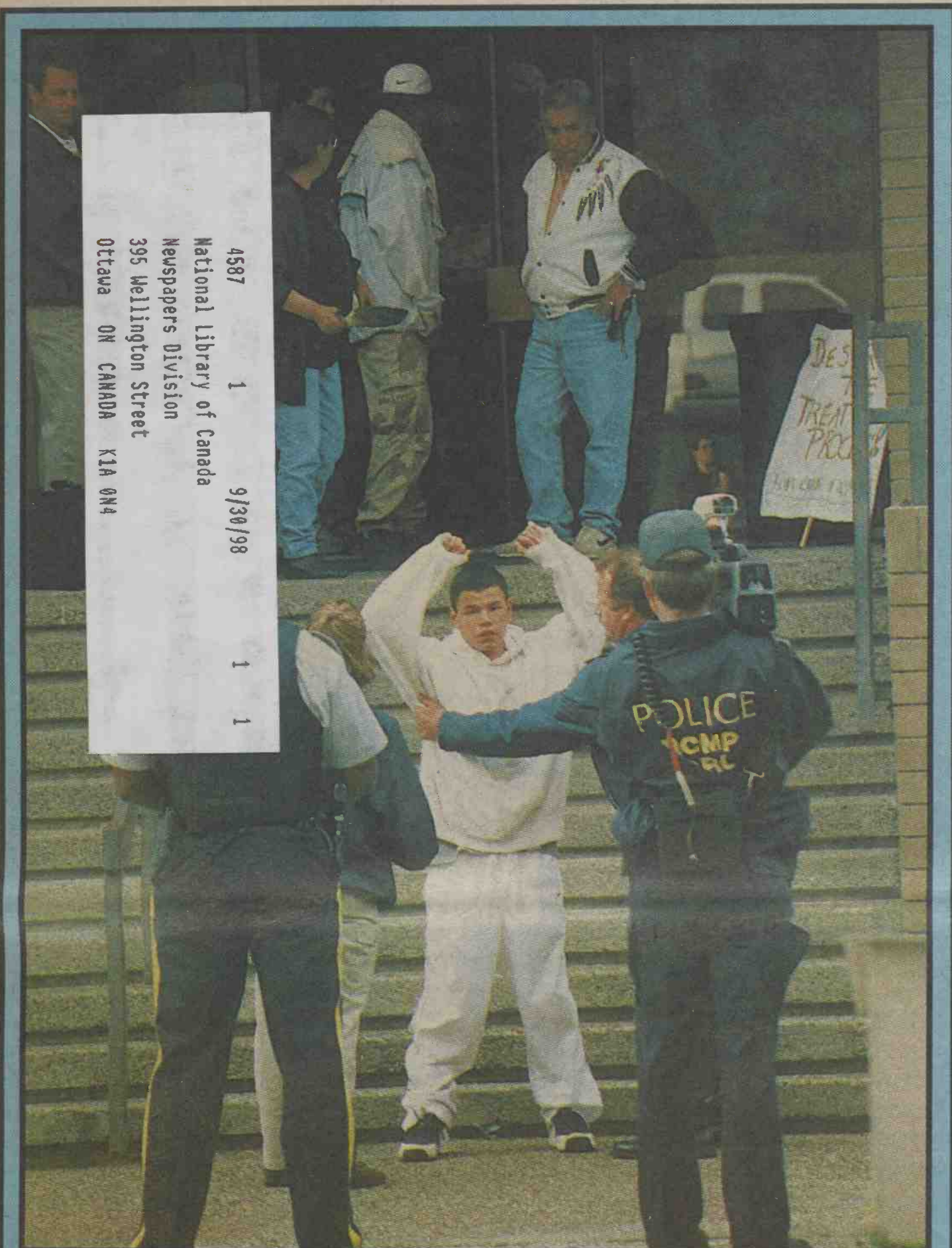


Windspeaker

July 1998

Celebrating our 15th Anniversary

Volume 16 No. 3



JOAN PHILLIP

Patted down!

Police made sure members of the Native Youth Movement were not carrying files or other property of the Westbank Indian Band as they exited the administration office building after a 33-hour occupation on May 25. Twenty-three of the occupiers were arrested. They were scheduled to appear in court on July 11. The organization has been protesting the British Columbia treaty process by mounting occupations of the treaty commission's offices in Vancouver and this most recent one in Westbank, which is the only Okanagan Nation participating in the process.

Bands can tax members Law changed

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Kamloops Indian Band Chief Clarence "Manny" Jules sees an imminent change to a federal law as an opportunity for his community to raise its own money and escape its dependence on federal funds. Opponents to the change, both inside the Kamloops community and across the country, see it as the thin edge of the wedge that may eventually lead to the erosion of Indian tax exemption.

Tax lawyers say Bill C-36 - Part 4 of the Budget Implementation Act of 1998 dealing with "Certain First Nations' Sales Taxes," - is a deal where the federal government is giving away part of its taxation authority to two British Columbia band councils.

The new law will allow the Kamloops band to set a seven per cent band tax, which replaces the GST, on tobacco, liquor, gasoline and propane. It will also allow the band to enter into an agreement with Revenue Canada so that the federal government will collect the tax and then turn it over to the band.

The Westbank band, which has been charging a band tax on tobacco for a year, will have that tax and a new tax on alcohol also collected by Revenue Canada on the band's behalf.

Despite several presentations to the Senate finance committee by opposition groups, the new bill will soon be read into law. It was introduced for first reading in the House of Commons on March 19. It received second reading and was passed on to the Standing Committee on National Finance 12 days later. The committee held hearings on the bill and adopted it without amendments on May 8. After third and final reading in the Commons, the bill proceeded to the Senate on May 28. After going through the committee stage in the upper chamber, it was expected to receive third and final reading there on June 15.

That means it's law, with only the formality of being proclaimed in the Commons remaining to make it the law of the land.

(see Tax exempt status page 3.)

WHAT'S INSIDE

QUOTABLE QUOTE

"He lived, fought and died for the Métis people. He was their hero, their champion, their defender."

— Joseph Riel, about great-grand uncle Louis Riel.

POWERFUL BREW

For centuries, the Indigenous people of North America have known about the healing properties of the plant life that surrounds them. This knowledge came in handy over the generations as the people had little or no access to conventional medicines. Herbalist and healer Yvonne Morin-Fehr shares some of her knowledge of the traditional healing plants with *Windspeaker* readers.

.....Page 15.

TEE OFF

Notah Begay, former college teammate of PGA sensation Tiger Woods, hopes to qualify for the pro golf tour soon himself. Begay will be the first full-blooded Native American to do so.

.....Page 21.

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AD DEADLINES

The advertising deadline for the August 1998 issue is Thursday, July 9, 1998.

ADDRESS:

United Church, feds both liable

By David Wiwchar
Windspeaker Contributor

PORT ALBERNI, B.C.

British Columbia Supreme Court Justice Donald Brenner has found the federal government and the United Church of Canada vicariously liable — legally responsible — for the atrocities suffered by students at the Port Alberni Indian Residential School.

The June 5 decision came after a month-long trial which centered on the actions of convicted pedophile Arthur Henry Plint. During the trial, witnesses also alluded to mental, physical and sexual assaults they suffered at the hands of other school officials.

In his decision, Justice Brenner wrote that while employed

as a dormitory supervisor at the Port Alberni Indian Residential School, Plint severely abused his position as a parental figure by calling boys into his room to physically and sexually molest them, sometimes on the pretext of a telephone call from their parents.

The decision sent shockwaves across the country as other agencies worry about how criminal actions by an employee can put their businesses or organizations in jeopardy.

Justice Brenner cited a number of other liability cases across Canada before concluding in his report that "both the church and Canada were directly involved with, and exerted effective control over, the principal's activities in the furtherance of their joint and several objectives."

Having been found vicariously liable for the abuses at the school, United Church of Canada officials would not speak on the case itself, since legal proceedings are continuing, but a faxed statement was issued by the church: "We repent our role in the spiritual and cultural abuse inflicted upon First Nations over many generations."

Although this statement is not a legal apology, United Church of Canada moderator Bill Phipps said, in religious language, 'repent' carries more meaning than 'apology.'

"We have said all along that we will accept whatever responsibility is defined by our role," said Phipps, who was a practicing lawyer before being elected to his position within the United Church of Canada.

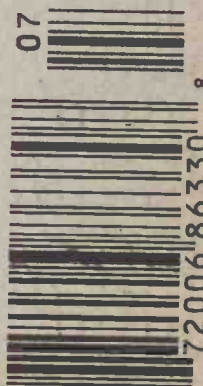
"We repented our role in the

residential schools and we set up a \$700,000 healing fund controlled by the First Nations members of our church well before the litigation process began."

The local United Church in Port Alberni has been critical of the actions of their governing body and voted unanimously for their local church to make a full apology to the victims of the Port Alberni Indian Residential School.

"The way they [the United Church of Canada] are handling this case is inappropriate and not conducive to healing," said Kathy Hogman, the Minister of St. Andrew's United Church in Port Alberni. "We're trying to get them to understand that they need to acknowledge their responsibility so that the healing can begin."

(see Healing to begin page 2.)



Residential schools violated UN law

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

The man who will write a report to the United Nations on Canada's residential school system said he has seen evidence that the system was an example of forced assimilation, genocide and forced removal of peoples from their traditional lands.

All of those actions are contrary to international human rights conventions, said Rudy James, a member of the International Human Rights Association of American Minorities.

James reached that conclusion after observing three days of testimony in front of a 15-member tribunal made up mainly of Indigenous people, a majority of whom were from the United States. The tribunal hearings were completed on June 14 at the Maritime Labor Centre in east Vancouver.

Tribunal members took note of the fact that the federal government, the churches which operated the residential schools and the Royal Canadian Mounted Police, all of whom James said were asked to appear for questioning, did not have any official representatives in attendance.

Witnesses included several former residential school students and a United Church of Canada minister who was delisted (fired) after criticizing the Port Alberni church executive board.

Many of the witnesses told the tribunal they have knowledge of suspicious deaths which occurred in the residential schools. No hard evidence which could lead to criminal charges was provided. Several witnesses said those who attended the residential schools were transported to

the schools by the police and therefore had no reason to believe they were safe to take their concerns to the police at the time the alleged deaths occurred.

The International Human Rights Association of American Minorities (IHRAAM) is one of 1,356 non-governmental organizations in the world with the standing to issue reports to the United Nations High Commissioner on Human Rights, and the Economic and Social Council of the United Nations. A United Nations official confirmed that IHRAAM is one of the 666 organizations worldwide listed on a roster of organizations consulted by the economic and social council.

James, the tribal leader of the Kuiuikwaan people of southeastern Alaska and a tribal judge with the Combined Tribal Court of Thlingit Law, is a member of the North American branch of IHRAAM, whose northwest regional office is located in Seattle, Washington. James told *Windspeaker* that former United Church of Canada minister Kevin Annett asked IHRAAM to investigate potential human rights abuses connected to the residential school system. After recording seven hours of interviews with victims of abuse at the Port Alberni school, James decided an inquiry into the system and Canada's treatment of the victims of the system was appropriate.

The human rights infractions that Canada, several churches, organizations and individuals associated with the schools need to address are: the forced removal of Aboriginal people from traditional lands and waters, institutional racism, psychological warfare, genocide and murder.



PAUL BARNSELEY

Painful memories.

James said Prime Minister Jean Chretien, Indian Affairs Minister Jane Stewart and church officials had been asked to appear as witnesses at the inquiry. The Prime Minister's office said no invitation was received, something James said is not true.

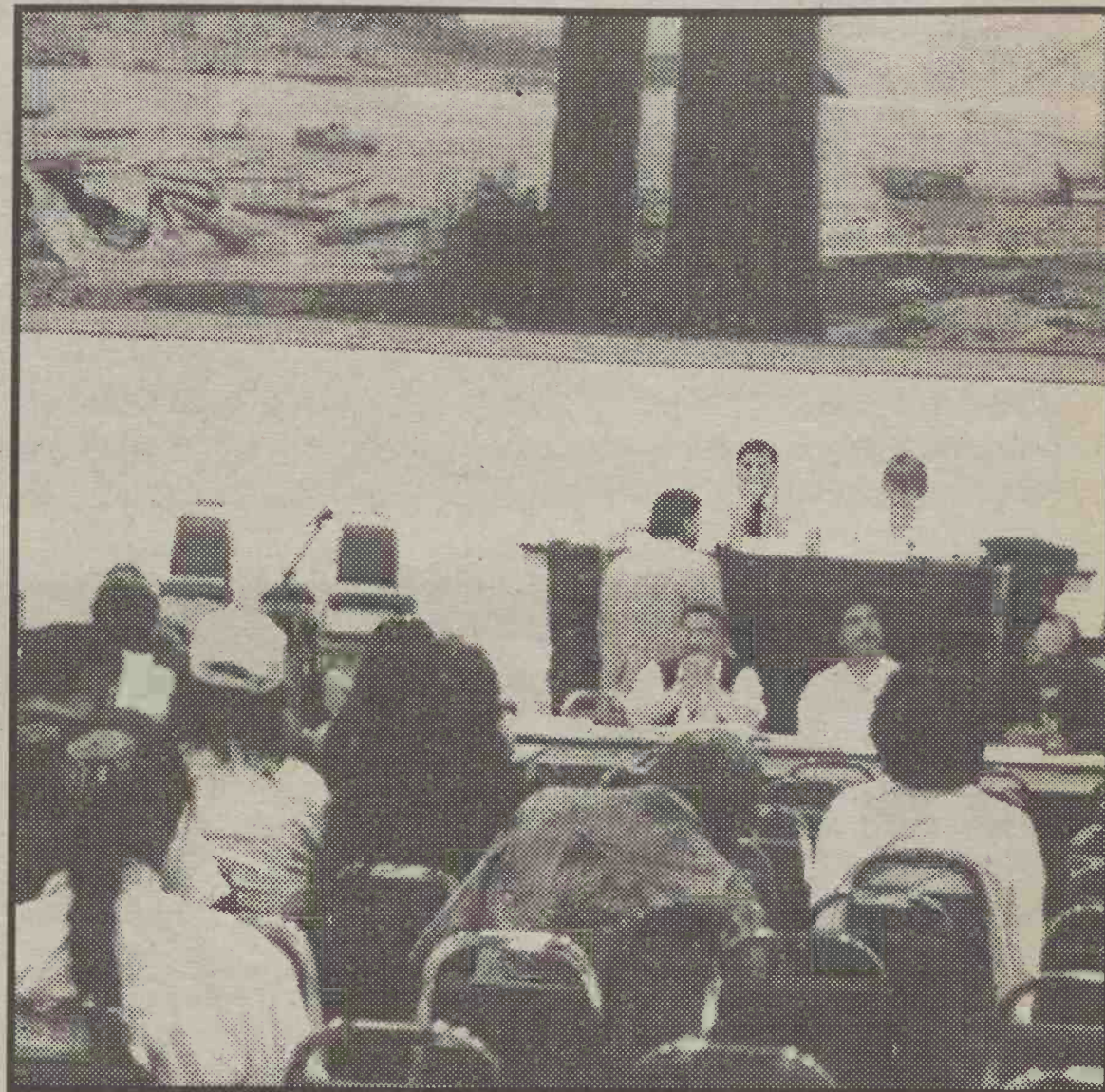
An organization with consultative status does not work at the direction of the United Nations and is not funded, but it is fully screened and follows a written mandate.

James said Canada and the churches will be asked to answer for what he believes are serious human rights abuses.

"No one can punish a nation," James said. "But so much of what is done by our organization is done through world public opinion. A report will be sent to the High Commissioner and the Secretary General. Canada could be asked for a formal response to the report in the General Assembly."

James said he expects to complete his report by late July. He said he may send a preliminary report to the churches involved and to the federal government.

"We'll be keenly monitoring the response of the church entities and the Canadian government," he said.



PAUL BARNSELEY

A report will be written for submission to the United Nations regarding the residential school system in Canada.

Healing to begin

(Continued from page 1.)

"The implications are less for them than they are for the national church," said Phipps. "They're more free to do what their conscience tells them to do. We're the ones who are being sued."

The court has booked three weeks in August to hear arguments of direct liability and to decide the percentage of blame between the federal government and the United Church of Canada.

"The government and the church are still fighting," said Peter Grant, lawyer for many of the plaintiffs. "Proportional liability, direct liability, the liability of individuals and the loss of language, culture and spiritu-

ality still have to be discussed."

Grant said if this second stage of the case moves along smoothly plaintiffs could begin their damage suits in the new year.

Randy Fred, one of the victims who is suing for compensation, said the decision is welcome news for many of the former residential school students, but he is still a long way from forgiving and forgetting.

"The healing that has gone on around our case has been amazing," Fred said. "I hope a decision on fair compensation will bring a sense of closure for myself and the many other people who were abused at residential schools."

Quebec chiefs want to negotiate new approach

By Sabrina Whyatt
Windspeaker Staff Writer

QUEBEC CITY

After rejecting the Quebec government's newly announced guidelines on how it hopes to deal with Aboriginal affairs, First Nations leaders await the opportunity to negotiate a new approach, one they hope both sides can agree upon.

