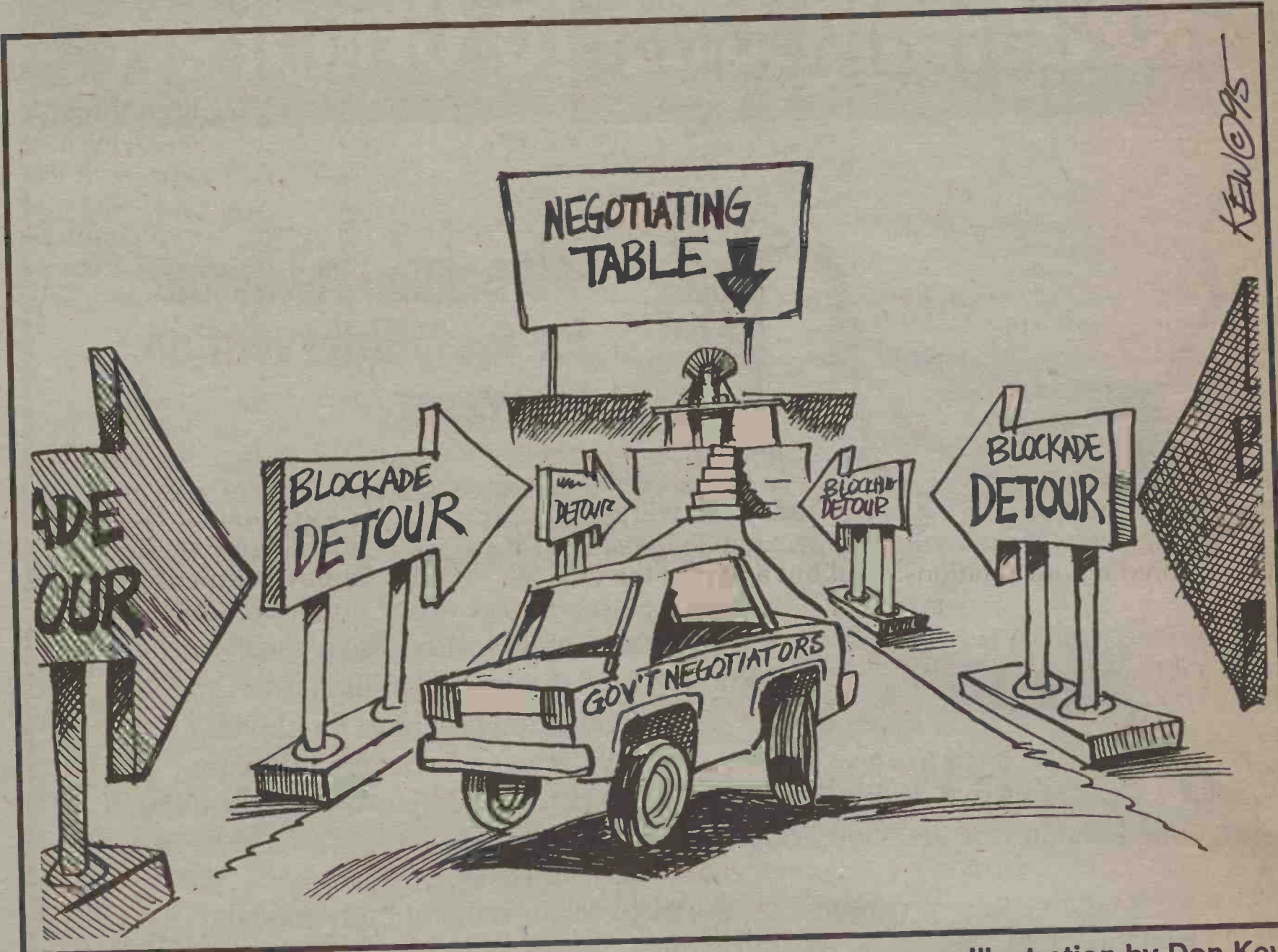


Illustration by Don Kew

Powwow wars

GUEST COLUMN

By Karen Olson

As powwows get bigger and the prize money keeps getting higher, they can no longer be considered a time to get together with old friends and a place to meet new friends. Powwows have become a battleground and its dancers the warriors. Now we know that in most conflicts there are two opposing sides. At the powwow, every registered person becomes his own private army.

First place in the contest is the ultimate goal. Second, third and fourth place is OK, but it doesn't seem to mean as much as winning the championship. I've seen women cursing and crying because they won third instead of first. I've heard men grumbling about "fixed powwow" as they walk away with hundreds of dollars. And this attitude is catching on with the younger dancers now. At a recent powwow, a young girl who usually places first, refused to go up and collect her fourth-

place prize money. She was angry because "those little sluts," as she put it, had beaten her, for once.

What happened to the powwow spirit? There was a time, not too long ago, that people went to a powwow to have fun, enjoy the dancing and, if they were lucky, to take home a few dollars.

What are we teaching our children? If the attitude in today's powwow is to "go for the gold" and damn the rest, we definitely are not giving our children two basic teachings of First Nations culture: humility and courage.

In the Ojibway tradition, "humility is to know yourself as a sacred part of creation" and "courage is to face life with integrity." In other tribal teachings, the descriptions are similar, but being Ojibwa, these are my own beliefs.

In their quest for first, many dancers have forgotten to be humble. What dancer had gone to his favorite drum groups to say thank you and to share a few dollars? Will those winners offer tobacco to the Creator and say thank you for the wonderful gift of movement? How many dancers will offer food to the spirits in thanks for their guidance? We are all sacred in-

dividuals. We are all created with love. Giving thanks to those that have helped is not a lot to do. In doing so, we recognize that we are a part of creation, and not just a self-indulgent brat.

It doesn't take a lot of courage to sneer at other dancers. However, it does take a good amount of courage to be truly proud of another's accomplishment. The next time you are at a powwow, watch the winner's circle. You can see which dancers are the brave and courageous ones. They are the ones who will be smiling and shaking hands firmly. You can also spot the dancers who aren't happy with their standing. Limp handshakes, averted eyes, pursed lips and few words will give them away in a moment. Is this an act of courage? No. It is a supreme act of selfishness. There is no honor in this. These are the warriors who have forgotten why we dance together in the circle: to bring unity and life to the people.

So, as the battles rage on and contestants circle the arena with thoughts of first place dancing in their head, the powwow spirit dies a little more. One day, we are going to find that the spirit is gone and only the war remains.

Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every month to provide information to the Aboriginal people. Windspeaker has a circulation of 18,000. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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Mende

Dear Editor:

As a recent Uni graduate, I find it in n to respond to the wor courage expressed various First Nations a riginal people that hav their time, wisdom sources not only for my for many other Aborig dents. Your presence in deserves recognition.

By being there for have honored all our You have honored our by preserving their kn and humor. You have our women by givin

Moose

Dear Editor:

This cemetery is need of a face-lift. As taking it's place, trees n to grow in an burial sites. Soon som sites will disappear an forgotten.

We must not let th for the sake of our lo It is unkept and it ne support for the follow to be done.

Please we ask for port; we ask you to m nation. Remember, etery belongs to you. Y ones are buried he friends, your mother ther, your brother, y

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Dear Editor:

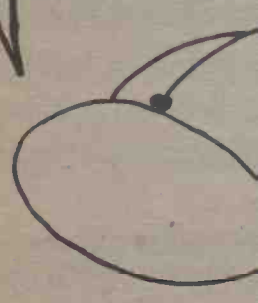
Joan Stober's pla on to foster children of Native values an sounds pretty good learn that her idea o to be a doctor or (Windspeaker, May 1 people, regardless.

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Letters to the Editor

Mended dreams

Dear Editor:

As a recent University graduate, I find it in my heart to respond to the words of encouragement expressed by the various First Nations and Aboriginal people that have shared their time, wisdom and resources not only for myself, but for many other Aboriginal students. Your presence in our lives deserves recognition.

By being there for us, you have honored all our relations. You have honored our ancestors by preserving their knowledge and humor. You have honored our women by giving them

pride in seeing their babies grow up to become esteemed members of their communities. You have honored our men as our quality of life increases. You have honored us by providing opportunities to acquire new skills and knowledge to enhance our peoples' cause. And you have honored our future generations by giving them someone to admire and respect when we get older.

Today you will share with us this acknowledgment as we are all but a part in the web of life; and to take credit for something that we have all accomplished is not good. Today, we will take this to heart because for all that

our people have been through — we have persevered. In sum, as another year goes by in the continued healing and wellness of our people, let us continue mending our peoples' dreams. To all of my relations, I say, *Gaxasixca*. It is with great & deep honour that I say thank you.

Justin W. Wilson
Waglisla, B.C.

Ed. Note: Justin Wilson is an honor's graduate from the Native management and economic development program from Trent University in Peterborough, Ont. He is now director for economic development of the Heiltsuk Tribal Council.

Is nothing sacred?

Dear Editor:

I find it in very poor taste to photograph a person who is communing with the Creator (front page picture of *Windspeaker*, June 1995). There are numerous sacred places, objects and beliefs which are blasphemed by the media in order to sell a paper or to get attention.

If there are people out there who are seeking their spirituality, there are other means to go about it other than exploiting our culture. It will come to you ... pray and smudge yourself with sweetgrass or sage, ask for

strength, wisdom and guidance to follow the Indian way, the "red road."

Keep in unity with all creation; all things have a spirit. Unity comes through an appreciation of all culture and traditions, unity of our people through education, sobriety, spirituality, caring and respect for one another and for our fellow creatures.

Mitakaye oyasin, all my relatives.

Peter J. McArthur
Kisbey, Sask.

Ed. Note: If you have an opinion on this issue, see page eight.

Moose River Crossing cemetery

Dear Editor:

This cemetery is in much need of a face-lift. As nature is taking it's place, trees are beginning to grow in and around burial sites. Soon some of these sites will disappear and will be forgotten.

We must not let this happen for the sake of our loved ones. It is unkept and it needs your support for the following work to be done.

Please we ask for your support; we ask you to make a donation. Remember, this cemetery belongs to you. Your loved ones are buried here: your friends, your mother, your father, your brother, your sister,

your aunt, your uncle and your grandparents. Most of all, those who have shared the soil we still walk on today.

We are now the caretakers of this cemetery. We must not forget our loved ones; we must keep their memories alive.

We plan to clear trees where necessary, to erect a cross visible from the highway and railway, as it used to be, to build a surrounding chain link fence, to erect a small utility shed and to organize a memorial service to be held on site in the near future or when this work is completed.

All donations will be recorded. If you request to see the books, please feel free to do so,

as these books are yours.

We must be faithful as this is a very sacred project. We are doing this for the people, who cannot defend themselves. They lie peacefully asleep and their place of rest is in need of a clean up.

Please make all donations payable to The Moose River Crossing Cemetery Fund and mail to: Ms. Judy Martin, 900 Suzanne Street, Timmins, Ont. P4P 1A9.

Please state your city, town, village or reserve. Your name and donation will appear on a chart to be posted at the cemetery site.

William Iserhoff Jr.
South Porcupine, Ont.

Whose measure of success?

Dear Editor:

Joan Stober's plan to pass on to foster children her sense of Native values and culture sounds pretty good until we learn that her idea of success is to be a doctor or a lawyer (*Windspeaker*, May 1995). Many people, regardless of race or

culture, know this doctor-lawyer-rich man measurement of success to be false. Personally, I don't think there's a place for it anywhere.

Ironically, the same issue of *Windspeaker* carries a report on a Native Philosophy Project at Lakehead University.

Your May editorial hit the

nail on the head. The only words you might have added would have been those of the great Louis Riel: "Let us not concern ourselves with what percentages of Indian and European blood we have: we are Metis."

Dana Terry
Prince Rupert, B.C.

Change of address

Dear Editor:

I had written to you last month asking for letters of support from your readers in regards to my participation and attendance to a Sun Dance.

Unfortunately, they've decided to send me back to Stoney Mountain, so I would like to change those names and addresses. I only pray that I caught you before you printed my

letter.

Please address all letters of support to: Mr. Majkut, Executive Director, Stoney Mtn. Inst., Box 9250, Winnipeg, Man. and to: Mr. Randy Huntinghawk, Native Elder, Stoney Mtn. Inst., Box 9250, Winnipeg, Man.

Thank you for your assistance in this matter. Yours in strength,

Marvin J. Crier
Prince Albert, Sask.

Windspeaker welcomes letters to the editor

on any topic of interest to our readers. We reserve the right to edit for length (keep them under 300 words, if you can), taste and for legal reasons. Please make sure that your name is signed and printed (so we get the spelling right) and that your address and phone number are on the letter somewhere.

OTTER



By Karl Terry

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SURER
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Friendship Centre, Edmonton, Alta.

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Canadian Native Friendship Centre, Edmonton, Alberta

HEALING CIRCLE

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LADIES NATIVE CRAFT NIGHT

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

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June 30, July 1 & 2, 1995. St. Albert, Alta.

SAMSON CREE NATION COMMUNITY

July 1, 1995. Hobbema, Alberta

NORTHERN CHEYENNE NATION POW WOW

July 1-4, 1995. Lame Deer, Montana, U.S.A.

KAPOWN DAYS

July 6-9, 1995. Grouard, Alta.

KANEHSATAKE SPIRITUAL GATHERING

TRADITIONAL POW WOW

July 8-9, 1995. Kanehsatake Ancestral Pines, Que.

CHARLES CAMSELL HOSPITAL 50TH

COMMEMORATION

July 17th & 18th, 1995. Edmonton, Alta.

PEGUIS POW WOW '95

July 18-20, 1995. Peguis First Nation, Man.

BUFFALO DAYS - POW WOW & TIPI VILLAGE

July 21-23, 1995. Head-Smashed-In Buffalo Jump, Alta.

KEWEENAW BAY INDIAN COMMUNITY 17TH

ANNUAL TRADITIONAL POW WOW

July 21-23, 1995. Baraga, Michigan, U.S.A.

OCHAPOWACE 1995 TRADITION POW WOW AND GATHERING

July 25-27, 1995. Broadview, Saskatchewan

HONORING ARICITA 28 ANNUAL POW WOW

July 28-30, 1995. Fort Totton, North Dakota, U.S.A.

OCEAN MAN POW WOW (*New Date*)

July 28-30, 1995. Stoughton, Saskatchewan

METIS NATION OF ALBERTA SUPER BINGO

July 29, 1995. Bonnyville, Alberta

MISTAWASIS TRADITIONAL POW WOW

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

SAGKEENG FIRST NATION GATHERING

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

CANADIAN NATIVE FASTBALL

CHAMPIONSHIPS 1995

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

PRINCE ALBERT INDIAN METIS FRIENDSHIP

CENTRE 8TH ANNUAL POW WOW

August 8-10, 1995. Prince Albert, Saskatchewan

INTERNATIONAL NATIVE ARTS FESTIVAL

August 14-20, 1995. Calgary, Alberta

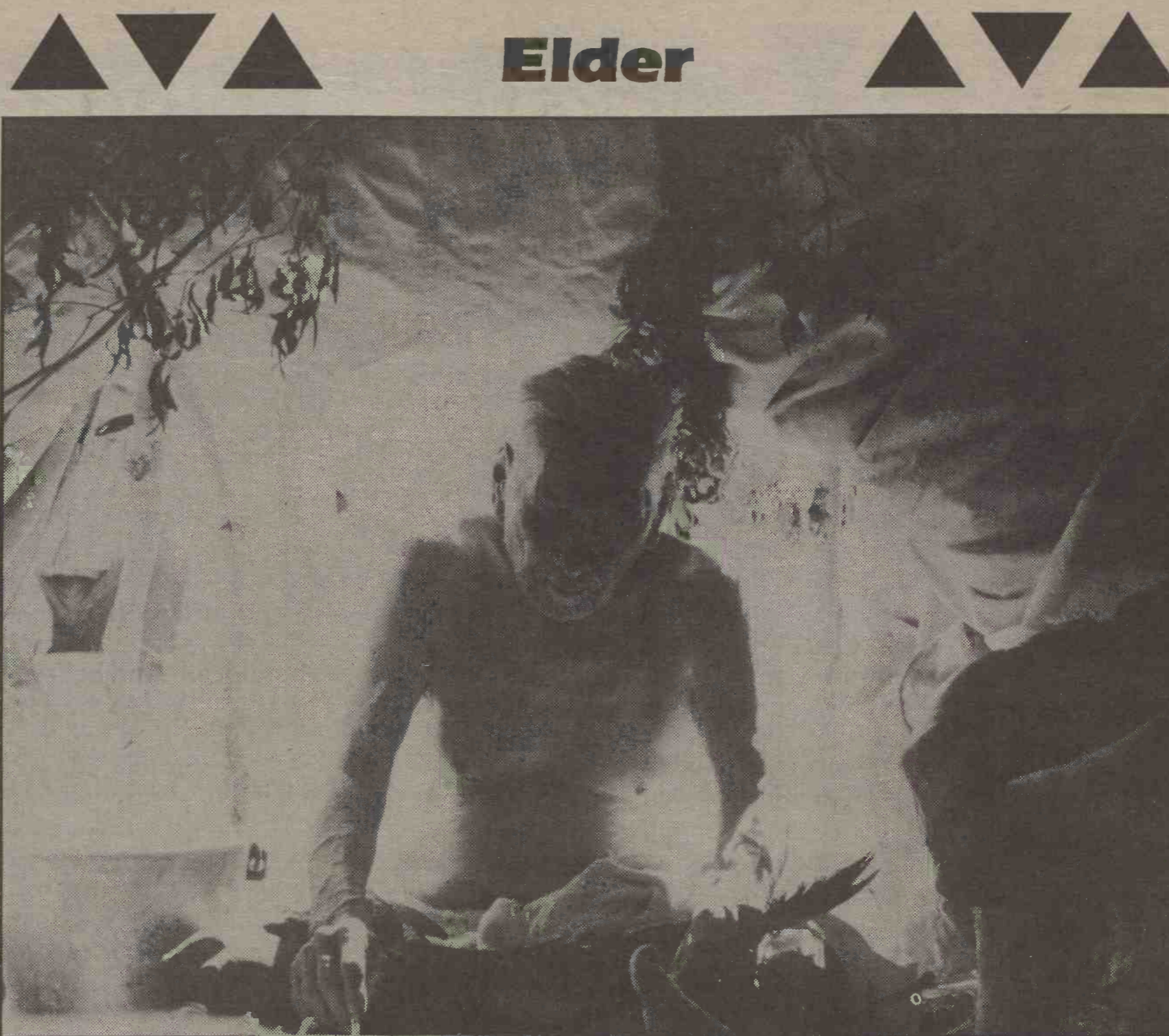
BEARDY'S & OKEMASIS 1995 ANNUAL POW WOW CELEBRATIONS

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

ROCKY NATIVE FRIENDSHIP CENTRE

20TH ANNIVERSARY

September 15-17, 1995. Rocky Mountain House, Alta.



Peigan Elder Joe Crowshoe in a sweatlodge in Alberta.

Photo courtesy of Amoco Canada Petroleum Company Ltd.

Teaching young people Elder's most vital role

By Barb Grinder
Windspeaker Correspondent

PEIGAN NATION, Alta.

Allowing media coverage of sacred ceremonies may be frowned upon by some members of the Aboriginal community, but Peigan Elder and spiritual leader Joe Crowshoe welcomes such opportunities.

"Without photographs and stories about our traditions, they'll die out," Crowshoe says. "I don't see any harm in letting people take pictures and write about our traditions if it's done with respect. It helps to teach our young people about the Indian way."

The 87-year old Crowshoe, now almost blind and deaf, has been teaching young people for most of his life. Born in 1909 on the Peigan Reserve, Crowshoe attended the Anglican Church residential school, graduating in 1928. Though he would have liked to go to St. George's College in Winnipeg, he instead went to work as a ranch-hand on the family farm.

He also became involved in rodeo, following the Canadian professional rodeo circuit as a bronc rider. For two years, he worked on the trail crew in Waterton Lakes National Park and also spent two years at "chasing cows" on a large feed lot on the reserve.

"In those days the government only wanted Indian children to attend school up to grade 8," he says, "So I wasn't really encouraged to go to college. I really learned a lot in school, though I missed my family."

Though Crowshoe says he was lonely, especially that first Christmas he spent at school, he speaks highly of his educational experience, noting that he particularly enjoyed the summer camps he attended.

"I learned a lot about the land. We'd go up in the Crowsnest Pass, around Lundbreck and Coleman, and I got to know the mountains. We'd go fishing and walk a lot, and we played ball games. But we also learned about hardship in that school. Together it was an experience I think all young people should have today."

Crowshoe also learned about his Blackfoot heritage from the Elders of his tribe, particularly his grandparents. Eventually he used this knowledge to become one of the Peigan's most

respected spiritual leaders and band councillors.

The respect he earned on the reserve has been reflected also in the awards he's earned from the white man's world. Crowshoe won a Citation for Citizenship and Alberta Achievement Award from the provincial government in 1989 for his contributions to the community. Two years later he and his wife both were awarded this country's highest honor, the Order of Canada.

Joe and his wife Josephine have been married for 61 years and have 11 children and many grandchildren and great grandchildren. Both have travelled to share their wisdom and cultural heritage with other Aboriginal people. Joe has been invited to China and Mexico, and has been twice to New Zealand, once with Josephine.

Both at home and in his travels, Crowshoe tries to stress the importance of co-operation with all cultures.

"We have to learn to work together," he says. "And to do that, we have to understand each other's traditions and language."

Though Crowshoe thinks understanding other people is critical, he feels strongly that understanding one's self is even more important.

"It's good for children to learn our Blackfoot language if they want to," he says. "Lots of young people come to me to learn about the Indian ways."

Crowshoe's desire to teach people about his cultural heritage extends to the white man, as well as the Aboriginal. He gladly gives a Native blessing to open numerous Indian and non-Indian events and will speak about his traditions at schools and group meetings. For many years, he's worked with the Napi Friendship Centre in Pincher Creek to create bonds and understanding between the local residents and his own people.

Holder of both the Blackfoot Medicine Pipe Bundle and the Sun Dance Bag, he invites large numbers of people from all cultures to attend his annual bundle opening ceremonies. Recently more than 100 people attended a bundle opening at his home near Brouck.

Though such events are time-consuming and expensive — this last one cost more than \$3,000 and took almost eight hours — Crowshoe hopes the practice will continue. His bundles, and much of his knowledge, will pass to his son Reggie, already a highly acknowledged spiritual leader of the Peigan.

WINDSPEAKER READER RESPONSE LINE

Windspeaker welcomes reader comments and feedback. For this reason we have set up a toll-free line and voice mailbox just for your comments.

What do you think? Should sacred Native ceremonies be photographed and recorded for future generations? Let us know!

Comments can be as long as 3 minutes. Don't forget to leave your name, phone number, town/city and status/ non-status. Views and comments will be published in our next edition.

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There

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DEADLINE FOR 1995 SEPTEMBER

TOAL

There's a Trickster behind every Nanabush

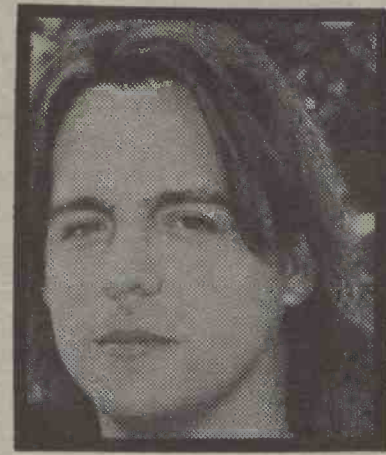
Once upon a time, many years past, there was a man who told a story from his wayward youth. As he so bravely put it, it was a long time ago in a reserve far far away, when he was but a young and innocent Aboriginal living with his family in the serene outdoors known today as Northern Ontario. Then one day, as often happens in tales such as this, a wandering group of archaeologists/anthropologists/sociologists (so grouped for they all looked and acted alike) appeared in his peaceful community.

Seems these intrepid academics were there in search of knowledge. They were fearless story hunters, wanting to document the legends and myths of these proud but oral people. Legends they wanted, and legends they were determined to get, for the annals of history and their publishers. First in their quest they went to the Elders of the village, saying, "tell us your stories so that we may document them".

The Elders, believing stories are meant to be shared with good friends and caring people, refused, saying to the puzzled academics "strangers do not demand a story, they ask politely". Thus they were chastised. With no story to bring back, and no victory to print, the academics pondered and prodded until they found willing confidantes for their earnest though ill-conceived purpose.

The children of that community boldly approached these white warriors of writing. "We know the legends and stories of our people and we will gladly share them with you if you will honor us with gifts — financial ones," spoke their young leader.

Eager and anxious, the academics gladly brought forth their small change in trade for the fables and myths of these proud people. Every morning for many days, the children



DREW HAYDEN TAYLOR

would entice these eager men with a legend, often about the Trickster, Nanabush, and his mischievous adventures, or about the animals that abounded in this forest primeval, or occasionally the people themselves.

Later, after the tale was told, the children of the community would retire to the woods and spend the afternoon enjoying the spoils of their barter. Down went the potato chips and pop while they pondered and created afresh each new tale they would tell these pale strangers. For they kept close to their hearts the real stories of their people, and instead, offered only the imagination and creativity of a child's mind. What they traded were new legends, barely a day old.

Many decades later, one of these children, now an adult, happened upon a book store. There, in a book of Native legends published many years before by a non-Native researcher but still used frequently as source material, he came upon a story that was . . . oddly familiar.

Then it dawned upon him. In the pages he held in his hand were those same spirited stories commissioned in that bygone era of free junk food and gullible academics.

A smile played on his impish face as he replaced the book. The Trickster of legend was alive and well and living in the glorious halls of academia.

Some are tall, some aren't.

Some are fat while others have a lean and hungry look about them. Most wear glasses or contacts but not all. And believe it or not, some could be your next-door neighbor.

I am referring to academics. There's an old joke in the Native community. What's the definition of a Native family? Two parents, a grandparent, five kids and an anthropologist (or academic). Get the picture?

Not a week goes by in the offices of Native Earth Performing Arts, Toronto's only professional Native theatre company, that we don't get a call from some university or college student professor doing research on Native theatre in Canada. And each time I put the phone down I struggle to suppress a shudder. I can't help but wonder what wonderful images they are going to get from our work.

When is a door not a door? When it's ajar. When is a symbolic metaphor describing the Native individual's relationship with the Earth, or Turtle Island as they call it, and the spiritual and physical sustenance that it provides, as well as the water being an allusion to the blood of said Turtle Island, or perhaps in this reference the term Mother Earth would be more accurate, not a symbolic metaphor?

Sometimes you just wanna yell: "He's just fishing, for Christ's sake!"

This is a strange race of people who spend their entire life in the constant study and

analysis of other people's writings and work (in this case Native works) but seldom attempt the same work themselves.

It's sort of like people who watch pornographic movies but never have sex.

I remember reading an article by British playwright Willy Russell, author of such plays as *Educating Rita* and *Shirley Valentine*. He was relating a story of a lecture he secretly attended, a lecture about his work.

At one point the academic brought up for discussion the final scene of *Educating Rita*, where as a going-away gift, the former hairstylist Rita cuts the professor's hair. "This," said the man with letters behind his name, "was a direct metaphor to the Samson and Delilah legend where she is taking his strength by cutting his hair. The author obviously. . ."

At that moment Russell stood up and said, "Uh, sorry, you're wrong. I just wanted to end the play on a funny and touching note. It has nothing to do with Samson." They proceeded to get into a rather intense argument over the interpretation of the scene.

As a writer I recognize the fact that all stories, in whatever form they are written, are the equivalent of literary Rorschach tests, all open to interpretation and understanding. Often times that's the fun of taking a literature class, dissecting the piece for the underlying imagery. And, I might add, adding subtextual elements into the stories I write adds a certain amount of fun to the writing process. However, as Freud used to say, sometimes a cigar is just a good smoke.

Case in point: A non-Native friend of mine wrote his master's thesis on Native theatre in Canada. In one of the chapters he examined some of my work. One night in a drunken celebration after successfully defending his thesis, he let me read his

dissertation. As he celebrated his newfound academic status, I sat there reading some new and interesting theories about the symbolism in my plays.

To put it bluntly, they were wrong. Completely, way off, not correct, inaccurate, barking up the proverbial wrong tree. Especially the section where he thought a crow in the text was a manifestation of Nanabush, the Ojibway Trickster figure. I sat there for a while, on that bar stool, quietly debating if I should tell him of the error.

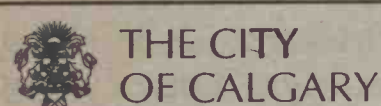
But looking at the sheer joy in his face — all those years of university finally completed — I held my tongue. I'd rather have him drinking happily than in a fit of depression. If he thinks a crow is Nanabush, let him. There's a whole flock of Nanabushes living around my mother's house. He'd have a field day.

That seems to be the latest fad with academics. Subscribing all actions and at least one character in a written piece to the Trickster figure. As playwright/poet Daniel David Moses describes it, "they all like to play 'Spot The Trickster.'"

But then again, these self-same people, the academics of this world, are responsible for introducing my books and other writings to the curriculums of various high schools, colleges and universities. The very computer I'm writing on I owe to their influences. I guess I mustn't bite the hand that feeds me.

So perhaps, just for clarity's sake, I should take the time to make sure these no doubt intelligent people understand that it's just the inherent Trickster tendencies that exist on a subconscious level in all literary works penned by Aboriginal writers. In other words, I'm not responsible for these views or criticisms, the Trickster is at fault here.

The Trickster made me do it. Yeah, they'll buy that.



PUBLIC NOTICE

INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

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

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

In some instances City Council may re-appoint

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

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

Particulars on the Aboriginal Urban Affairs Committee are as follows:

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

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

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

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

Applications should be forwarded to:

City Clerk
The City of Calgary (#8007)
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Dreamspeakers films demonstrate need for independent, visionary filmmakers

REVIEW

By Jason Kapalka
Windspeaker Contributor

EDMONTON

The Dreamspeakers Festival of Aboriginal arts kicked off on May 31 with the screening of five short films at the Princess Theatre in Edmonton. Ranging from light made-for-TV fare to searing polemics, the films illustrated both the strengths of Canada's fledgling Aboriginal film community and the challenges it still has to overcome.

The first film, Beverly Moeser's *I'm Not Tonto*, was one of the few entirely First Nations-produced features at the festival, and the budgetary limitations are obvious. Shot on video, it runs only four minutes, capturing poet E. Donald Two-Rivers delivering a rant in the persona of a violent, dispossessed junkie, the polar opposite of the "gentle, liquid-eyed Indian" personified by the Lone Ranger's sidekick. Lacking the money and production values of the slicker CBC co-productions, the film is also free of the limitations imposed, and pulls no punches with its blunt, ugly eloquence.

Next up was Maryke

Mcewen's *A Canoe For The Making*, every bit as conventional and acceptable as *I'm Not Tonto* wasn't. A half-hour CBC show, right down to the commercial breaks, *Canoe* trots out every tough-love cliché in the books, with grizzled old Gordon Tootoosis luring his granddaughter's abusive, alcoholic husband out to a Northern Ontario island where they must build a canoe in order to return. Of course, once exposed to the old guy's homely platitudes and the grandeur of nature, the husband reforms his wicked ways and returns to his wife a changed man.

Though the message — returning to traditional ways is the key to healing — has value, the earnest, simplistic nature of the film makes it seem all too easy. The cast do well with what they're given, managing to milk a few moments of humor from the leaden script, and the scenery is beautiful indeed, but if this is the best work that a First Nations/CBC collaboration can produce, Aboriginal filmmakers are probably better off on their own. Anyone who's read a book by Louise Erdrich or Thomas King knows that Native stories don't have to be straight-laced morality tales — why should films be different?

Following this, *Sagu Yeyananin*, a Yukon documentary on the bi-annual celebra-

tions of the Tlingit, Haida, and Tsimshian Nations, at least scores points for honesty. What it isn't is a movie — it's a moderately successful TV news program produced for Northern Broadcasting. There's footage of some great dancing and singing, along with interviews that describe how the celebrations were outlawed by the government earlier in the century, and had to be held in secret. Unfortunately, the points raised get repetitive very quickly, and there's not much drama to the story being told — the laws prohibiting Native celebrations were gradually let slip, then ignored altogether. Still, it looks like the folk at the celebration were having a great time, and this might serve to lure a few more people up North for the next one.

The Hero, the evening's fourth film, was another half-hour CBC program, though thankfully a little less clichéd than *A Canoe For The Making*. The protagonists here are, for once, urban Natives, childhood friends from the Six Nations Reserve come to the big city as roommates. Charlie gets a low-level job in a corporate photocopying room, while Frank becomes an activist thrusting leaflets at passersby. Frank sees Charlie as a sell-out, while Charlie thinks Frank's just a jobless, sponging loser. Then

Charlie starts hearing voices in the photocopier at work, and things get very strange. The cast do a great job, and the first half of this has some nice low-key humor. It gets a bit out of control towards the end, with a blast of hackneyed Hollywood-style Native mysticism (turns out the photocopier was possessed by the ghost of an old-time Clan mother) and some low-brow hijinks as our protagonists blunder through a museum in search of an ancient artifact. But on the whole, *The Hero* proves that filmic Natives don't have to be stereotypical wise old men or alcoholic backwoods-dwellers to be interesting.

Unfortunately, the final film was *Whose Child Is This?*, and from the moment Knowlton Nash's grandfatherly visage appears, it's quite clear that this is just an episode of a CBC 60 Minutes knock-off, *Witness*, in which Aboriginal peoples are only the subject, and not creatively involved in any fashion. Concerning itself with Aboriginal children adopted and raised in another culture, and their subsequent identity crises as adults, the show does touch on an important issue.

Unfortunately, the most dramatic and awful aspect of this — the period a century or two ago when Native children were forcibly removed from their

homes and "assimilated" into white cultures — gets short shrift, with most time being spent with modern Natives who were voluntarily put up for adoption, and whose problems, by comparison, seem less impressive.

The whole thing is made even more unwatchable by the addition of tabloid-TV style "reenactments" that obscure the real issues and give everything a cheap, tacky feel.

The festival makes it obvious that there's a pool of talented Aboriginal actors here in Canada, but it's also clear that there are few decent vehicles for them.

All of the "films" presented were actually TV productions, with all the limits and drawbacks that imposes on artistic freedom.

While co-production with CBC seems to be the easiest way to get access to professional-quality crews and equipment, the CBC mandate — earnest, bland, and boring — inevitably dominates the enterprise.

One suspects that the Aboriginal film community is in dire need of more independent, visionary filmmakers who can overcome the financial barriers to create movies that genuinely reflect First Nations interests and ideas. The potential is there. . . let's hope someone takes advantage of it soon.

Dr. Joseph J. Starko

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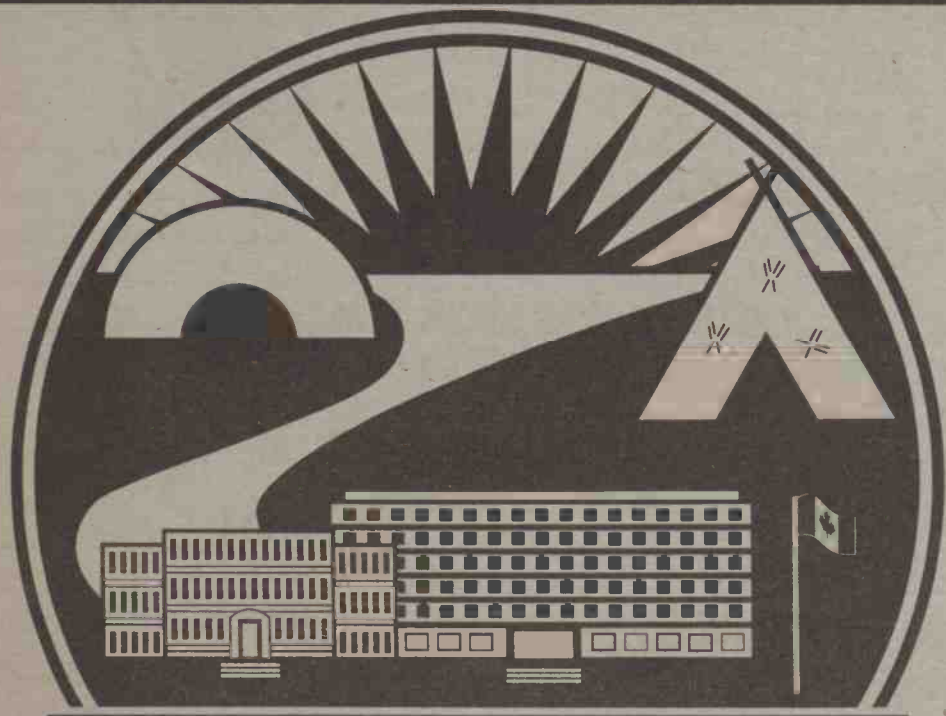
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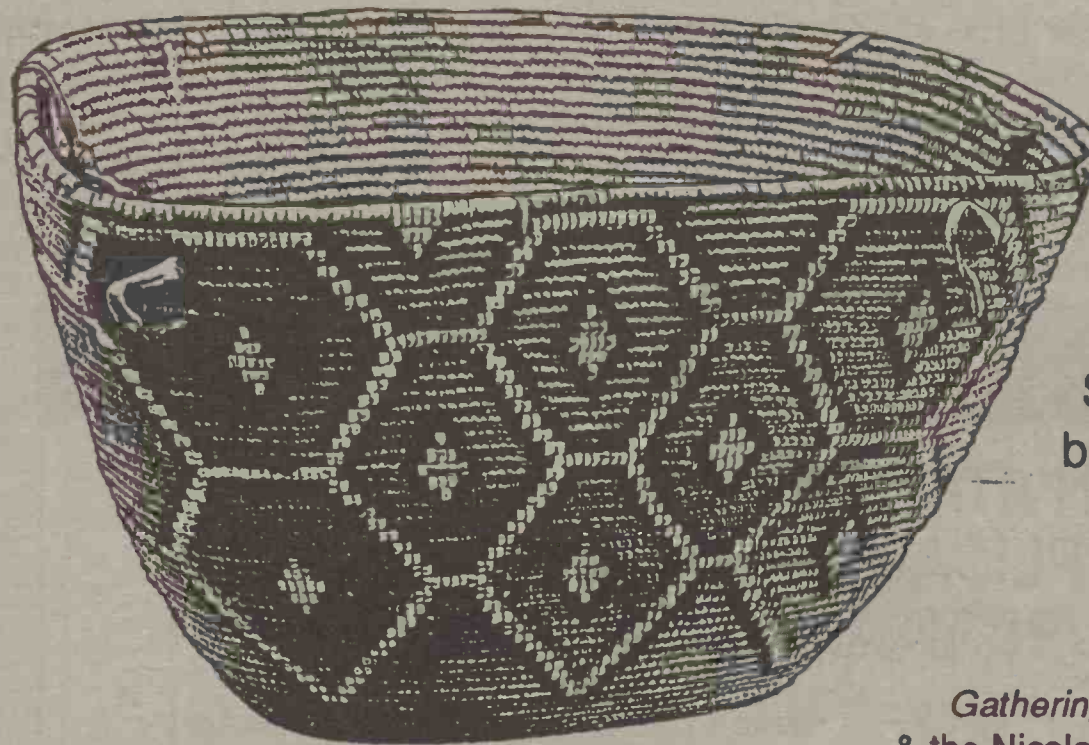
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NEW RELEA

Dreamspeakers plays to largest crowds ever



A performer with Ynka Nan, from the Andes mountains in South America, entertained spectators at Dreamspeakers on a traditional flute.

Terry Lusty
Windspeaker Correspondent

EDMONTON

Buffy Sainte Marie, Tantoo Cardinal and John Kim Bell — all Canadian born, all achievers, all success stories. And all guests of the fourth-annual Dreamspeakers Film and Performing Arts Festival in Edmonton. The May 31 to June 2 segment was dedicated to film screenings at the Princess Theatre, while film symposia at the University of Alberta's Lister Hall attracted a good following and active participation.

Festival co-ordinator Sharon Shirt expressed pleasure with the performers and staff at this year's event, which is gradually picking up in terms of visibility and popularity. She acknowledges the necessity of including a few big names, and they were there.

Sainte Marie and Cardinal were but two of the high-profile resource people to offer workshops on their involvement in the film industry. No matter where in the world one is based, one can produce video productions and incorporate art and music through computers, which Buffy Sainte Marie aptly demonstrated.

Cardinal also drew a full

house for her Retrospect: Tantoo Cardinal workshop in which moderator Marty Ouellette reminisced about the actress.

Later, at the Friday evening gala at the Edmonton Convention Centre, Cardinal became this year's winner of the coveted Alanis Obomsawin Award, which is now in its second year.

Attendance at Dreamspeakers grew by leaps and bounds on June 3 and 4 as the performing artists and crafts people took over the show.

A first-timer at Dreamspeakers was Jerry Alfred and Medicine Beat. He's from Pelly Crossing, Yukon, and is gradually making more frequent appearances in the south.

The Aklavik Drummers and Dancers put on a fine demonstration of their various motion dances. This group has shared its traditions from the Arctic all the way south to Mexico City.

At the local level, country singer Brian Elwood wowed them all with his fine vocals and showed why he was selected to be the opener for the likes of Carlene Carter. The only other local people to entertain were the Metis Cultural Dancers whose jigging, Duck Dance, Drops of Brandy and Reel of Four always serve no-

tice that Metis culture is alive and well.

Returning north, the Chief Jimmy Bruneau School Young Drummers from Rae-Edzo, NWT, were a return engagement this year, and with their high-energy drumming and singing, they managed to get the audience up on its feet and joining in the dancing.

Something for everyone? Why, certainly — as demonstrated by Full Blooded, an exuberant rap group from Driftpile. Their lyrics carry messages opposing some of life's ills, things like drug and alcohol abuse, as well as racial tolerance and promotion of positive self-image.

Speaking of the contemporary, the country band known as the Younger Brothers from Manitoba had the folks clappin' and jiggin'. The four Dutiaume brothers demonstrated good vocals and excellent fiddling by Clint, who has produced a couple of tapes.

Representing the Andes region of South America was six-member Ynka Nan, whose soothing medley of flute and reed music was a class touch, as the music and song touched the very souls of its listeners.

Saving one of the best for the last, female vocalist Maree Sheehan from Auckland, New Zealand, did a marvelous job despite the fact she was not accompanied by her band.

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Video series highlights Aboriginal entrepreneurs

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

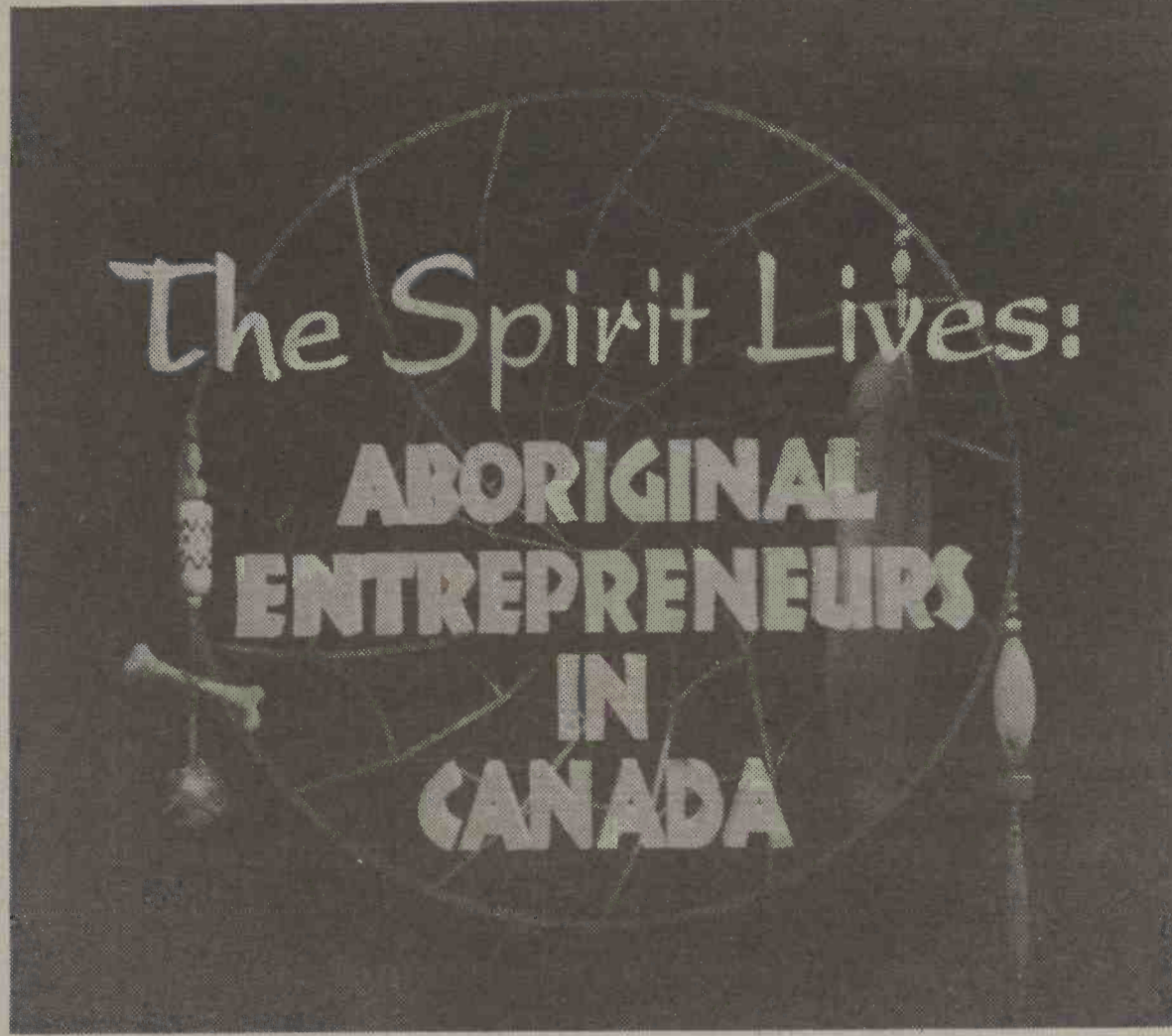
Probably the easiest and most effective way to inspire young people to become entrepreneurs is to introduce them to others who have followed, and achieved, their dreams.

The Spirit Lives: Aboriginal Entrepreneurs in Canada, is a six-part video series designed to do just that. Produced by the non-profit Canadian Foundation for Economic Education in collaboration with the Kwakiutl District Council in Port Hardy, B.C., it's designed to be used by educators to act as a catalyst among Aboriginal youth and within Native communities.

Interspersed with profiles of successful entrepreneurs from across Canada, each of the six half-hour programs focuses on a different aspect of entrepreneurship.

For example, the third program looks at the difference between an opportunity and an idea. An entrepreneurial opportunity is defined as a need, want or problem that has not been addressed or that can be addressed more effectively. An idea is the specific way in which an entrepreneur will attempt to address a given opportunity.

For instance, the widespread and increasing concern for the environment can be seen as an opportunity; developing a new method of packaging to reduce waste is an idea to take advantage of this opportunity.



Characteristics common to entrepreneurs are examined point by point, as are important skills and the steps an entrepreneur must take to set up a business.

The series is to be used in schools, and business and community development. It includes a user's guide to help teachers in entrepreneurship education and economic development programs in Aboriginal schools and communities. It's not a course in itself, stresses producer Jim Lang; it's a source for teachers.

Lang is a former teacher. Some 25 years ago, he spent a year teaching children at Atikameg in northern Alberta and, from 1985 until 1988, he taught youngsters in Nahanni Butte in the Northwest Territo-

ries. He found that the children really suffered in the educational system.

That experience drove home to Lang, who is non-Native, the importance of Native role models and teachers.

"There are thousands and thousands of Native entrepreneurs in this country. It's the best-kept secret in Canada," he said at the Edmonton launch of the video series.

He chose 30 from a list of more than 1,000 to feature in the series, which took three years to produce. He also insisted on hiring a Native editor and narrator, Melanie Goodchild, from Big Grassy First Nation in Ontario. Goodchild, 23, started her own company, Rain Dancer Film, March 3 and *The Spirit Lives* was her first contract.

Entrepreneurs profiled include:

- Garry Oker, who founded the Northern Shadow Dancers in Dawson Creek, B.C. Oker, who is also a fashion designer, considers his dance company a cultural school on the road. His students make traditional clothes and dance in them. All students are involved in the marketing and promotion.

- "If they're interested in accounting, they can get into that, too," Oker said. They learn the dances from Elders and perform at such venues as the Pacific National Exhibition in Vancouver, the gathering of the Assembly of First Nations several years ago, and in the United States and Europe.

- Anna Nibby-Woods, a Micmac graphic designer in Beaver Bank, N.S., who left a good job after 17 years to set up Nibby Graphics, where she takes an idea and turns it into a visual product. Tired of putting in long, hard days for somebody else, now she puts in "140 per cent" for herself.

- "I could starve, I could lose my house, I could lose everything I've worked for over the years," she said of her decision to strike out on her own. "That fear turned into confidence." Her clients include corporations and the National Film Board. Working with other artists, she also founded the Micmac Heritage Museum, which displays and sells works by Aboriginal artists including Jim Logan and Alan Syliboy. She's now working on her second company, Nebooktook

Tours, a troupe that performs traditional dances and ceremonies for tourists.

- Kaaydah Schatten, a Kwakiutl from Campbell River, B.C., who developed and patented a way to clean ceiling tiles without removing them, for one-tenth the cost of traditional cleaning methods. She founded The Ceiling Doctor, a franchise company which licences other people to use their process. In return, the franchisees pay a royalty back to Kaaydah and her husband Rob Forrest. Today, The Ceiling Doctor has more than 110 franchises around the world.

- Winnie Giesbrecht, who saw that Aboriginal people who came to Winnipeg for health-care services were at a disadvantage because they didn't know the city and, often, the language. A nurse, she set up Nakiska Place, a boarding house, home health-care and translation service near the Manitoba capital's downtown core. Aboriginal people from across the province and the Northwest Territories fill her bedrooms and dining rooms. Winnie and her son, Darren, receive the clients, board them, take them to their appointments, translate medical information, using a staff of interpreters, and take them to banks and movies. She was recently honored as Aboriginal woman of the year in Winnipeg, a city that boasts the largest urban Aboriginal population in Canada.

For more information, call the Canadian Foundation for Economic Education at (416) 968-2236 or fax (416) 968-0488.



"I see raising my kids to look at the best of both worlds... to see all of our traditions and our opportunities."

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Stock

By Barrie Shibley
Windspeaker Correspondent

This month our focus is on Canada's stock exchange. In today's economy, First Nations have had little, if any, access to the country's economic growth, which are located in major cities (TSE), Montreal (Montreal Exchange), Vancouver (VSE), Calgary and Winnipeg.

However, many First Nations have seen the picture of success in trading floor appears to be a state of affairs. Having been a floor trader for a number of years, I know the noise, paper, and pressure can be overwhelming and even intimidating, but what appears to be a very ordinary series of buy and sell orders being made by the traders, on behalf of investors.

This is the fundamental purpose of a stock exchange: to provide a location for buying and selling of companies listed on a particular exchange.

Aboriginal First Nations

Helping First Nations increase income and plan for the future. Barrie Shibley, a First Nations entrepreneur from northern Canada.

Shibley, in partnership with the Aboriginal Group of McDermott Chisholm Ltd., has developed the income from on-reserve business.

"We want to give a look at the numbers and businesses that are available. The First Nation sees," Shibley says.

"We will help you plan to aid economic growth and bring along with that is what is new businesses or expansion."

Investment opportunities give bands and Aboriginals the flexibility to find their own way. Shibley, a

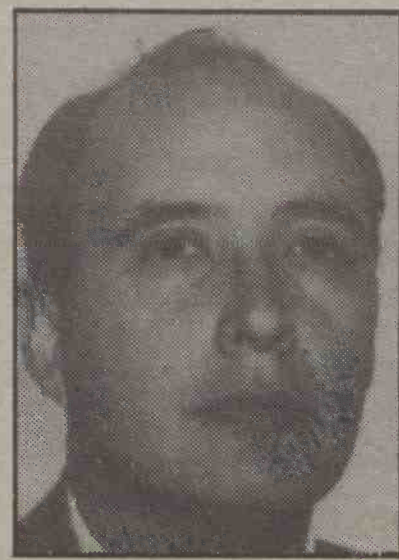
Carry The Kettle has spent 12 years in banking and worked as a senior advisor for First Nations Floor Governor Exchange and a bank and investment advisor.

The Aboriginal Group, which Shibley has been on for three years, focuses on the First Nations effectively and businesses;

TOAD

Stock exchanges a place to buy, sell shares

By Barrie Shibley
Windspeaker Correspondent



INVESTMENT INSIGHTS

This month our focus is on Canada's stock exchanges. In today's economy, First Nations have had little, if any, exposure to the country's exchanges which are located in Toronto (TSE), Montreal (MSE), Vancouver (VSE), Calgary (ASE), and Winnipeg.

However, many people have seen the pictures of stock traders scurrying about an exchange trading floor in what appears to be a state of chaos. Having been a floor trader for a number of years, I admit that the noise, paper, excitement, and pressure can be overwhelming and even intimidating, but what appears as chaos is actually a very organized series of buy and sell contracts being made by the floor traders, on behalf of individual investors.

This is the fundamental purpose of a stock exchange; to provide a location for the buying and selling of shares of companies listed on that particular exchange.

The floor traders must constantly keep track of the stocks for which they have orders to buy and sell. They listen and watch carefully for any indication of the intentions of their competitors and this is what creates the unique atmosphere on the trading floor, or in the trading pits of some exchanges.

The traders are adversaries constantly working either with or against each other, trying to get the best prices available for their company's clients. They do this by calling out or "posting" a bid (the price they will buy a stock) or an offer (the price they will sell a stock). This accounts for the noise and their competitive nature.

However, they also must temper their competitiveness with the fact that they must

work with their opposition every day. Any disagreements or arguments are generally quickly forgotten by the end of the day, simply because the traders must start the whole process again the next day.