The Quebec government released *Partnership, Development, Achievement*, a paper which describes how the province will deal with Aboriginal governments in furthering Aboriginal issues. But Ghislain Picard, chief of the Assembly of the First Nations of Quebec and Labrador, said the guidelines were one-sided and lacking in Aboriginal input.

"It appears absolutely inconsistent that such a wide-ranging document, which claims to be the reflection of a would-be partnership, was worked out without our contribution or our co-operation."

Shirley Bishop, press secretary for Guy Chevrette, the minister responsible for Aboriginal affairs in Quebec disagrees saying that for the past two years the

minister has been accumulating information from Aboriginal people for the policies.

"He (Chevrette) did have input from the different Aboriginal communities. These guidelines are partly based upon comments and suggestions from different chiefs and First Nations people."

The government's guidelines were initially voiced at a meeting with First Nations leaders in March, and a tentative agreement was reached.

After an official document outlining the policies was released on April 2, Aboriginal leaders immediately opposed them, stating the government failed to mention some very significant details at the meeting.

Bishop said she is really surprised by that implication and has difficulty comprehending the sudden switch.

"Everything contained in the document was discussed openly at the meeting with the Aboriginal leaders. I don't know how they could approve of it one day and change their minds the next."

Picard said it seems Aboriginal people's rights are protected only when it doesn't interfere with Quebec policies.

"They basically said we can talk about the guidelines, but there are some issues, like the sovereignty of national assembly and territory integrity, that can't be touched," he said. "Quebec has a set of rules, and this is how we have to play."

Leaders of the five national Aboriginal organizations, (the Assembly of First Nations, Congress of Aboriginal Peoples, the Métis National Council, the Native Women's Association of Canada and the Inuit Tapirisat of Canada), submitted a request to the provincial government to discuss new goals pertaining to First Nations issues. This set of goals was created and unanimously adopted by Quebec chiefs, but it may be difficult to convince the Quebec government to change its own guidelines.

Bishop said the minister has no plans to change the guidelines, but will continue to work together with the First Nations people who support him.

The First Nations leaders hope to head into discussions with the government soon, although no date has been set.

The guidelines to be submitted outline what Aboriginal

leaders feel are essential areas of concern. They include child welfare, social policy, economic development and equality.

The leaders agreed it is imperative that Aboriginal people be involved in discussions and decision-making relating to children and youth because of the large proportion of youth in the Native population.

As well, Aboriginal leaders believe there must be inclusive Aboriginal participation at all levels in changes to the social policy renewal process including seats on the ministerial council for social policy renewal, participation in sectoral initiatives and in the process of developing a national framework agreement.

Promoting equality of Aboriginal men and women is a goal that's extremely important for the leaders. They want a partnership approach in order to address social, economic and environmental conditions and to ensure that the needs of and resources for Aboriginal people are factored into every federal, provincial and territorial agreement based on treaty rights and federal fiduciary responsibility.

Picard believes part of the problem in reaching a collective set of guidelines lies within the provincial government's attitude.

"They always point out that no government has gone as far in recognizing the Aboriginal nation."

He said First Nations people are pleased with the progress made since the 1985 resolution on the recognition of Aboriginal rights. Yet, there remains an imbalance between First Nations people and the Quebec government.

"Our concerns are not being met. Quebec is always pointing out how far they have gone in terms of satisfying Aboriginal concerns. And how they are the only government to put on paper how they want to deal with our people. We still need to move forward instead of staying in the same place."

Because each Native group has their own issues to address, it's difficult to define a main objective, he said.

"There needs to be a relationship with Quebec. In order to move forward we need to conduct business in a peaceful manner and to create harmony," said Picard.

Gove

By Donna Rae Pa
and Paul Melting
Windspeaker Cont

By the end of the Riel could be exonerated. The 113-year-old convicted treason — a conviction executed for in 1885.

A private member's bill expected to be passed in the fall sitting of the Commons calling for a reversal of the conviction from Riel's involvement in the Northwest Rebellion.

Spearheaded by members of parliament, with full support of Riel's supporters, it is hoped the bill will restore the reputation of the already recognized hero of Manitoba and the people who were fighting for a government which was based on opening up the land to foreign settlement and the care of the people living there.

"He lived, fought for the Métis people. He was a hero, their champion," said Joseph Pender, grand nephew of Louis Riel.

He said the action taken by the government in coming out long time in coming to a decision welcomed news by many.

"It is our position that the federal government should apologize for the wrongs done, conviction and the death of Louis Riel," he said.

Those sentiments were expressed by Leo Teillet, also a grand nephew of Riel. Teillet isn't so optimistic about the private members' bill without any problems.

He said there are many people out there who were taught to believe a nation of Canada's.

Tax

(Continued from page 1.)

Opposition to the bill around a fear that it would erode the tax-exempt provisions provided by Section 87 of the Act.

Douglas Maracle, chief of the Association of Allied Indians, advised Senate finance committee on June 11.

"Bill C-36 will open the door to undermining our treaty rights to land and treaty rights to land," Chief Maracle said. "It will also limit protection of our exemption under Section 87 of the Indian Act. Section 87 provides for a tax exemption for each member of the band and also for each member of the band as an Indian, within the relationship of my band, that is not legally move up and negotiate my status away without my consent."

Chris McCormick, a specialist employee of Maracle's organization, said the bill is more blunt.

"I don't think anybody has the right to step on any statutory rights," he said. "What's worse, in many cases it's imposed by the community on the individual."

Government could grant Riel's exoneration

By Donna Rae Paquette
and Paul Melting Tallow
Windspeaker Contributors

OTTAWA

By the end of the year, Louis Riel could be exonerated of his 113-year-old conviction for high treason — a conviction he was executed for in 1885.

A private members bill is expected to be passed by the end of the fall sitting of the House of Commons calling for the reversal of the conviction resulting from Riel's involvement in the Northwest Rebellion.

Spearheaded by seven members of parliament, and with the full support of Riel's descendants, it is hoped the bill will fully restore the reputation of a man already recognized as a founder of Manitoba and the leader of a people who were fighting a government which was more interested in opening up the west to foreign settlement than in taking care of the people already living there.

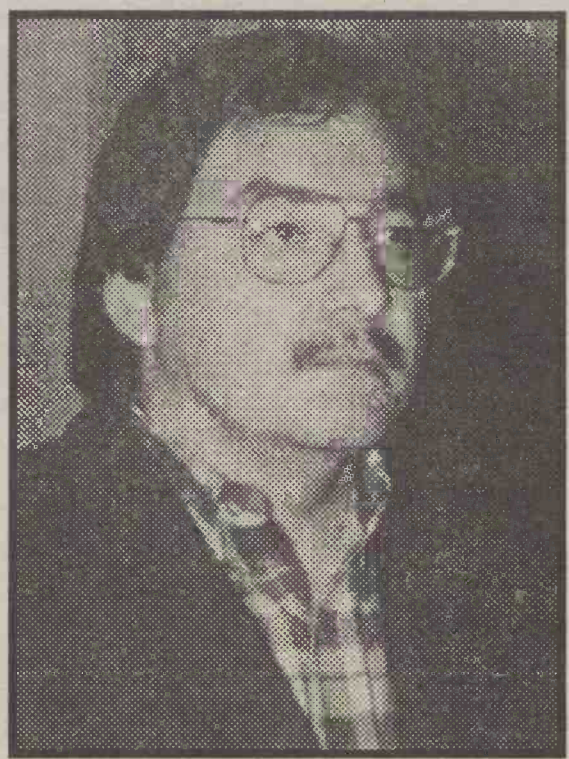
"He lived, fought and died for the Métis people. He was their hero, their champion, their defender," said Joseph Riel, a great-grand nephew of Louis Riel.

He said the action now being taken by the government is a long time in coming and is very welcomed news by the family.

"It is our position that the federal government should formally apologize for the wrongful accusation, conviction and execution of Louis Riel," he said.

Those sentiments are shared by Leo Teillet, also a great-grand nephew of Riel. Teillet, however, isn't so optimistic that the private members bill will pass without any problems.

He said there are still a lot of people out there who have been taught to believe a made-up version of Canada's history and



Gerald Morin.

the role Riel played.

"The politicians say they have got the vote and I do hope it goes through, but I won't be surprised if it doesn't," he said.

No matter what happens and which version of history people believe, Teillet said his prominent relative is always going to be a part of Canada's heritage.

"He is still the most interesting and controversial person in our history," said Teillet, who is one of at least 200 known relatives of Louis Riel.

Riel's conviction of treason came after he helped to organize the Métis people living on Canada's prairies to fight the government of John A. MacDonald. The prime minister was intent on opening the west to settlement, and part of that plan was the displacement of the Métis people living there.

The Métis had already been forced from the Red River Settlement, now the city of Winnipeg, and established farms and hamlets in and around northwestern Saskatchewan. They were not prepared to be moved again, and decided to fight the government for the land.

The Métis took up arms to defend their homes. Indian war-

riors, also disillusioned with the government, joined the fight. But after a number of encouraging victories, the Métis were forced to surrender at Batoche in the spring of 1885. Riel was imprisoned and hanged later that year in Regina.

Since then, his conviction and execution have been contentious issues.

This year, on May 12, a sold-out dinner was organized in Winnipeg to commemorate Louis Riel Day. The first annual dinner hosted by the newly-founded Louis Riel Society took place on what is also Manitoba Day. More than 120 people attended Winnipeg's Place Louis Riel in the Louis Riel Room for what Teillet said will be the first of many Louis Riel Days.

"Whether the bill goes through or not, I don't think this is going to stop," Teillet said of the annual party.

Liberal MP Denis Coderre, one of the members presenting the bill, said family and followers of Riel could have more to celebrate at next year's party. He is confident the bill will be passed by the end of the year.

"I truly wish that we will settle everything by the end of 1998," said Coderre, the representative of Montreal's Bourassa constituency.

To get a bill which every party in the House of Commons endorses is rare, and, Coderre said, that is just what has happened.

"It's not usual to have a private members bill sponsored by all the parties, but that gives us a better non-partisan approach," he said. "All that support makes it more powerful."

Coderre said he believes the majority of parliament members will vote for the bill to exonerate the Métis leader.

The sponsors of the bill include Liberal, Reform, Con-

"There's many issues that Louis Riel and our people have fought for and died for. We need to see some real progress or an agreement that will lead to real progress on addressing those real Métis concerns and issues in our communities."

— Gerald Morin.

servative, New Democrat and Bloc Québécois MP's from Manitoba, Saskatchewan, British Columbia and Quebec.

Although the family, politicians and, according to Coderre, a good portion of the general public are in favor of the bill to exonerate the Métis leader, not everyone sees it as a breakthrough.

Gerald Morin, president of the Métis Nation of Canada, feels the bill does not go far enough.

At the Métis Nation of Alberta Zone 3 annual general meeting in Calgary on May 30, Morin said the bill fails to address the concerns and issues of the Métis people of Canada.

"We don't want the Louis Riel bill to move ahead as a stand-alone initiative," Morin said.

"We're not in favor of anyone — whether it's the federal government or someone else — saying, 'As far as Métis concerns go in Canada, we're prepared to exonerate Louis Riel and name him as a Father of Confederation, and it comes to an end there.'"

Morin believes that if the government is sincere about the bill and commitments made in Indian Affairs' Statement of Reconciliation then it must also be willing to deal with other important

issues such as the high unemployment in Métis communities, or land and health issues.

"There's many issues that Louis Riel and our people have fought for and died for. We need to see some real progress or an agreement that will lead to real progress on addressing those real Métis concerns and issues in our communities," he said.

"If we're talking about recognizing Louis Riel's proper role then I think the greatest way we can exonerate and recognize him is to take some major steps in putting in place the kind of justice that he fought for on behalf of Métis people in Canada."

Those introducing the bill also want to see more done for the Métis people, but first things first, said Coderre.

"I truly believe we should have the exoneration first. We need to give him back his rightful place in history. Then, after that, we can start on the other issues," said Coderre, adding that the new bill will give Métis people more pride in their culture, language and history. "When you fight to exonerate him, you give him his rightful place in the sun. Then you give the people back their pride."

The bill, now known as Bill C-417, will become the Louis Riel Act once it is passed.

Tax exempt status threatened, say some

(Continued from page 1.)

Opposition to the bill centres around a fear that it will erode the tax-exempt protection provided by Section 87 of the Indian Act.

Douglas Maracle, grand chief of the Association of Iroquois and Allied Indians, addressed the Senate finance committee on June 11.

"Bill C-36 will open the door to undermining our Aboriginal and treaty rights to tax immunity," Chief Maracle told the Senators. "It will also remove the limited protection we have to tax exemption under Section 87 of the Indian Act. Section 87 provides for a tax exemption for a band and also for each individual member of the band. Therefore, as an Indian, within the membership of my band, the band cannot legally move unilaterally to negotiate my statutory right away without my consent."

Chris McCormick, an anti-tax specialist employed by Chief Maracle's organization, was more blunt.

"I don't think anybody has the right to step on anybody else's statutory rights," he said. "What's worse, in my mind, is that it's imposed by a segment of the community only. There's a

petition of 116 Kamloops members that will be presented to the Senate and to the Finance minister which says 'Hold the phone. I have a statutory right to be tax exempt. I'm not willing to get into this process.'"

McCormick is aware that this is a case of a band taxing its own people and using the money for its own purposes. That doesn't put his mind at ease.

"What is a band bylaw doing in front of the House and Senate? If it's a band bylaw and the people decide they don't like it, they can change it or change councils in the next election. A band bylaw goes to the regional director of Indian Affairs who forwards to the minister who has 40 days to accept or reject it. This is carved in stone as federal law. You have to ask yourself why Canada is so anxious to have this. If they can find a way around Section 87 by passing legislation, well, you've got the Reform Party waiting in the wings there and you know they'll immediately implement it across the country if they ever take control," he said.

The petition presented by the Kamloops members claims that Chief Jules is not following his own rules about accountability. The members also accuse the

chief of manipulating the vote to ensure that he had the mandate to take this forward. One Kamloops member told *Windspeaker* that the community vote on this issue was held at 11:30 p.m. and that the item was not on the agenda. The petition claims the two weeks notice required for a referendum under Kamloops council's own rules was not provided to the membership. The petition also claims there were not enough people at the meeting to make a vote binding under the council's rules.

"Evidence of this can be provided in the minutes of that meeting where membership voiced concern about a quorum not being present," the petition states.

A tax lawyer familiar with First Nations issues told *Windspeaker* that the new law very definitely has an impact on the Indian Act tax exemption. He said it gives a band the power to tax its own people, which is not the same as the federal government taxing those people for its own benefit. That, the lawyer said, would be illegal under the Indian Act.

"But they are dipping into the pockets of people who used to be exempt," said the lawyer, who asked to not be identified.

Transcripts of Chief Jules' brief

appearance before the Commons' Standing Committee on National Finance suggest that Nelson Riis, the NDP member of parliament for the area in which the Kamloops reserve is located, has been well-briefed by the band on this issue. Although Chief Jules did not respond to requests for interviews from this paper (or several other local papers which covered the issue), Riis is widely quoted as saying this is a pilot project which could spread across the country.

During his appearance in front of the committee, Jules was asked by Reform MP Monte Solberg if the band would accept less federal money as its tax base grew.

"No, I'm not suggesting that," Jules said. "What I have been suggesting and advocating is a new fiscal relationship with the First Nations of Canada and the federal government, including the provinces."

He told Solberg that it would be premature to look in that direction, adding that the band will realize about \$400,000 from this new tax. Jules also said that his membership pays approximately \$17 million annually in provincial and federal taxes and receives \$5 million in federal funding. He said the money will be

used for economic development projects geared to reduce the 35 per cent unemployment rate in the community and to pay for land claim negotiations.

Chief Jules is the chairman of the Indian Taxation Advisory Board. In fact, a caller asking for the chief's office at the Kamloops administration building is greeted with the words "Indian Taxation Advisory Board." He and his council have been exploring and promoting the use of tax regimes as a way to self-government since the 1960s.

National Chief Phil Fontaine is also a member of this five-member board. An AFN official said Fontaine will not seek re-election to the board when his term expires this month. Chief Fontaine said the board exists to help those First Nations, who wish to follow the taxation route to self-government, negotiate with the federal government.

The AFN, Fontaine said, does not take a position on the issue. That is up to each individual First Nation.

The completion of the legislative process may not be the end of the matter, the group of Kamloops members which opposes the new tax has threatened to mount a legal challenge.

Families, government ignore banishment orders

By Rob McKinley
Windspeaker Staff Writer

HAY RIVER, N.W.T.

By a show of hands, two Elders and the members of their families were banished from a Northwest Territories First Nation in late May.

The banishment came after a long-standing feud finally came to a boil between the Thomas, Michel and Cayen families that make up the 70 band members of the West Point First Nation.

The order to expel Jim Thomas, Maria Michel and their families from the West Point band, located within the boundaries of Hay River, N.W.T., is being ignored by the families and deemed unenforceable by the regional Indian Affairs department.

"No, they don't have the authority to banish anyone from their band," said George Cleary, the director of Indian and Inuit Services in the territories. "We have told the chief and council

[the Thomas' and the Michels] are still a part of the band."