During my career on the floor of the ASE, I can honestly say that I loved going to work every morning. The excitement created as we would set new trading records, or the drama of trading during the stock market crash of 1987 made the job truly unique.

However, these scenes may soon become history as many stock exchanges close their trading floors. The floors of the smaller exchanges are becoming victims of computerized trading which cuts down on many costs such as paper,

wages of traders, and leasing of floor space.

By moving "trading terminals" into the offices of an investment firm, a single trader can instantly access many markets around the world. The increased speed of trading, improved access to markets and lower costs are too much of a temptation for many investment firms and exchanges to resist.

The history of the stock exchanges dates back to 1852 when the Toronto Stock Exchange was first formed. Although there are records of stock trades in Montreal which date back to 1817, the Montreal Exchange wasn't founded until 1874. The Calgary Stock Exchange started up in 1913, and Vancouver's Exchange in 1907.

Even though the exchanges have not traded nearly as long as our First Nations, they have served their purpose well. So the next time you see a news report from an exchange, or if you have a chance to visit an exchange and take a tour (which is usually free for the asking), watch carefully. You may not get another chance.

There are about 200 stock exchanges around the world,

and most measure their performance daily by calculating a statistical average called an index. In Canada, we closely follow the indices of the Toronto Stock Exchange (called the TSE 300 Composite Index) and New York (the Dow Jones Industrial Average).

By carefully following the daily indices, investment analysts are able to determine the current market trends which are considered to be a reflection of today's economy. First Nations and their members must use equal care in selecting their professional investment advisors to ensure that their financial needs are being met, and their exposure to risk is also being minimized.

There is an enormous variety of investments available, and under no circumstances should any investments be made without proper professional analysis.

As a member of our First Nations, I feel proud to have taken part in a time-honored tradition in a modern market place.

Next month: *The Bond Markets. Comments? Please call Barrie Shibley at the Aboriginal Investment Group (403)221-4163.*

Advertising Feature

Aboriginal Investment Group First Nations Building Nations

Helping First Nations structure income and plan investments keeps Barrie Shibley travelling across western Canada.

Shibley, Investment Advisor with the Aboriginal Investment Group of McDermid St. Lawrence Chisholm Ltd., helps bands manage the income from transfer payments, on-reserve businesses, etc.

"We want to come in and take a look at the number of different businesses that are operating and the number of opportunities the First Nation sees," Shibley explains.

"We will help them develop a plan to aid economic development and bring along other financing," if that is what is needed to launch new businesses or expand existing ones.

Investment vehicles that will give bands and Aboriginal groups the flexibility to finance other projects will also be explored.

Shibley, a status Indian from Carry The Kettle in Saskatchewan, has spent 12 years in the investment and banking industries. He has worked as a senior securities trader for First Marathon Securities, as a Floor Governor of the Alberta Stock Exchange and as assistant manager and investment advisor for the Royal Bank.

The Aboriginal Investment Group, which Shibley has been working on for three years, has several focuses. The first is helping First Nations effectively manage their money and businesses; the second is educa-

tion and training.

"I would like to take every one of our First Nations clients and have one person trained to be licensed in the securities industry," he says. In this way, they could return someone to the community who could help bands make important financial decisions.

Shibley works with Betty Mann, an investment analyst and Director of McDermid, which has six offices across Canada and serves more than 70,000 clients. Mann, who has more than 12 years experience in the investment industry, is one of Canada's top money managers and managed Canada's top performing bond fund in 1994. She frequently speaks on CBC radio and TV about investments.

Shibley and Mann will tailor their services to meet the needs of individual First Nations and Aboriginal groups, including developing specific investment guidelines and objectives.

Investments are made mainly in low-risk deposits, Treasury Bills and government bonds, in order to preserve the safety of the capital. The returns Shibley and Mann offer far exceed what banks and trust companies can give investors and they can provide all the tax exemptions First Nations are entitled to.

In time, Shibley hopes to make the Aboriginal Investment Group an independent corporation, wholly Aboriginal owned and operated.



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LEFT TO RIGHT: BOB WILFUR, PORTFOLIO STRATEGIST; JANICE FELL, ADMINISTRATIVE ASSISTANT; BETTY MANN, PORTFOLIO STRATEGIST; BARRIE SHIBLEY, MANAGER, AIG.

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Sandy Lake prepares to stop "diabetic epidemic"

By Lolly Kaiser
Windspeaker Staff Writer

SANDY LAKE, Ont.

The Ojibwa-Cree people of Sandy Lake are poised to halt the spread of diabetes, which is threatening to erupt into an epidemic on remote reserves, including their own in northern Ontario.

"The community is visionary in some ways. . . they came to me because they're a forward-thinking community which made (the problem) a political item on their agenda," says Dr. Stewart Harris, who was stationed at nearby Sioux Lookout until recently.

Four years ago type 2 diabetes, which can be controlled with proper diet and exercise, reached epidemic proportions at Sandy Lake from a few cases in the 80s. One in three of the 1,500 residents were either sick or carrying signs of the disease in their blood, he says.

At least five of their prominent Elders had died of complications from diabetes — kidney failure, amputations and heart attacks which normally are so rare in Native populations. They became even more alarmed when the type 2 usually confined to geriatrics began showing up in their children. A few were hospitalized with serious infections and the dehydration which sometimes ends in diabetic coma.

The community went searching in Sioux Lookout, 180 kilometres by seaplane, for a physician who could give them some answers. Their meeting with Dr. Harris, who also happened to be a public health expert on diseases, would lead to one of the most exhaustive studies of diabetes among Indigenous people in North America.

"The whole point of the study was to find out why it's happening in Natives and also to try and get a handle on it, because it's a terrible disease," Harris says from London, Ont., where he now practices.

The study would show that some Native families are genetically susceptible to diabetes, which then surfaces in those with a poor diet and sedentary lifestyle.

"It's a silent killer because it takes from 10 to 20 years before the symptoms can show up.

"It's going to devastate some communities and will be the major health problem for Natives in future," he predicts.

An average of four per cent of the general population develops diabetes but Harris says up to 60 per cent of the people in some Native communities can be afflicted.

"Certain families are affected more than others, maybe four out of six siblings and one of two

parents could have diabetes."

In 1991 he recalls that "My public health side got the better of me because I felt there was a health problem."

He approached the University of Toronto for funding and, using his personal contacts, began to gather a group of international experts in the field. Completed in April, the first phase of data from Sandy Lake cost close to \$1-million to compile. Ontario's Ministry of Health provided the majority of funding while the National Institute of Health, in the U.S., topped it up.

A half-dozen locals were hired to interview people in both Oji-Cree and English on their attitudes to diabetes and suggestions to prevent it in future. A permanent project site was set up in a house where the 1,064 volunteers would undergo hours of health tests.

Peer pressure to participate was high and subjects weren't hard to find, says Harris.

"People were genuinely interested in the project because we weren't some outsiders coming in, so they really bought into it."

To screen out those without diabetes, Harris's group conducted blood tests before and after giving a glucose drink. Then fitness and obesity tests were done.

The elderly provided family histories to compare diet and activities over a 40-year period and Harris found both had undergone profound changes on the modern-day reserve.

"So in the past 20 to 40 years they have gone from an extremely active life what with trapping or gathering wood for fires, to basically a sedentary lifestyle. They don't walk, they drive everywhere. They don't hunt, they just go to the supermarket."

The diet has changed drastically too, he says, from the high-protein, low fat of wild meat to the high fat from such products as canned meat and bacon.

The two factors are a deadly mixture for those families at risk for developing diabetes.

Guided by Harris in London, over the next three years Sandy Lake will attempt to reverse their collision course with a diabetic epidemic by eating healthier foods and becoming more active. He acknowledges it's not going to be easy but is hopeful because the suggestions for prevention have come straight from the community itself.

"We'll have a real idea of how much people are willing to prevent it. . . for example, I may want you to lose weight and may suggest you use a Jane Fonda videotape. But you may not have a tape player and you may not even like Jane Fonda.

"We want to do what comes naturally and what is culturally acceptable," Harris concludes.

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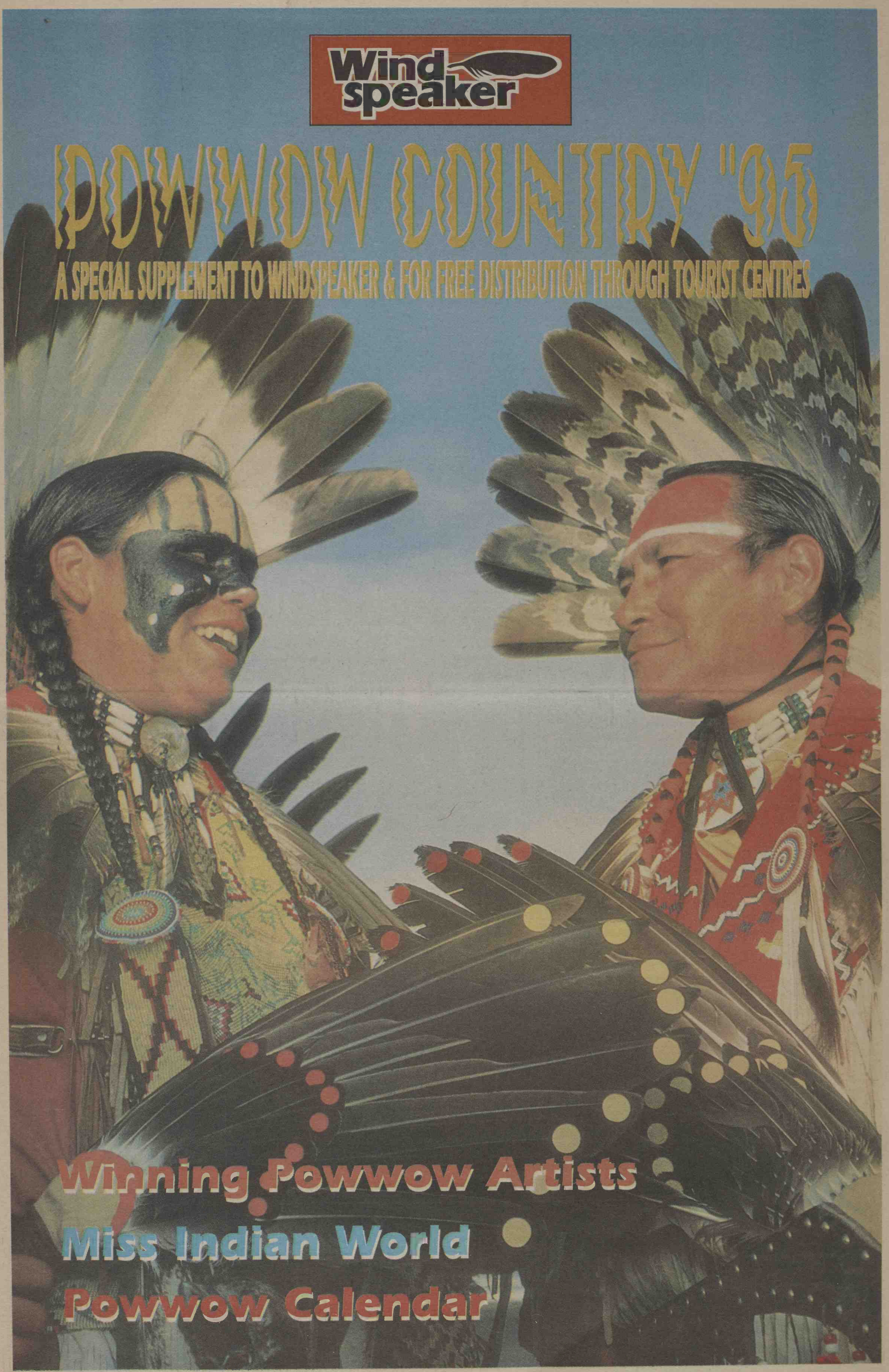
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Powwows facing competition, rising costs

By Linda Caldwell
Windspeaker Staff Writer

Powwows may be a celebration of tradition, but they, too, face changes as organizers try to adapt and keep them alive.

"It is a big expense and a lot of work, and frankly a very thankless job," says Karen Olson, organizer of the Peguis First Nation powwow in Manitoba.

Organizers are facing ever-increasing costs, including sound-system rental. Dancers, drum groups and spectators want good quality sound reproduction.

"If you don't have good sound at your powwow, you don't get your crowd back," says Olson. Last year's system cost \$4,000 for three days.

Wages for masters of ceremonies and arena managers are higher every year, but it's prize money for competition powwows that's posing the biggest

challenge.

"It's mainly the prize money that's the big expense. Prize money just keeps going up and up and up, mainly because that's what draws the big-name dancers in.

"If you want a big powwow, you put big money up," Olson says.

Peguis is holding its 13th-annual powwow July 18 to 20. The band council considered cancelling this year and holding it every two years instead, but the people protested so much that council decided to go ahead with it.

In 1994, Peguis built an arbor and needed to keep costs down, so prize money was cut almost in half. Top dancers got \$600, compared to \$1,000 the year before. They had one-third as many dancers turn up — 219 total — as they'd had in 1993, when they had between 400 and 450.

Birdy Francis, of Long Plain First Nation in Manitoba, also

laments the rising costs.

"More powwows are starting to raise their prize money and we pretty well have to follow suit," he says.

Canadian powwows are also facing stiff competition from the U.S. side of the border, Francis adds. Schemitzun in Hartford, Conn., offers \$500,000 in prize money and costs \$2.5 million to produce. Many U.S. powwows are held near Indian-run casinos, which is another big draw.

Powwow dates are another problem. With summer such a short season, all the First Nations are trying to fit their powwows in, which means some new powwows are going ahead on dates other First Nations have been using for decades.

Howie Thomson at Carry the Kettle First Nation in Saskatchewan says his band had powwow dates established for 80 years and now new powwows are starting up on their dates, July 14 to 16, and they

can't compete at the same dollar level. But the band is determined to go ahead, on their regular dates, no matter what, he says.

Francis says his band has always scheduled their powwow, one of the biggest in Manitoba, for the August long weekend, but other bands now are planning powwows for those dates.

Some people are dismayed at the materialistic turn powwows seem to be taking.

"The pure pleasure of going to a powwow — that's there — but it's not really the main motive," says Francis.

Little Shuswap First Nation in B.C. has cancelled Skwlaw Powwow 1995, their 15th annual.

"When our powwow was initiated in 1980, our goals at that time were to create an awareness of our Shuswap culture and heritage through gatherings and sacred ceremony with prayer, song, hand drumming and dance," reads a press release cir-

culated by the band.

"In recent years, an element of disrespect has surfaced. There has been substance abuse and an increasing focus on materialistic values. We know the powwow grounds are sacred space. In order to maintain the teachings and healing, we have chosen to cancel this year's ceremony."

Richard Bird of the Whitefish Bay First Nation in Ontario says they will be holding a traditional powwow, their 25th annual, the weekend of July 8 or July 15. Whitefish Bay has always held competition powwows, but the Elders who sit on the powwow committee advised the band to make a change to traditional this year. Now, the band is considering alternating competition powwows with traditional powwows.

At press time, Francis said that Long Plain was still waiting to hear if their main sponsor from last year was going to make a donation, so he's not sure if this year's powwow will go ahead.

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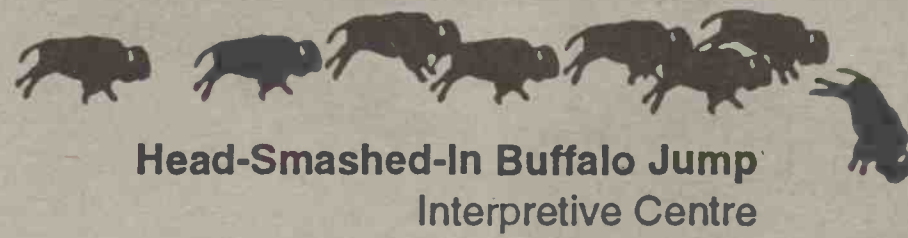
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Junior Girls' Traditional
Junior Girls' Fancy
Junior Girls' Jingle

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DANCE COMPETITIONS
JUNIOR CATEGORIES
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 Junior Boys' Traditional
 Junior Boys' Fancy
 Junior Boys' Grass

Junior Girls' Traditional
 Junior Girls' Fancy
 Junior Girls' Jingle

1st Prize - \$100.00
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ADULT CATEGORIES
 -18 yrs. and over
 1st Prize - \$400.00
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Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index. 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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POWWOW COUNTRY '95 POWWOW COUNTRY '95

Princess ponders change in direction

By Terry Lusty
Windspeaker Contributor

DUFFIELD, Alta.

An unexpected pleasure for many of the visitors to this year's Paul Band Powwow at Duffield, 45 minutes west of Edmonton, was the presence of this year's Miss Indian World, Crystal Pewo. The 19-year-old, originally from Apache, Oklahoma, a community of about 1,500, moved to Norman a year ago to pursue a college education, majoring in industrial engineering.

Although both her parents were of Kiowa and Apache heritage and still live in Apache, Pewo's traditional education stemmed from her grandparents, especially her granny. Sadly, she was lost to the Creator in 1988, when Pewo was 12.

"I learned a lot from her . . . how to bead, she spoke four languages — Kiowa, Comanche, Apache, English.

"I started dancing when I was two, got real involved around the age of 10. Then, I travelled with my grandparents and they took me all over," she recalls. That, of course, contributed largely to her association with her Indian culture.

However, she's thankful for the support and encouragement she's received from her folks, who prompted her and her younger sister, Deanna, to get a good education. Obviously, their folks recognized and valued that process. And, because both her parents worked, the children were never really wanting for anything. Most everything they ever required was usually provided for. As a matter of fact, her parent's financial support was a factor in her competing for the Miss Indian World title.

"I was really lucky. I had a lot more opportunity than I know other kids



Terry Lusty

Crystal Pewo, Miss Indian World, was a guest at the Paul Band Powwow in Duffield, Alta.

had," she admits.

Although this was the first year in which Pewo ever competed for the crown, she did have some background experience. At age 12, she was the Plains Apache princess back home. She then became the princess for their rather well-known southern singing group, as well as for her high school Indian club, before entering the Junior Miss Indian Oklahoma Pageant. "Through that experience," she explains, "I think I grew a lot more, knew what to expect."

Obviously, it must have done some good. In 1992-93, she went on to win a princess competition in Dallas, Texas. Then, "I decided to enter Miss Indian World on a spur of the moment sort of thing," she says. The contest proved a real learning experience for this Kiowa-Apache girl. She faced 21 other girls and felt intimidated by their striking beauty.

"When I walked into the room, I wanted to turn around and walk out because a couple of them looked like models." She was advised to just be herself, and that's what she did.

In the end, her win showed that beauty is more than skin deep. Largely based on public speaking, personality, traditional talent and dancing, Pewo did what she does best to help her win. She feels that her real strengths rest with her speaking abilities.

"I just tried my best to relax, do what I thought was right and say the right things." A rather interesting twist to this year's public-speaking portion of the contest was the subject matter. The girls had to interview each other, then talk about someone else when usually, in most competitions, they get to talk about themselves or something they might have some familiarity about.

For the dancing, which they all did together, she performed a southern traditional dance. As for the traditional talent, she sang a Kiowa prayer song she had learned in church. To add to it, she included the sign language component which likely gave her extra points.

Pewo can't quite get over her newfound celebrity status. While attending the Paul Band Powwow, "little girls came up to me and they talk to me like I'm a goddess or something.

"Seems like they get some kind of satisfaction out of it, and I do." Even back home, since she won the title, everyone suddenly knows her and she appreciates that recognition, especially from the Elders who, she finds, all know her by name now.

"It really touches me," she admits. So, how on earth did she ever wind up at Duffield? After all, it is one of the smaller powwows. Pewo says she was invited because the chief, Rema Rain, is female and "the committee wanted to do something kind of different." That included her giving a short talk on women's roles and leadership. She'll be attending two more Canadian powwows this summer — one at Poundmaker's (St. Albert, Alta.) and one at Six Nations.

Since entering college, Pewo's been having some second thoughts about industrial engineering. She finds herself not as inclined that way any more, especially since she's been more into her culture and doing things at the community level. She sees herself working with her own people more, and expresses a keen interest in the North American Indigenous Games which has been generating interest in Oklahoma.

Her sister is on a state team which, although they didn't win and, therefore, did not qualify for the games, they did place second overall. She says she would like to work more with the youth, emphasizing that they have so many good athletes, many of whom are going to waste. The games, she thinks, would give them something to look forward to.

Pewo knows she can make a difference, at least somewhat. Whether it's in preparing the youth for future Indigenous games, or just helping them somehow at the local level, she can be a factor. And if it follows along the lines of some of her past achievements, she'll be successful at whatever she does.

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POWOW COUNTRY '95 POWOW COUNTRY '95

Albertan world dance champ

By Terry Lusty
Windspeaker Correspondent

TSUU T'INA, Alta.

The Annual World Championship Hoop Dance Contest in Phoenix, Arizona, has returned a Canadian Indian as the champion for the third time in four years.

Quentin Pipestem, 23, from the Tsuu T'ina First Nation near Calgary, has regained the title after losing it last year to Derrick Davis of Phoenix.

The championship is hosted by the Heard Museum in Phoenix. Spokesperson Gerri August, the museum's education department administrator, explains that the contest was first originated in Albuquerque by Ralph Zotigh. He was a very good friend of the late Tony White Cloud, a Pueblo Indian from New Mexico who himself was a hoop dancer who used to travel with the world-renowned cowboy and film star Gene Autry.

He appeared in numerous movies and shows with Autry. Despite a severe decline in hoop dancing between the 1960s and '80s, says August, White Cloud taught this exciting dance form to Indian youths in Albuquerque.

When White Cloud passed away in 1988, Zotigh decided to put on a contest as a memorial tribute. Eddie Swimmer won the first year in 1990 in Albuquerque. The following year the Heard Museum took over sponsorship.

If the museum's intention was to encourage and rejuvenate the almost-lost art form, something has obviously gone right. According to the museum, hoop dance contests are now held throughout the United States and Canada.



Terry Lusty

Quentin Pipestem won the world hoop-dancing championship for the third time in four years.

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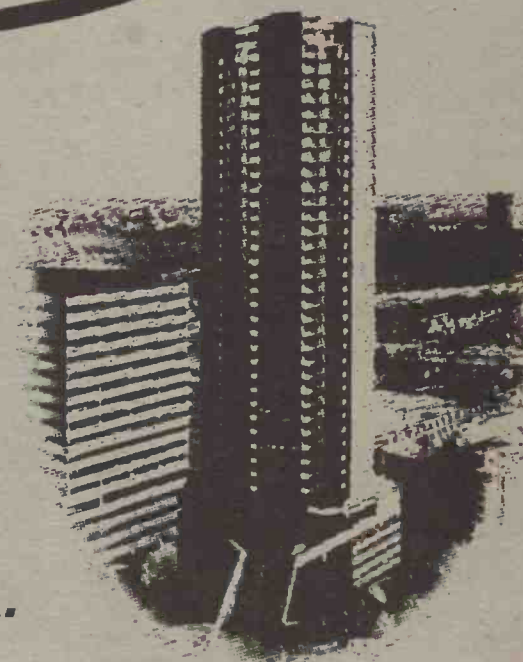
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POWWOW COUNTRY '95 POWWOW COUNTRY '95

Powwows survive despite suppression

By Terry Lusty
Windspeaker Contributor

Pretty well any and all powwows command a vast array of explanations, and even at that, a writer is certain to still leave out something or other. This particular article is meant only to serve as a general overview of what is involved in the operation of a powwow.

To begin with, almost every First Nation reserve sponsors an annual powwow these days. Now this was not necessarily so in the not-too-distant past. One only has to backtrack about 30 years and they'll discover that many reserves had not yet adopted the powwow. By the late 1960s and early 70s, most reserves had picked up on this celebration which was then referred to as "Indian Days."

The federal government went to work to squash Indian traditional, religious and ceremonial practices as early as the 1880s when there were fears of Indian and Metis warfare breaking out. The government went so far as to establish policies and laws which forbade the practice of ceremonial and spiritual life of the Indian. This is what led to the demise of the Sun Dance, the Potlatch, the Ghost Dance, the Feast of the Dead, and many other similar practices.

By 1906, government revised Section 149 of the Indian Act so that it read: "Every Indian or other person who engages in, or assists in celebrating, or encourages either directly or indirectly another to celebrate any Indian festival, dance or ceremony of which the giving away or praying or giving back of money, goods or articles of any sort forms a part or is a feature . . . or who engages or assists in any celebration or dance . . . is guilty of an indictable offence and is liable to imprisonment for

a term not exceeding six months and not less than two months."

This legislation was aimed at assimilating Indians with mainstream society and remained in effect until the 1951 changes to the Indian Act. About a decade later, some of the earlier powwows began to take form. Almost all reserves then provided daily food rations to all the campers, but that practice has since been halted in most cases. Over the years, the powwow spread like wildfire so that today, hardly a reserve does not practice this colorful event.

Those with means offer substantial prize money for drum groups, tipis and competition dances. It is at these powwows one usually finds the best of dancers and the largest of crowds because families and reserves that have money at their disposal often donate generously at the Give-aways. A 1 - though many reserves host Give-aways on the final evening of the powwow proper, some communities hold them more frequently, depending on whether there is a need or request for this. The Give-aways are an extension of Aboriginal generosity in which gifts of cash, cloth, blankets, etc. are offered to visitors and special guests. In return, the recipients of the gifts offer up prayers to the kind donors.

As the years go by, the dancers find new ways and new materials with which to decorate their outfits to make them unique. This gives them their own individuality and personality. Yet another personality make-over is the face paintings, and one might alter the colors and pattern worn during the afternoon performance so that they appear differently when they dance in for the evening grand entry.

Prior to the powwow beginning, four war veterans usually come together to do a flag-raising ceremony. They are often accompanied by their wives and families who join them in an honor song to which they dance in a clockwise circle around the flag pole. In the Canadian west the flags used are generally any combination of the British Union Jack (in honor of the Treaties with the Crown), a Canadian flag, a provincial flag, and a First Nation flag. The flags are usually lowered in the early evening just before the supper break.

Craft and food booths dot the powwow area where all sorts of goodies can be acquired. They often invite bargaining over prices, and usually the sellers are good enough to give due consideration.

On the final day, competition dancing is the highlight as those who have been short-listed square off and compete in a dance-off. Hundreds will line the dance compound to get a choice view of the finest.

Invariably, the powwow always begins with a grand entry led by flag bearers who are usually followed by traditional dancers, Elders and war veterans, the other male adult dancers, then the adult females, and finally, the youth. This is a colorful scene and invites photography from everyone with a camera or video recorder, as well as audio cassette taping of the singing and drumming.

On the sidelines, one may find the odd gambling tent where they play cards, or an isolated area where participants pursue the customary and challenging hand games. This high energy activity is another excellent photo opportunity.

Overall, the powwow is a tremendous socializing agent. It is definitely a time for people to come together, visit folks they have not seen for some time, make new acquaintances or simply renew their culture and re-energize their spirits.

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POWWOW COUNTRY '95

Actor finds reality in powwow tradition

By R John Hayes
Windspeaker Staff Writer

REGINA

While most of the attention was on the dance arena at the Saskatchewan Indian Federated College powwow, many eyes followed a familiar figure around the edges of the action. He was Gordon Tootoosis, currently star of CBC's *North of 60* and, for a longer time, participant on the powwow circuit.