Cleary said the eight pieces of property, located within the town of Hay River, which most of the band members call home, are owned by the municipality and was set aside for Indian use. It is not their land to decide who stays and goes, he said.

Karen Thomas, one of the eight West Point band members ordered out, said her family has no intention of leaving, but said they might voluntarily take their names off the band register.

She said there is no confidence in the band leadership, and she doesn't feel proud to be a part of the community any more.

"We'll transfer our names to another band, likely near Hay River, and then we'll probably take legal action against West Point," she said.

The problems began years ago, said Thomas.

"I'm 33 now and this has been going on since I was a kid," she

said of the family feuding. It heated up last July when Thomas was elected to band council as the sub-chief. The chief is Florence Cayen.

To keep the family arguments down in council chambers, there has been equal representation from both the Thomas/Michel families and the Cayen families. When there is a Cayen chief, the sub-chief is always a Thomas or Michel. The councillor positions are also split evenly, so no one family has an advantage. Signing authority for the band requires one Cayen and one Thomas signature. There's also an oath of office.

"When we stepped in as chief and sub-chief, both of us took a solemn oath to forget our differences," said Thomas, adding that the oath was broken due to "the hatred between the two families."

At a May 25 band meeting, Chief Cayen raised her hand with a majority of band members to have the Thomas and Michel families taken off the

band register and booted from the community.

Since then, a mediator has been brought in to smooth things out and Indian and Inuit Services are watching from a distance because they consider it to be an internal problem.

There have been attempts to reconcile differences between the feuding families, including an invitation from Chief Cayen to hold a healing circle, but the Thomas and Michel families say they aren't interested.

"We told them it's too late," said Thomas.

Thomas said Hay River is only a small community, so it is difficult to have to see the other band members after all the mud slinging that has been going on.

At one point, just before the vote to banish them, the families were accused of bringing "bad medicine" in the form of cancer into the West Point community.

"I mean, where do they get this kind of information from," Thomas said with a forced laugh. "This is the 20th century, isn't it?"

Repeated attempts to contact Chief Cayen, or other members of the Cayen family, were unsuccessful. One band member who did speak to *Windspeaker* said the issue was a little too sensitive right now for band officials to comment.

Uncertainty remains about who is currently running the West Point First Nation. Indian and Inuit Services said the sides have to work it out by themselves, the Thomas family wants to take their names off the band list, and the Cayen family isn't speaking at all.

One thing is for sure, said Thomas.

"This isn't over yet, as far as we are concerned," she said.

Although banishment was carried out generations ago in Aboriginal communities, Indian Affairs' Cleary said this is the first time he has encountered it recently. In the past, a person found guilty of an offence against the community was often kicked out of the community to fend for himself.

VLTs will likely stay, despite Lac La Ronge vote

By Sabrina Whyatt
Windspeaker Staff Writer

LAC LA RONGE, Sask.

Residents of Saskatchewan's largest Native reserve have jumped on the VLT dumping bandwagon, recently voting to eliminate the terminals from their community. But they won't easily sway the provincial government.

Last month, 72 per cent of Lac La Ronge, Sask. residents who participated in the opinion poll decided VLTs should go.

But the government isn't pre-

pared to remove the terminals, said Maynard Sonntag, the minister responsible for gaming. He said his office hasn't received the results of the vote yet.

The provincial government has agreed to remove VLTs from isolated northern communities at residents' request, but Sonntag said La Ronge, located about 300 km north of Saskatoon, isn't considered isolated.

The minister said removing the games won't solve gambling problems, but added the government is willing to work with the community to address that issue.

"Those wanting to play VLTs

will just go to the next community. Often, when someone is addicted to gambling, they have other related problems as well. Removing the games will be just pushing the problem on down the line to the next community."

Sonntag said the government already regulates the number of VLTs allowed in the province. As it stands, there is a maximum of 3,600 terminals allowed in Saskatchewan. Come fall, the government is looking towards training terminal operators who will watch for signs of VLT addiction. There is also a toll free number on the screens of the

games, so people with gambling problems can call for help.

Sonntag pointed out that it is within the rights of business owners who have VLTs in their businesses to remove them if they so desire.

Band chief Harry Cook said no political action has been taken since the vote in Lac La Ronge, but local leaders will meet and outline a strategy and then approach the provincial government.

Cook has concerns that social problems are escalating within the community, and residents, along with leaders, can't ignore

such problems.

"Gambling, alcohol and drug abuse are taking place in alarming amounts. We are trying to deal with one thing at a time. This (vote) is certainly a start," said the chief.

He added that unemployment, gambling, alcohol and drug abuse are all part of an ongoing cycle.

"The poor people are the ones who have a lot of time on their hands because they don't work, and therefore end up being more susceptible to these addictions. They believe one game and they'll win."

Historic site leaves people divided over protection

By Sabrina Whyatt
Windspeaker Staff Writer

FORT MCKAY, Alta.

Divergent notions of preservation have left a community divided in a decision that essentially should have one objective, to preserve Aboriginal history.

Members of the Cree Burn Lake Preservation Society, seeking local support to protect

what they believe is an Aboriginal pre-historic site, are in conflict with nearby Fort McKay residents.

"By maintaining this land, we can teach our young people about our cultural ways," said society member Harvey Scanie. "I want to set up sweat lodges, interpretative centres and trails on this site. This is for future generations, and to educate people, both Native

and non-Native."

Considering the potential for a tourism market, such a site on Cree Burn Lake would be economically feasible, said Scanie, who doesn't understand why other leaders won't back the initiative.

"I'm not getting any support from the leadership at Fort McKay. These chiefs are supposed to be protecting the land; that's their job," said Scanie.

Fort McKay Chief Jim Boucher said he is protecting the land, but has a different outlook on the situation. On behalf of the community Elders, Boucher wants the land completely undisturbed.

"I have to agree with the Elders, and they are against any form of development. They just want to continue to carry on traditional activities, like hunting, trapping and fishing, that are

taking place now," he said.

With a petition of nearly 200 signatures, members of the preservation society are making their stand in a unique manner. For the past two weeks they have resided in a tipi on Gordon Avenue in Fort McMurray and will remain there until the arrival of Premier Ralph Klein, whose visit is scheduled for June 18 (past *Windspeaker* press time).

(see Protection page 16.)

ALEXIS 1998 20th ANNUAL WAKA MNE First Nation POWWOW CELEBRATION July 16 - 19, 1998

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Golden Age Men's or Ladies'
1st: \$500 & Jacket 2nd: \$300 3rd: \$200

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Teen Boys' / Girls'
Traditional Grass/Jingle/Fancy
1st: \$600 2nd: \$250 3rd: \$200

Junior Boys' / Girls'
Traditional Grass/Jingle/Fancy
1st: \$400 2nd: \$250 3rd: \$150

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\$4,500 TOTAL PRIZE Tiny Tots Paid Daily
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M.C.: Sammy (Tone-kéi) White
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Custer

By Sabrina Whyatt
Windspeaker Staff Writer

HARDIN, Mont

A re-enactment of the controversial battle in American history is gaining recognition from all over the world but members say the event depicts more than just a victory war.

"It is a very strong portrait of brave people," said La Lowe, public relations coordinator for the re-enactment of Custer's last stand. "It's a chance for audiences to see the complexities of cultures, an opportunity to show skills, traditions and just the daily lives of these people."

She said the performance tells the story of significant events, treaties from the perspective of the tribes who lived in the area.

The original battle, that place in 1876, was fought on Little Bighorn River in southeastern Montana between the U.S. army's 7th cavalry, led by Major General George Custer, and the Cheyenne and the Sioux.

Custer and his troops fought the largest Indian fighting force ever assembled and was eventually outgunned by the Indians.

Communi

By Sabrina Whyatt
Windspeaker Staff Writer

HULL, Ont

The James Bay Cree of Ontario are aiming to set a precedent for other Aboriginal people across the country as they proceed with new tactics to serve their heritage.

The Canadian Museum of Civilization and Aanischaaukamikw Cultural Institute, a new umbrella group of James Bay Cree cultural agencies, recently signed a Memorandum of Understanding that's expected to open doors to a new level of co-operative change.

"This will help us to preserve and protect our culture," said centre co-ordinator Kenny Mianscum. "We encourage all Cree nations to follow our example if they want to

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A. Strategic H Dr. Franklin

Custer's last stand performed again

By Sabrina Whyatt
Windspeaker Staff Writer

HARDIN, Montana

A re-enactment of the most controversial battle in American Indian history is gaining recognition from all over the world, but members say the event depicts more than just a vicious war.

"It is a very strong portrayal of brave people," said Laura Lowe, public relations coordinator for the re-enactment of Custer's last stand. "It's a chance for audiences to see the complexities of cultures, an opportunity to show skills, traditions and just the daily lives of these people."

She said the performance tells the story of significant events and treaties from the perspectives of the tribes who lived in the area.

The original battle, that took place in 1876, was fought on the Little Bighorn River in remote southeastern Montana between the U.S. army's 7th cavalry, led by Major General George Custer, and the Cheyenne and the Sioux.

Custer and his troops faced the largest Indian fighting force ever assembled and were outgunned by the Indians.

None of Custer's men survived the battle.

Consequently, the United States hunted down the tribes that took part in the battle. Some of the Sioux escaped to Canada, including Sitting Bull (who did not take part in the battle.) Others were killed or imprisoned. The Cheyenne were exiled to Indian territory after an attack on their villages.

Out of a performance lasting more than an hour, the battle scene takes only about 20 minutes, about as long as the original. There are other elements to the re-enactment, including scenes depicting Indian traditions, the pioneer way of life, a travois scene, and many others.

"It is important knowing that 100 years ago this really did take place. Everyone works together as a whole to make the re-enactment real. There is a camaraderie of one common goal - to make it a good show. We have friendships with one another, and an excitement to work together to portray the events and the people," said director Julie Luther.

Cast members of the show meet with people at the end of every performance to answer questions. They say many audience members are very affected by the performance.



DONNIE SEXTON

The re-enactment of Custer's last stand is getting attention from around the world. The four performances were held near Hardin, Montana at the end of June.

Luther said the cast members often get very involved in the show, since many of them are connected through ancestry.

"It's very important, because a lot of them are portraying their heritage. No one participates for the money. It is an experience. Common interests in history bring many from other regions to participate as well."

Organizers say the annual performance has sparked a tremendous amount of interest around the world, attracting between 2,000 and 3,000 viewers to each performance.

Lowe said the response to the re-enactment is so widespread because of the interest in the history of the American West and the mystery surrounding the battle.

"No one really knows for sure what happened."

Community paves the way to preserving culture

By Sabrina Whyatt
Windspeaker Staff Writer

HULL, Que.

The James Bay Cree of Quebec are aiming to set a precedent for other Aboriginal people across the country as they proceed with new tactics to preserve their heritage.

The Canadian Museum of Civilization and the Aanischaaukamikw Cultural Institute, a new umbrella group of James Bay Cree cultural agencies, recently signed a Memorandum of Understanding that's expected to open doors to a new level of co-operative exchange.

"This will help us to promote, preserve and protect our culture," said centre co-ordinator Kenny Mianscum. "We encourage all Cree nations to follow our example if they want to do

the same." Mianscum said non-Native people as well play a vital role in the preservation process.

"We need outside people. We need the support and expertise of non-Natives. They are advancing in these museums, and we're just getting started. The Canadian Museum of Civilization is the most recognized in Canada. We need to work together and assist each other," he said.

The recent collaboration has already been partly responsible for the success of the cultural centre, to be located in the community of Ouje-Bougoumou, said Mianscum, adding that public support has escalated.

"It's been very effective in helping us in terms of funding to build the actual structure for the institute," he said.

Dr. George MacDonald, president and CEO of the Canadian

Museum of Civilization Corporation, was one of the dozen representatives to sign the memorandum and is delighted with the accord.

"We are pleased and excited about the possibilities presented by this new MOU," said MacDonald. "For us, this is a mutually beneficial partnership, enabling us to offer technical and curatorial expertise, while enhancing our own institutional knowledge of, and interaction with, the strong and vital community of Ouje-Bougoumou. We view this as a first step towards increased co-operation and interchange in the areas of research, exhibition development and lending between ourselves and many other Native communities."

The agreement is expected to set the stage for a number of future projects in the areas of exhibition creation, research co-

"This is the first time our web site has been linked so directly with a First peoples community, and we hope to create a real-time link so museum visitors can interact with people in Ouje-Bougoumou."

— George MacDonald.

operation, co-publications on Cree cultural history, loans, repatriation and electronic networking. One of the initiatives currently in place involves linking the web sites of the museum with that of the Ouje-Bougoumou community, an initiative the museum helped develop.

"This is the first time our web site has been linked so directly with a First peoples community, and we hope to create a real-

time link, so museum visitors can interact with people in Ouje-Bougoumou," said MacDonald.

The museum now has 25 active memoranda of understanding with cultural or historical organizations.

Mianscum said Architect Douglas Cardinal has been hired and is currently working on the design for the Aanischaaukamikw Cultural Institute. Construction is expected to get underway in about a year.

Orders

peated attempts to contact Cayen, or other members of the Cayen family, were unsuccessful. One band member did speak to *Windspeaker* the issue was a little too sensitive right now for band officials to comment.

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Protection

place now," he said. With a petition of nearly 200 signatures, members of the preservation society are making their stand in a unique manner. In the past two weeks they have gathered in a tipi on Gordon Avenue in Fort McMurray and will stay there until the arrival of Minister Ralph Klein, whose visit is scheduled for June 18 (past *Windspeaker* press time). (Protection page 16.)

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It's started. . .

A political party which calls itself Reform tried desperately last month to find ways to keep the status quo. Leader Preston Manning wants to allow politicians to overrule courts which follow the rule of law in Canada.

Why?

Canadian courts have ruled that if you move onto someone else's land uninvited, ignore their existence because it's inconvenient take action to terminate that existence if it gets really inconvenient, and assault them and their children with your own cultural values and beliefs in the name of racial superiority, you're wrong.

When you reduce Delgamuukw and the June 5 B.C. Supreme Court decision on vicarious liability for Indian residential schools to their most basic form, that's what they say, and that's what the Reform Party is against.

Reform is against such "militant" judicial thinking, because it affects the status quo. Small "c" conservatives want to keep things the way they are, to conserve the present state of affairs.

"Hey, we're winning in this game. Don't change the rules," Reform is saying.

But the rules have been changed. When British Columbia's provincial government ignored Delgamuukw and continued with business as usual, the north west coastal Kitkatla band went to court for an injunction against provincially licensed logging on their traditional territory, and won. Logging stopped. The court ruled that the province and the company must include the Aboriginal title holders. It could be the beginning of the end of the marginalization of Indigenous people in Canada.

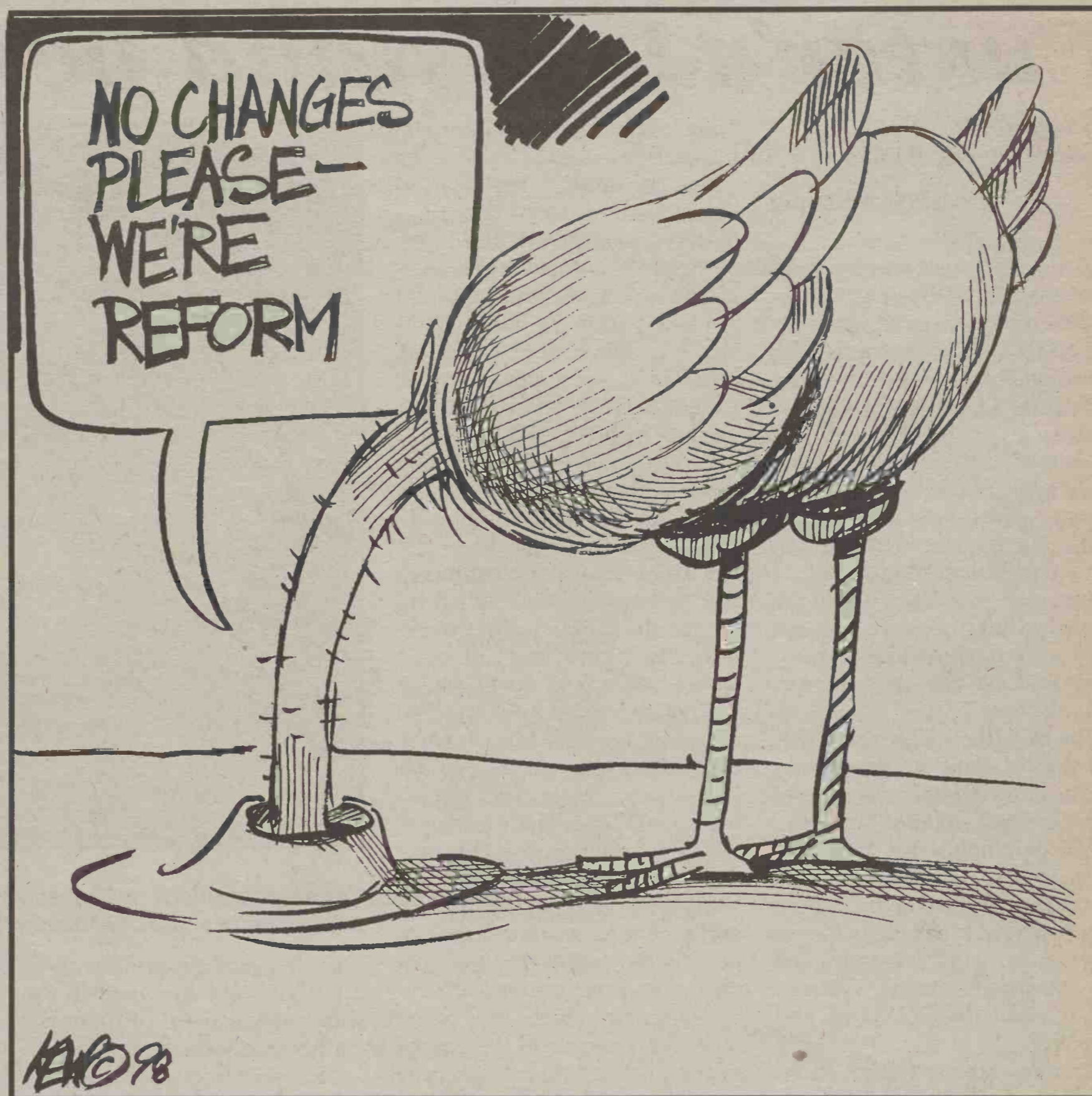
Is that what the Reform Party is against?