Tootoosis is no stranger to the powwow regulars, however. He began competing as a dancer in 1964, and danced for some years after that. Since then, he's been a judge, as he puts it, "off and on."

He explains how judges score the various events: There are five judges, and each judge marks down a score from one to five. From that, the scores are tallied up and, in this relatively simple way, the winner is decided.

"The most important thing to look for," he says, "is the uniqueness of the dancer and the way they interpret the song." It's not just the physical components of the dance; they may be the least important things.

"Young people especially forget that the drum and the songs are spiritually based." He is concerned with the reasons dancers are taking up the art.

"The philosophy isn't necessarily there," he says. "The importance of the Creator is not up there for many of the young people."

As a judge and as a dancer, Tootoosis has been in both the traditional and the fancy dance categories. In Regina, he stood to the side while literally hundreds of competitors absorbed his attention.

"To judge the traditional dance is the most difficult," he says. "It's more a feeling that you get than something you can see. And in here," he ges-



Leah Pagett

Gordon Tootoosis judges dancers at the SIFC powwow in Regina.

tures around at the huge indoor arena, "it's hard to get a real feel for what is happening inside the dancer."

Dozens of people had complained about the indoor powwow, which seems necessary because of the early-season weather and because of the large prize money up for grabs. Tootoosis adds his voice to those others who don't altogether like what they see.

"Indoor takes away a lot," he says, candidly. "The acoustics are horrible — the PA has maybe a negative influence in the singing. I don't want to criticize, but too many singers have kind of lost their souls from the music."

Maybe what is needed is a return to more traditional powwows, he speculates. They don't generate the economy that the prize-money powwows do, but they don't cost that much to stage, either. In the powwows, though, you find what you're looking for, he says, and many maintain the

traditions pretty well.

"Powwows help people find themselves," he says. "The lucky ones find, or at least take steps towards, finding a full Indianness." It's part of the cultural history of the events.

"All of the powwow originates from the grass dance," explains Tootoosis. "It was meant to spread through all of North America — what some people call 'Turtle Island' — and it has."

On a personal note, it has also benefitted Tootoosis professionally.

"Oh, yes," he says. "It's definitely related: as a dancer as well I had to utilize the strongest of my emotions and feelings. Not all emotions and feelings are on the surface, like 'feel like a tree,' if you know what I mean. Deep emotion, the kind that dancers have to feel to be a part of this powwow in the traditional way, that kind of emotion makes dancing, and acting, more real."

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POWWOW COUNTRY '95 POWWOW COUNTRY '95

Powwows a spiritual part of dancer

By R. John Hayes
Windspeaker Staff Writer

REGINA

There are as many reasons for dancing at powwows as there are dancers, according to some. Raymond Meeches of Long Plain, Man., has one of the most different: he decided to dance after a successful career forming drum groups and after crafting drums.

"I formed five drum groups over the last few years," he said. "I didn't want to sing no more, and then I saw a vision, a dream, of me dancing traditional." And so he does. In a way, it's a return to his past.

"When I was small, I used to dance," he said, as we stood in the stage end of the Regina Agridome. "But, as I got older, I was too busy working. The last four years, though, I kind of slacked off." That slacking off has allowed Meeches to return to dancing. He finds that it is an important spiritual part of him.

"A couple of Elders came to see me and passed on to me four spiritual whistles," he said. "If there's a good song, with whistles, it makes you want to dance. You get a spiritual feeling." Whistles are the way drum groups are asked to encore, to continue to play because of popular demand.

"Although I have only been dancing now for two years, I've spent a lot of years at powwows. I feel that they're an important part of me, and the music is a significant part of me." Meeches spent a lot of time at powwows with drum groups, but he is especially proud of the quality drums he crafted, which he said are not as easy to make as many people assume. You need to be a



Meeches dancing at the Regina powwow.

Leah Pagett

real craftsman to make a good drum.

"I would make a drum for somebody," he explained. "First, they would tell me what they needed, then I would set out to make the drum traditionally, all over. The frame takes about three days, then getting the hides on takes about four hours. Then you let the drum hang for four nights and four days, in the four different directions. Then I call them to come and pick it up." For Meeches, powwows are a celebration not only of culture, but of the com-

ing together of people.

"There are so many different nations with different cultures," he said. "They have different ceremonies, different ways of doing and looking at things, but they come together somehow at a powwow."

All those at Regina, however, find the event dominated by the drums. Raymond Meeches is now dancing, but nobody knows better than he does the importance of a good drum, and the painstaking and sincere work that has to go into making one.



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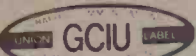
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Here the
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First, 13-17 years



POWWOW COUNTRY ART CONTEST WINNERS

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0 a.m.-17:00
00 a.m.-18:00
0 a.m.-17:00

Entry Fee
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First, 8 to 13 years old, by Lacy Ward, Metepenagiag School, Red Bank, New Brunswick.

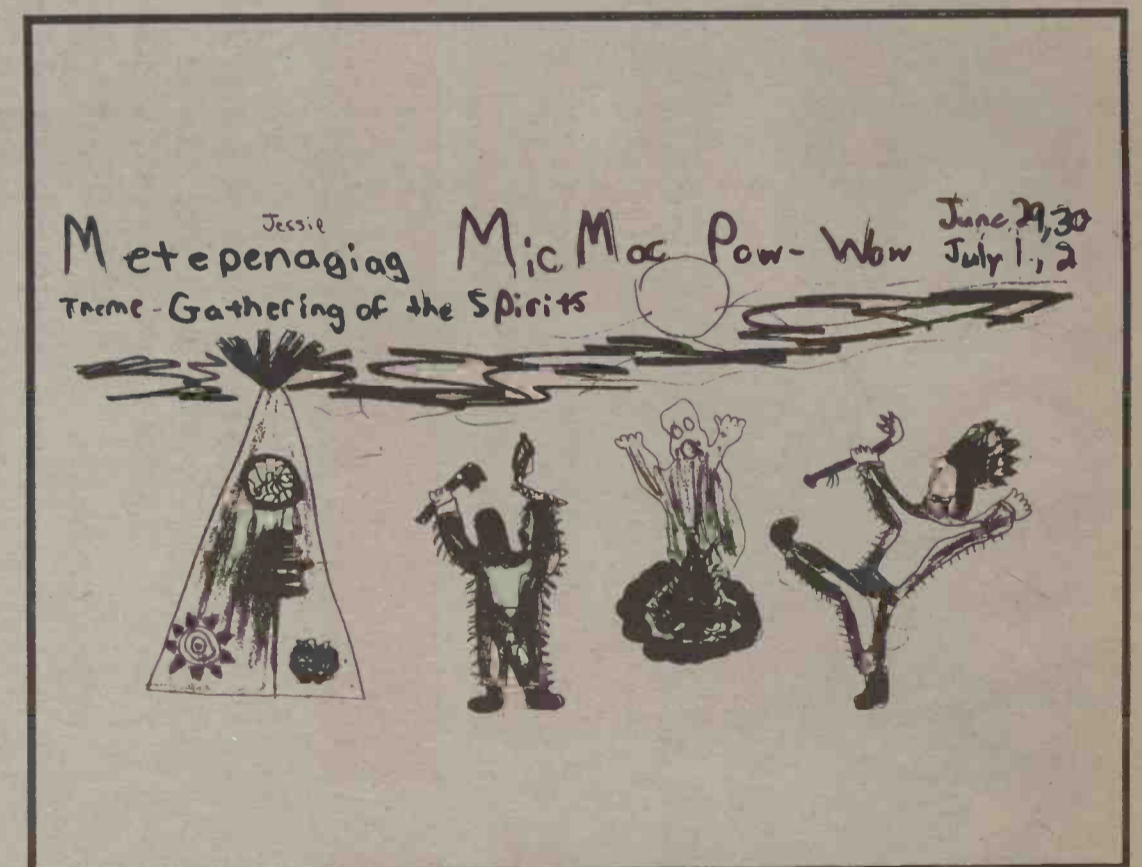
Here they are — the winners of our powwow art contest!
We're showing you the winners of the three categories:
under eight years old, eight to 13 and 13 to 17, along with a few
others that were quite impressive.
Thanks to everyone who entered, and may all of you have a
healthy and happy journey on the powwow trail this summer.



First, under eight, by Teneille Littlechild, 5, from Ermineskin Kindergarten at Hobbema, Alta.



First, 13-17 years old, by Leonard Henderson (Macdonald), 15, from Winnipeg, Man.



Jessie Augustine, 12, a student at Metepenagiag School in Red Bank, N.B. drew this powwow picture.



Preston Burke attends Fort Nelson Secondary School in B.C.



POWOWOW COUNTRY '95 CALENDAR

JULY

JULY & AUGUST
Evening with Cowichan People
Every Friday Night - 6pm
Native Heritage Centre, Duncan, BC
Cindy Williams (604) 746-8119

July 1&2, 1995
International Year of Indigenous People Powwow
Annual Heritage Celebration
London, Ontario
N'Amerind (519) 672-0131

Sault Ste. Marie Tribal National Assembly
13th Annual Assembly
Sault Ste. Marie, Michigan
(906) 635-6050

July 1-3, 1995
Starblanket Cree Nation Powwow
Starblanket reserve, Saskatchewan
(306) 334-2206

July 2&3, 1995
22nd Annual Oneida Powwow
Oneida, Wisconsin, USA
(414) 833-6760

July 4, 1995
Northern Cheyenne Nation Powwow
Cheyenne, Wyoming, USA
Lee Lone Bear (406) 477-6284
SEE AD IN GUIDE

July 6&7, 1995
Kapowin Days
Grouard, Alberta
Barry Nebitt

July 7 - 9, 1995
Mission Powwow
Mission, B.C.
Raymond Young (604) 826-1281

Alexis 17th Annual Powwow
Glenevis, Alberta
(403) 967-2225

July 8 & 9, 1995
Echoes of a Proud Nation Powwow
Kahnawake, Quebec
Laurie Beauchant (514) 632-8667

Kahnehsatake Spriritual Gathering Traditional Powwow
Kahnehsatake Ancestral Pires, Mohawk Territory
(514) 479-8811

Narragansett Powwow
Dun's Corner, Westerly, Rhode Island, USA
(401) 364-1100

Annual Kettle and Stony Point First Nations Powwow
Kettle Point, Ontario
(519) 786-6680

July 8 - 10, 1995
Whitefish Bay 26th Annual Powwow
Whitefish Bay, Ontario
(807) 226-5411

July 9, 1995
Mississauga First Nation

JULY

July 21 - 23, 1995
Buffalo Days Powwow & Tipl Village
Fort MacLeod, Alberta
Louisa Crowshoe (403) 553-2731
SEE AD IN GUIDE

Onion Lake Annual Powwow
Onion Lake, Saskatchewan
Sharon Jimmy (306) 344-4530

Sioux Valley Wacipl
Sioux Valley, Manitoba
Gracey Yuhaha (204) 855-2547

Sqwlax Powwow Little Shuswap Band
Joan Arnouse/ Diane Francois (604) 564-3568

July 22&23, 1995
Grand River Champlon of Champlons Powwow
Oshweken, Ontario
(519) 445-4528

11th Annual Honoring Our Heritage Powwow
Flint, Michigan, USA
(810) 239-6621

July 22-25, 1995
16th Annual Spiritual Conference
Traditional Powwow
Ojibway Campground
Baraga, Michigan
(906) 353-6623

July 25-27, 1995
Ochapowace Traditional Powwow & Gathering
Broadview, Saskatchewan
Wes Bear (306) 696-3160

July 27, 1995
Miss Fort Erie Pageant
Fort Erie, Ontario
Dorina Biggins (905) 871-9090

July 28 - 29, 1995
Honoring Akicita 28th Annual Powwow
Fort Totton, North Dakota, USA
Allan McKay (701) 766-4221

July 28 - 30, 1995
Little Pine Powwow
Little Pine, Saskatchewan
Clayton Night Traveller (306) 398-4943/4942

Ocean Man Powwow
Stoughton, Saskatchewan
Marion Standing Ready (306) 457-2679

July 29, 1995
Massachusetts Center For Native American
Awareness Powwow
Town of Newburyports Yankee Home-
Newburyport, Massachusetts
(617) 884-4227

July 29 - 30, 1995
3rd Annual Honoring Our Elders Powwow
Bay City, Michigan, USA
Craig Wayne (517) 846-6451
Clayton Night Traveller (306) 398-4943/4942

Whitefish Lake Powwow

AUGUST

August 5 - 7, 1995
Sewepemc Cultural Gathering
Sugar cane Reserve, BC
Kristy Palmantier (604) 296-3507

35th Annual Wikwemikong Indian Day Powwow
Manitoulin Island, Ontario
(705) 859-3122

August 8 - 10, 1995
PAIMFC 8th Annual Powwow
Prince Albert, Saskatchewan
Pat Dreaver (306) 764-3431
SEE AD IN GUIDE

August 11 - 13, 1995
Standing Buffalo Powwow
Fort Ou'Appelle, Saskatchewan
Marcel Isnana (306) 332-4685

Muskoday Annual Traditional Powwow
Muskoday, Saskatchewan
(306) 764-1282

Driftpile 7th Annual Powwow
Lesser Slave Lake
Driftpile, Alberta

Ermineskin Annual Powwow
Hobbema, Alberta
(403) 585-3741
SEE AD IN GUIDE

August 12 & 13, 1995
1st Annual Blue Water Indian Powwow Celebration
Port Huron, Michigan
(800) 852-4242 or (810) 987-8687
SEE AD IN GUIDE

Saugeen Competition Powwow
Southampton, Ontario
Rita Root (519) 797-2781

Serpent River First Nation
Traditional Gathering
Cutler, Ontario
(800) 790-2135

Tyendinaga 8th Annual Powwow
Deseronto, Ontario
(613) 396-2553

Sheshegwaning 3rd Annual Traditional Powwow
Sheshegwaning, Ontario
(705) 283-3292

August 13 & 14, 1995
19th Annual Leonard J Pamp Memorial Traditional Powwow
Burlington, Michigan, USA
Bea Pamp (616) 729-9434
SEE AD IN GUIDE

August 14-20, 1995
International Native Arts Festival
Calgary, Alberta
(403) 233-0022
SEE AD IN GUIDE

August 18 - 20, 1995
Abegweit Powwow
Panmure Provincial Park, Prince Edward Island
(902) 802-5214

SEPTEMBER

September 1-3, 1995
Nipissing First Nation traditional powwow
Jocko Point Sacred Grounds
(705) 753-2050

West Bay First Nation Traditional Powwow
(705) 377-4247

September 1-4, 1995
Cheyenne Powwow
Eagle Butte, South Dakota, USA
(605) 964-6685
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September 2&3, 1995
Michinemackinong Traditional Powwow
Marquette Mission and Ojibwa Museum
St. Ignace, Michigan, USA
(906) 863-9831

Potawatomi Indian Nation Inc.
Kie-Boon-Mien-Kaa Festival
St. Patrick's Park
St. Joseph County, Indiana, USA
Sharon Winters (616) 782-6323

3rd Annual Honoring Our Elders Traditional Powwow
John Gurney Park
Hart, Michigan, USA
Pat Beatty (616) 873-2129

September 2-4, 1995
Mt. Eagle Indian Festival
Hunter Mt. Route 23-A
Hunter, New York, USA
(315) 363-1315

September 2 - 5, 1995
Honoring Mother Earth Powwow
Arquette Farm, Cook Road
Hogansburg, New York
Diana Lazore (613) 930-9956

September 3, 1995
Harvest Celebration - Corn Roast
Riel House Nat'l Historic Site, Manitoba
(204) 257-1783

September 6 - 10, 1995
5th Annual Miss Indian Nation Pageant
Bismarck, North Dakota, USA
(701) 255-3285

September 7 - 10, 1995
United Tribes 26th Annual International Powwow
Bismarck, North Dakota, USA
Sandra Poltra (701) 255-3285

September 8 - 10, 1995
Six Nations Fall Fair and Powwow
Oshweken Fairgrounds
Oshweken, Ontario
(519) 445-4528

Indian Summer Festival
Milwaukee, Wisconsin, USA
(414) 790-0088

September 9, 1995
3rd Annual Traditional Powwow
University of Michigan/ Flint Riverbank
Flint, Michigan, USA

Alexis 17th Annual Powwow
Genevieve, Alberta
(403) 967-2225

July 8 & 9, 1995
Echoes of a Proud Nation Powwow
Kahnawake, Quebec
Laurie Beauchant (514) 632-8667

Kahnehsatake Spriritual Gathering Traditional Powwow
Kahnehsatake Ancestral Pires, Mohawk Territory
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Annual Kettle and Stony Point First Nations Powwow
Kettle Point, Ontario
(519) 786-6680

July 8 - 10, 1995
Whitefish Bay 26th Annual Powwow
Whitefish Bay, Ontario
(807) 226-5411

July 9, 1995
Mississauga First Nation
Annual Powwow
(705) 356-1621

July 13, 1995
Brandon Friendship Centre 30th Anniversary
Traditional Feast & Demonstration Powwow
Centennial Forest Parks

July 14 - 16, 1995
Yellow Quill Powwow - Honouring Power Youth
Yellow Quill, Saskatchewan
Sandra Neapetung/Ralph Deafdad
(306) 322-2281

Carry the Kettle Powwow
Sinaulta, Saskatchewan
Howard Thompson (306) 727-2235
Ervin Eashapple (306) 727-4520

Lake Helen First Nation 5th Annual Powwow
Nipigon, Ontario
(807) 887-1091

July 15 & 16, 1995
Temagami Traditional Powwow
Lake Temagami, Ontario
Rick Potts (705) 237-8943

Dighton Inter-Tribal Indian Council Powwow
Somerset, Massachusetts
(508) 669-5008

Mississauga First Nation 14th Annual Powwow
Mississauga, Ontario
(705) 356-2568

Walpole Island Annual Powwow
Walpole Island, Ontario
(519) 627-1476

July 18-20, 1995
Peguis Powwow
Peguis Reserve, Manitoba
Karen Olson (204) 645-2359

July 21 - 23, 1995
Honor the Earth Powwow
Hayward, Wisconsin, USA
Stony Larson (715) 634-8924

Honoring Akkita 28th Annual Powwow
Fort Totton, North Dakota, USA
Allan McKay (701) 766-4221

July 28 - 30, 1995
Little Pine Powwow
Little Pine, Saskatchewan
Clayton Night Traveller (306) 398-4943/4942

Ocean Man Powwow
Stoughton, Saskatchewan
Marion Standing Ready (306) 457-2679

July 29, 1995
Massachusetts Center For Native American
Awareness Powwow
Town of Newburyports Yankee Home-
Newburyport, Massachusetts
(617) 884-4227

July 29 - 30, 1995
3rd Annual Honoring Our Elders Powwow
Bay City, Michigan, USA
Craig Waynee (517) 846-6451
Clayton Night Traveller (306) 398-4943/4942

Whitefish Lake Powwow
Whitefish Lake First Nation, Ontario
(705) 692-3651

July 29 - August 6, 1995
The 1995 North American Indigenous Games
Bemidji, Minnesota, USA
John Concannon (508) 271-2637

July 30, 1995
Hassanamisco Nipmuc Powwow
Reservation 80 - Brigham Hill Road
Grafton, Massachusetts, USA
(508) 393-2080

AUGUST

August 1, 2, & 3, 1995
Mistawasis Traditional Powwow
Mistawasis Reserve, Saskatchewan
Marcel Duquette (306) 466-4773
Roger Daniels (306) 466-4800

August 4 - 6, 1995
Sagkeeng First Nations Gathering
Sagkeeng First Nation, Manitoba
Eric Courchene (204) 367-8778

6th Annual Plays Plat First Nation Powwow
Schrieber, Ontario
(807) 824-2541

Peigan Nation Annual celebration
Brocket, Alberta
Noreen (403) 341-3358

August 5 & 6, 1995
Land of the Menominee Powwow
Keshena, Wisconsin, USA
(715) 799-5114

August 4&5; 11&12; 18&19, 1995
Six Nations Pageant Forest theatre
Sour Springs Road, Ohsweken, Ontario
(519) 445-4528

August 5 - 7, 1995
Wiikwemikong Indian Days
Manitoulin Island, Ontario
Heritage Group (705) 859-3122

Cutler, Ontario
(800) 790-2135

Tyendinaga 8th Annual Powwow
Deseronto, Ontario
(613) 396-2553

Sheshegwaning 3rd Annual Traditional Powwow
Sheshegwaning, Ontario
(705) 283-3292

August 13 & 14, 1995
19th Annual Leonard J Pamp Memorial Traditional Powwow
Burlington, Michigan, USA
Bea Pamp (616) 729-9434
SEE AD IN GUIDE

August 14-20, 1995
International Native Arts Festival
Calgary, Alberta
(403) 233-0022
SEE AD IN GUIDE

August 18 - 20, 1995
Abegweit Powwow
Panmure Provincial Park, Prince Edward Island
(902) 892-5314

Beardy's & Okemasis Powwow
Duck Lake, Saskatchewan
Warren Seesequasis (306) 467-4523

Piapot Celebration
Piapot, Saskatchewan
Annette Nahnepowisk (306) 781-4848

Kamloops 16th Annual Powwow
Kamloops, British Columbia
Freda Jules (604) 828-9700

August 19 & 20, 1995
Algonquins of Golden Lake Powwow
Golden Lake Reserve, Ontario
(613) 625-2682

Chippewas of the Thames
19th Annual Powwow
(519) 264-2284

August 25 - 27, 1995
Yorkton Friendship Centre Annual Powwow
Yorkton, Saskatchewan
Dwayne or Ivan (306) 782-2822

Aboriginal Management Case Writing Competition
University of Lethbridge
Lethbridge, Alberta
Ms. Shilpa Stocker (403) 329-2768

August 26 & 27, 1995
3rd Annual Competition Powwow
St. Clair College Gymnasium
2000 Talbot Road West
Windsor, Ontario
Allen Henry (519) 948-8365

Michigan Inter-Tribal Association Powwow
7250 South 40th Street
Climax, Michigan, USA
Karen (313) 677-8256

Three Fires Homecoming
Hagerville, Ontario
(519) 948-8365

September 1-3, 1995
35th Annual Tecumseh Lodge Powwow
Tipton County Fairgrounds
Tipton, Indiana, USA (812) 988-9070

Riel House Nat'l Historic Site, Manitoba
(204) 257-1783

September 6 - 10, 1995
5th Annual Miss Indian Nation Pageant
Bismarck, North Dakota, USA
(701) 255-3285

September 7 - 10, 1995
United Tribes 26th Annual International Powwow
Bismarck, North Dakota, USA
Sandra Poltra (701) 255-3285

September 8 - 10, 1995
Six Nations Fall Fair and Powwow
Ohsweken Fairgrounds
Ohsweken, Ontario
(519) 445-4528

Indian Summer Festival
Milwaukee, Wisconsin, USA
(414) 790-0088

September 9, 1995
3rd Annual Traditional Powwow
University of Michigan/ Flint Riverbank
Flint, Michigan, USA
Isabel Valero (810) 762-3431

September 9&10, 1995
Batchewana Bay
First Nation Powwow
(705) 759-0914

Six Nations Fall Fair
Ohsweken, Ontario
(519) 445-2956

September 10, 1995
Mt Kearsarge Indian Museum Harvest Moon Festival
Kearsarge Mt. Road
Warner, New Hampshire, USA
(603) 456-2600

September 14-17, 1995
Mashantucket Pequot Annual Schemitzun Powwow
Hartford Civic Center
Hartford, Connecticut, USA (203) 536-2681

September 15, 1995
Rocky Native Friendship Centre 20th Anniversary
Rocky Mountain House, Alberta
(403) 845-2788
SEE AD IN GUIDE

September 23 & 24, 1995
Curve Lake First Nation Powwow
(705) 657-8045

September 23 & 24, 1995
128th Annual Fall Fair
Ohsweken, Ontario
Glenda Porter (519) 445-0733

FALL

October 7 & 8, 1995
Chippewas of Rama Thanksgiving Powwow
Rama, Ontario (705) 325-3611

November 24-26, 1995
Thanksgiving Powwow
Minneapolis Convention Centre
Minneapolis, Minnesota USA
(612) 341-3358
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POWWOW COUNTRY '95 POWWOW COUNTRY '95

Dancing draws Saskatchewan family together

By Chris Roberts
Windspeaker Contributor

MUSCOWPETUNG, Sask.

Father and son, Larry and Darcy Anaquod, are both well-known and highly respected on the powwow circuit. Larry, 52, and Darcy, 18, are Ojibway-Assiniboine from Muscowpetung, in the Qu'Appelle valley north of Regina. The entire family dances: daughter Lori is a fancy shawl dancer and mother

Denise is a traditional jingle dress dancer.

Larry began dancing as a little boy but quit in his 20s to "become an urban Indian and go rodeoing." Twenty years ago, he began dancing again as a traditional dancer when his brother Glen, a member of the River Bottom Singers, encouraged him to start. The Anaquod family travels to more than 30 powwows a year in both Canada and the United States.

"Several years ago we travelled with 17 other singers and dancers as friendship repre-

sentatives of Saskatchewan to Germany, Austria and Switzerland. We were well received and, in the course of our performances, were able to dispel the misconception of Indians as 'drinkers who constantly need babysitting,'" said Larry.

"Many Europeans had this incorrect notion of Native people. We became a major attraction in Germany and Austria where a scheduled half-hour performance would effortlessly stretch into two-and-a-half hours and the crowd of spectators would grow from four hun-

dred to over a thousand. We felt like rock stars," Larry said.

"Drugs and alcohol don't mix with expressing our Native culture. They are a big turn-off," he continued. "The powwow is a big family circle where we have long-time friendships and we take care of each other. Years ago, I had a problem with drinking and made the commitment to straighten out my life. I am thankful for the second chance the Creator gave me. The powwow helps me keep going down the right trail."

"I have been dancing since

I could walk," Darcy added. "I would get out in the centre of the dance floor back then and now I continue to dance there. I've made that a trademark." The Anaquods do the powwow circuit for personal and cultural reasons.

"You'll never get rich participating in powwows," Darcy said. "The expenses in dance clothes and travelling are too high." But it is not monetary rewards they seek.

"You make lots of friends at powwows. That is the important thing."

POWWOW COUNTRY '95

1960s

By R. John Hayes
Windspeaker Staff Writer

REGINA

He sits in the street at the end of the Regina Avenue after a full day of dancing and is satisfied. Wayne Goodwin has danced in more than five years.

Everyone Welcome

Prince Albert Indian - Metis Friendship Centre

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1995

POW WOV

Tuesday - Wednesday - Thursday

AUGUST 8, 9, 10, 1995

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Senior Pow Wow Princess

TO KNOW



TO UNDERSTAND



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Junior Pow Wow Princess

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Teen Boys Fancy	Teen Girls Fancy
Teen Boys Grass	Teen Girls Jingle
Jr. Boys Traditional	Jr. Girls Traditional
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Registered with North American Pow-Wow Association
World Championships • Vancouver, British Columbia • October, 1997



PATHFINDERS

WOLVERINE (Gulo gulo)
Known for being ill-tempered and of mean disposition, the wolverine's reputation is illustrated by its aliases including names like devil bear, skunk bear and devil beast. This solitary mammal's scientific name, *gulo gulo*, originated from the Latin words *gulosus* (gluttonous) and *gula* (throat) which strengthens the wolverine's claim to fame.

While it once ranged over most of Canada and the northern states, habitat pressures have pushed the wolverine to the northern and western sections of the continent where vast wilderness areas still exist.

This fierce furbearer has powerful jaw and neck muscles that allow it to crush large bones and frozen flesh. This power is particularly useful in the winter season, when caribou and moose make up the bulk of the wolverine diet. Its meals are usually scavenged from the leftovers of wolf and grizzly bear kills, or other natural kills.

In the summer, wolverines prey on small mammals, especially ground squirrels. However, they are opportunistic feeders during all seasons. The stomachs of wolverines examined in the Yukon have been found to contain the remains of snowshoe hare, ground squirrel, red squirrel, field mouse, porcupine, caribou, moose, marmot, flying squirrel, chipmunk, shrew, beaver, mountain sheep, mountain goat, elk, mule deer, fish, birds and even insects.

Wolverine fur is particularly appreciated as a parka trim in the far north, thanks to its unique ability to remain frost free in spite of bitterly cold winds. Today, careful management of wolverine habitat and populations ensure that *gulo gulo* will continue to range in Canada's wilderness.

For more information on the wolverine or other North American furbearers, please write to the

Fur Institute of Canada,
255 Albert Street,
Ottawa, Ontario K1P 6A9



HOST DRUM

Whitefish Jrs.

1995 - 2nd Place
Gathering of Nations' Pow Wow
Albuquerque, New Mexico

GRAND ENTRY

Tuesday at 7:00 p.m.
Wednesday & Thursday at
1:00 p.m. and 7:00 p.m.

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24 Hour Security ❖ Drums Paid Daily
❖ Shower Facilities ❖

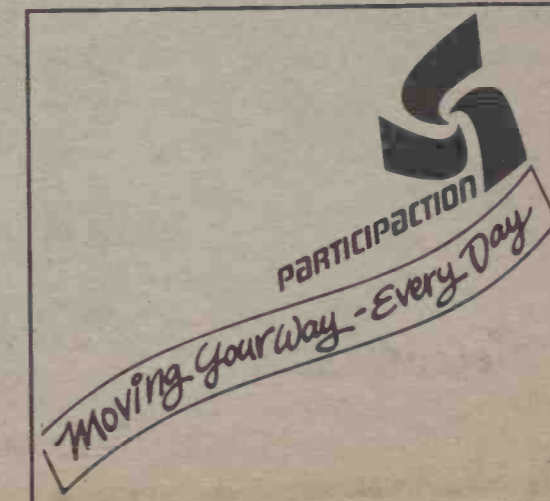
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Selections

POWWOW COUNTRY '95 POWWOW COUNTRY '95

1960s champ still dancing — and loving it

By R John Hayes
Windspeaker Staff Writer

REGINA

He sits in the stands at the end of the Regina Agridome after a full day of dancing — sweating and satisfied. It's the first time Wayne Goodwill's danced in more than five years, but it

doesn't look like the man from Saskatchewan's Standing Buffalo First Nation is missing a step, or maybe only one or two.

A champion in the 1960s and early 70s, Goodwill was one of those chosen to tour Holland and France for a month in 1967 and 68 with the Prairie Indian Dance Group under its director Ken Goodwill. He still remembers the travel fondly, as he remembers

his United Tribes championships in the men's traditional dance between 1972 and 1975.

"I've been dancing pretty near all my life," he says, wiping his brow. "My father Alex Goodwill used to sing for me and I used to practise. I did the traditional style grass dance, until about 1970. I've been dancing men's traditional since then."

Goodwill, who is Lakota

Sioux, quit in 1990, but decided to start up again when he got concerned about his weight.

He hopes that a return to dance will get him in better shape. And, he says, it will allow him to spend time with his family, which continues to have a strong tradition of participation in powwows.

"My son, Byron, dances," he says, pointing to a young man a few feet away. "And so does my daughter-in-law, Nellie. Nellie does the ladies' jingle dance and Byron is a champion grass dancer." His enjoyment of his family is evident as he talks

about them.

Goodwill is also involved in driving a pony chuck-wagon, which has kept him busy in his spare time, when he wasn't working or dancing, that is. But dancing is still in his blood, both ways.

"The first one was in a cafeteria at the University [of Regina]," he says, remembering the first Saskatchewan Indian Federated College powwow, some 19 years ago. "In all the time since, this has always been one of the well-organized powwows, but trying to keep it up and keep it going costs a lot."

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POWWOW COUNTRY '95

Dancer enjoys 'fun' and culture

By R John Hayes
Windspeaker Staff Writer

REGINA

Respect for his culture and because it's fun are the reasons Darcy Eashappie from Carry the Kettle in Saskatchewan dances in powwows. After quitting sometime about 1980, he again took up the dance in 1993.

"I used to fancy dance when I was 17 or 18," he says. "I quit for 13 or maybe 14 years, but I started again two years ago." He didn't return to the fancy dance, however, opting instead to do the grass dance.

"I do the grass dance because it is, in a way, a healing dance for the people," Eashappie says. "You go out and dance for the people. It gives you a great feeling out here dancing, making the people watching feel good." The people watching at Regina, and there were some 2,500 of them in the stands at any one time during the day, were attentive observers.

"Many of the people watching don't miss much," said Bob Boyer, one of the organizers of the Saskatchewan Indian Federated College powwow. "But the main reason for people to powwow is to celebrate their culture."

"It respects all our cultures," agreed Eashappie. "Traditional dancers are in a dance from the time of our grandfathers; it's a slow healing dance, as well."

Eashappie is another powwow dancer who takes part in a powwow on almost every weekend during the summer season. The indoor Regina event was his first for 1995, but he expected to be busy from mid-June to the end of September.

"This is nice, but the indoors is too hot," he said. "With the weight of the outfit I wear, it gets



Leah Pagett

Eashappie takes a break at the Regina powwow.

pretty hot with all that exertion." Eashappie took two-and-a-half days to make his own dance outfit.

"When you wear dance dress, it's very enjoyable," he said. "You can have a lot of fun dancing." Fun is one of Eashappie's main goals in dancing, and he sees no difficulty in reconciling enjoyment of the event with the cultural aspects.

"There's no clash between the fun you have and what you

feel," he said. "It is, or at least it can be and should be, one and the same thing."

Eashappie is involved in dance for itself, and has set no goals for more than the next year. Indeed, his goal for 1995 is a simple one: "I dance just to enjoy myself and to respect my culture. My goal is simply to get to as many powwows as I can get to this summer. The more I can manage, the better a summer it will be."

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POWWOW COUNTRY '95

Champion carries on family tradition

By Chris Roberts
Windspeaker Contributor

SINTALUTA, Sask.

Two words are used often to describe 28-year-old Kevin Haywahe, an Assiniboine from Sintaluta, just east of Regina: "Champion dancer."

Haywahe is one of the top Canadian dancers on the North American powwow circuit. He started dancing when he was four years old, first as a grass dancer, then switched to traditional when he was 11.

"My grandfather, Albert Eashappie, passed dancing on to me," he said. "He gave me my first outfit, blessed me, and gave me an eagle feather. He said that I would be the member of my family to carry our name on the powwow trail. Now all these years later I am the last of my childhood friends who is still dancing." Haywahe told me this when we visited last summer on the Fort Peck Reservation in Montana. We were both there taking part in the Red Bottom Celebration.

Since Kevin started dancing, he has placed as one of the top dancers in 450 or 500 competitions and, by his estimate, has placed 350 times.

"Dancing is a big part of my life," he said. "It is my way of expressing my Native culture and who I am. It makes me and others feel good to be out there dancing. I know that I am carrying on my traditions.



Chris Roberts

Kevin Haywahe

"I dance for my family and my tribe. The colors I use in my outfit — red, white, black and yellow — are the four natural colors of the land and the people who inhabit it. My dance clothes are a commitment to who I am and the people I associate with. The animal hides and

head dress I wear signify my Indian name, 'Powerful Walking Wolf.'"

Haywahe travels all over Canada and the U.S. attending powwows year round. His photo adorns the cover of the 1996 wall calendar *Powwow-Portraits of Native Americans*.



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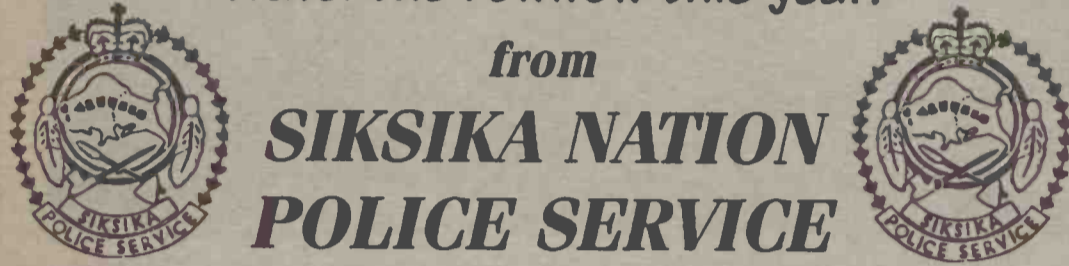
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POWOW COUNTRY '95 POWOW COUNTRY '95

Regina powwow kicks off season for circuit regulars

By R. John Hayes
Windspeaker Staff Writer

REGINA

Cabin fever breaks for powwow fans about April 1, as thousands of regulars head for Regina's indoor powwow. The Saskatchewan Indian Federated College's gathering, this year held in Regina's largest hockey arena, the Agridome, is the first major powwow in the summer.

"I go to just about every powwow every weekend, all summer," said Lorraine Desnomie from the Starblanket Nation northeast of Regina. "I get to maybe one a month in the winter." She's been following the powwow circuit regularly for about five years.

"I used to go [to powwows] before, but not as often," she explained, sitting in the crowded stands watching the dancers on the floor below. "I usually travel with the drum group the Starblanket Juniors. That's mostly why I go to one every weekend."

Jeff Eashappie of Saskatchewan's Carry the Kettle First Nation also gets to about one powwow a week during the season, but he's been doing it since he was very young.

"Ever since I was small, I've been coming to powwows, I guess," he said. "It's part of my culture, my tradition; I grew up this way." Many people at the Regina powwow, maybe most of them, have similar reasons for their involvement in powwows. But,

while they agree on what powwows mean to them, they disagree on the merits of Regina's indoor powwow.

"It's OK, but it's kind of crowded," said Eashappie in a full upper-deck stand at the end of the arena. "I kind of prefer outdoor powwows, but the weather wouldn't let us do it this time of year, usually."

James Thompson of Paynton, Sask., agreed.

"It's all right, but it's not great," he said. "I go to powwows all through the summer; I've been going to powwows all my life. This indoor one," he said, indicating the arena with a sweep of his arm, "doesn't feel the same as an outdoor one, though." Thompson follows the powwow circuit to keep up with his friends and to watch the singers and dancers.

"I enjoy seeing the people, meeting people I know and new people," he said. "Seeing friends again and listening to Elders — the way they speak and what they say is very important to me."

Patricia Desjarlais of Fort Qu'Appelle, Sask., said that she, too, plans to be at a powwow every weekend of the summer. Regina is just the first stop of many, as she renews friendships and gets back into the swing of things.

"I'll go to almost all of them," Desjarlais said, as she was jostled by the crowds near the entrance to the arena. "I go to see the outfits and to listen to the music. I've been doing this since I was about 15," she says while taking a breather from dancing.



Michele Angus gets her hair braided by Pam Piche (left) and Nita McAdam at the Regina powwow.



Denise Redman, 6, from Regina.



Kristin Littlelent, 11, and Waylon Littlelent (right) play a little coin game during a break from festivities.

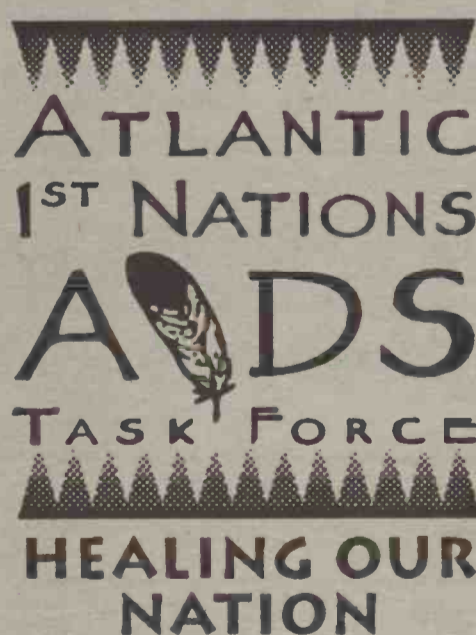
Photos by Leah Pagett

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REVIEW

By Chris Roberts
Windspeaker Contrib

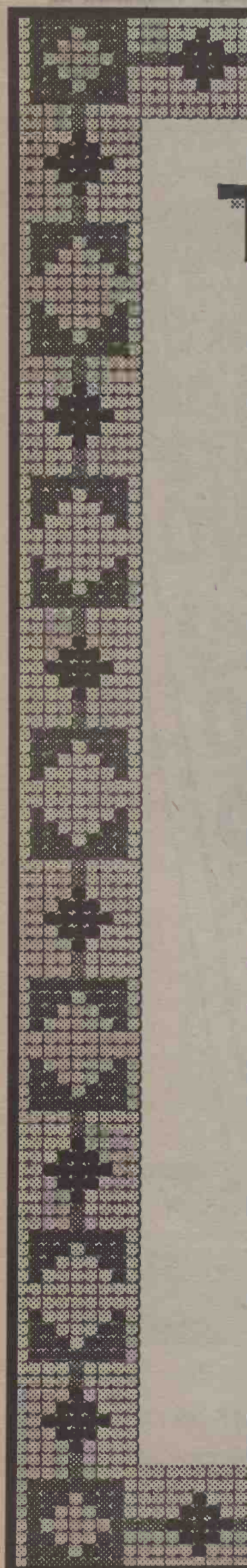
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POWWOW COUNTRY '95 POWWOW COUNTRY '95

1994 Crow Fair and Powwow a video recollection

REVIEW

By Chris Roberts
Windspeaker Contributor

As interest in powwows grows, so does media coverage of them. Now, Cold Camp Productions of Hardin, Montana, has produced an hour-long video of last August's Crow Fair and Powwow.

I first noticed this video because of an advertisement in *Whispering Wind* magazine.

I contacted Cold Camp Productions for a review copy which Al Kinney, the producer, gladly provided. (Actually we traded: one of my *Powwow Country* books for his video.)

Cold Camp has experience in video production. They previously produced videos on mule packing and fishing in Montana. However, this was their first venture into the production of a powwow video.

Al runs Kinney's Saddle Shop in Hardin, which is

adjacent to the Crow Reservation. Through his contacts with the Crow tribe he has produced a well-rounded video.

Crow Fair is known as "The Teepee Capital of the World." It has a reputation for being the largest powwow encampment in either the United States or Canada.

The powwow attracts participants from all over the North America. Because of its well-deserved reputation, it also attracts many non-Indians from Europe. I have met dancer-participants from England, Germany and France at the powwow.

The 1994 Crow Fair video is relatively well-produced and gives the viewer a good feel for the immensity of this celebration. There is excellent coverage of the grand entry and parades with fabulous Crow bead work on display.

The segment on tipis is informative and educational. It would have been improved if the narrative had coincided better with the video footage. There is a

too-lengthy visit to the Gary Reed family camp, though the discussion with a sculptor about his antler carvings is interesting.

The main weakness of the tape is that there could have been a lot more dancing. We see a lot of dancing in the grand entry but very little of the contests.

I would have liked to see some of the nightly sessions. I also wish that the producers had included some of the horse racing and rodeo that is a big part of the Crow Fair experience.

This is a good video to add to a collection, as it enables the viewer to experience the Crow Fair.

I am glad that I have a copy of it on my shelf. If you have ever been to Crow Fair or have thought about going, this tape will either provide fond memories or a fair taste of what to expect.

The video is available for \$17.95 (U.S., shipping and handling included) from Meadowlark Communications, P.O. Box 7218, Missoula, Montana 59807, U.S.A. Phone (406)728-2180.



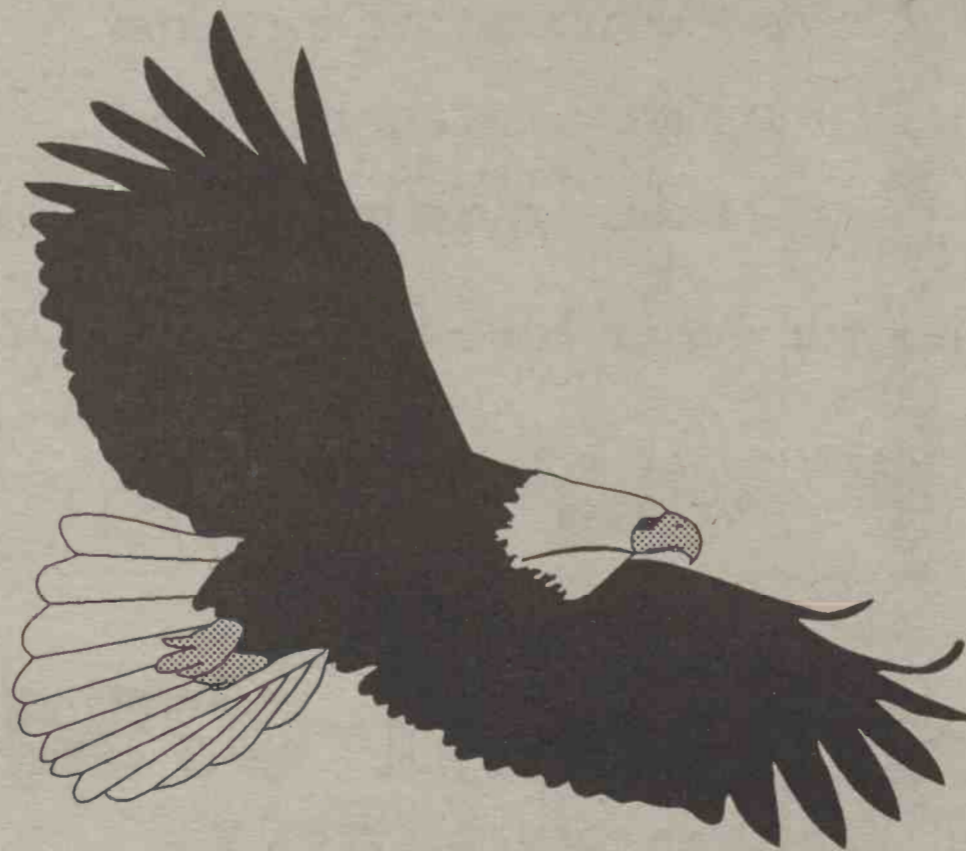
Terry Lusty

Artist celebrates culture

Allen Sapp, a renowned artist from Red Pheasant First Nation in Saskatchewan, danced in the men's traditional at the Saskatchewan Indian Federated College powwow in Regina.

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POWWOW COUNTRY '95 POWWOW COUNTRY '95



Jingle dance winner

Terry Lusty

Marie Skyler from Dearborn, Michigan took first place in the Jingle dance competition at the Paul Band Powwow in central Alberta on June 18, 1995.

Eagle Drum teaches appreciation for cultural diversity

REVIEW

By Chris Roberts
Windspeaker Contributor

Eagle Drum
By Robert Crum
Four Winds Press
\$16.95 hardcover

"It makes you feel good to see so many people interested in the dance, especially the kids," says Pat Pierre, a Pend Oreille tribal Elder. "When you see kids out there dancing, you know your people will be strong for a long time."

This comment by nine-year-old Louis Pierre's grandfather Pat sums up the message of this fine book. *Eagle Drum*, written and photographed by Robert Crum, tells the story of Louis's participation in powwows. The story follows him as he travels and dances the summer powwow circuit. The powwow is a celebration of being Indian, and this book is a celebration of Louis Pierre's involvement and pride in his culture.

Understanding one's culture helps a child grow up with self-esteem and confidence. Understanding other cultures helps create social harmony. Cultural diversity enriches all of us and *Eagle Drum* is an enriching book. This book is great for elementary schools and libraries. It is my

opinion that this book should be required reading for all children.

Eagle Drum teaches an appreciation for cultural diversity. Through the eyes of Louis Pierre, we view his life as a mainstream American boy with interests ranging from baseball to rock and roll. He is also interested in his culture as a North American Indian. He "dances and sings Indian," participating in his Native culture.

His involvement enriches and broadens him. It develops his pride and sense of identity as a member of the Confederated Salish and Kootenai Tribes of Montana. He is an enthusiastic child involved with his family, his tribe and people of other tribal nations. Travelling hundreds of miles to neighboring reservations to attend powwows, Louis learns who he is and he is a stronger person for that knowledge.

Crum does a fine job of portraying Louis's involvement in his Indian culture. Knowledgeable and accurate, Crum blends pertinent information into an interesting narrative. His photographs do an excellent job illustrating the story.

He begins the book with the history and explanation of the powwow. He tells how the animals first taught the people to dance. Then, he explains that dancing is a way of expressing friendship with all creatures on the earth. Finally, he introduces

Louis and his family and their participation in powwows.

Louis is an athlete but dancing is his deepest passion. When Louis changes dance styles from historical traditional dance to grass dance — a more modern style — Louis's grandfather, mother, uncle and brother provide encouragement and support.

Besides following Louis's progress in powwow dancing, this book covers what it is like to attend these celebrations. It points out that everyone is welcome. Except for a few minor glitches, such as calling a "drumstick" a "mallet" and confusing the construction of traditional-dance regalia with that of grass-dance regalia, the book expertly captures the essence of an event that is definitively American Indian.

Until recently powwows have been ignored by non-Indians as something only Indians can enjoy. But, with the cultural renaissance occurring within North America's Native populations, the number of powwows has more than doubled in the last 10 years. *Eagle Drum* does a great job of opening the doors to this wonderful world and in so doing opens the minds of its readers as well.

Eagle Drum can be obtained through Meadowlark Communications. Contact them at P.O. Box 7218, Missoula, MT 59807, U.S.A.; Phone (406)728-2180.

Dako

Journey to Dakota where the Mdewakanton community has transitioned from a tribal economy to an array of tribal businesses. You won't want to miss this community is located 40 miles (40 km) south of the Twin Cities Minneapolis - St. Paul, Minnesota and only 100 miles away from the Twin Falls International Airport.

Lots of ways to connect about our community

Everyone is invited to the Wacipi (Celebration of the Sun) attend the annual Mdewakanton Community Powwow August 18, 19, 20. For more information, please call 445-9058.

You will experience the cultural richness of the traditional Native American celebration. Many traditional dances will join you for days of great fun and traditional dance and many unique crafts. The Powwows are located just off of County Road 4 in Lake.

While you are in the Cities, browse through the films of Ojibwa Center located in the Community Center. You will find interesting information about many tribes.

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Dakota Country - It's closer than you think!

Journey to Dakota Country where the Shakopee Mdewakanton Dakota Community has transformed a tribal economy and built an array of tribal businesses you won't want to miss. The community is located just 25 miles (40 km) southwest of the Twin Cities of Minneapolis - St. Paul Minnesota and only minutes away from the Twin Cities International Airport on I-35.

Lots of ways to learn more about our community...

Everyone is welcome at Wacipi (Celebration)! Plan to attend the annual Shakopee Mdewakanton Dakota Community Powwow held August 18, 19, 20. For more information, please call (612) 445-9058.

You will experience the cultural richness of this traditional Native American celebration. Many tribal affiliations will join us for three days of great food, traditional dance and drumming, and many unique arts and crafts. The Powwow grounds are located just one mile west of County Road 83 on County Road 42 in Prior Lake.

While you are in the Twin Cities, browse the books and films of Oicimani Resource Center located in the Community Center. You will find interesting information about many tribal cultures

and can learn more about the Dakota people.

Just for the fun of it...

Today, the gaming businesses of the Shakopee Mdewakanton Dakota Community are operated by its wholly-owned corporation, Little Six, Incorporated (LSI). Community members are shareholders of the Corporation and its operations are overseen by a seven member Board of Directors. All members of the Board are also enrolled members of the tribe.

The smallest of the LSI gaming properties is Little Six Casino, constructed in the shape of an eye-catching tipi. It has come to be known to all on the reservation as simply "the Tipi". Many prefer the smaller atmosphere offered in The Tipi and it makes an interesting journey back to where it all began. Des Denah Restaurant serves homestyle meals on the east side of this smaller casino.

Mystic Lake Casino has truly become a Scott County landmark. With its signature tipi-shaped spotlights lighting up the night sky, Mystic Lake beckons fun-seekers from many locations. Mystic Lake opened in May, 1992 and just a little over a year later, doubled the gaming space. The expanded facility now offers 2,600 video slot machines and 142 blackjack tables. A 1,200-seat bingo hall

and entertainment center add to the excitement. Visitors can sample the different flavors of five restaurants from a 300-seat steakhouse to a 150-seat deli. Browse through a unique retail mall or attend a convention in our full service banquet and meetings facilities.

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Remembering yesterday, valuing today and planning for tomorrow.

The Shakopee Mdewakanton Dakota Community has returned to the tribal lands once roamed by their ancestors. For generations, Mdewakanton Dakota hunted and fished the Minnesota River Valley.

Today, the city of

Shakopee is located in an area once home to Sakpe (Shakopee or Six) and his band. The westward expansion of Euro-American settlers brought an end to the traditional life of the Dakota people and a series of disastrous treaties brought over 36,000,000 acres of land under the control of the United States government. Finally in 1862, the tragic end of the Dakota Conflict drove many Mdewakanton from the borders of Minnesota into exile.

In 1969, Shakopee Mdewakanton Dakota were granted federal recognition once more. Just 13 charter members and their families re-established themselves on 250 acres of trust land. The community struggled for many years, but when the first Tribal Chairman Norman M. Crooks established high stakes bingo, life began to change for the community.