First Nations governments are flexing their muscles. Chief Joe Norton and his Kahnawake Mohawk Council are ready to charge tolls on everything that crosses their territory if Quebec won't stop treating them like colonial subjects. You might want to get out the map and find the long way around if you plan to visit Montreal this summer. And forget about using the St. Lawrence Seaway.

The time when politicians could get away with bullying Indigenous peoples appears to be over. If Canada accepts this and plays fair, the change will be smoother.

If Preston Manning's methods are employed . . .

P.B.



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Reconstructing Aboriginal history

GUEST COLUMN

By Richard Wagamese
Windspeaker Contributor

At a recent conference on Indigenous knowledge, I heard speaker after speaker refer to the tremendous spiritual heritage from which Aboriginal people spring. While, as an Ojibway, such sentiments raised feelings of pride, self-esteem and self-worth, I was left troubled, bothered not so much by the more Aboriginally-evangelical of the speakers, or by what was said, but rather by a sense of the value of the unspoken.

As Aboriginal people, we are taught by our Elders, academics and each other that our pre-settlement lives were guided by a profound sense of the sacred. I have no argument with this, and, in fact, would defend it rigorously.

However, we have become somewhat spiritually self-righteous through the years and often over the fact that pre-colonial Canada was not all sweetgrass, sweat lodges and sunsets. Life was hard. Difficulty brings its accompanying ills, so that no matter how much we espouse the view of ourselves as staunch spiritual tribes and entities, it could not have been possible. Or, at least, contrary to what we tell ourselves — a perpetual condition.

In any human group there are always those less traditional, tribal or true. Our circles at that time, just as now, included thieves, liars, back-sliders, murderers, the immoral and the disbelieving.

There were territorial conflicts, wars, civil disputes, argu-

ments and resentment. There had to be. The day in, day out life among a kinetic group of people virtually predicated the presence of minor or major inter-personal strife of some kind.

That is not to disrespect the traditional values on which our cultures thrive today. Nor is it to denigrate the incredibly empowering teachings tribal Elders and wisdom keepers continue to pass on to new generations.

And it is certainly not an attempt to down play the role of ceremony, ritual and spirituality in our homes and communities. Rather, it's an effort to redirect the way in which Aboriginal people regard themselves and their histories. Because denial is a degenerative disease that, in the end, results in a distorted reality, a false perspective and a less than spiritually enhancing condition.

For us to continue to romanticize our past is to create grave dangers for the generations to follow. As long as we continue to perpetuate the belief that we were perfect spiritual nations until the invasion of North America, we continue to inculcate the belief amongst ourselves that we need to be perfectly spiritual today.

Such idealism has provided us with a foundation for the establishment of powerful healing circles, centres, practices, and organizations, but it has also created a potentially harmful cultural mythology, a mythology that states that anything less than purely traditional is not traditional at all.

To deny the fact that our pre-settlement lives were often less than perfect creates the illusion that in order to truly be Aboriginal today we need to assume the same emotional, intellectual, physical and spiritual personas.

Such is not the case.

You do not need to wear braids to qualify as Aboriginal. You do not need to be able to dance powwow, drum, sing or make a dreamcatcher to qualify. You do not need to own a traditional name. In fact, because of history and its effects, you do not even need to be able to speak your language, to know your tribal lineage, or to have been to a sweat lodge, sundance or pipe ceremony to count either. More importantly, you do not need to completely understand the traditional underpinnings of your particular culture to be an Aboriginal person. All you need is the belief. Being Indian, like being Sikh, Maori, Serb or Canadian, is an inside truth you carry with you always.

When we insist our tribal lives were models of purity, morality, dignity and the profound, we place pressure on our contemporary lives. We create a deep sense of cultural guilt. To fall short of the ideal, to make mistakes, to not know certain things, to not know how to do certain things, raises feelings of unworthiness, defensiveness, anger and guilt. Behaviors arise that are less than culturally positive.

We create disillusioned youth. We create ambivalent communities. We create politicians motivated more on proving their Aboriginality than the political agendas they are elected to carry out.

We create a professional elite more intent on networking and displaying themselves Aboriginally than effecting change in their neighborhoods and communities. We create culturally embarrassed individuals who display culture and spirituality more than actually practicing them.

(see History page 18)

More s

Dear Editor:

After reading the letter w by Ms. [Buffy] Sainte-Mar reading the response by M I felt the need to respond.

I found Ms. Sainte-Mari ter to be quite appropriate dressing a concern. Mr. stated in his response that needs to relearn the first ing of "Native 101", that respect. I feel that Mr. Bell fused in his approach. As tional educators, we alwa

Inspire

Dear Ken Ward:

My name is Michelle. I'm from Lillooet, B.C. I live in Salmon Arm, B.C. a student in an adult t tion program. Because, head injury, I had t school in Grade 8, so I ing to finish now.

Since I started readin column, it's been a rea ration to me because I disability. I could not

Looking

Dear Editor:

I just received my first i Windspeaker. It's great to newspaper such as yours ing Aboriginal cultur what's going on in other re their problems and highlig me, it's a very happening. You've got news from a this continent.

My heart goes out to th T'ina First Nation and, esp to the family of Connie Jacobs, for they will be missed by everyone who and off reserves.

I would like to kno whereabouts of a Roche

OTTER





More sensitivity needed in dealing with culture

Dear Editor:

After reading the letter written by Ms. [Buffy] Sainte-Marie and reading the response by Mr. Bell, I felt the need to respond.

I found Ms. Sainte-Marie's letter to be quite appropriate in addressing a concern. Mr. Bell stated in his response that Buffy needs to relearn the first teaching of "Native 101", that being respect. I feel that Mr. Bell is confused in his approach. As traditional educators, we always try

to show respect for the person, but, at the same time, sometimes we have to respond to a person's actions. I believe that Ms. Sainte-Marie tried to do that, while still addressing what she saw as a concern.

I have had similar experience with the staff that works with Mr. Bell. I was one of many Haudenosaunee protesters who spoke against using the false face masks, long before show time ever approached. I was some-

what impolitely told that Mr. Bell is a credit to his race and, as such, if I have a problem with his using the masks, I should approach Six Nations Reserve, because that is where the masks came from.

It sounds to me a bit like, if I have a problem with a man using drugs at work, rather than approach him, I should go after the drug dealers who sold him the stuff. Mr. Bell is not known to be a person who is involved in following our traditions, so, in

that context, I can see him having little regard for the sacredness of some of these dances and sacred items. I believe there were people who tried, on numerous occasions, to address these issues, only to be shut up by non-Native staff who work for Mr. Bell and are so proud of him being a credit to his race.

I have to congratulate Mr. Bell on his career. He has done a fine job. I believe he just needs to be a little more sensitive, culturally.

As a man, he deserves a lot of credit and respect. I offer that to him, graciously. I would only ask that, if he has cultural advisors who work with him to plan his shows, that maybe he adds a few more who have a little more knowledge of Aboriginal traditions and culture. I don't wish Mr. Bell any ill will, only the best. I hope we will continue to see even better productions in the future.

Terry Widrick
Selkirk, MB

Inspired by column

Dear Ken Ward:

My name is Michelle Tom. I'm from Lillooet, B.C., but I live in Salmon Arm, B.C. I am a student in an adult education program. Because, of my head injury, I had to quit school in Grade 8, so I'm trying to finish now.

Since I started reading your column, it's been a real inspiration to me because I have a disability. I could not look at

my situation with humor at all until I started reading your letters in the *Windspeaker* paper. I would always wait for *Windspeaker* to read your column. It's made my teacher happy because he says, at least I pick up a paper.

I wish you the best forever, and I will always have you in my thoughts and prayers.

Michelle Tom
Salmon Arm, B.C.

Lands issue

Stern warning sent to minister

An open letter to the minister of Environment, Lands and Parks, British Columbia.

Dear Minister:

The Tsilhqot'in Nation advised you in a letter on Dec. 17, 1997 to cease and desist from the further processing of land-related tenure applications and all processes involved with alienating lands and water in our territory in light of the *Delgamuuk* appeal decision tabled by the Supreme Court of Canada on Dec. 11, 1997.

We made it clear in that letter that the Crown governments of Canada, in particular British Columbia, no longer have either the legal right or constitutional legitimacy to arbitrarily impose their will and rule on land that falls under the Aboriginal title of the Tsilhqot'in Nation.

Despite this clear direction from us, we received a Land Referral from Pentti Leppanen dated Jan. 9, indicating that the Ministry of Environment, Lands and Parks is continuing to process land transactions. Our con-

cern is that you have ignored our written directive to suspend our "business as usual" which impacts our territory, despite the law of the land now stating clearly that infringement of our Aboriginal title land-base must not proceed without meaningful consultation and our consent on issues of fundamental jurisdiction.

Aboriginal title means that the Crown no longer has the authority and legal right to arbitrarily manage land that is subject to Aboriginal title. The Supreme Court ruling also directed Crown governments to negotiate new government-to-government relations regarding implementing its ruling. To date this process is not underway; however, the Tsilhqot'in National Government is actively pursuing the necessary consultation process to follow the Supreme Court of Canada's ruling and specific directives.

We now caution you that proceeding with the processing of any resource or land-based transactions is in blatant viola-

tion of a ruling of the highest Crown court in Canada, to which the provinces and all government employees are subject. We not only hold the political level of the B.C. government accountable to the Supreme Court of Canada ruling on the *Delgamuuk* appeal, but we also caution individual civil servants that they are both professionally and privately accountable for conducting transactions that are in violation of the law of the land.

In the past, it has been the fiduciary obligation of Crown governments to act in the interests of the Indian people of Canada. Now it is also a legal requirement. Please avoid unnecessary unpleasantness by taking both of these responsibilities seriously.

In good faith,
Chief Ervin Charleyboy
Chief Arnold Solomon
Chief Lloyd Meyers
Chief Ray Hance
Chief Don Wise
Chief Anaham, Leslie Stump
Chief Roger William
Chief Mary Stump

Looking for old friends

Dear Editor:

I just received my first issue of *Windspeaker*. It's great to see a newspaper such as yours regarding Aboriginal culture and what's going on in other reserves, their problems and highlights. To me, it's a very happening paper. You've got news from all over this continent.

My heart goes out to the Tsuut'ina First Nation and, especially, to the family of Connie and Ty Jacobs, for they will be sadly missed by everyone who lives on and off reserves.

I would like to know the whereabouts of a Rochelle and

Sam. I don't remember their last name, but they moved to Edmonton, Alta. in 1992. They used to live in Scarborough at Kingston Road at the Gabriel Dumont duplexes. I used to go to school in Toronto. My cuz J.D. and I always used to hang out with them. I would like to get in touch with old friends and correspond with them out west, so can someone pass this information on to them?

They can write me at Brampton, Ont., Box 1888, L6V 2P1.

All my relations.
Darren Cheezo

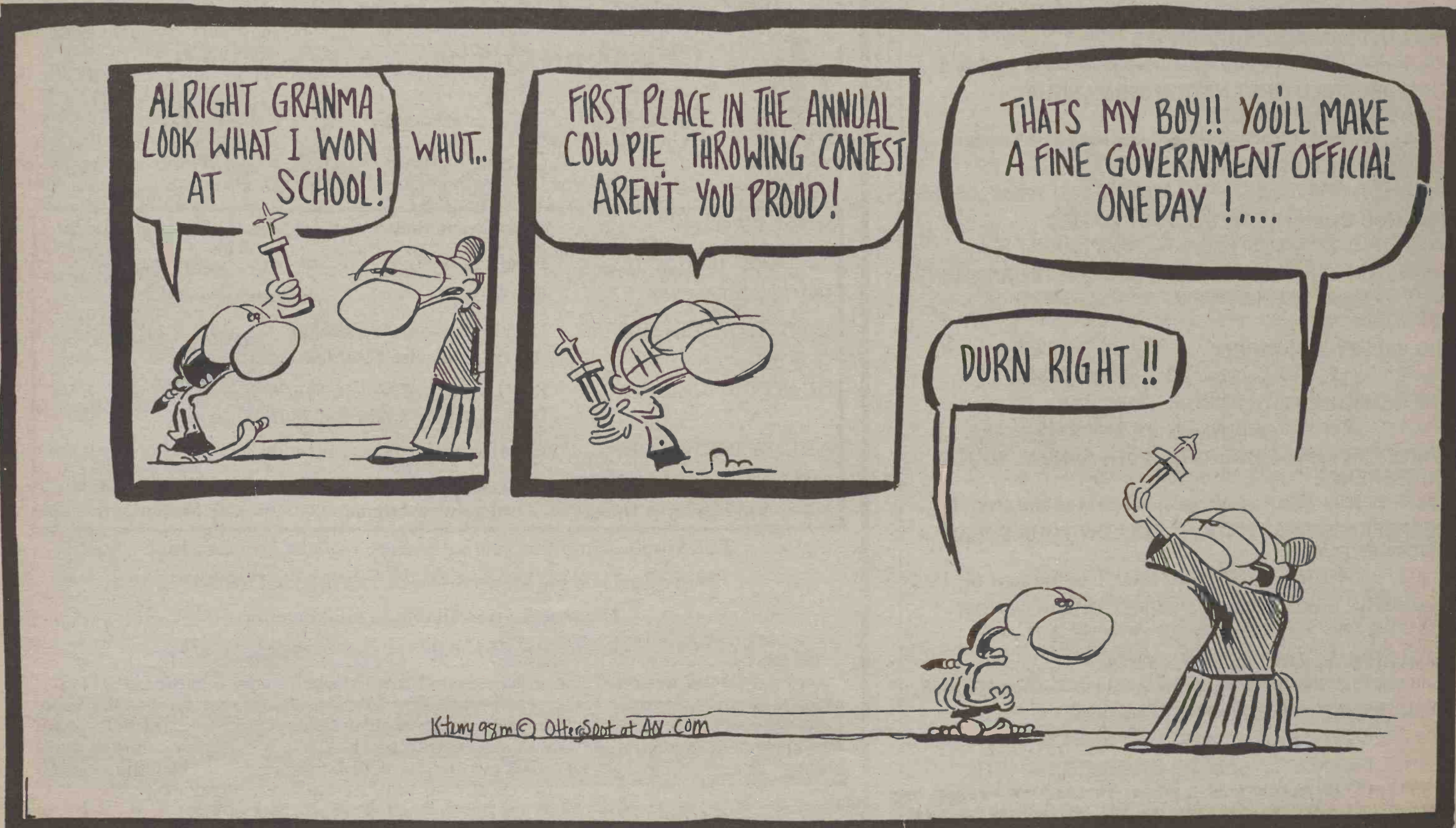
History

ch is not the case. You do not need to wear... do not need to be able to... powwow, drum, sing or... a dreamcatcher to qualify. Do not need to own a tradi-... name. In fact, because of... and its effects, you do... even need to be able to... your language, to know... tribal lineage, or to have... to a sweat lodge, sundance... pe ceremony to count ei-... More importantly, you do... need to completely under-... the traditional underpin-... of your particular culture... an Aboriginal person. All... need is the belief. Being In-... like being Sikh, Maori, or Canadian, is an inside... you carry with you al-

en we insist our tribal lives... models of purity, morality, ty and the profound, we... pressure on our contempo-... tives. We create a deep sense... tural guilt. To fall short of... eal, to make mistakes, to not... certain things, to not know... to do certain things, raises... gs of unworthiness, defen-... ness, anger and guilt. viors arise that are less than... rally positive. create disillusioned youth. create ambivalent commu-... We create politicians mo-... ed more on proving their... iginality than the political... das they are elected to... out. create a professional elite... intent on networking and... laying themselves... iginally than effecting... ge in their neighborhoods... communities. We create cul-... y embarrassed individuals... display culture and spiritu-... more than actually... izing them. e History page 18)

OTTER

By Karl Terry





Indian Country COMMUNITY EVENTS

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July 3 - 5, 1998 Cass Lake, MN (218) 335-8289 or (218) 335-6960
- CALGARY STAMPEDE**
July 3 - 12, 1998 Calgary, AB 1-800-661-1260
- 7TH ANNUAL ABORIGINAL ROLE MODELS HOCKEY SCHOOL**
July 6 - 11, 1998 Lloydminster, SK/AB (306) 825-7443
- BANFF ARTS FESTIVAL**
July 9 - 12, 1998 Banff, AB (403) 726-6301 or 1-800-413-8368
- RED RIVER WEST MÉTIS CULTURAL FESTIVAL**
July 10 - 13, 1998 Bright Angle Park, BC (250) 537-5755
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- KANEHSATAKE TRADITIONAL POWWOW**
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- SECWEPENC DAYS 1ST ANNUAL ALL INDIAN RODEO**
July 11 - 12, 1998 Williams Lake, BC (250) 440-5765 Irene
- ALEXIS FIRST NATION 20TH ANNUAL POWWOW**
July 16 - 19, 1998 Alexis Indian Band, AB (403) 967-2225
see ad page 4
- KLONDIKE DAYS '98**
July 16 - 25, 1998 Edmonton, AB 1-888-800-7275
- 25TH HONOR THE EARTH POWWOW**
July 17 - 19, 1998 Lac Courte Oreilles, WI (715) 634-8924
- MEE-GWITCH-MAHNOMEN POWWOW**
July 17 - 19, 1998 Cass Lake, MN (218) 335-8331 Bruce
- 17TH ANNUAL SKWLAX POWWOW**
July 17 - 19, 1998 Squilax, BC (250) 679-3203
- QWESQI'S 2ND ANNUAL SLOWPITCH TOURNAMENT**
July 18 - 19, 1998 Williams Lake, BC (250) 440-5799
- TSUU T'INA CELEBRATION EVENTS**
July 23 - 26, 1998 Tsuu T'ina, AB (403) 281-4455 see ad page 31
- EFFECTIVE STRATEGIES: ABORIGINAL COMMUNITY HEALTH PLANNING WORKSHOPS**
July 23 - 24, 1998 Winnipeg, MB (204) 896-3449 see ad page 5
- THUNDERCHILD FIRST NATION 33RD ANNUAL COMPETITION POWWOW**
July 24 - 26, 1998 Thunder Child, SK (306) 845-3316 Leonard
- DENESOLINE GATHERING '98**
July 24 - 31, 1998 Eutsel K'e, NWT (867) 370-3051 see ad page 13
- 1998 NUU-CHAH-NULTH TLU-PIICH GAMES**
July 24 - Aug. 3, 1998 Port Alberni, BC (250) 724-5757 Sherri
- HAZELTON YPAA 25TH ANNUAL SOCCER TOURNAMENT**
July 31 - Aug. 3, 1998 Hazelton, BC (250) 842-5499 or 842-2248
see ad page 20
- BIG VALLEY JAMBOREE**
July 31 - Aug. 2, 1998 Camrose, AB 1-888-404-1234
- WIKWEMIKONG 38TH ANNUAL POWWOW**
Aug. 1 - 3, 1998 Wikwemikong, ON (705) 859-2385
- WHITEFISH LAKE FIRST NATION 9TH ANNUAL YOUTH CONFERENCE**
Aug. 3 - 6, 1998 Atikameg, AB (403) 767-3914 see ad page 17
- PEEPEEKISIS FIRST NATION - FOLLOW YOUR DREAM ARTS FESTIVAL**
Aug. 7 - 8, 1998 Regina, AB (306) 585-8450 see ad page 11
- WABAMUN LAKE ANNUAL COMPETITION POWWOW**
Aug. 7 - 9, 1998 Wabamun Lake, AB (403) 892-2691
- 19TH ANNUAL KAMLOOPA POWWOW**
Aug. 14 - 16, 1998 Kamloops, BC (250) 314-1535 see ad page 18
- FOUR BANDS (S.O.C.K.) P.I.R.A. RODEO**
Aug. 21 - 23, 1998 Ochapowace First Nation, SK (306) 696-3540
- NATIVE FRIENDSHIP CENTRE OF MONTREAL 17TH ANNULA POWWOW**
Sept. 12 - 13, 1998 Marché Bonsecours, QC (514) 499-1854

Order of Ontario medal for first female band councillor

By Bryan Phelan
Windspeaker Contributor

Kitchenuhmaykoosib, Ont.

An 84-year-old Kitchenuhmaykoosib (Big Trout Lake) woman believed to be the province's first female band councillor received the Order of Ontario.

Marion Anderson was one of 21 "exceptional individuals" recognized with medals by Lt.-Gov. Hilary Weston in a May 27 evening ceremony at Queen's Park, the site of the provincial legislature. The Order of Ontario is considered the province's highest honor.

"She has shown great leadership through her involvement in local politics, voluntarism, midwifery and through her continued effort to improve working conditions for her people," the provincial awards advisory council, headed by Chief Justice Roy McMurtry, noted in recognizing Anderson.

Now retired, she first became a band councillor in 1950.

"I'm very grateful," Anderson said in her native Oji-Cree language, just before leaving home for the trip to Toronto. "It makes the sacrifices I've made seem worth it."

Anderson's son-in-law, 73-year-old Daniel Cutfeet, said she has always been a person others turn to for advice and help.

Outside of Kitchenuhmaykoosib, Anderson was an Elder advisor at regional chiefs meetings and for the Northern Nishnawbe Education Council.



BRYAN PHELAN

Order of Ontario recipient Marion Anderson with husband Mike get ready for the trip to Toronto.

"Those are just some of the important roles she's filled, but she's also one of the people cooking at community cookouts or helping with home care," said Cutfeet. "And when the church burned, she used to take women out to get lumber that was needed."

Anderson's physical strength and skills in trapping, hunting and fishing are legendary among those of her generation in Kitchenuhmaykoosib, a fly-in community 440 km northeast of Sioux Lookout.

"She had the strength and stamina of a man," said Eliza Childs, 76, Anderson's niece.

"Marion used to leave early in the morning to walk to Bear-

skin Lake and get there when there was still daylight." It's a 75-kilometre trip between the remote communities.

"She had no fear of anything," Childs added. "I would be afraid to chase her across the lake during break-up and freeze-up, but she knew the land, waterways and ice. She fell through the ice several times, but I would just throw her a rope, like a cowboy with a lasso."

Anderson, married to Mike, gave birth to 10 children, and involved them in her work as a midwife when families in Kitchenuhmaykoosib still lived in tipis and tents.

(see Anderson page 18)

Chisasibi 8th Annual Traditional Powwow

Chisasibi, Quebec (on the mainland)

August 7, 8, & 9, 1998

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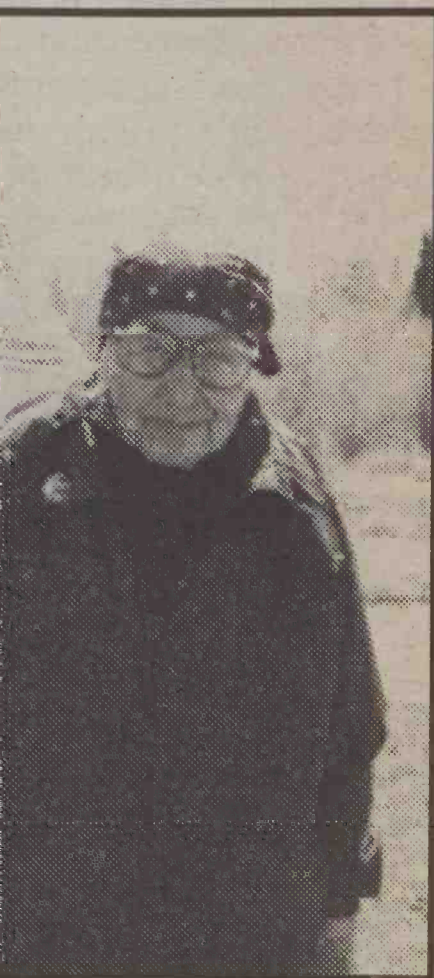
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BRYAN PHELAN

Anderson with husband

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Lexicon of Aboriginal trivia from A to Z

With the growing interest in all things Native, a few small but interesting details about everyday (or not so everyday) Aboriginal life sometimes fall through the cracks. The following are tidbits of trivia for the consumer to do with them what they please.

Apache: In the movie *Rambo II*, Sylvester Stallone's killing machine character is reported as being half-German and half-Apache. One government agent in the film sums it up by saying "God, what a mix!"

Break a leg: In reference to the two famous confrontations that happened in Wounded Knee, South Dakota, Native actors hoping for a good show, instead of "break a leg", use the term "Wounded Knee."

Crum: George Crum, a Native cook working at the Saratoga Springs Resort in New York accidentally invented the potato chip in 1853. When a customer complained the fried potato wedges he was served were too big and not salty enough, Crum retaliated by serving the gentleman wafer thin slices covered in salt, as a joke. Evidently the joke took off.

Dartmouth: This top notch



Drew Hayden Taylor

American Ivy League University located in New Hampshire originally started out as a seminary for educating American Indians. Instead of an institute for bluebloods, it was for redskins.

Education: Having an MBA now stands for having Mixed Blood Ancestry. Or Me Big Aboriginal.

F.B.I.: Amongst Native Nations in America, F.B.I. stands for Full Blooded Indian, while in Canada, DIA (Department of Indian Affairs) now stands for those "Damn Indian Agents."

Grey Owl: While known as a famous Aboriginal impersonator, this Englishman claimed to actually be half Jacarilla Apache, not Ojibway or Cree as his Canadian mythology would suggest. He may even possibly be related to Rambo.

Hui Shun: A Chinese Buddhist priest and explorer who supposedly "discovered" America in 458 A.D. and tried to convert local Indians to Buddhism. Allegedly he named Guatemala in honor of Gautama Buddha.

Indian Summer: The politically correct now refer to this time of fall as "First Nations Summer." I kid you not.

Jobs: Though Native people in the United States make up less than one per cent of the overall population, they are, however, calculated to be more than 10 per cent (a lot of them Iroquois) of the high iron workforce, building skyscrapers, bridges and the like.

Kemosabe: Kemosabe is an actual word in the Ojibway language. It means "to peek or look through i.e. a mask". A liberal

translation might also include a peeping Tom.

Little Bighorn: The only non-Native survivor of Custer's Seventh Cavalry was a horse ironically called Comanche, ridden by a Capt. Keogh. The horse suffered seven wounds, three of them serious. Treated as a war hero, the horse lived until 1893 when he died at the age of 30.

May, Karl: One of Hitler's favorite authors was Karl May who, at the turn of the century, wrote a series of books romanticizing the American Indian in the old West. May's books are still in print and popular in Germany. Many put them at the root of German pre-occupation with Native people.

Names: Pocohontas was not her real name. It was actually a nickname given to her by her father. It means "playful one." Her real name was actually Matoaka.

Ouch: The translation of this word varies from community to community. In Curve Lake you would say "owe-ee," where as on Manitoulin Island the pronunciation would be "eye-yow," and in at least one reserve in southwestern Ontario it would

"eee-yow". Tyendingaga uses the term "agee" and claim the word hockey is derived from it; when white people saw Mohawks being slammed against the boards, they could cry out "agee" in pain.

Pool: These days, in playing the game of pool, after sinking the first ball, instead of calling stripes/highball, or colors/lowball, trendy Natives now call "halfbreeds or fullbreeds."

Quipu: Elaborately knotted strings with which the Incas recorded virtually every important aspect of their civilization. The position and number of knots on each individual string had a precise meaning. It was their form of writing and accounting.

Recreational Vehicles: The Winnebago Nation, located along the shores of Lake Superior, have officially changed their name to Hockak Wyijaci. Put that on an RV.

Saugen: A Native reserve in Ontario that is investigating the possibility of unionizing the band office, a first in First Nations — Saugen local 001. Only problem — who would care if the band office went on strike? (see Lexicon page 17.)

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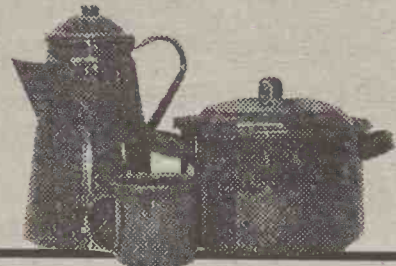


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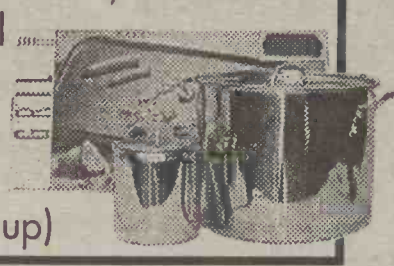
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AIM — The History

By Donna Rae Paquette
Windspeaker Contributor

STILLWATER STATE PRISON, Minnesota (Beginning 1962)

It's fitting that the birth of the American Indian Movement took place inside prison walls. It was born at a time when Indians in the United States and Canadian had no voice in the affairs of the two nations, when their land holdings had shrunk, leaving them hardly a place to bury their dead, when they were held in the lowest esteem by people who went to church weekly and sang about the brotherhood of man and then, on weekdays, insisted their children not play with their dark-skinned neighbors, when Indian women were sterilized without their consent, Indian men were routinely jailed over minor offences, youngsters committed suicide in unparalleled numbers, Indian veterans were denied war pensions, and seniors lived in appalling poverty.

In 1962, in Minnesota's Stillwater State Prison, two Ojibwa inmates, Clyde Bellecourt and Eddie Benton Banai, organized 46 Indian prisoners into a group to study Indian issues. Paroled two years later, Bellecourt tried to organize the Indian population in the Minneapolis, Minnesota ghettos into a red civil rights movement, but made no headway until 1968. In July of that year, with Banai, George Mitchell and another ex-convict named Dennis Banks, Bellecourt founded the "Concerned Indian Americans," but the odious acronym was quickly changed to AIM - the American Indian Movement.

The new group created the Minneapolis AIM Patrol, the Division of Indian Works and the Legal Rights Center. The organizations were meant to address extensive police brutality towards homeless Indians and to assist in legal issues facing Indian people. Two years later they founded the Heart of the Earth Survival School, a kindergarten to Grade 12 school that was designed to stem the high drop-out rate among American Indian students and to offer the cultural programming missing from mainstream schools. It was the beginning of the red power movement.

The movement caught on, and a First Nations conference was held, with representation from 18 newly formed AIM chapters. The objective was to develop long-range strategy and future directions of the movement. In 1972, AIM members marched on Washington, D.C., occupied the Bureau of Indian Affairs headquarters and presented a 20-point solution paper to then-President Richard Nixon to resolve Indian rights issues.

AIM spread like wildfire across the nation and reached into Canada, where thousands of young people from disparate tribes and bands put their cultural and traditional differences aside to unite in correcting the glaring injustices the "red man" faced every day.

Early AIM leaders visited a Lakota holy man named Crow Dog on the Rosebud Sioux Reservation in South Dakota. Crow Dog told them that if they were to be successful they had to have the spiritual involvement of the holy men and healers. The movement then became more a civil rights movements but a spiritual rebirth of the people.

Armed with that philosophy, AIM became active in Sioux country in North and South Dakota and in Nebraska. Two incidents galvanized their commitment, and their reactions to those incidents set the stage for a conflict that would end in death for two Federal Bureau of Investigation officers and caught more than 100 AIM members and supporters and Dakota bystanders in the middle.

In February 1972, Raymond Yellow Thunder, a middle-aged Oglala from Pine Ridge, was beaten, kicked, stripped and paraded before partygoers at an American Legion dance in Gordon, Nebraska. He was beaten unconscious and his body stuffed in the trunk of a car, where he was left to die. Two white men, brothers named Hare, were charged with involuntary manslaughter.

In 1973, a young Oglala, Wesley Bad Heart Bull, was stabbed in the heart by a white businessman named Darrel Schmidt. Schmidt, too, was only charged with involuntary manslaughter.

When local law officials refused to lay more serious charges in both incidents, relatives of the dead men came to AIM leaders, hoping against hope that AIM could help them get justice.

AIM stepped in, putting itself in the sights of state troopers and Bureau of Indian Affairs police, and earning the undying enmity of the Federal Bureau of Investigation. Lawmakers were forced to change the lesser charges to more serious ones, reflecting the nature of the murders.

When the Lakota people realized AIM could be a force for change, they contacted leaders for assistance in dealing with corruption within the BIA and their own tribal council, led by Richard "Dickie" Wilson.

The tribal council's enforcers were known as GOONs, an acronym taken from their title "Guardians of the Oglala Nation." Wilson and his GOONs ruled Pine Ridge. Wilson's personal vendetta was to rid Pine Ridge of "traditionals," band members who kept to the old ways and Lakota religion. Wilson was violently opposed to AIM.

Brutality against the people was an everyday occurrence. Men, women and children were subject to abuses of every nature, and Wilson, backed by the BIA, seemed unimpeachable.