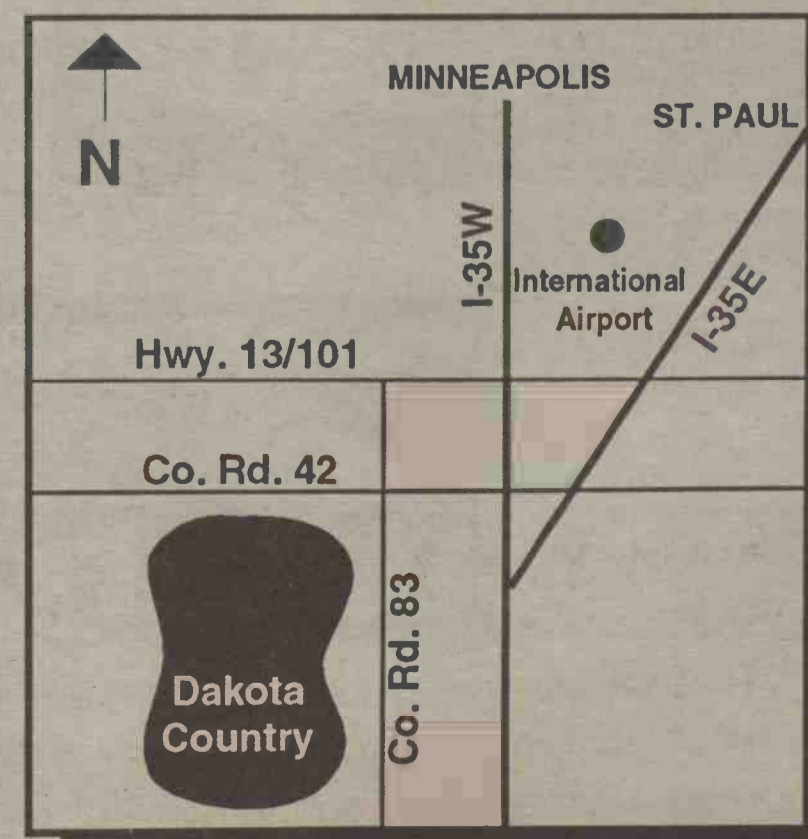
Today, the Shakopee Mdewakanton Dakota Community is home to 250 people and trust lands have grown to 1,500 acres in the Prior Lake-Shakopee area. The signs of economic development are everywhere. The community and its businesses are Scott County's largest employer with a workforce of more than 4,500. The casinos and five restaurants draw thousands daily and more come to share in the other activities and attractions in Dakota Country!

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POWOW COUNTRY '95 POWOW COUNTRY '95

Dance, dress are healing and history

By Peter Sero
Windspeaker Contributor

TORONTO

For some of the dancers at the SkyDome Powwow, there was a reminder that an outstanding outfit can stir up a great deal of publicity. That thought must surely have crossed Paul Duck's mind, as he stood on the artificial turf in the vast SkyDome posing for a continuous stream of people.

The fuss made perfect sense considering his feathers, head dress and face paint were instantly likeable. But, after an entire weekend of imposing tourists asking for his picture, his patience began wearing thin.

"I'm tired of this," said Duck, teeth clenched, camera shutters snapping away. "I wish it would stop."

While it may be that Duck needs to develop public-relations skills to match the demands of his dress, the picture taking did nothing to dampen his desire for the dance. In fact, dancing has become a major part of his life ever since he started 10 years ago.

"I've wanted to dance since I was a little boy, but I got mixed up with a lot of problems," said Duck, who is from the Saulteaux (Ojibwa) Reserve near Powerview, Man. "There was something missing in my life, which I found out was dancing."

"Now it helps me to be strong. I feel nothing can get through me when I dance and wear my regalia."

Duck has incorporated his culture into his working life as well. He's a key worker and Elder's helper at Selkirk Healing Centre in Selkirk, Man., a job that enables him to accomplish similar goals to his dancing.

"Dancing was a part of my



healing process," he explained. "I've been involved with many rituals and ceremonies, like the Sun dance, which I've been doing the last four years. It helps with my understanding of myself, and why I'm doing it to make the younger generation stronger in the future."

For most events, Duck said he begins preparing four days in advance by cleansing his body with sweats and his dress with smudgings. He tries to stay true to all aspects of his history, but admits there are changes over time.

The white dots on his face,

for example, no longer represent the people killed during raids, and the war paint has become a historical footnote, a story to be told rather than a modern reality.

"When warriors used to go on raids, they wore the paint. They wore it because when one warrior killed another, the family would try to find who did the killing," Duck said.

"The family would ask the medicine man to seek a vision, but when he saw the warrior in his mind he couldn't recognize him because his face was hidden."

SkyDome powwow a success but not near capacity

By Peter Sero
Windspeaker Contributor

TORONTO

The second International Powwow returned to SkyDome in Toronto for two days in early May — and so did a respite from the enduring winter weather. Opening day produced one of the hottest days of 1995 in Toronto.

The weather brought with it just less than 25,000 people over both days. Indian Art-I-Crafts of Brantford, Ont., which organizes the SkyDome Powwow, hopes to fill the 50,000-plus seats in years to come.

"The attendance is not where we want it," said powwow spokesman Thurman Bear. "But the field is full, and the [trade floor] has been doing excellent business."

Bear says he can see the SkyDome event growing in a similar way to the powwow held every spring at Detroit's Chrysler Arena.

"That powwow started off slow the first few years, but once people know it happens on a certain weekend in a certain place, the people will come," Bear said. "Now, they

pack 20- to 30,000 people into that facility for each day."

The SkyDome event ran smoothly, except for the fact that the retractable roof remained closed opening day.

"It didn't make sense being indoors on one of the nicest days of the year," said Brian Einarson from Cambridge, Ont. The roof was opened briefly on day two, but a strong wind forced its closure.

"It was open for about nine minutes," Bear said. "When it costs an average of \$1,500 to open the roof, it was a costly mistake." Many non-Native spectators saw the event as an enjoyable learning experience.

"This is great. Look at all these outfits. I have nothing but admiration for this culture," said Judy Steen, 66, from Saint John, N.B.

Others had different thoughts on the powwow's role within Toronto's highly competitive entertainment industry.

"I'm not knocking it, but they should have more things to do," said Sara Walsh from Toronto. "I think some bigger-name entertainers would help." Officials with Indian Art-I-Crafts say the entertainment program may be extended next year to include a casino.

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Mushk

By R John Hayes
Windspeaker Staff Writer

MOOSE FACTORY, ON

Last week, the Mushk Council banned the Car Life Service from entering any of its five member council says the ban will effect until a dispute First Nations and the over proposed amend Canada-U.S. Migration convention of 1916 is resolved.

The wildlife service the federal government negotiated changes to the bird convention with representatives at Parksville April. In a press release Mushkegowuk Council the amendments "at strict our Aboriginal right to hunt and harvest birds by subjecting the provincial conservation r

"What we want to preserve the traditional law preserved the birds for of years," said council Roseanne Archibald modifications to the have been pushed through any real input from traditional leaders."

The Mushkegowuk represents five Cree in the west coast of Attawapiskat, Fort Kashechewan, Moon New Post. Canadian negotiators met for tinker with the co Parksville, Canada.

Northern Ontario

Mushkegowuk Council turfs Canadian Wildlife Service

By R. John Hayes
Windspeaker Staff Writer

MOOSE FACTORY, Ont.

Last week, the Mushkegowuk Council banned the Canadian Wildlife Service from entering the lands of any of its five member bands. The council says the ban will remain in effect until a dispute between the First Nations and the government over proposed amendments to the Canada-U.S. Migratory Bird Convention of 1916 is resolved.

The wildlife service is an arm of the federal government, and it negotiated changes to the migratory bird convention with American representatives at Parksville, B.C., in April. In a press release, the Mushkegowuk Council says that the amendments "attempt to restrict our Aboriginal and treaty right to hunt and harvest migratory birds by subjecting that right to provincial conservation regulations."

"What we want to do is revitalize the traditional laws that have preserved the birds for thousands of years," said council chairperson Roseanne Archibald. "But these modifications to the convention have been pushed through without any real input from treaty First Nations leaders."

The Mushkegowuk Council represents five Cree Nations along the west coast of James Bay: Attawapiskat, Fort Albany, Kashechewan, Moose Cree and New Post. Canadian and American negotiators met for three days to tinker with the convention in Parksville. Canadians attended



"What we want to do is revitalize the traditional laws that have preserved the birds for thousands of years."

— Council chairperson
Roseanne Archibald

with four key changes in mind, according to Canadian Wildlife Service director of wildlife conservation Steven Curtis, who headed the Canadian delegation: year-round access to migratory birds for Aboriginal people, access by non-Native subsistence users in the territories, reclassification of the murre to allow for traditional use, and advancing the sport-hunting date into August in the North.

The wildlife service made an effort to get input from Native people, Curtis said.

"Three members of the negotiation team [of nine] were Native people. Plus there was a group of advisers which reviewed every word of the changes before they were made."

But Curtis admits that the selection process for the treaty Indians was a question, and that's where the troubles seemed to begin. The other two Native groups represented, the Inuit Tapirisat — represented by Rosemarie Kuptana — and the Metis and non-status Indians — represented by Jim Burke — seem relatively satisfied with the process. But treaty rep Philip Awashish of the Grand Council of the Crees of

Quebec had no mandate further than that of the Grand Council.

"Ironically, the goal, or one of the goals, was to open up the season for Native people," explained Curtis. "The 1916 convention obviously didn't recognize the importance of the Aboriginal take of migratory birds, especially in the spring."

The problem with the modifications, claimed Archibald, is that they were done without consulting a representative of all treaty Indians, and the requirements of the various First Nations vary depending upon the treaties to which they are signatory.

"A lot of these people have conservation agreements that name the convention," Archibald said. "Others have no agreed conservation regime in place. Still others are subject to the details of their numbered treaty."

By making First Nations subject to the convention except where it is overridden by specific clauses of treaties, the amendments essentially try to make First Nations without a signed treaty or without a conservation clause in their treaty subject to provincial and federal

conservation law. Archibald is adamant that neither Canada nor the U.S. has the right to legislate in this area; the countries must negotiate with the First Nations.

As a step towards a solution, the Mushkegowuk Council has invited federal Environment Minister Sheila Copps to their territory along the west coast of James Bay to see for herself. Copps is responsible for the operation of the Canadian Wildlife Service.

"We want her to come to the area," said Archibald. "It's hard in letter form to explain the importance of the spring hunt."

"We're certainly going to be considering any invitation we might receive," said the minister's press secretary Duncan Dee. "However, the only invitation we've received to this time is by way of the press release." The key to the controversy is the agreement to amend the migratory bird convention, however.

And, while the new protocol is, according to Curtis, designed to allow Aboriginal people access to their traditional food sources, the wording doesn't necessarily convey that.

"Changes to the convention are required to ensure conformity with the Aboriginal and treaty rights of the Aboriginal peoples of Canada," reads the document, but it clearly fails to account for First Nations without specified treaties.

That's not the case with the next clause, an American one, which provides for the "customary and traditional taking of certain species of migratory birds and their eggs for subsistence use by

Indigenous inhabitants of Alaska."

That's more like what Archibald had in mind when she travelled to Parksville. Although she was able to have a brief say, she was then excluded from the meetings. In so doing, a Canadian Wildlife Service official allegedly assaulted her, pulling her hair. The Mushkegowuk Council has demanded that disciplinary action be taken against the employee. Charges were investigated by the RCMP but were turned down by a Crown attorney in B.C.

"That issue is secondary, although it's really indicative of the federal government's lack of respect for First Nations leaders," said Archibald. She doesn't want the issue of the alleged assault to cloud the issue of Aboriginal rights in conservation issues.

Dee was surprised at the actions of the Mushkegowuk Council. He said that they had been one of the most, if not the most-consulted Native organization in the three years leading up to the Parksville meeting. But that wasn't enough for the council, which wants direct input at the negotiation table, nation to nation.

"We understand that the birds are migratory," Archibald said. "They're not our property, nor are they anybody else's. But at the same time, when they are in our territory, we have a responsibility to look after the birds, and a right to make use of them."

"There are traditional limits that are not written down," she continued, explaining that the First Nations in the James Bay area have always followed sound conservation policies. "This is an opportune time to do it."

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Saving language will save culture

By Lolly Kaiser
Windspeaker Staff Writer

LA RONGE, SASK.

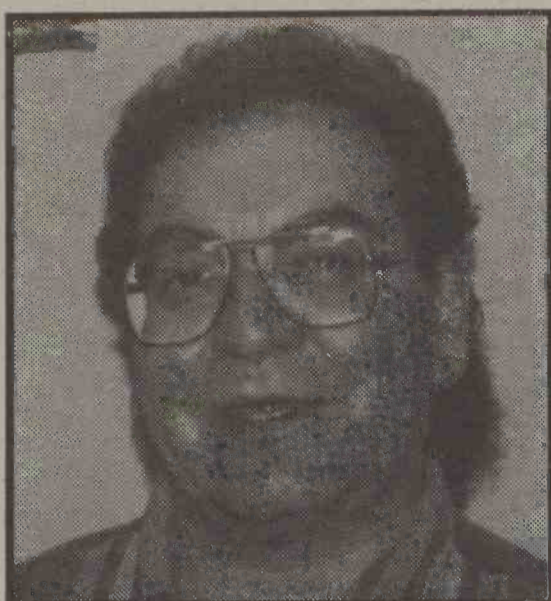
"The message is 'If we can keep our language then we can keep our culture,'" says Al Ducharme, a Saskatchewan Metis whose Master's thesis has yielded some surprising conclusions.

Believing the goals that drive education for Aboriginal people were wrong in some way, he set out to interview Native people about what those goals should be.

Ducharme found out that the preservation of First Nations languages was uppermost in the minds of his people.

"From a provincial viewpoint, one of the main goals of education is technical literacy, but I found out that to Aboriginal people it's not that important."

The "preservation, continuation and empowerment of First Nations' languages" is what topped his list of seven Aboriginal goals. Cultural values (both traditional and spiritual) was followed by: positive identity; historical and contempo-



Al Ducharme

rary issues; academic skills; learning as a life-long and holistic process (which involves family members); and self-determination.

Ducharme distinguished himself this spring at the University of Saskatchewan's convocation with a Master's in Education degree.

He's well-suited to research education goals with his two decades in the teaching field, 13 years at the kindergarten through grade 12 level in Saskatchewan schools and more recently as instructor at the Northern Teacher Education Program. The four-year degree program prepares teachers for class-

rooms in the north through a Native focus, delivery and content, he says.

He interviewed Native residents from high school students to Elders of Lac La Ronge, Montreal Lake and Timber Bay in Saskatchewan and found only three out of 10 goals they chose came from provincial education aims.

He concluded a mix of goals was needed in future.

Ducharme's degree has been his ticket into an appointment as director of NORTEP this January, but he says there continues to be too few Natives who reach the Master's or Doctorate level at universities.

While universities "are softening their position with respect to Natives", he says Natives must show they can conquer any systemic racism that may still exist by reaching the higher levels.

"Twenty years ago I could count on one hand the number of Natives that got their Master's or Doctorate in Saskatchewan. But now there are probably about 10 people I personally know.

"It's changing but it needs to change even more."

Mike, Musqua win honorary degrees

The University of Saskatchewan will confer honorary Doctor of Laws degrees to Ernest Mike and Daniel Musqua at the university's annual spring graduation.

Ernest Mike was born in 1924 and is a member of the Beardy's and Okemasis First Nation. He stayed in school until 16, and then helped his father farm.

For more than 40 years, Mike has occupied leadership roles in the Beardy's and Okemasis First Nation, serving two terms as chief (1965-67, 1975-77), and for more than 20 years as band councillor.

Mike recommended the creation of the office of Treaty Commissioner as a means of rediscovering the actual intention of the partners who signed the original treaty. As a result of his efforts, and those of several other distinguished First Nations leaders, the federal and provincial governments signed an historic agreement in September 1992 which committed both levels of government to provide approximately \$500 million to Saskatch-

ewan bands for treaty settlement.

With Deiter and McNab, Mike was instrumental in uniting the Chiefs of Saskatchewan into the Union of Chiefs, which is now known as the Federation of Saskatchewan Indian Nations.

Daniel Noel Musqua is of Saulteaux and Cree ancestry and is a member of the Bear Clan in his Saulteaux Nation. He has earned top honors as an Elder of the Saulteaux Nation and currently sits on the Elders' Council.

In his most recent work as lecturer and Elder-in-residence with the Indian Teacher Education Program, College of Education, U of S, Musqua has made a significant difference. He has offered advice to faculty and staff that has allowed them to become more inclusive in presenting an Aboriginal world view. He has been a strong force in working with the Aboriginal students in the ITEP program as they connect the Western perspective of the College of Education with their traditions, perspectives and beliefs.



SASKATCHEWAN INDIAN INSTITUTE OF TECHNOLOGIES



Graduation '95

On behalf of the Saskatchewan Indian Institute of Technologies Board of Governors and staff,
Congratulations to all graduates from the following programs:

DIPLOMA PROGRAMS

Business Administration	June 2
Indian Business Management	June 2
Diploma Nursing	June 23
Integrated Resource Management	Sept.
Local Health Administration	June 28

PRE-TECHNICAL/VOCATIONAL PREPARATION 11-12

Canoe Lake 11	June 30
Health Careers Access, North Battleford	June 27
Health Careers Access, La Ronge	June 29
Moosomin/Saulteaux	June 26
Mosquito	June 27
North Battleford	June 27
Saskatoon	June 28
Pelican Lake	June 29
Yorkton	June 30
Gordon	July 1

CERTIFICATE PROGRAMS

Administration I	June 27
Automotive Service Technology	June 30
Chemical Dependency Worker	June 22
Integrated Land Management	June 28
Office Education	June 2
Plumbing	June 30
Welding	June 30

ADULT BASIC EDUCATION 8-10

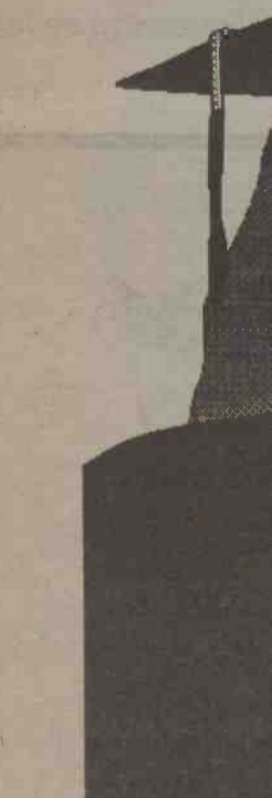
Flying Dust	May 5
Athahkakoop	June 26
North Battleford	June 27
Witchehan Lake	June 29
Yellow Quill	June 30
Okanese	July 21

Imperial Oil
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Graduates

IMPERIAL OIL COLD LAKE ABORIGINAL EDUCATION AWARD

Imperial Oil Resources Limited is offering a one time educational award for aboriginal students entering a technical/community college for a role in the Petroleum Industry.

The award will consist of:

- \$1,000
- Students will be considered for summer/post graduate employment if opportunities are available.

ELIGIBILITY:

- Candidate must be an Alberta resident.
- Grade 12 or equivalent
- Proof of acceptance into post secondary program in a petroleum career path.
- Preference given to individuals enrolled in a secondary school in one of the listed communities.
- Must be a member of a recognized treaty or Metis Nation and live in the local area.

Listed Communities are:

Frog Lake First Nation	Whitefish Lake First Nation	Fishing Lake Metis Settlement
Cold Lake First Nation	Beaver Lake First Nation	Kikino Metis Settlement;
Long Lake First Nation	Heart Lake First Nation	Elizabeth Metis Settlement;
Saddle Lake First Nation		Buffalo Lake Metis Settlement;

Application Deadline is JULY 31, 1995

Brochures and application forms are available through:

- Education Coordinators at listed reserve and settlement offices;
- Windspeaker at (403) 455-2700; or
- Imperial Oil Resources Limited, Human Resources, Service Bag 15, Grand Centre, Alberta, T0A 1T0
Phone: (403) 639-5111 Fax: (403) 639-5102



Danika Edmunds is the first Inuit woman to earn a medical degree in Canada.

Newfoundland woman first female Inuit doctor

By Lolly Kaiser
Windspeaker Staff Writer

EDMONTON

A Newfoundland woman, Danika Edmunds, marked a milestone for Native grads this spring as the first woman of Inuit descent to earn a medical degree.

The 25-year-old woman took her place beside the other proud University of Alberta graduates in Edmonton and was joined at a luncheon later in the day by Noah Carpenter, Canada's only other Inuit doctor. He serves as a thoracic surgeon in Comox, B.C.

There's a severe shortage of Native medical doctors in Canada and Edmunds hopes to change that by encouraging other students to pursue medicine.

"I didn't grow up in an Inuit community but I had my father's stories and traditions. . . I still know myself that I'm Native and I hope that during my residency I can act as a role model to Native children because there is a need for Native people in health care," she says.

Edmunds is half-Inuit on her father's side of the family. She still has numerous relatives living in the remote Inuit community of Hopedale, Labrador where her father grew up. Others live a short seaplane ride away in Goose Bay.

Edmunds' parents, Al and Loretta, now live in Clareville, Nfld., but it was during her father's teens he moved to a resi-

dential school in St. John's and then went on to get an engineering degree in Halifax.

Danika's grades throughout her undergraduate degree in science at St. John's Memorial University were so good she had three medical school offers to choose from.

"Many people find it difficult just to get in anywhere," she says. It was U of A's small class size and the emotional support she could receive from the facility's Native health care careers program which swayed her to Edmonton. She says one of the program's mandates is to increase the number of Native doctors.

An interest in medicine began to germinate during high school science classes.

"I wanted to do something where I was working with people and something that would benefit them. Medicine seemed to accomplish those things."

Her first summer of general practice will be hectic with a medical residency at the city's Royal Alexandra Hospital starting and her marriage planned for June.

She'll wed another medical student she met at the university who has already started his residency in orthopedic surgery. He's also from the Maritimes and there is a strong possibility, she says, they may end up practising back home.

"If the opportunity was there (to serve in a Native community) I'd initially like to do that and if we moved back to the Maritimes there'd be a chance for that."



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Graduates

Degree brings respect

By Lolly Kaiser
Windspeaker Staff Writer

PRINCE ALBERT, Sask.

A college diploma has brought respect she never thought she'd get to a Dene Nation grandmother.

Raised on Saskatchewan's Black Lake Reserve, 47-year-old Marie Rose Yooya took her place in June as one of the oldest of the 20 business administration graduates of the Indian Institute of Technology in Prince Albert.

"There were several things that had gone wrong and I was lost," she says of the dark period of her life just before taking the brave step to enter college.

"I woke up one day and knew I had to do something to get myself out of that hole, so I decided to go back to school.

"(Education) has helped me to see and set my priorities. There was a time when I thought the priority was where to get the money for the next drink."

"But I also feel respecting myself is the priority now. (Education) has opened a lot of doors for me... and people are coming to me and treating me with respect," she says.

Without any knowledge of computers and little of accounting, Yooya says she struggled against huge odds.

She maintains if it wasn't for the encouragement from college director Wally Isbister and secretary Linda Bilodeau she would have given up.

"There were times when I stayed at the school all night in

order to understand something. Something wouldn't balance and I was too stubborn to give up. I'd sit there and fight with (the computer) trying to get something out of it," she recalls.

Take the easy way, she suggests to students.

"If I can do it at my age there's no reason a person can't do it when they walk straight out of high school because, I tell you, it's a lot harder later in life."

That life, she says, had always been one of dramatic changes but nothing prepared her for how the course would turn her life upside-down.

"I didn't realize what a demand the course was going to be on all aspects of life — time, effort and finances."

She left the reserve at 15 for a residential school far in the south of the province. Soon after, and before completing high school, she entered the job market, working over the years in carpentry, painting, social work and in tourist camps. In 1979, when her two children were still young, she finally completed high school.

One job she's particularly proud of is as liaison and an interpreter during land claim talks between the Athabasca bands of the Dene First Nation, which includes her band, and the federal and provincial governments. After 18 years of talks, two of the three bands concluded agreements in 1980.

She doesn't plan to return to the civil service, where she worked in Social Services.

"I wasn't a very civil servant," she jokes. "You're damned if you do and damned if you don't."



Recognizes the Achievements of the 1995 Graduates!

TSUU T'INA NATION

WOULD LIKE TO HONOR THE FOLLOWING GRADE 9 GRADUATES OF 1995...

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EUGENE MEMNOOK

RUNDLE COLLEGE
TARA RUNNER

FAIRVIEW SCHOOL
WAYLON BIG PLUME
LYLE LABELLE
JACOBY ROWAN
JEREMY SIMON
BEVERLY STARLIGHT
LARSON STARLIGHT

ST. AUGUSTINE
KRISTI BIG PLUME

TSUU T'INA NATION JR & SR HIGH SCHOOL
ROBBY DANIELS
MONTY DODGING HORSE
WAYNE MEGUINIS
CHELAINE ONESPOT
CARLA RIDER
RICKY STARLIGHT
SARA BIG PLUME
EUGENE POUCKETTE

ST. STEPHENS
TONYA CROWCHILD
KRISTI WHITNEY

Congratulations

1995 Fairview College Native Graduates

JUNE 10, 1995 — 560 STUDENTS GRADUATED IN 40 SUBJECT AREAS FROM CAMPUSES AND CENTRES THROUGHOUT THE PEACE RIVER REGION

The University of Saskatchewan extends warm congratulations to all its 1995 Aboriginal graduates.

Special commendation goes to U of S Senator Ernest Mike and Elder Daniel Musqua, the first Aboriginal members of our community ever to receive Honorary degrees at the U of S.

In recognition of this historic event, the Convocation ceremony featured an Aboriginal Honoring Ceremony, planned collaboratively with the Aboriginal community. The proceedings included a Grand Entry, Opening Prayer and Smudge Ceremonies, Honor Songs by Elder Fred Spyglass and drum group Sweetgrass Singers, and a Closing Prayer and Song.



Chief Blaine Favel (at lectern), honorary degree recipients Mike (l.) and Musqua, and their wives Flora and Thelma watch the Honoring Ceremony at the U of S Convocation.

School

By Koralie Mooney
Windspeaker Contributor

WINNIPEG

When Spring School Children of the Earth four years ago, she and only went a couple months.

But today, the year-old mother honors student is president of the school's Grand Squires, who rarely misses a day one of many success come out of Winnipeg school created for Aboriginal students, Children of the Earth.

Squires, who is a growing number of original students sections removed from knew little about before coming to COE.

"I'm raising more awareness for and I've got more about who I am Squires.

Established for the Winnipeg school response to demand Native communities the Earth offers academic studies with language and culture.

Once during each day is set aside to concentrate on an interest. This range original arts and dance and cooking leadership development.



1995 Se

CROSS LA 1995 GRAD

Mark A. R. A

Carole Lynne

Howard Fred

Erica Leah

Cyclone Ely

Robert Vin

Gail Aman

Lorna Belin

Corrine Lin

David Kelvin

Cheryl Nich

Wesley Cla

Augustine Fra

Michael Jun

Laverne Miran

Graduates

School addressing needs of Aboriginals

By Koralie Mooney
Windspeaker Contributor

WINNIPEG

When Spring Squires came to Children of the Earth high school four years ago, she hated school, and only went a couple of times a month.

But today, the attractive 20-year-old mother of two and honors student is president of the school's Grand Council and rarely misses a day. This is just one of many success stories to come out of Winnipeg's first high school created for Aboriginal students, Children of the Earth.

Squires, who is part of the growing number of urban Aboriginal students several generations removed from the reserve, knew little about her culture before coming to COTE.

"I'm raising my kids with more awareness for their culture and I've got more self-esteem about who I am now," says Squires.

Established four years ago by the Winnipeg school division in response to demands from the Native community, Children of the Earth offers a blend of academic studies with compulsory language and cultural programs.

Once during each school cycle, a day is set aside for students to concentrate on an area of cultural interest. This ranges from Aboriginal arts and crafts, music, dance and cooking classes to leadership development classes. Ex-



Cheryl Sanderson, from Niji Mahkwa, is visiting an art class at COTE.