From all parts of the United States and Canada, AIM members and supporters travelled to Pine Ridge to support the traditional people and in a bold move took over the hamlet of Wounded Knee. They stayed 71 days, surrounded by a force of militia and state and federal military units.

During this time, Wilson signed away one-eighth of the reservation for uranium mining, a move

the people of Pine Ridge vehemently opposed. Confrontation was inevitable and came on June 26, 1973, when two FBI men, Ronald Williams and Jack Coler, came to Pine Ridge to serve a warrant that they didn't have, on an Indian that wasn't there, over something that hadn't happened.

A firefight occurred that ended in the shooting deaths of Williams and Coler, as well as Joe Stuntz, a Lakota AIM member.

A surrender brought numerous charges against the Indian forces, but many of the leaders managed to escape, only to be captured later. Many served time - most notably, Leonard Peltier, who is still serving two life sentences for the deaths of the FBI officers. Others were acquitted. The armed resistance was over, but the AIM philosophy remained.

AIM is still active, but no longer is it in its original form. Much of its work centres on the human rights of Indigenous people around the world and on environmental issues. A great part of the work of AIM chapters revolves around seeking presidential clemency for Peltier, his only hope for freedom.

Dennis Banks, Clyde Bellecourt, Steve and Bob Robideau, Ted Means, whose brother Russell was in the front lines at Wounded Knee, and many other original AIM leaders and members, remain in the forefront of this work. They travel, speaking to heads of state or ordinary citizens about the unresolved Indian issues.

Banks has been especially active. In 1977, he travelled to the United Nations in Geneva to present testimony on the Indian situation. In 1978, Indian nation members walked across the United States from California to Washington, D.C. to protest legislation calling for the abrogation of treaties.

Banks organized the Sacred Run, an annual 500-mile spiritual run across the nation carrying the message of the sacredness of the earth and our human responsibilities towards its safekeeping. It later spread to sacred runs across the globe, with runners in Europe and Japan.

In 1991, AIM stepped in to address the issue of using Indians and Indian icons as sports team mascots. In 1992, AIM set up the Food Connection, a summer youth jobs program with an organic garden and camp. In 1994, AIM organized the Walk for Justice, a six-month walk from Alcatraz to Washington, D.C. to bring public awareness to the imprisonment of Leonard Peltier and other Native issues.

In addition, Run For Freedom, an annual event launched in 1997 to support the release of political prisoners worldwide, is held this year in Ohio in July and ends 10 days later in Thunder Bay, Ont.

Next month in Windspeaker:
**Leonard Peltier, political prisoner,
and the committee that wants to
set him free.**

Photo of Leonard Peltier courtesy of the
Leonard Peltier Defense Committee Canada.
By P. Worthington/Toronto Sun

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By Brent Potskin
Windspeaker Contributor

OTTAWA

The Northwest Territories was highlighted at the Canadian Tulip Festival held in Ottawa's Major's Hill Park, and the Northwest Territories chose to shine the spotlight on the Aboriginal peoples and culture of the land.

The festival saw representation from all nations, but mainly showcased Métis fiddlers and dancers.

Representing the Métis were the lead couple for the Edmonton Métis Cultural Dance Society with Don L'hirondelle on the fiddle and Luke Warmwater on the guitar.

Despite a temperature of 34 degrees and three performances, the four entertainers put on a high energy show, performing the Orange Blossom Special and such traditional Métis dances as the Sash Dance, the Broom Dance, the Heel Toe Polka, the Chicken Reel and the Red River Jig. The group taught spectators

the basic steps that are used with the Métis National Anthem and dance.

The entertainers said they were honored to represent the Northwest Territories Métis peoples and to share a Saturday afternoon with Susan Aglukark, whose performance that evening was greeted with enthusiasm by the 8,000 screaming fans who took in the festival.

Other Aboriginal performers and exhibitors, including the Northwest Territories' own Phan Igluuk, demonstrated the songs, dances and traditions of the Inuit. First Nations displayed crafts and erected a tipi, where children stood in line, waiting to hear the stories of our ancestors, as told by an Elder.

The Odawa Tribe also had a great turnout for their demonstrations; they ordered a miniature Big Top from New York and set up bleachers to accommodate the public at the dance and drum demonstrations. All Aboriginal performers did a tremendous job and were treated with great respect by festival organizers.

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91, AIM stepped in to
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2 to Washington, D.C. to
ublic awareness to the im-
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er Native issues.

3RD ANNUAL CREE NATION FITNESS CHALLENGE (CNFC)

"Where the Elite Compete"

**AUGUST 7 & 8, 1998
NEMASKA, QC**

Categories: Competitive and Recreational

Inscription Fees: Competitive \$500
Recreational \$400

Registration Deadline: July 31, 1998

Ages: 16 years & up (16 & 17 yr. olds must have signed parental consent to compete.)

The inscription fees for the champions of the last two Fitness Challenges will be paid by the CNFC organization for this year's competition. (Only on competitive division)

The Nemaska First Nation will be hosting for the third time, the 3rd Annual Cree Nation Fitness Challenge in Nemaska (Quebec). The dates for this dramatic event are August 7 and 8, 1998.

The Fitness Challenge can be described as a gruelling event where the "elite" demonstrate their determination and endurance to complete the course. The course is designed to challenge the athletes to their potential to complete the course that may run up to 2 - 3 hours (NON-STOP).

The participants from the previous challenges consisted of Cree participants only, but there has been a change to extend invitations to other aboriginal groups in Quebec who reside in the Abitibi-Temiscamingue and Saguenay - Lac Saint Jean regions. Invitations are also open to the native groups living in the west coast of the James and Hudson Bay Areas.

The community has been equipped to host this event considering the practical route and location as well as the availability of motels, private lodgings, restaurants, services, and necessary facilities and equipment needed to run such event. Nemaska is located about 350 km north of Chibougamau (Quebec) via route du nord. The access can also be by air.

The athletes and guests felt well-received by the people of Nemaska during the last two challenges.


With the expected increasing number of guests for this edition, the members of the community are prepared to host another challenge.

For more information, contact John Henry Wapachee - Recreation Director at (819) 673-2512 or jhwapachee@hotmail.com



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JACKIE BISSLEY

Namgis Women's Group performed at film premiere.

Film opens in B.C.

By Jackie Bissley
Windspeaker Contributor

VANCOUVER

Locally-based First Nations filmmaker Annie Frazier Henry's latest documentary *Singing Our Stories* premiered at Vancouver's Robson Square Conference Centre on May 19th. On hand to welcome the audience with an opening prayer were respected Elders, Vince Stoggan from the Musqueam Band and Simon Baker from the Squamish Band, with Renae Morriveau stepping in as the evening's emcee.

Singing Our Stories takes a look at the roots of Indigenous music through the voices and talents of Native North American women. Travelling with a film crew in tow, Henry's film stretches across a wide landscape of musical expression and territory, ranging from Alert Bay on the west coast of Canada to the Smokey Mountains of North Carolina, with several stops in between. Drawing on the richness of the women's stories, the film pays homage to the role women have played in the preservation of tradition and their continued commitment to passing on tradition through songs.

If there is one realization that resonates in your thoughts, it is that music is a constantly evolving force. And, even though times have changed and some women have incorporated new instruments into their music, their songs clearly emanate from the genetic memory of past generations. Nowhere was this

more poignantly witnessed than in the reunion of the Monk-Sanders Family Singers, three generations of women gathered together on the steps of their family's homestead in North Carolina.

Equally uplifting was hearing singer Pura Fe commenting on how the "blues" would not be the blues (as we know it) without the influence of Indigenous music from the southeast, an influence that has long been ignored and overlooked by American music critics and historians.

If there are any doubts regarding the contribution and impact of Native music on America's musical heritage, then listening to the distinctive bluesy harmonies of the Monk-Sanders family, shuffling their feet to the soulful rhythm of rattles, should dispel any skepticism and give Indigenous music its due respect.

Singing Our Stories profiles a handful of inspiring women groups: the "Namgis Traditional Singers, the Zuni Olla Maidens from New Mexico, the Women Singers and Drummers of Old Agency, Walela and Ulali (who are slated to appear at this summer's Vancouver Folk Festival).



As Robbie Robertson hits the road promoting *Contact From The Underworld of Redboy*, and with no less than three documentaries on the making of the album airing on music channels on both sides of the border, the Native music scene is getting some high-profile media coverage right now. And Henry's *Singing Our Stories* gives further insight into the synthesis of traditional and contemporary Native music.

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to Manitou Sewing & Design Institute will be awarded to the top entry from each province (\$1,000 Scholarship winner exempt)

TO ENTER: Submit an original design sketched on 8.5 x 11 paper along with a paragraph on "Why I Deserve This Scholarship," and \$25 entry fee. Don't forget to include your name, address & phone numbers.

DEADLINE: Entries must be postmarked by July 31, 1998

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DENESOLINE GATHERING '98

Denesoline First to the DENESOLINE the Łutsel K'e, and to the Denesoline the Sacred Ts' Au

Denesoline leaders "Building of a Denesoline Future, Mining Partnership, Youth and Training, Values, Justice, Denesoline Environment, Social Residential Schools, Traditional Denesoline the gathering. Immediate the Denesoline Che Sp to the Old Women of

There will be drum dances, fiddle dances, feasts, and muskox hunters

Contact:
Łutsel K'e Dene F
GEORGE MARLO
or RAY GRIFFITH
Ph: (867) 370-30
Fax: (867) 370-30

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DENESOLINE GATHERING '98

Denesline First Nations of Canada are invited to the DENESOLINE UNITY GATHERING 1998 in the Łutsel K'e, NWT July 31 - August 7, 1998 and to the Desnedhe Che Spiritual Pilgrimage at the Sacred Ts'akui Theda Waterfalls nearby August 8 - 14, 1998

Denesline leaders, elders and youth will discuss the "Building of a Denesline Nation," Working toward a Healthy Future, Mining Partnerships and Economic Development, Youth and Training, Denesline Broadcasting, Traditional Values, Justice, Denesline Education and Language, Environment, Social Issues, Child Welfare and Abuse in Residential Schools.

Traditional Denesline Culture will be an important part of the gathering. Immediately following, August 8 - 14 will be the Desnedhe Che Spiritual Pilgrimage where healing visits to the Old Women of the Falls have been made for centuries.

There will be drum dances, hand games, fiddle dances, feasts, fish derby, caribou and muskox hunters will provide meat.

Contact:

Łutsel K'e Dene First Nation
GEORGE MARLOWE
or RAY GRIFFITH
Ph: (867) 370-3051
Fax: (867) 370-3010



A good time was had by all

By Kim Ziervogel
Windspeaker Contributor

EDMONTON

The third annual Aboriginal Film Awards, the Abbies, took on a new look this year. They moved from a banquet setting to a theatre setting, but they must have forgotten to tell the public, because almost half the seats for the two-and-a-half long award show went unused.

Those people who did fill the seats, however, were treated to an evening filled with intriguing performances by New Zealand's Maree Sheehan, Ulali, Mountain Song, The Magoo Crew, the Andean group Allpa Kallpa and the Dene Tha' Drummers. The majority of winners were also on hand to receive their film awards

Wes Studi was this year's honored guest. In receiving his Eagle Feather from Dreamspeaker's president, Nola Wutunee, he said it was a great honor. He was shocked to learn

he is the first American so honored and that made it more special to him.

The Rez's Jennifer Podemski won best actress. She was surprised to win.

"This is incredible," she said. "I was totally preparing to come out here and announce the next set of winners," said Podemski, who presented the awards for best directors in drama and documentary.

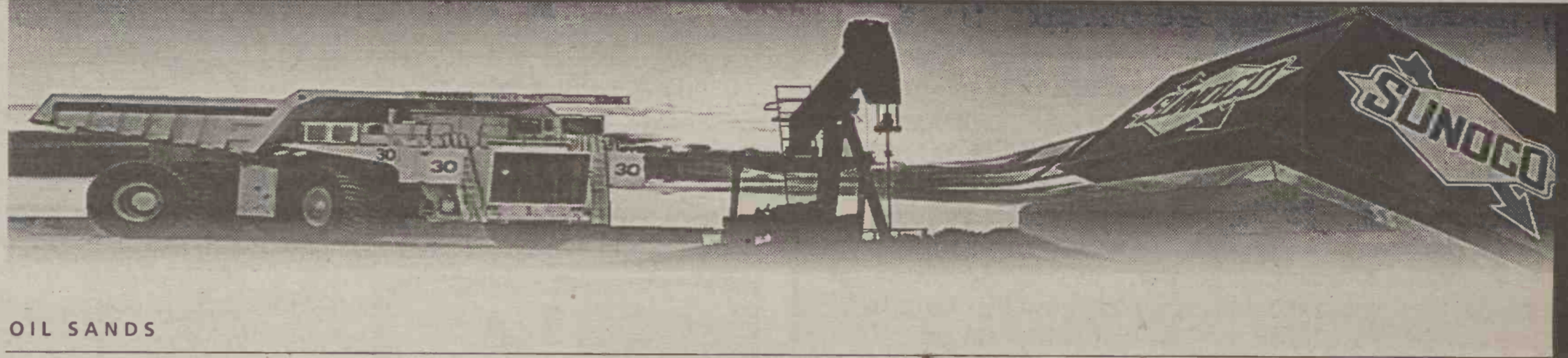
Rodney Grant, best known for the *Wind in His Hair* character in *Dances With Wolves*, was supposed to present a couple of awards but because of a movie role was unable to attend, said Dreamspeaker's marketing director Jake Greyyes. Senator Thelma Chalifoux filled in and announce the best actor award, a tie between Tom Jackson and Dakota House, who were both unable to attend. House is shooting a feature film entitled *The Creator's Game* in Utah. Fellow actor on *North of 60* Jimmy Herman accepted the awards on

their behalf.

The best of the festival award, the Alanis Obomsawin award, named after the Mohawk filmmaker, went to director Carol Geddes for the film *Picturing a People: George Johnston, Tlingit Photographer*.

Geddes, from Toronto, said Dreamspeaker had left several messages on her answering machine, and she finally returned their call the morning of the awards. When they told her she had won best of the festival, Geddes jumped on the next flight to Edmonton.

Although the turnout for the awards show was small, it was the perfect size for fans to meet the stars at the post-awards reception. Everyone got the chance to meet Studi, who hammed it up for the cameras. Michael Horse from *North of 60* held court, while Irene Bedard (the voice of Disney's Pocahontas) seemed to blend into the mix of partygoers.



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A degree in Chemical Engineering and proven skills in refinery/upgrading process engineering and operations complement your excellent organization, communication and interpersonal abilities. Membership in APEGGA, or eligibility for it, is combined, ideally, with an in-depth knowledge of refining economics and familiarity with linear programming.

Sr. Business Analyst/Business Analysts

Competition #98-059 - We currently have opportunities for one Sr. Business Analyst and two Business Analysts, who will report to the Director, Business Development. Playing a key role in new business development, through establishing relationships with companies re possible business opportunities and capital investment, you will also be responsible for evaluating options from a business/economic perspective.

You combine a degree in Business or a technical discipline with a successful business record and proficiency in financial software packages, including financial modelling. Exceptional organization, communication and interpersonal abilities complement, preferably, your master's degree in Business Administration.

Planning & Logistics Co-ordinator

Competition #98-081R - Assuming responsibility for ensuring optimum performance and revenue levels, you will integrate stakeholder requirements, pipeline availability, business unit operating plans and customer optimal feedstock specifications to define upgrading production plans. Your ongoing mandate will be to review business unit plans to ensure that product and sulphur production specifications and natural gas demands are operating to their full potential, and that appropriate contingency plans exist to mitigate the effects of unexpected events.

Your Engineering or Business degree is augmented by a minimum of 5 years of refinery/upgrading experience or an equivalent combination of education and a relevant background. Rounding out your qualifications are highly effective interpersonal, communication and organization skills.

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Note: Suncor uses the latest in document imaging technology (scanning) to review your resume. If you want to send an e-mail, indicate the Competition Number and paste your cover letter and resume directly into your e-mail program (please do not attach them as files). If submitting by fax or mail, submit a letter-quality resume with a standard typeface (10-12 point) and minimal use of bullets, italics, underlining, shading and bolding.

Prevention, education key to beating diabetes

By Rob McKinley
Windspeaker Staff Writer

HOBEBEMA, Alta.

Marvin Buffalo has spent the last 34 years with diabetes.

The Elder from the Montana band at Hobbema has battled the disease and said he is a testament to the need to educate more people about the condition.

Although he has had the disease for more than half of his life, Buffalo is the first to admit, he doesn't know all there is to know about diabetes, but he knows a lot more now than he used to. Education, workshops and conferences have given him a better understanding of how to manage life with diabetes.

Buffalo is resident Elder at the Hobbema Diabetes Program, an education and support initiative run by Hobbema Indian Health Services.

Confined to a wheelchair after losing a leg to diabetes, Buffalo can't say enough about education and information programs.

"The workshops are very important," he said. "I didn't have any of that 34 years ago. I didn't have any information. I didn't have a clue. The only thing I knew was I had diabetes and that was it."

When he initially found out, Buffalo said he thought he could take medications or go to the hospital to have it cured. Learning the realities of the disease, which is three times more common in Canada's Aboriginal population than in the non-Aboriginal community, has helped him to better teach others coping with it.