Koralie Mooney

tra-curricular activities include war canoe races, and there are always staff willing to take students to a sweat lodge. Students are treated holistically at COTE and the medicine wheel is used to teach the importance of creating a balance in the physical, mental, spiritual and emotional components of a person's life.

It's hoped that improving the school experience for Aboriginal students will combat the 70-percent drop-out rate that afflicts Native students nation-wide. Bill Sanderson, one of only two Aboriginal school trustees with Winnipeg School Division, says COTE is giving students choices they

never had at other schools.

"At other schools, Aboriginal students are always pigeon-holed into the vocational stream. At Children of the Earth, they have choices, they have the option of going onto university or college if they want." But the biggest plus of Children of the Earth, says Sanderson, is that culture and self-esteem go hand-in-hand.

"You ask any Aboriginal youth today and they'll say the biggest problem at other schools is racism, institutionalized racism that is built into the system."

Mary Courchene, Principal of COTE, knows first-hand about racism in the education system. She grew up on Sagkeeng First Nation, 110 km north of Winnipeg, and was sent to a government residential school during the 1950s.

"When I came home in the summer, I hated my parents for who they were. I never realized at the time how traumatic it really was, but looking back I realize the effects it had on me then. And even today it's still something I fight with," says Courchene.

But Courchene returned to the world of education and after a lengthy teaching career took the position of principal at COTE four years ago when the intended principal backed out at the last minute. Through Children of the Earth, Courchene says she has finally come full circle.

"I can embrace my culture and roots through this very institution that took it away."

Economics degree will open doors

By Lolly Kaiser
Windspeaker Staff Writer

WINNIPEG

University of Winnipeg student Bryan Hart can't think of a degree that will open up more opportunities for him than his split honors in economics and environmental studies.

"I came to the realization a lot of decisions are made based on economic principles. For example — the recent cutbacks in health care and almost all decisions in politics," he says about what got him interested in economics.

Hart was a math whiz during his high school years at the Norway House First Nation in northern Manitoba, he says, and won the Professor Gordon Blake Memorial Scholarship during his first year of university for the highest economics marks out of a field of more than 200 students.

Throughout the four-year program he was always one of the top three students and plans to finish his honors degree in economics by December.

At 25, he became increasingly interested in the environment and in a specialized field of study known as "sustainable development."

"There's lots of need for en-

vironmental assessments and planning — things such as should we build a power dam here or not — looking at the hidden costs and the environmental concerns."

Every business sector from governments to corporations will need experts in sustainable development in future, he believes. Even his summer job as a teller at the Royal Bank has him thinking of how to apply his knowledge of sustained development to bank investments.

"A lot of projects which start up will be pretty much with borrowed money and I believe banks should take a type of stewardship approach to guard against being liable for anything."

A future job working on Aboriginal rights and treaties would interest him and he has plans to return to Norway House First Nation if possible as a planner or developer. The work could involve something as simple as building an arena and trying to resolve how much should be spent, he says. Or he could work on land claims or on controversial projects such as hydro dams where compensation is still owing to Natives.

"It's something I want to do for the First Nations but not something I have to decide on right here and now."



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Congratulations to the Graduates of 1995...

1995 Senior IV Potential Grads

CROSS LAKE - OTTER NELSON SCHOOL 1995 GRADE 12 GRADUATES - POTENTIAL

Mark A. R. Abotossaway	Donald Albert North
Carole Lynne Agecoutay	Janet Colleen Pearson
Howard Frederick Beardy	Ralph Jason Robinson
Erica Leah Blacksmith	Shannon Mary Robinson
Cyclone Elymer Castel	Harvey George Ross
Robert Vincent Cook	Lisa Jane Ross
Gail Amanda Frogg	Neil Patrick Ross
Lorna Belinda Garrioch	Norma Joan Ross
Corrine Linda Halcrow	Shawna Lee Ross
David Kelvin James McKay	Belinda Lynn Sinclair
Cheryl Nichole McKay	Jonas Alfred Soulier
Wesley Clay McKay	April Rose Spence
Augustine Fran Muskego	Joanne Giselle Thomas
Michael Junior Muskego	Sherri Lynne Thomas
Laverne Miranda Muswagon	Robert Kenny Norman Trout

1995 Post-Secondary & College

- MARLENE CASTEL - Bachelor of Education Brandon University	- GREGORY KIRKNESS - Business Administration Keewatin Community College	- Y. CECILIA HUBER - Adult Education - Level 12 Winnipeg Adult Ed. Centre
- IVY HALCROW - Bachelor of Education Brandon University	- CAROLE SPENCE - Law Enforcement Career Preparation Keewatin Community College	- KATIE-ANN GRAY - Adult Education - Level 12 Winnipeg Adult Ed. Centre
- LOUISE OSBORNE - Bachelor of Education Brandon University	- HELEN BEARDY - College Prep-Phase III Keewatin Community College	- CAMERON ROSS - Continuing Education Community Health & Human Services
- DARLENE SANDERSON - Bachelor of Social Work University of Manitoba	- ARVEL MONIAS - College Prep-Phase III Keewatin Community College	- EDITH PAUPANEKIS - Continuing Education Community Health & Human Services
- YVETTE CARRIERE - Adult Basic Education Grade 12 Northland College	- MARLENE G. ROSS - College Prep-Phase II & III Keewatin Community College	- ROSEANNE MUSWAGON - Continuing Education Counselling Skills University of Man. - Thompson
- EVELYN HALCROW - Business Accountancy Assiniboine Community College	- SANDY D. ROSS - College Prep-Phase I Keewatin Community College	- NELSON W. MCKAY - Continuing Education Counselling Skills University of Man. - Thompson
- EILEEN ROSS - Band/Northern Administration Keewatin Community College	- ELIZABETH SCOTT - College Prep-Phase II Keewatin Community College	- CHRISTINE MCKAY - Continuing Education Counselling Skills University of Man. - Thompson
- IDA MASON - College Prep-Phase II Keewatin Community College	- CHRISTINE BLACKSMITH - Computerized Business Application Keewatin Community College	- JOSEPH P. ROSS - Bachelor of Science McMaster University
- WAYNE GENAILLE - College Prep-Phase II Keewatin Community College	- RITA I. MONIAS - Computerized Business Skills Keewatin Community College	- JOANNE VALADE - College Prep-Phase II Keewatin Community College
- FLORENCE LATHLIN - College Prep-Phase II & III Keewatin Community College	- IVAN MONIAS - Facilities Technician Keewatin Community College	

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Graduates

Fort Chip grads set record

By Lolly Kaiser
Windspeaker Staff Writer

FORT CHIPEWYAN, Alta.

The grads of Alberta's Fort Chipewyan college campus of adult education hit record numbers this spring and it's all because good news travels fast, says chairman Dan Creurer.

"More and more people are hearing they can do their grade 12 or equivalent in Fort Chip," he says. The school's credibility in the community has snowballed as its students tell other high school drop-outs how easy it is to finish their diploma.

The satellite campus of Fort McMurray's Keyano College handed out College Preparation and Basic Education diplomas to a record 21 graduates this spring, triple that of 10 years ago. Their total number of grads for College Preparation, which is equivalent to Grade 12, has reached 51. Ninety per cent of those are female.

Creurer agrees it's an important development in the town of 1,200. Statistics show only 1.5 per cent of Native schoolchildren go on to graduate.

There were 12 grads in Basic Education and nine in College Preparation this spring.

Dan Creurer has watched the college grow from its humble beginnings 40 years ago to this year's record enrolment of 73 students spread between grades 7 to 12. In comparison, the local high school can only boast a population of 30 students, he says.

When he arrived in 1976, the campus offered non-credit courses for pre-apprenticeship stud-



Lynne Laviolett, CP grad, gets flowers from Michael Mercredi, BE grad.

ies. Basic Education began in '81 and College Preparation followed in '86 with a total enrolment of about 24 that year. Some students can finish one grade every four months, he says.

A beefed-up advertising campaign has also helped boost recruits but it is the campus's guidance with sponsorship, and the inevitable applications that go with it, that has made a difference.

Students can seek grants to attend through three sources: Indian Affairs via the local Athabasca Tribal Corporation; Human Resources Development Canada, (formerly Canada Employment), through the local Northeast Pathways Association; and the province through Skills Development adult upgrading grants.

Journey yields opportunities

FORT MCMURRAY, Alta.



Margaret Whiteknife

The turning point in Margaret Whiteknife's life occurred when her mother died five years ago. Finding it hard to cope, Margaret decided she needed to be around others to boost her out of her sadness. Armed with only a grade nine education, Margaret passed the entrance testing requirements to enroll in the Office Administration Program at Keyano College.

Since then she's never looked back. Her accomplishments from that initial entrance exam have culminated into an achievement beyond her expectations: a Bachelor of Business Administration Degree.

"When I first went to school I had no intention of continuing for a number of years. One of my instructors, Marlene Maertens-Poole, practically dragged me into the Business Administration program chairperson's office and insisted I enter the program," she said.

After a year in Office Administration, Margaret returned in the fall as a student in the Capstone Business Administration Degree Program, a joint program offered by both Keyano College and Athabasca University.

After enjoying the summer with her family, she plans on pursuing a career in strategic management.

She recognizes that her accomplishments did not come without sacrifice and hard work — she raised three children while pursuing her degree.

"My youngest daughter and I started school together, she was entering grade one when I registered at Keyano College."

Whiteknife is proud that her educational accomplishments can serve to inspire her own children and other Aboriginal women.

"If you want it bad enough, you can do anything you want to do. I'm proud my kids can look at me and say 'YES! Mom did it!'"

Whiteknife was acknowledged for academic excellence, scoring the highest marks in Office Administration and receiving top marks in Administration 233 at both Keyano College and Athabasca University.

LESSER SLAVE LAKE INDIAN REGIONAL COUNCIL

Chief and Council Member First Nations and Administration Staff congratulate all 1995 graduates:
(* - Special Recognition)



DRIFTPILE FIRST NATION

- Sarah McCarthy High School
- Sharlene Giroux High School
- Natacha Okimaw High School
- Selena Willier High School
- Georgette Chalifoux E.C.D.
- Rodrick Freeman Criminal Justice
- Donna Giroux Secretarial Arts
- Wanda Giroux E.C.D.
- Julia Hawryluk Bachelor of Education
- *Lonnie Bellerose Carpentry

STURGEON LAKE FIRST NATION

- Deanna Kappo High School
- Carla Thomas High School
- Lisa Desjarlais Office Administration
- Michelle Goodswimmer Office Administration
- Nancy Goodswimmer Office Administration
- Beverly McLean B.S.W.
- Eileen Mustus Child/Youth
- Claudette Soto Native Communication
- Beth Sunshine Native Communication
- *Tara Kappo Grade 12
- *Karen Campbell GED
- *Richard Kiyawasew GED
- *Vicki Sunshine GED
- *Shirley Tremblay GED
- *Timothy Kiyawasew Surveying
- *Vicki Sunshine Surveying
- *Sheldon Mitchell Pre-Emp Cook
- *Bruce Bauer Pre-Carpentry
- *David Cardinal Pre-Carpentry
- *Darren Chowace Pre-Carpentry
- *Justin Chowace Pre-Carpentry
- *Leonard Glaudue Pre-Carpentry
- *Charlotte Goodswimmer Pre-Carpentry
- *Dion Goodswimmer Pre-Carpentry
- *Clifford Moostoos Pre-Carpentry
- *Sheldon Sunshine Pre-Carpentry
- *Albert Thomas Pre-Carpentry
- *Brian Card 1st Year Mechanics
- *Kevin Hamlin 3rd Plumbing
- *Lance Hamlin Heavy Equipment

DUNCAN'S FIRST NATION

- Charlene Lawrence High School

HORSE LAKE FIRST NATION

- Jason Savard High School
- *Bert Horseman Journeyman Carpentry
- *Dorothy Wanihadie Grade 12

KAPAWE'NO FIRST NATION

- Michelle Knibb High School
- Jimmy Halcrow Forestry
- *Lyle Halcrow Life Skills Coach
- *Yvonne VanDerPlogg Community Support

SUCKER CREEK FIRST NATION

- Leanna Willier High School
- Brian Calliou Law Degree
- Connie Calliou Business Administration
- Sherman Calliou Heavy Duty Mech. Journ.
- Cory Cardinal Bachelor of Education
- Harold Cardinal Law Degree
- Brian Willier Carpentry Journeyman
- *Edna Willier Life Skills Coach
- *Marilynn Willier Life Skills Coach
- *Rhonda Willier Life Skills Coach
- *Rita Willier Life Skills Coach
- *Emily Jobin Comm. Support Worker
- *Sheila Knibb Comm. Support Worker
- *Darlene Willier Comm. Support Worker
- *Marge Willier Comm. Support Worker
- *Shelly Willier Comm. Support Worker

SWAN RIVER FIRST NATION

- Sharon Davis High School
- Brandy Johnston-Twin High School
- Paula Sound High School
- Vicki Twin High School
- Lily Cardinal Dip. Social Work
- Gerald Giroux Nechi Counselling
- *Doug Chalifoux Life Skills Coach
- *Joanne Davis Trans Vocational Program
- *Ester Giroux Life Skills Coach
- *Darlene Jackson AVC Grade 12
- *Diane Sound Life Skills Coach
- *Florence Sound AVC Grade 12
- *Josephine Twin Life Skills Coach

CHILDREN

- Shannon H
- Sandra Cyr-
- Anne Suggs
- Greg Ho



OU

- Inez Delter
- Carla Denise

- Roxanne Wa
- Chantel Bob
- Yvonne McL
- Lori Desnom
- Nicole Ward
- Dale Desnor
- Chris McKay
- Shelly Lower
- Sheryl Belleg



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Algonquin Nation police grads hold future of force

By Lolly Kaiser
Windspeaker Staff Writer

BARRIERE LAKE, Que.

Officer-in-training Jason Thusky imagined police work would be easy at first, maybe even a little quiet for his liking. But instead he's found himself at the centre of the action.

A recent graduate of the First Nations Tribal Justice Institute in Mission, B.C., he's doing his two-month practicum in the town of Listujut, Que., a nine-hour drive from his Algonquins of Barriere Lake Nation.

"I spend a lot of time patrolling and responding to calls where people have been drinking. When I first started I thought it would be boring — always in the police car — but since I've been here I've had a lot of calls with people fighting and the other day I wrote up a report on two stolen cars which had been ditched in a swampy area."

The 20-year-old Thusky is one of a distinguished group of five Algonquin graduates which could form the beginnings of Barriere Lake's first Native police force.

Thusky never knew any other Native policemen in his childhood as role models but he always had a desire to do something "different."

"I've been thinking of police work since I was 14 years old."

A visit to the reserve by the institute's owner, Jim Maloney, last summer netted six new students from Barriere Lake.

Saul Terry, head of the Union



Jason Thusky

of B.C. Indian Chiefs, congratulated the grads and said their efforts could open many more doors for Indigenous peoples.

"Trail-blazing overgrown paths in this settler society is never easy, especially when we have to be at least twice as good to be recognized as equal," he said.

The other grads are Eric Charbonneau, 19, Victor Thusky, 21, Ian Wawatie, 21 and Jeff Ratt, 23.

First Nations Tribal Justice Institute is a privately-owned post-secondary institution controlled by a First Nations board of directors. Its eight-month course provides police training of the same calibre as that offered by the RCMP, says Doug Farenholtz, programming director.

He has 21 years as an RCMP officer and nine years teaching recruits at the government funded Justice Institute of B.C. before coming to the Native institute.

Thusky and the other four graduates are hoping to eventually return to police their own reserve when agreements are reached with the provincial and federal governments.

Effort and husband's experience aids grad

By Ian Peace
Windspeaker Contributor

ESKASONI, N.S.

Sharon Paul has some advice for people who want to further their education.

"Go for it!" she says. "If you are going to do it, there are people there to help. There is always support, more than enough if you ask, but it's not going to come to you if you don't ask."

The 42-year-old grandmother speaks from experience. Last May she graduated from the University College of Cape Breton with a BA in Mi'kmaq studies and a place on the dean's list. Four rules of study enabled her to overcome obstacles after being away from school for many years.

"Go to classes, get to know the profs, do your work and don't procrastinate," she said. Effort is the common denominator in these rules but her personal theme to seek help from others ensured her success.

Paul's husband, an instructor at the Eskasoni First Nation Reserve, told her about these rules after she completed upgrading courses at the Eskasoni Training and Education Centre. She trusted his advice because he had earned a BA, B.Ed. and a master's degree in English as a second language, while she stayed at

home to raise their six children.

"He was right. It was the hard way, but it paid off," Paul said. She started projects as soon as they were assigned, studied for "weeks" in preparation for tests and exams, and made a point of asking questions until she found an answer.

"I am a very open and vocal person," explained Paul. "Nobody is strange to me. I never came across racism in the three years I was at university and I always asked professors to explain things that were unclear. It usually led to dialogue and I got to know all [of my] professors." If something remained unclear after questions in a lecture, Paul asked professors more questions after class until she either found the answer she needed or knew where to look further to find it.

Sometimes other students helped as much as instructors did. Paul visited the campus Mi'kmaq student association centre "every day" and shared in the communal atmosphere by exchanging ideas and helping each other.

Community plays a big role in Paul's plans for the future. Like her numerous role models have done, Paul hopes to bring the benefits of her knowledge from the outside back to the Eskasoni Reserve. Troubled by the vast majority of non-Native teachers in the reserve's school system, Paul wants to teach knowledge from Native and

non-Native cultures. She gave an example of how this can work by relating one of her school-paper-writing strategies. Paul made a habit of reading her school papers aloud to her family, before handing them in to be graded. When she came to something that her children did not understand, she would explain the meaning to them in Mi'kmaq.

In addition to the regular schedule, Paul enrolled in spring and summer sessions at Cape Breton so that she could complete the four-year program in three years. Eager to complete the requirements for certification as a teacher, Paul has been accepted at St Francis Xavier University in Antigonish, N.S. This summer is her only break before starting the bachelor of education program.

The new school presents different challenges, mainly because she will have to take up residence in Antigonish to avoid about two hours of commuting each day. Her attitude about being away from home demonstrates a confidence that is learned best from accomplishment.

"Even with the support of my family and friends, when I applied to UCCB, I was scared and nervous because I didn't know what to expect. Now, even though I have to leave home to do it, I am thrilled to go to St. FX this fall."

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Vernon Acoose Sakimay First Nation, SK
Shirley Eagle Tail Feathers Blood Band, AB
Barbara Hoostie Whitebear First Nation, SK
Tracy Klinger Lashburn, SK
Janine Kopelchuk Canora, SK
Tanya Perry Esterhazy, SK
Paula Rickard Moose Cree First Nation, ON
Theresa Sanderson James Smith Cree Nation, SK
Edie Wapass Thunderchild First Nation, SK
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Albert Wasacase Kahkewistahaw First Nation, SK
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Inez Deiter Peepeekisis First Nation, SK
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Laureen Musqua Keeseekoosie First Nation, SK
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Simone Film Regina, SK
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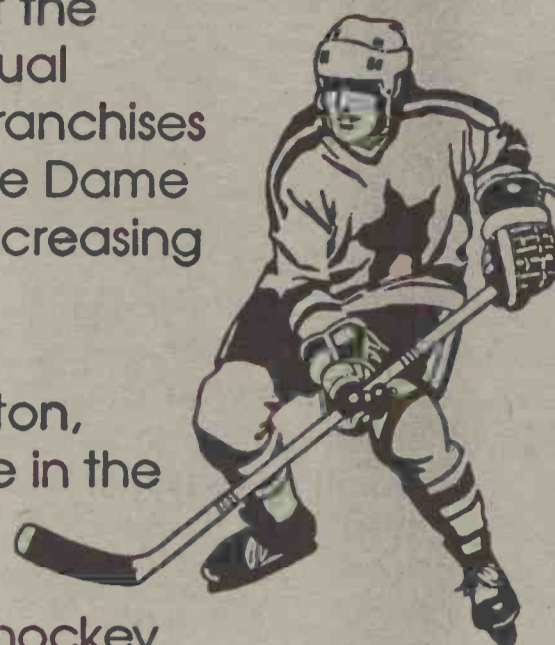
ANNOUNCEMENT

ST. MICHAEL'S COLLEGE HAS 'AAA' MIDGET HOCKEY!

ST. MICHAEL'S COLLEGE wishes to announce that at the Saskatchewan Midget "AAA" Hockey League's annual meeting held in Regina on June 9, 1995, two NEW franchises for the 1995-96 season were awarded. One to Notre Dame College and the other to ST. MICHAEL'S COLLEGE increasing the total number of teams to 12 in two divisions.

A Regional Evaluation Camp will be held in Edmonton, Alberta. The time and place to be announced here in the near future.

St. Michael's College will maintain the current "AA" hockey program in both Bantam and Midget levels in the Centre 4 League.



Ochapowace's bid for Pats rejected

By Stephen LaRose
Windspeaker Contributor

REGINA

Everybody except Freddy Kreuger dreads Friday the 13th. Chief Denton George, the Ochapowace First Nation and some Regina hockey fans probably don't think much of Friday the 16th.

By a 16 to 1 conference call vote on that day in June, the Western Hockey League board of governors rejected the \$1.7-million sale of the major junior Pats club from three Regina businessmen to the Ochapowace First Nations Band. The WHL has purchased the team and will now sell it to the highest bidder.

Ochapowace's lack of experience in running sports franchises was the deciding factor in the sale's rejection, said league president Ed Chynoweth.

"The general view of the board of governors was that they'd have to find someone with a lot more experience in operating a sports franchise," he said. "Money was certainly not the total issue here."

In an interview before the sale was rejected, Chief George said that the Pats' purchase was a sound business investment for the band.

"We have three reasons for making the purchase," he said. "It appears to us that, given a good marketing campaign and a good front office, this investment could make some dollars."

"It would also show the public that Indian bands and individuals have the ability to run a business of this size and profile. It would also let us become corporate citizens of Regina."

The Ochapowace Band Council has quite a lot of business experience, though not in the sports market. The band runs a gravel crushing outfit, a ski resort, a community pasture and feedlot, pure-bred-cattle operations, a housing construction company, a plumbing business and a printing press in and around their reserve near Broadview, 100 km. east of Regina.

Those business skills would transfer quickly to running a hockey team, George said.

"Business is business," he said. Running a major junior hockey team "shouldn't be much different from other businesses which we operate."

Chynoweth, in his third decade as league president, disagreed.

"Anybody who follows sports knows that it's no ordinary business," he said. "There's going to be a lot of hard work involved. It's a 12-months-of-the-year business."

The Ochapowace First Nations ended a two-week bidding war for the Pats June 9 by agreeing to purchase the club from Regina businessmen Morley Gusway, Bill Hickie and Ted Knight. Chynoweth said the first indications that the band's bid was in trouble came when former coach Norm Johnston, fired after one season last April by the old owners, was given a verbal contract by the new owners to be the

Pats' coach and general manager.

"A lot of eyebrows were raised around the league when they couldn't find someone with some WHL experience in important positions," Chynoweth said. Johnston's year with the Pats, in 1994-95, was his first in the league.

"The league will now examine as many as three really serious bids" for the club, including from the Ochapowace First Nations, Calgary businessman Russ Parker and a third mystery group at the league's board of governors meeting June 20 and 21 in Calgary, Chynoweth said.

Chief George was unavailable for comment after the sale was rejected. Fran Huck, an ex-Pats, NHL and Canadian National Team player and Ochapowace's legal counsel for the deal, said the band council would meet to plan further strategy.

At least a dozen business groups made bids for the Pats, including the owners of the Vancouver VooDoo's of Roller Hockey International, the Starblanket Band of nearby Fort Qu'Appelle, owners of the Tier II Saskatchewan Junior Hockey League's Lebret Eagles, and Parker, who owns the Calgary Cannons Triple-'A' baseball club and the minor-pro International Hockey League's Kansas City Blades. Representatives of 12 of the Western Hockey League's 17 teams must approve the sale.

Whoever buys the club may be in for a rough time. Since 1986, the Regina Pats have dwelt in the bottom half of the WHL's Western Division, compiling 290 wins, 323 losses and 35 ties. Despite a seemingly endless trail of coaches, the Pats lost more games than they won in six of those nine seasons, including all of the last four.

Almost all scouting, marketing and coaching decisions have been on hold since the beginning of April, when the Pats were eliminated from the playoffs and the club was put up for sale. George said the band was negotiating for commercial sponsorships and talking to two Regina radio stations about broadcasting rights, but any work they have done for the Pats has apparently fallen through with the sale. As well, Johnston is back looking for work.

Expansion and realignment has the Pats in a very tough division, with the Brandon Wheat Kings, Moose Jaw Warriors, Saskatoon Blades and Prince Albert Raiders. A playoff series, where most junior hockey clubs make their money, appears at best unlikely. With the Canadian Football League's Saskatchewan Roughriders hosting the 1995 Grey Cup championship this November, the sports dollar from ticket buyers and corporate sponsors will be spread very thinly in the small city of 200,000.

"The Pats were one of the cornerstone teams in our league," Chynoweth said, adding that a lot of work from experienced hockey men and businessmen, a lot of patience and a lot of luck will be needed to turn the club around. If the Pats' situation isn't resolved at the board of governors' meeting, "then I'm going to have a long summer."

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Computers

Sainte-Marie breaks bonds that bind artists to studios

By Lolly Kaiser
Windspeaker Staff Writer

EDMONTON

Embrace technology as a way to create work independent of the large corporate studios, innovative recording star Buffy Sainte-Marie told about 100 potential converts at a high-tech workshop during this month's Dreamspeakers Festival in Edmonton.

"(A computer) makes it possible for you to be a recording artist or film-maker at home, which is really about blowing peoples' minds," says the two-time Juno award winner.

"This is causing social upheavals because for a long time it was the big guys who controlled artists and the medium.

"But the cat's out of the bag and we're not going back in!" she says in apparent reference to many artists' newfound control over their work.

Usually found editing music recordings, on this morning she was making her political points while demonstrating the basic functions of Adobe Photoshop — digital computer software for altering video and photos.

She's at ease with the intricacies of the equipment, having started 11 years ago "before Macs were even out on the street.

"The same day I got it I wrote a song and drew a picture and it's gone on like that ever since," says Sainte-Marie.

She uses a Macintosh at her home in Hawaii to write, paint and compose. Her latest album, *Coincidence and Likely Stories*, was also created there.

"The computer doesn't make the music. It just records human choices," a festival promo package quotes her as saying.

Sainte-Marie can create any instrument, such as bass, drums, strings or guitar, through a computerized MIDI. After arranging the music she dials up a London studio where the recordings are sent via modem by using the CompuServe on-line computer

network.

The mixed-blood Cree spoke about the dilemma for Native artists who find themselves being drawn away from their home and heritage. While she's rarely home herself these days she sees technology as a means of empowering most artists to keep in touch with their roots by spending more time at home creating and less on the road.

"Some of you are like me, you love the reserve but you're bound for the outside world. This is a wonderful upcoming field because I can be performing and going to interviews all day but then I can go back to the hotel room and continue working on a record."

She pointed out that her role that day was to convince the audience not to be intimidated by computers.

"If you can drive a car you can use a computer. If you're an Elder on a reserve or a mother at home you can use a Macintosh."

"I want to turn on your switch and let you go. . ."