Acceptance is the first big step for many people, he said, and that can be difficult for Native people.

"As Aboriginal people, when we find out we have diabetes, we go into a shell. There

"For a lot of us it's already too late, because once you have it, you have it and you have to live with it."

— Marvin Buffalo.

is denial. . . We need to learn that we have it and from there we need to get good control of it," he said.

That control means regular blood sugar level testing, better diets, exercise, no smoking, and learning more about the disease to better control it.

Buffalo is trying to get the message to people who don't have diabetes. People need to know, he said, that the disease changes your whole life. He wants more people to know about diabetes prevention.

"It can be prevented and prevention education is the greatest tool. . . You don't have to be a diabetic to be aware of diabetes," he said.

Unfortunately, people don't think about diabetes. They don't get regular check ups and if it is finally diagnosed, it is in advanced stages.

"For a lot of us it's already too late, because once you have it, you have it and you have to live with it," he said.

Buffalo currently injects three insulin needles each day in order to help him control his diabetes.

Keeping in positive spirits and using humor is a big part of Buffalo's continuing struggle with the disease.

With 24 years of his life dedicated to controlling the disease, and his three-year involvement with the Hobbema Diabetes Program, "now I tell people that I'm a qualified, professional diabetic," he said with a grin.

Alberta First Nations walk for awareness

By Rob McKinley
Windspeaker Staff Writer

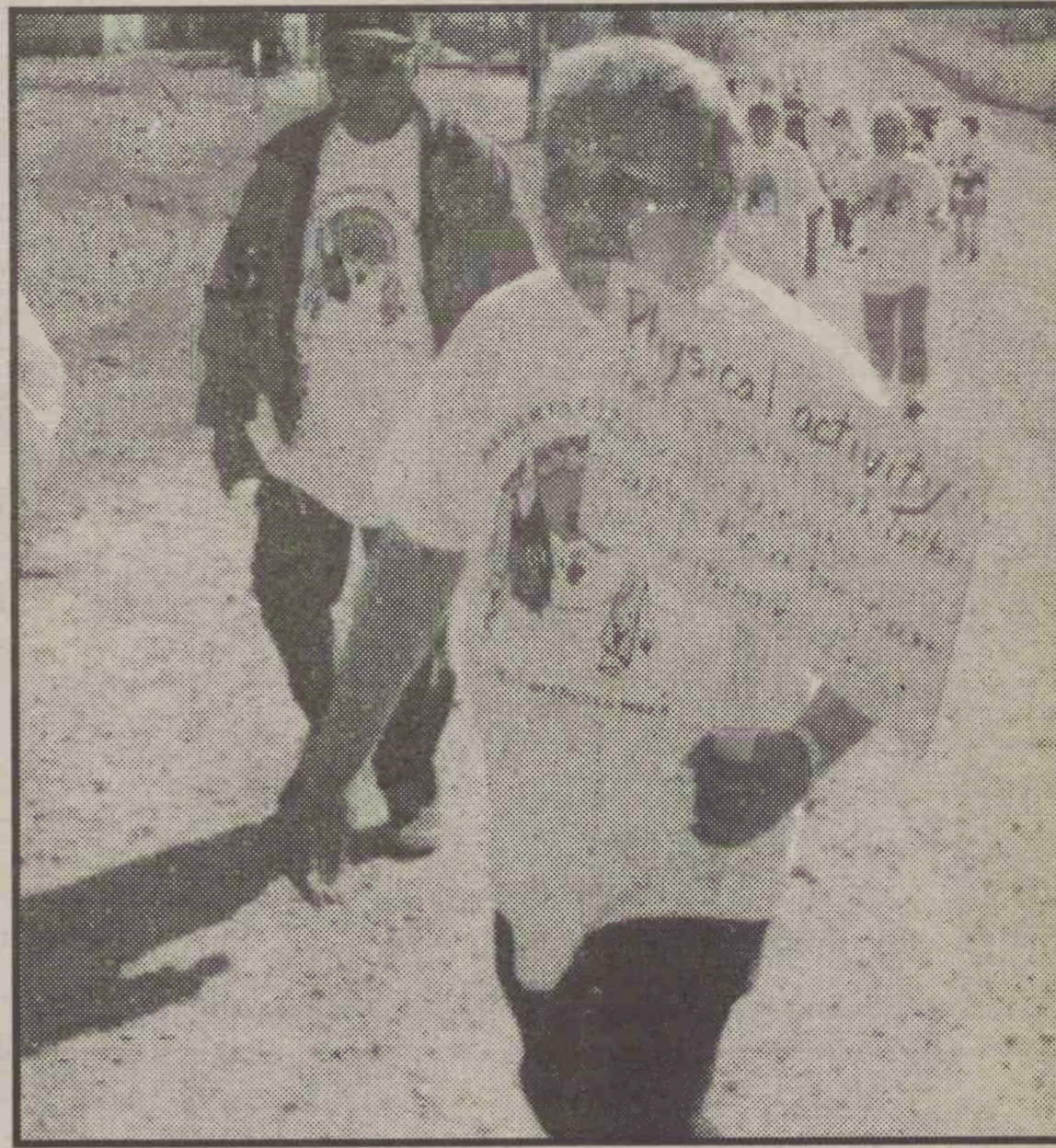
ENOCH CREE NATION, Alta.

To honking truck horns, shouts of support and waves of encouragement, about 200 men, women and children walked laps around the Enoch Cree Nation in support of Diabetes awareness on May 1.

Enoch was just one of the Native communities across the province to take part in the Alberta First Nations Inter-Tribal Diabetes Walk.

The event was organized by the Alberta First Nations Diabetes Task Force to raise public awareness of the rising cases of diabetes among First Nations people, and the need for all people to better understand the disease.

"Diabetes was once virtually unknown among First Nations peoples, but it is now widely prevalent. In fact, it's at near epidemic proportions, far more than in the rest of the Canadian population," said Doris Greyeyes, the chairperson of the task force



ROB MCKINLEY

A good diet and lots of exercise will help you to avoid diabetes, or, if you already are suffering from the disease, help to control the symptoms.

Many people taking part in the walk at Enoch and around the province were diabetic themselves. At Enoch, several had their blood sugar levels tested before and after they participated.

Educators were also on hand to test other people coming to the walk. Just about every person who took part in the walk had their blood pressure and blood sugar levels checked.

Of the people taking part in the walk at Enoch, just about all had some personal contact with diabetes. One woman said eight out of the nine members of her immediate family have diabetes. Others who took part in the walk have just recently been diagnosed and are struggling to cope with the life-altering illness. Still others have been dealing with diabetes for

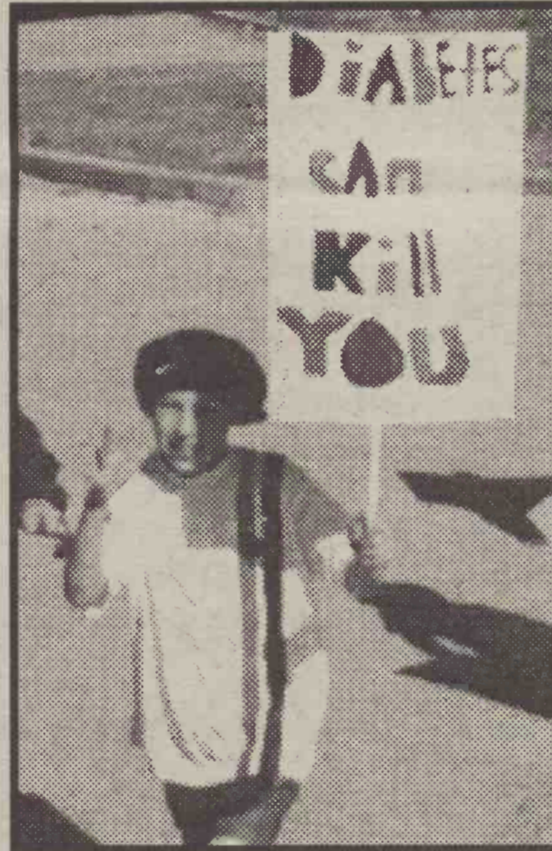
years and offer support to the others.

Enoch Chief Clarke Peacock got the walk underway by thanking all the people for attending and for keeping diabetes awareness a top priority.

The walk, which started at the band's new health centre, sent participants around a two kilometre circuit of the community. Elders, young toddlers, parents with strollers, students from the Kitaskinaw School, community members and health workers took part in the walk.

Following the walk, a barbecue lunch was offered and each participant received a shirt and a certificate.

Organizers expect the walk to become an annual event, raising more awareness for diabetes and diabetes research.



ROB MCKINLEY

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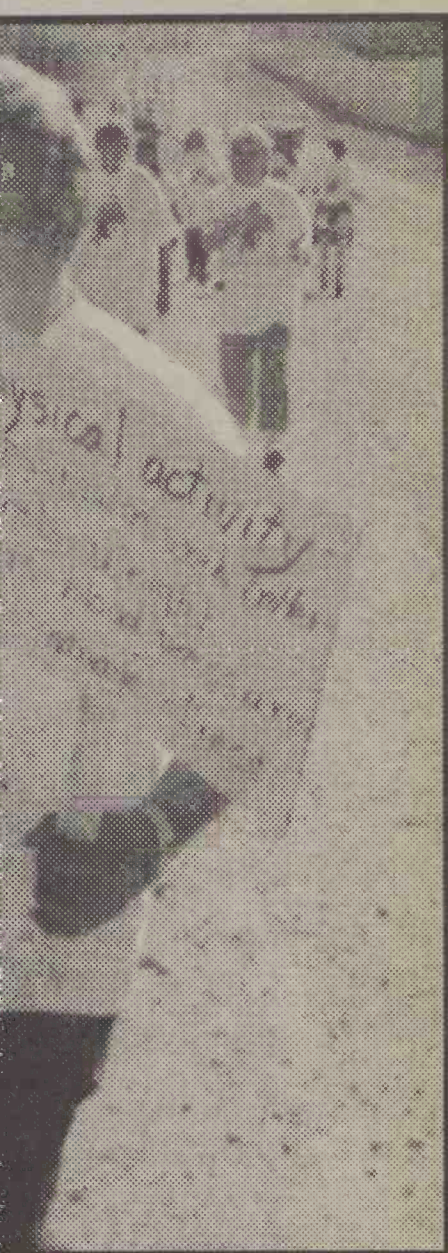
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Yvonne Morin-Fehr take in

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ROB MCKINLEY

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POWERFUL

By Pamela Green
Windspeaker Contributor

DALMENY, Sask.

It takes more than good instincts and a sound working knowl-
edge of roots, herbs and berries to be a practicing herbalist these
days. You also have to have a very good nose along with a keen
sense of taste, touch and sight.

These are the powerful lessons that healer Yvonne Morin-Fehr
learned as a child sitting at the knee of her adopted grandmother,
a well-respected Elder, storyteller and medicine woman who
taught Cree to all of her grandchildren while also passing on the
traditional ways of life in the northern Canadian bush.

It was over a refreshing cup of hot muskeg tea, or bush dew,
brewed from the dried leaves of medicinal plants and shared with
guests in the bustling kitchen of her rural Dalmeny home, near
Saskatoon, that Yvonne really brought that fact to light.

"Take a sip of this herbal tea, close your eyes, and you will think
about the forest, its calmness and earthy scents," she said.

"Your nose is telling you a story that you've forgotten, one that
will bring you back to your memories."

Morin-Fehr grew up in the isolated northern town of Sandy Bay
with her parents, Agnus and Marcel Morin, her grandparents and
10 brothers and sisters. She learned about woodlore and basic sur-
vival from her father, a hunter, trapper and fisherman, who took



Chewing the willow bark
softens the inner pulp
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the Plains Cree for
thousands of years to treat
arthritis, aches, fevers and
colds.



Yvonne Morin-Fehr consults
with client Bonnie Green
about bear berry, sage and
muskeg tea.

his children on medicine walks in the forest to harvest the family's
winter store of medicinal plants and survival foods.

He taught them about the different berries, roots and herbs, what
they could and couldn't eat, what was medicinal and what was
deadly. They gathered the essential medicine for a family with lit-
tle or no access to doctors and medication.

As a teenager, it was racism that caused Morin-Fehr to leave
many of her traditional ways behind when she attended high
school in Prince Albert, Sask. And it was ill health within her own
family that finally brought her back to traditional Native healing
and medicine.

Her 72-year-old mother came close to death from heavily-blocked
arteries and a massive heart attack. She returned to a healthy and
active life using traditional medicine combined with a healthy diet.
This caused Morin-Fehr to gain new respect for her Native culture
and traditional holistic medicine or herbology.

And it was with the help and guidance of her mother and a
friend, Claire Kemp, that she finally discovered her true path as a
healer and herbalist, a healthy path that has brought her own fam-
ily closer together.

Taking her son Chevy, daughter Cora-lee and husband Rob on
collecting trips to gather herbs isn't just lots of fun, it's also a way
of passing on culture, she explained, especially when you have a
husband who likes to stay home and cook up gourmet meals like
wild northern rice with fresh veggies, bannock and stew.

"So many of our traditional ways are slowly being lost, with the
younger generation losing their culture to cyberspace and
Nintendo. Nothing like when I was a child, learning to drink fresh
sap from the trees in the springtime with my Dad, learning to pray,
meditate and understand our ways."

The path to becoming a respected healer, she explained, is not
easy. It's a lifetime pursuit that takes a lot of study and commit-
ment.

Morin-Fehr was adamant that she shouldn't be called a shaman
or medicine woman, (titles bestowed only after menopause in
women, and years of experience, study and well-earned respect),
but rather a healer or herbalist.

Learning to approach a respected healer or medicine woman
with the correct protocol is very important. An offering of tobacco
and a gift with a humble request to be taught and shown tradi-
tional ways and knowledge is expected, said Morin-Fehr.

It's important for a healer trying to help people to understand
their background, diet and current medications, and to take time
to get to know them, she added. And it's important for a client to
come to a real understanding with a healer, one who has earned



PHOTOS BY PAMELA GREEN

Yvonne Morin-Fehr (left) and sister Veronica Kehijekonaham grew
up in the northern bush and learned the art of gathering roots and
herbs from their father who took them on medicine walks through
the swamps and woods near their log cabin home.



Wild mint was collected from the rich
soil on the shady banks of the
Saskatchewan River. Yvonne Morin-Fehr
left an offering of tobacco and a prayer
of thanks for the gift from the earth. It's
important to pick herbs out in the wild,
away from pesticides and large
populations, or out of a home-based
garden. This wild mint will be
transplanted into the herbalist's own
garden.



PHOTOS BY PAMELA GREEN

Yvonne Morin-Fehr take in the scent of freshly picked woman's sage harvested on the Plains.

the trust of the local community, because, she said, "You wouldn't
just call Toronto, for instance, and ask a strange doctor for a pre-
scription out of the blue."

"Herbs are something that must be handled with respect as part
of holistic preventative medicine, not something that you can take
all the time, with special care taken during pregnancy."

Living "down south" on the Plains has opened Morin-
Fehr's eyes to a whole range of new plants and remedies, some
quite different from those up north. And there's lots of work in-
volved in picking these plants. Sometimes you have to drive for
miles, she said, not to mention the bear hazard.

"Sometimes it's really scary these days picking herbs in the wild,
because bears seem to be getting braver and more aggressive."

It's important to pick herbs out in the wild, away from pesti-
cides and large populations, or out of a home-based garden. Prepa-
ration takes a great deal of focus and concentration to get the herbal
recipes and formulas just right, and care must be taken to utilize
the mixes with knowledge and respect.

She used to use the ancient techniques of a stone pounder and
bowl but now uses a small coffee grinder, due to the amount of
work and large volume of her production.

It takes about five days to dry the herbs in a shady place, making
sure that they are afforded a lot of air circulation to prevent mold.

(see The healing powers page 16)

Protection of the land

(Continued from page 4.)

Members of the society are hoping to meet with the Conservative caucus to discuss a proposal to maintain the 5,000 acre site, located in the midst of the Alberta's oilsands, 65 km north of Fort McMurray.

The site was recognized by an archaeologist as being an 8,000-year-old gathering place for Dene people, according to Scanie.

"It will be one of Canada's biggest historic sites. All we need now is for the government to recognize the land as Dene land, and then we can start preserving it for future generations," he said.

Scanie feels that even with the protection notation presently on the land, mistreatment is occurring.

"People are still in there riding on all-terrain vehicles. It's getting destroyed very fast. It won't be fully protected until it's recog-

"The idea is not to prevent industry from progressing, but to make them aware of the dangers of destroying land."

— Harvey Scanie

nized by the government."

As well, society members fear industry developments will harm the land and its contents, although Scanie said industry representatives have been supportive since the project began five years ago.

"The idea is not to prevent industry from progressing, but to make them aware of the dangers of destroying land," he said. "I know industry will continue, but they need to remain conscious about the environment and the living things."

Rob Seeley, manager of regulatory affairs at Shell Canada, said the industry has no plans for

development on the site and fully supports the preservation proposal, adding that any resources needed to preserve the site will be provided.