But there's a conspiracy brewing, she believes, to steer artists clear of computers.

"The creator has given some of us this gift for creativity and I believe we don't always use it. . . business people would like you to believe they have (the creativity) and want you to go to them for it.

"These people made you afraid of technology for the same reason they would have you believe most artists must go to art school.

"But you have the creativity within yourself," she says after acknowledging that her own PhD in Fine Arts only succeeded in teaching her how to be a student.

For two hours Sainte-Marie played with the artistic tools of the software — defacing a huge self-portrait projected from the Macintosh to a screen on the wall. She demonstrated drawing with both a mouse and pen-like object and zoomed in and out. Brush strokes demonstrated included an airbrush effect and even a "smudge".



Terry Lusty
Buffy Sainte-Marie

"Basically you're doing the same stuff you'd do in a regular studio," she told the mixed crowd of both techies and artists, "by manipulating the color, shape and line to produce museum quality work.

"One great thing is that with

digital art you can test things out — artists like that kind of stuff."

During the second half of the workshop, Stan Jackson, a well-known National Film Board editor/director, entertained the audience with a demonstration of the latest AVID digital film editing system.

A member of Alberta's Whitefish Lake band, he chose to work with a clip from last year's *Forrest Gump* movie. By hand-picking frames from along a graduated ruler it wasn't long before he had *Forrest* running from the high school bullies at twice the speed while his sweetheart repeats over and over "Run, Forrest, run."

"It can be a dangerous tool," he quipped to the crowd, "because you can make anyone say anything by taking a word here and there and playing with the inflection."

"Morphing", in which one image, such as a head, transforms into something totally different, is one of the more spectacular spin-offs of the new system.

But the most impressive benefits of editing through the new technology are in time savings as frames flash on the screen with each click of the mouse. Instead of manually searching through 15 minutes of tape for a clip, he says the editor now has "instant accessibility" by searching along the ruler.

Chatting to *Windspeaker* after her presentation, Sainte-Marie was adamant that the newspaper publish both her internet E-mail address and home page address in Hawaii where fans can access her works.

Here they are:
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Shell

Shell Canada – combining creative talent with innovative technology

JOB REQUIREMENTS

ACCOUNTANT

An accountant will find challenging opportunities in the Controller's Resources (Financial Operations), Products (Financial operations) or Purchasing and Business Transaction Processing areas.

Initial work assignments are designed to familiarize the Accountant with Shell's organization, policies and operating procedures and to enhance leadership and analytical skills while allowing the Accountant to learn specific jobs in different areas.

Accountants require a Bachelor of Commerce/Management (Accounting Major) degrees with strengths in oral and written communications plus the ability to work effectively with others in both team and leadership roles, and to apply appropriate technical knowledge in solving both routine and exceptional problems related to the job. Computer literacy and accounting skills are required. Some positions require fluency in both English and French.

OPERATIONS TEAM MEMBER

Power Engineering Graduates or Steam Ticket Certification required. Operations Team Members efficiently operate and monitor the plant processes.

Key Areas of Responsibility:

Safety and Sustainable Development:

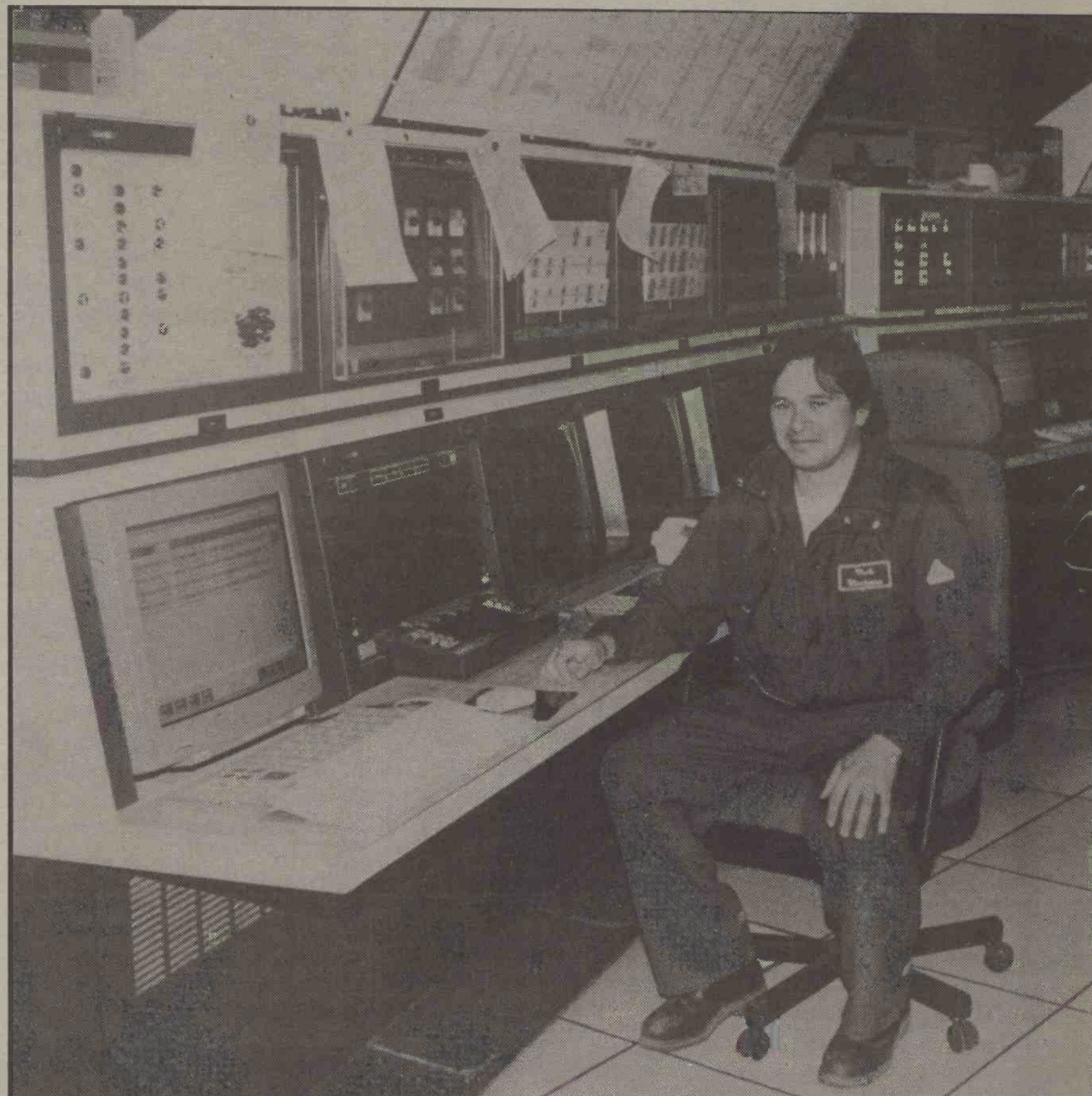
Work with and ensure adherence to safety and environmental guidelines, reporting and safety or environmental incidents either observed or personally involved in and, participate in incident investigations as required.

Technical:

Effectively use knowledge and training for unit operating, monitoring and optimizing plant processes.

Relational:

Work closely with operating team members as well as Maintenance/Technical group personnel.



Bert Crowfoot

Merle Morrisseau (above), Operations Team Member with Shell Canada in Edmonton. He has been with Shell Canada for four years, and says the company is "first class".

How does a boy from Hay River, N.W.T. make a name for himself in the big city? Well, according to Ron Courtoreille, an accountant with Shell Canada Limited, sometimes it isn't easy.

Ron has been with Shell Canada for two years now, after graduating with a degree in business management from the University of Lethbridge. The boy from Hay River found the success he was looking for, but not before facing some obstacles that would have stumped a lesser man.

When Ron graduated high school he enrolled in the University of Alberta in the Science program. Although his true love was business, he didn't have the marks to gain him entry into this program. His hope was to get into business at a later time.

The city was an overwhelming place for a fellow who had come from a town with a population of 3,000 people. Eventually, Edmonton was his undoing. It seemed he spent every waking hour at West Edmonton

Mall.

After 'flunking out' of his courses, he made his way back north to re-evaluate the direction his life was taking. He became a corrections officer for a while, but knew he didn't want to make it his career.

He needed an education, but was still wary of big city life. He enrolled in a community college at Red Deer where he worked for his business administration diploma. He had found his comfort zone and felt confident enough to go for a degree. That's when he enrolled in Lethbridge.

While still in University, Ron heard of a job placement agency for Native people and was told of a summer position that he



Ron Courtoreille
Shell Canada

would be perfect for at Shell Canada. He worked in accounts payable and enjoyed the experience so much he decided to throw his name into the hat for a permanent position.

Shell hired him on the condition he graduate. One year later he was working at the subsidiary desk where the financial statements of Shell's holdings are collected each month and consolidated into a report that shows the company's financial well-being.

Ron is happy working for Shell Canada. When he first started he was worried he wouldn't be comfortable in a such a big company. Ron said Shell is giving him the opportunity to succeed. There are no limits and Ron will plateau when he wants to plateau.

When Merle Morrisseau of Edmonton was a 22-year-old, an older, wiser fellow employee gave him three pieces of advice that have since served him well over the past 12 years.

"Never quit taking separa-

tion courses, always put money into RRSPs, and a moose steak is always the best way to go," said Merle, repeating the advice.

Merle is an Operations Team Member at Shell Canada's chemical processing plant in Edmonton. The plant makes styrene, a product used in the manufacture of plastics for uses in toys, foam insulation, as well as other chemicals. Merle is kind of like a chef that watches to make sure that all the different ingredients that go into making the product are cooked to exact specifications.

His friend's words of advice have made a big difference in his life. He is always looking to upgrade his knowledge and increase his value. And if given a choice between a moose steak and anything else, he's never regretted choosing the steak, he says with a laugh.

Merle achieved his fourth and third class steam engineer's ticket by correspondence. He is currently working on his second class ticket which will allow

him to take on more responsibility at the plant and give him greater job security.

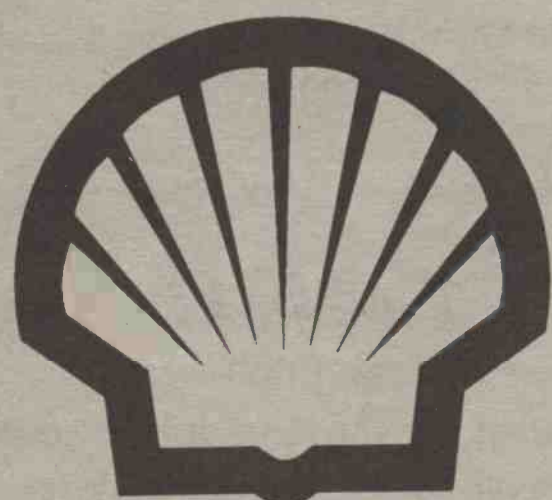
He has been with Shell Canada for four years, and says the company is first class. He is a family man with a wife and two children. Shell Canada made him feel at home and welcome, right from the beginning.

Merle works shifts of two days and two nights, then has four days off. He is active in minor sports, coaches hockey, and loves to take in a football game with his daughter. Merle was an army brat, of sorts, travelling from community to community with his military father. It's been nice to find a comfortable place to put down roots.



Merle Morrisseau
Shell Canada

To find out more about employment opportunities with Shell Canada contact:



Shell Canada Limited

Lynn Young, CHRP
Coordinator, Recruitment & Employment Services
Shell Canada Limited
400 - 4th Avenue S.W.
P.O. Box 100, Station M
Calgary, Alberta
T2P 2H5

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First Nations Band Office Administration Certificate Program

This full-time program will begin in September 1995, and includes courses in band management, computer applications, law, accounting, The Indian Act and organizational behaviour.

This program will appeal to First Nations people presently involved in band office administration, those running their own business, and those working with First Nations organizations.

Train On Campus or On-Site
Training and courses can be offered on-site in your community and customized to meet individual band needs and timetables. For more information please contact Les Nord or Michael Ling at 986-1911, ext. 2513 or by fax at 984-4967.



2055 Purcell Way
North Vancouver
British Columbia
Canada V7J 3H5

SASKATCHEWAN INDIAN FEDERATED COLLEGE

FIRST NATIONS FACULTY ARE ENCOURAGED TO APPLY

SIFC is a First Nations controlled university college. Federated with the University of Regina since 1976, SIFC offers undergraduate and graduate university courses and degrees in an environment of First Nations cultural affirmation. With over 1,300 students on and off-campus situated in Regina, Saskatoon, and Prince Albert, SIFC has been an innovator in the development and delivery of academic programs geared to meeting the unique needs of indigenous peoples. Degrees and certificates are offered in 10 different academic areas.

SIFC is accepting applications for **FACULTY POSITIONS** in the following areas (subject to budget approval): Positions will start August 15, 1995 or as soon as possible.

SCIENCE: Candidates are required to have a Ph.D. in Chemistry with demonstrated excellence in teaching and research. Quote Competition: 95008Fac - Science

ADMINISTRATION: Candidates will be responsible for teaching and research in business development and public administration at the undergraduate and graduate levels. It is expected that the new faculty will have teaching/research qualifications and First Nations experience in one or more of the following areas: Accounting, Business Policy, Community Development, Comparative Management, Ethics-Values and Traditions, Finance, First Nations Public or Private Sector Management, First Nations Resource Management, International Indigenous Management, New Enterprise Development/Small Business, Public Policy and Quantitative Methods and Statistics. Quote Competition: 95009Fac - Admin

INDIAN STUDIES: Faculty are sought who can teach Indian Studies from an interdisciplinary perspective; must be familiar with Indian/Native history within Canada as well as courses in two or more of: contemporary issues, political/constitutional developments, qualitative research methods, and cultural heritage. Quote Competition: 95010Fac - IndSt.

QUALIFICATIONS: Minimum Masters, Ph.D. preferred (exceptional experience may be taken into consideration); demonstrable commitment to scholarship and research; and a sensitivity to First Nations cultures and traditions; ability to speak a First Nations language preferred. Salary commensurate with qualifications and experience.

Please send letters of application, curriculum vitae, academic transcripts and names of 3 referees by July 15th to:

SIFC Personnel/Human Resources
118 College West
University of Regina
Regina, SK S4S 0A2 Fax: (306) 585-0955

NICOLA VALLEY INSTITUTE OF TECHNOLOGY

We invite applications for the following position which is subject to budgetary confirmation.

POSITION: Registrar

RESPONSIBILITY: This is a new position at NVIT, reporting to the Manager, Financial Services. The Registrar carries administrative responsibility for the following functions:

- student admission and registration
- developing and maintaining a computer database for student records
- establishing and maintaining individual student records for on-site and extension courses
- developing reports on applications, enrolment, completions and student demographics
- developing and administering policies related to academic matters and grading
- certifying student records and issuing NVIT transcripts and credentials
- establishing transfer arrangements with other colleges and universities
- responsibilities which may be assigned under legislation
- supervision of staff in the student records area

START DATE: October 1, 1995

SALARY RANGE: \$27,200 - \$44,800 (Full-time)

QUALIFICATIONS: Bachelors degree required; Masters degree preferred.

Experience with computer information systems and Registrar functions required; administrative and teaching experience in post secondary education preferred. Candidates must possess excellent communication and problem-solving skills. Supervisory experience preferred.

NOTE: We encourage applications for future job opportunities. Call the Human Resources Office for more information.

All applicants must be familiar with First Nations cultures and organizations. NVIT gives high priority to qualified candidates of First Nations ancestry.

Salaries are based on qualifications and experience, and a comprehensive benefits package is offered. Enclose a resume with your letter of application, which must be received no later than the listed application deadline.



NVIT

Submit resumes to the Human Resources Office,
ATTENTION ROBYN CUNNINGHAM
Box 399, Merritt, B.C., V0K 2B0
Phone (604) 378-3300, Fax (604) 378-3332
Application deadline is August 31, 1995

NVIT's mission is to provide high-quality post secondary education relevant to the diverse and evolving needs of First Nations communities, in an environment that fosters student success.

Executive Director

Correctional Service of Canada

Hobbema, Alberta

The minimum security facility at Hobbema is committed to healing Aboriginal men through Aboriginal teachings, spirituality and culture.

We are currently seeking an individual who has worked extensively with Aboriginal Communities, community governments, special interest groups, and other organizations associated with Aboriginals and the correctional system. You must also have a degree related to the corrections field from a recognized university or an equivalent combination of education, training and experience. Experience in budget management and the direction and supervision of staff is required. The salary for this position ranges between **\$60,605** and **\$70,540** per annum.

Knowledge of English is essential. The ability to communicate in a representative Aboriginal language is a definite asset. Preference will be given to Canadian citizens.

Send your application and/or resume by **July 14, 1995**, quoting reference number **95-61-1072-1(D99)**, to: **Public Service Commission of Canada, Room 830, 9700 Jasper Avenue, Edmonton, Alberta T5J 4G3.**

We thank all those who apply and advise that only those selected for further consideration will be contacted.

We are committed to Employment Equity.
Vous pouvez obtenir ces renseignements en français.

Commission de la fonction publique du Canada Public Service Commission of Canada



NOTICE TO ADVERTISERS

Many Windspeaker clients are concerned that advertising which was originally published in Windspeaker has been published in other Native newspapers without the client's knowledge or authorization. Further, some clients have been invoiced for these unauthorized ads.

Windspeaker is currently gathering information and evidence with which to take legal action against newspapers practicing these unethical and illegal tactics. If you feel you have been a victim of such a scam, you are under no obligation to pay the invoice.

Further, we encourage you to contact the publication and strongly voice your concerns. Windspeaker welcomes information and evidence from clients who wish to assist us end this practice. Windspeaker hopes this information is useful to its clients.

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As our successful candidate, you hold a degree in science or pharmacy and, ideally, have a proven record of achievement in sales, although previous teaching or related experience is an acceptable alternative. You are a well-organized self-starter with strong communication skills, creativity, drive and the maturity and ability needed to quickly assume full territorial management responsibilities.

We offer an outstanding salary and bonus arrangement as well as a company automobile and an expense account. We have a comprehensive benefits program that includes a non-contributory pension plan and full range of group insurance coverage. This position offers excellent opportunities for advancement within Sales and Marketing.

Please forward your resume, giving full particulars, including your telephone number, to:

Merck Frosst Canada Inc., 3615 - 32nd Street N.E., Calgary, Alberta T1Y 5Y9.

We are an equal opportunity employer and we support a no-smoking environment.



Peigan Board of Education requires a Director of Education

The Organization:

Located in Southwest Alberta with a population of 2700 members, the board serves the Peigan Nation's 430 on reserve school students, student transportation system and post secondary student support programmes.

The Candidate:

Should possess strong communication skills, an undergraduate degree in education, a post graduate degree (or near completion), an Alberta Permanent Teacher Certificate (or eligibility for), at least 5 years of successful teaching experience and 5 years of education administration experience preferably in a First Nation community.

The Responsibilities:

1. To promote and maintain the organization's mandate.
2. Provide teacher and staff supervision.
3. Provide leadership for the management and staff teams.
4. To support community initiatives and projects.

Candidates should forward a copy of the CV and at least 3 work references to:

Chairperson
Search Committee
Peigan Board of Education
Box 130 Brocket, Alberta T0K 0H0

Closing Date: July 15, 1995

CORRECTION

The address for Scotia Bank's Prairie Regional Office printed on the IANE Career Page in the June issue of Windspeaker was incorrect.

The correct address is Scotia Bank, Prairie Region
40th Floor, 700 - 2nd Street S.W.
Calgary, Alberta T2P 2N7.

We regret any inconvenience this may have caused our readers.

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INTERESTED IN A CAREER IN LAW ENFORCEMENT?



The Human Resources and Cultural Relations Units of the Regina Police Service would like to extend an invitation to the community to assist us in building a safe and caring community for all.

Human Resources welcomes applications from men and women of all ethnic backgrounds. Candidates must be 18 years of age or older and possess a Complete Grade 12 or Grade 12 Equivalent.

Apply to or come in:

Regina Police
Service

1717 Osler Street

Regina,

Saskatchewan

S4P 3W3

• For further information call Staff Sgt. D. Hodgins-Locke, Human Resources at (306) 777-9729 or the Cultural Relations Unit at (306) 777-9755.

A Message

The Regina Police Service has several goals in building a safe and caring community. One of the goals is to foster and promote respect for individual rights, freedoms and multicultural diversities in all people. The Cultural Relations section will assist in achieving this goal by developing positive contact between the police service and the aboriginal and ethnic communities of Regina.

BRAND ANNUAL CRITICAL ISSUES IN FIRST NATIONS EDUCATION - Taking Charge of the Agenda

As we race to the next millennium, the year 2000, we as First Nations are taking more and more control of our future and lives. The changing social political climate and the rekindling of our cultural fires are impacting our every decision in our individual communities and Nations.

As we take control of all aspects of our communities needs: our Elders, First Nation leadership and modern day civic leaders are hard pressed to strike a balance between the modern day needs of our individuals and the esteem and integrity of our communities.

On the one hand our First Nations citizenry want to be equipped with the tools and skills that will allow them to realize their hopes and aspirations so as to become upstanding contributing members to their families, their communities and Nations. On the other hand our communities have the determination to keep their unique cultural traits, customs, institutions and languages intact. All of which set us apart and will ensure our identities as First Nations in this country and into the next century.

How do we balance and encourage self esteem and community esteem without negotiating away our principles as First Nations in order to achieve this balance for our peoples?

How do we instill individual social responsibility, self discipline and self respect so that we can encourage social responsibility to the family and community?

How do we instill and ensure respect for our Elders, Leadership, laws and institutions of our First Nations for the next seven generations?

How do we instill these principles and skills so that our people can interact with pride and confidence in our neighborhoods, communities, territories and the world stage?

As evidenced of late, we often forget as First Nations people, that when we exercise our rights as the First Nations in this country that along with those rights come responsibilities on our parts individually; not to abuse, pillage and take advantage of them so that we may jeopardize those rights for the good of our First Nation. How do we ensure and instill in our members of the First Nations this responsibility without threatening their freedoms?

All of this is a tall order for any First Nation community when you realize that financial and human resources are often limited.

The Changing Landscape of First Nations Education conference will gather many leaders and educators from many walks of life from our First Nation communities across this country; who will share how they are attempting to meet the demands of their citizenry, communities, and Nations in striking the balances and instilling responsibility when Taking Charge of the Agenda.

Amos Keye
Language Program Manager,
Woodland Cultural Centre
Brantford

NOVEMBER 2, 3 & 4, 1995

**Location: The Ontario Institute for Studies in Education (OISE)
252 Bloor Street West Toronto, Ontario**

Proposed Agenda

THURSDAY, NOVEMBER 2

8:00 a.m. - 2:00 p.m. PRE-CONFERENCE (OPTIONAL)
VISIT WOODLAND CULTURAL CENTRE, BRANTFORD
Includes transportation, luncheon, tour of the museum, student entertainment and presentations, access to gift shop. Cost included in conference registration fee. Further information available upon request.

10:00 a.m. CONFERENCE REGISTRATION DESK OPENS
• Drum Entertainment - Children's Drum, New Credit Band
• First Nations Arts and Crafts (On-going throughout the conference)

2:30 p.m. WELCOME AND INTRODUCTIONS
• Formal Opening Ceremonies and Ceremonial Prayer

3:30 p.m. KEYNOTE SPEAKER
• Mike Mitchell
• Director, North American Indian Travelling College

4:30 p.m. GRASS ROOTS PANEL:
Panelists:
Joe Hare, Nishnabek First Nations; Peter Hill, Haldimand Board of Education; Nancy Maracle, Six Nations; Marsha Mishokomon, Walpole Island; Steve Wolfe, Chippewas of Kettle and Stony Point

5:30 PM RECEPTION

FRIDAY, NOVEMBER 3

8:45 a.m. Ceremonial Prayer
9:00 a.m. PLENARY SESSION I
Ron Irwin, Minister, Indian Affairs and Northern Development
9:45 a.m. PLENARY SESSION II
Blaine Favel, Chief, The Federation of Saskatchewan Indian Nations

11:00 a.m. PANEL OF DIRECTORS
Panelists:
Ruth Corbett-Baxter, Nishnawbe-Aski Nation; Del Horton, Fort Frances; Bryan LaForme, New Credit

12:00 Noon INFORMAL LUNCHEON

FRIDAY AFTERNOON

- 1:30 p.m. CONCURRENT WORKSHOPS
1. Decolonization and Culturally-Based Curriculum
Bob Antone, Southern First Nations Secretariat
 2. Inherent Right to Education
Burton Kewayosh, Southern First Nations Secretariat
 3. Controlling the Tools
Donna Young, Southern First Nations Secretariat
 4. Playing It Out in the Community
Phil Goulais, Indian Commission of Ontario
 5. Taking Charge of Tuition Agreements
Gerry Kerr, Department of Indian Affairs

3:30 p.m. CONCURRENT WORKSHOPS REPEATED

4:15 p.m. ADJOURNMENT

FRIDAY EVENING

(Optional - \$40.00 per person - NOT included in fee)
Banquet and Dance, held at Colony Hotel, Downtown Toronto
SPEAKER: *Dan Goodleaf, Deputy Minister, Indian Affairs and Northern Development*

SATURDAY, NOVEMBER 4

8:45 a.m. Ceremonial Prayer
9:00 a.m. PANEL OF GRAND CHIEFS
Panelists:
Eileen Antone, Toronto; Deborah Doxtator, Lakehead University; Doug Maracle, Association of Iroquois and Allied Indians; and Gord Peters, Assembly of First Nations

The convenors plan to have this segment of the program taped by TVOntario, to be broadcast via satellite to various sites throughout the province.

11:00 a.m. Closing Ceremonial Prayer
ADJOURNMENT

EARLY INDICATION OF REGISTRATION WOULD BE APPRECIATED

REGISTRATION INFORMATION REQUEST FORM PLEASE TYPE OR PRINT CLEARLY

Please check the appropriate boxes:

- Register me now for the conference Confirming Telephone Registration? YES NO
 I want to attend the banquet. Number of tickets _____ I plan to attend the Pre-conference

First Name: _____ Last Name: _____

Employer: _____ Position: _____

Street Address: _____

City, Province, Postal Code: _____

Bus. Tel.: _____ Home/Summer Tel.: _____ Fax: _____

Summer Address (if different): _____

To register or to receive further details, please contact:

OCLEA

252 BLOOR STREET WEST, SUITE 12 - 115, TORONTO, ONTARIO M5S 1V5
PH: (416) 944-2652 FX: (416) 944-3822

CONFERENCE REGISTRATION FEES:

\$265.00 per person + \$18.55 (GST) = \$283.55

Special Group Rate: 3 for \$675.00 + \$47.25 (GST) = \$722.25

(each additional person \$225.00 + \$15.75 (GST) = \$240.75)

OCLEA GST Number 126105360 Registration Fee Includes:

Pre-conference visit to Woodland Cultural Centre, Conference materials, lunch on Friday and refreshment breaks throughout the conference. IT DOES NOT INCLUDE THE BANQUET.

BANQUET TICKETS: \$40.00 each (includes GST)

Participation in Arts and Crafts Displays: \$75.00 per display. Space Limited. Contact OCLEA for a Display application form. No on-site display registrations.