"We are pleased to support the preservation of this site, and glad to participate in discussions about the management. However, we don't really have any set idea on what should go there. Either way, we are behind it, but it's not our decision to make."

Seeley added the industry is currently trying to facilitate for the two other groups involved, and hopes an agreement can be reached.

The healing powers

(Continued from page 15.)

Potency is better when the dried herbs are stored in sealed jars, and kept in a cool dark and sanitary place. It's also important to label everything, as some herbs are hard to tell apart once they have been ground up.

Boiling teas and herbs is out of the question, as high temperatures can release toxins. Morin-Fehr recommends boiling the water first and then pouring it over the tea to steep.

She also creates lotions, healing salves and healing pillows using essential oils, wild beeswax, herbs, berries and roots, many collected in a red willow gathering basket that always goes along on her medicine walks, along with a small spade for digging and some tobacco to leave in thanks for the Creator.

One of her most interesting concoctions is a mixture of pine sap and spearmint oil to make pigkiw, Cree for chewing gum, which can have powered wihkis added, to make a kind of double

bubble Rat Root, great for sore throats, colds and congestion.

Morin-Fehr, who attended college in Prince George, B.C. and later enrolled in classes in Native Studies and Cree at the University of Saskatchewan in Saskatoon, has worked part-time at Wanuskewin Heritage Park teaching Native arts and crafts and the art of traditional healing.

She enjoys attending conferences and meeting other healers, herbalists and medicine women and adds, "If you show the proper respect and take good care of them, they will take good care of you. Healers were very honored in the old days and had a very high status in traditional villages. And there's a real need in our times to get back to the old ways, our own Aboriginal people looking for hope and healing."

"People pay for convenience and fast service at the store these days when they go to buy medicine, but what they don't realize is how therapeutic it is to go out and gather your own."

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Husky Oil

Information Update

JUNE 1998

Moose Mountain Update #9

This Information Update outlines the construction schedule Husky will be following to build a 26 kilometre pipeline system from one of the Moose Mountain wellsites to the Shell Canada Limited Jumping Pound gathering system.

PROJECT STATUS

The Moose Mountain project involves the development of a complex oil and gas reservoir. In December 1997, Husky received approval from the Alberta Energy and Utilities Board to build a pair of 26-kilometre pipelines to transport Moose Mountain oil and solution gas production from two wells on Pad #3, to Shell's Junction U pipeline, which feeds into the Shell Jumping Pound Gas Plant.

ARCHAEOLOGY

Husky worked with people from the Nakoda and Tsuu T'ina First Nations during the month of April to conduct detailed archaeological assessments of three sites found along the pipeline route. The assessments involved the search, collection, storage and inventory of buried artifacts.

The procedure involved conducting a number of one by one (1 X 1) metre digs in 10 centimetre layers. The removed earth was mechanically sifted to ensure even tiny artifacts were not overlooked. Numerous formed tools, animal bone fragments and fire broken rock samples were discovered. Some of the artifacts were remnants of an ancient First Nation campsite, dating prior to European contact. A minor pipeline route deflection was incorporated to avoid disturbing an area which may still contain artifacts.

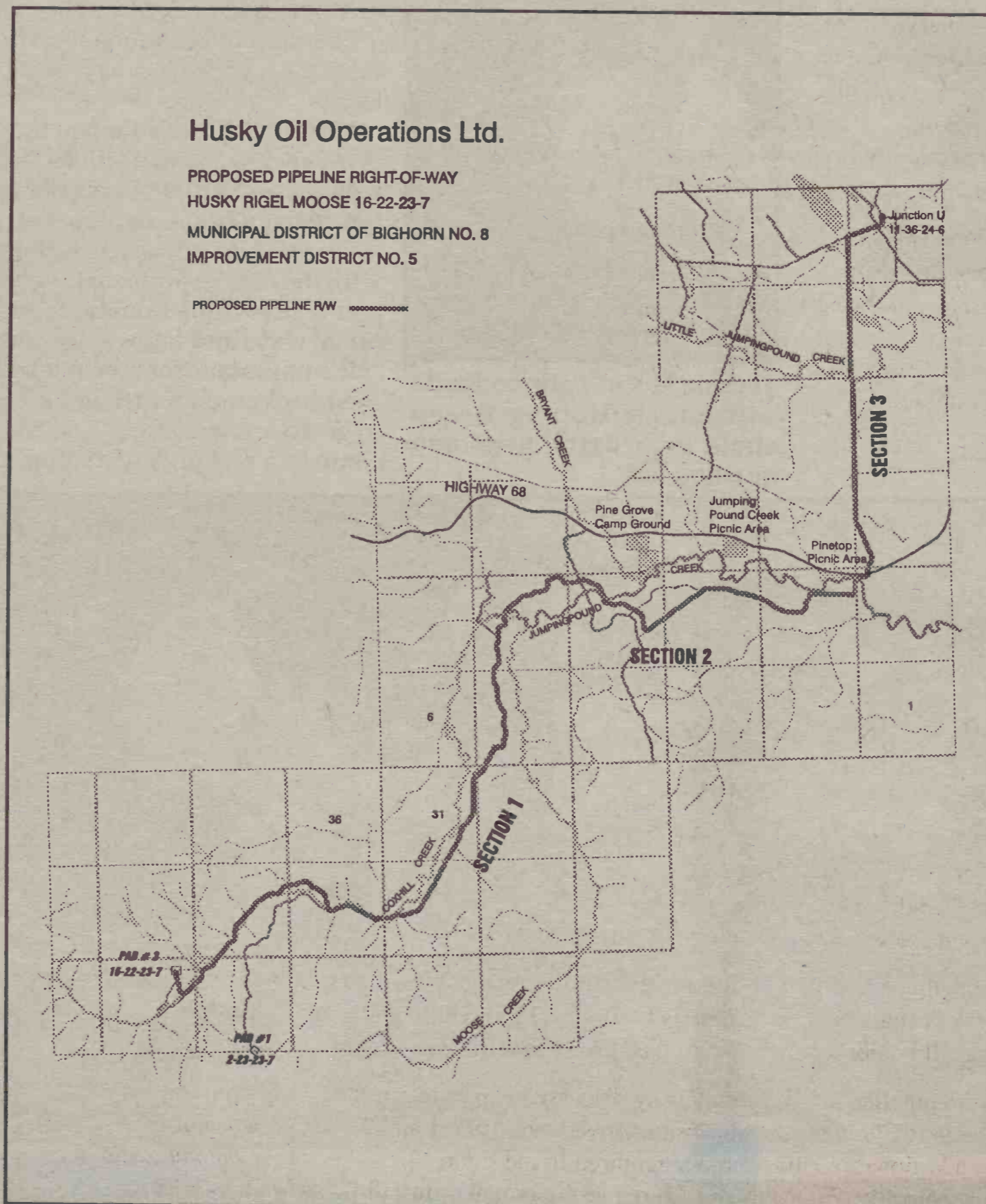
Husky has also consulted and worked with First Nations Elders to ensure any sacred areas in the vicinity of the pipeline are not disturbed.

CONSTRUCTION SCHEDULE

Construction of the approved pipeline system is scheduled to begin as early as June and be completed by November. In planning for pipeline construction, Husky has placed a high priority on addressing the concerns of First Nation Peoples and recreational users, and preventing effects on fish and wildlife in the area.

As a result, Husky will construct the pipeline system in three sections. The sections are highlighted on the map below.

Moose Mountain Region



Whitefish



First Nations

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Husky

Information

SECTION 1

Section one of the pipeline is approximately 11 kilometres long. This portion of construction follows the Jumping Pound Creek drainage. The pipeline follows the creek and the creek can be crossed at several points present in this portion.

The Creek is dry during the summer months. An optimal environment for this section in this time.

SECTION 2

Section two of the pipeline is long and represents

A primary concern of this section is the possible effects on recreational activities such as hiking trails and canoeing. During peak season, this section will take crossings, as noted below.

Section two of the pipeline crosses Jumping Pound Creek three times. Spawning in the spring where trenching is the crossing must be restricted between August

Husky will attempt to locate the crossings. A hole will be drilled and a specially designed steering device will be pulled through the hole to minimize the mental impacts to the

The drilling is performed using the latest technology, and the trenching, in some cases, the hole will be drilled. To maximize the accuracy, a detailed geotechnical radar" and test-hole


In spite of this, if the pipeline is not installed, Husky will pursue trenching. The drilled crossings will be made so that the window for

Trenching is the best method for a shallow creek. The trenching will be done during the winter

In the pipeline application, Husky will use a system to allow production. An additional pipeline will be installed. Consequently, Husky

powers

Rat Root, great for sore
colds and congestion.
n-Fehr, who attended col-
Prince George, B.C. and
rolled in classes in Native
s and Cree at the Univer-
of Saskatchewan in
oon, has worked part-time
uskewan Heritage Park
g Native arts and crafts
e art of traditional healing.
enjoys attending confer-
nd meeting other healers,
sts and medicine women
dds, "If you show the
respect and take good
them, they will take good
you. Healers were very
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high status in traditional
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our own Aboriginal peo-
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Lexicon by Drew

(Continued from page 9.)

Tonto: The actor who played Tonto was actually from the Six Nations Reserve near Brantford, Ont. Jay Silverheels was his professional name. His real name was actually Harry Smith. Perhaps a distant relation to Pocahontas's John Smith?

Ukrainians: There seems to be a bizarre artistic connection between Ukrainians and Native people. Witness author W.P. Kinsella, playwright George Ryga and actor Michael Zenon, who is no doubt familiar to millions of older Canadians as Joe Two Rivers from the ancient television series, *The Forest Rangers*.

Vegetables: Contributions to international cuisine include the potato and the tomato. So the Irish and the Italians owe us an amazing debt of gratitude.

Wannabes: People who "wannabe" Indian. Not to be confused with "should-a-beens", people who are not Native but, for one reason or an-

other, should have been.

Xinxa: A fictional tribe of Indians from Guatemala that gave Lamont Cranston, otherwise known as pulp and movie hero The Shadow, a fire opal ring to assist him in fighting crime. "Who knows what tribes lurk in the heart of Guatemala, the Shadow knows!"

Yuchi: An Aboriginal nation that was moved from Georgia to Oklahoma in 1836 and is believed by some authorities to be one of the Lost Tribes of Israel. As recently as 1975, *Newsweek* said that "some specialists in American folklore think the customs, language and appearance of the Yuchi... imply an old Jewish heritage." Oy!

Zero: The Mayas' base 20 number system, which included zero, had been developed a thousand years in advance of its use elsewhere, and their astronomers were capable of astonishing precision in charting the heavens.

Husky Oil

Information Update

SECTION 1

Section one of the pipeline, starting at the wellsite, is approximately 11 kilometres and located south of Highway 68. For this portion of construction, the route follows the Coxhill Creek drainage. There are no timing constraints as to when the Creek can be crossed as it is intermittent and no fish are present in this portion.

The Creek is dry during the months of July and August so for optimal environmental considerations, Husky will construct this section in this timeframe.

SECTION 2

Section two of the pipeline is approximately seven kilometres long and represents the biggest challenge.

A primary concern of constructing this section is the possible effects on recreational users, as there are a number of hiking trails and campsites nearby. To minimize inconvenience during peak summer months, pipeline construction in this section will take place in September (except for stream crossings, as noted below).

Section two of the pipeline route crosses the Jumping Pound Creek three times. Some species of trout come up the creek to spawn in the spring, and others in the fall. Consequently, where trenching is the best option for crossing the creek, the crossing must be restricted to the summer (during the window between August 16 and 31).

Husky will attempt to drill under the creek at two crossing locations. A hole will be drilled under the creek using a specially designed steerable drilling rig. The pipelines will be pulled through the hole, so trenching and potential environmental impacts to the creek are eliminated.

The drilling is performed using relatively new and expensive technology, and the technique is not always successful. In some cases, the hole collapses before the crossing is completed. To maximize the chance of success, Husky has performed detailed geotechnical work, including "ground penetrating radar" and test-hole logging.

In spite of this, if the drilling technique is not possible, Husky will pursue the next best alternative, which is trenching. The drilled crossings must be done during June or July so that the window for trenching is still available.

Trenching is the best option for the third crossing because the creek is shallow and the base is loose gravel. The third crossing will be done during the August 16-31 timeframe.

In the pipeline application, Husky discussed expansion of the system to allow production from the wells on Pads 1 and 2. An additional pipeline may be required in the future. Consequently, Husky intends to request approval to install a

spare pipe at each of the creek crossings to eliminate future disturbance of the streambed. The spare pipe would be capped on both ends and buried. If the additional pipeline is required, Husky will conduct consultation and participate in the formal approval process prior to construction.

SECTION 3

Section three of the pipeline route, connecting to the Shell system, is approximately seven kilometres and runs alongside the east edge of the Nakoda Reserve through deeded farmland.

In constructing this portion of the pipeline, Husky will cross the Little Jumping Pound Creek once. Husky plans to cross the Little Jumping Pound by trenching. The optimal timeframe is during the summer, as no fish are spawning in the creek and it is a low-use recreational area. There are, however, some known rare plants near Little Jumping Pound Creek, and Husky has slightly deflected the pipeline route in this area to avoid them.

Pipeline construction for this section is planned for July and August.

SUMMARY

Husky has chosen this pipeline route because it maximizes public safety and uses existing infrastructure and disturbances. Pipeline construction has been designed with careful consideration of the environment, recreational users and First Nation Peoples.

In addition to the special provisions for each section of the pipeline route, Husky will be landscaping the wellsite to stabilize disturbed areas and restore some of the natural habitat around the site. The intent is to use only as much space on the wellsite and along the pipeline route as is required.

The Moose Mountain field is owned by Husky Oil Operations Limited (66 2/3 percent) and Rigel Oil & Gas Ltd. (33 1/3 percent), and operated by Husky. To date, five wells have been drilled and completed on Moose Mountain: four of these wells encountered oil and the other encountered gas.

FOR MORE INFORMATION

This update is a continuation of our commitment to provide information to those who are interested in our activities in the Moose Mountain Region. If you would like more information, please contact:

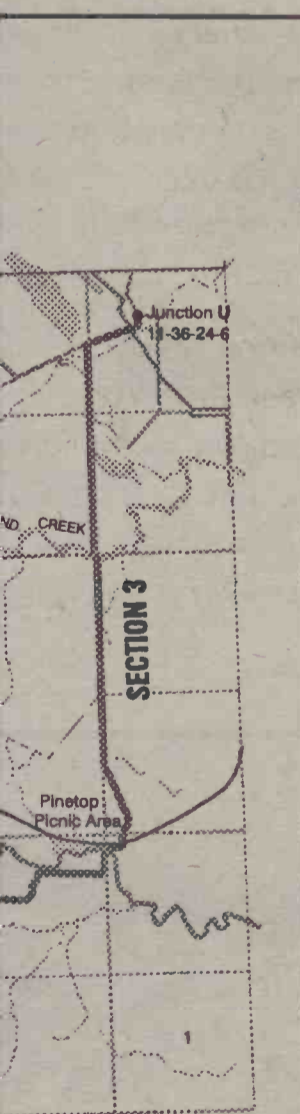
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298-7188

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JUNE 1998

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Anderson receives honor

(Continued from page 8.)

"After she delivered a baby she would send us to look after the new mom, the baby and the siblings for hours at a time," remembered Anderson's eldest daughter, Dorcas, now 68.

Most of all, she was always in the lead, said Childs.

Anderson recalled another occasion when she was recognized as Ontario's first woman band councillor.

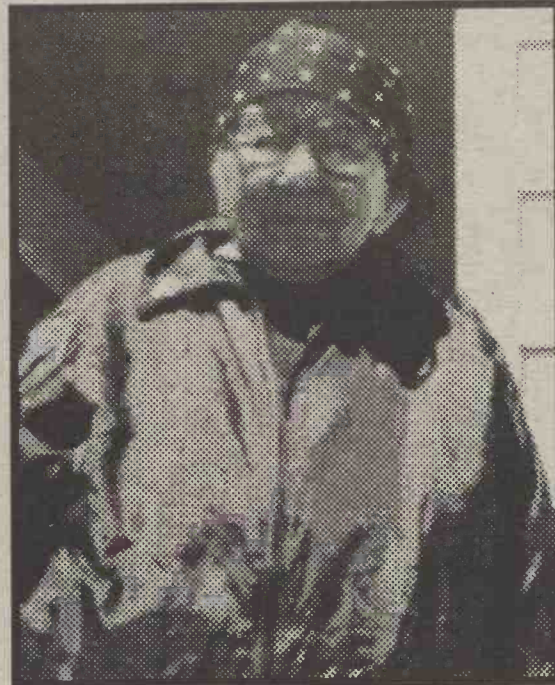
"A government representative came and told me there were no other Native women

who were recognized as councillors, in the north or south," she said.

"To honor me, he told me to buy something from the Hudson Bay store, whatever I wanted, and that he would pay."

Anderson selected a kerchief. "I was fascinated by it. No one else had one."

Boarding a plane, bound for the big city and an Order of Ontario medal, on Kitchenuhmaykoosib's gravel runway Anderson wore her navy kerchief with white polka-dots.



BRYAN PHELAN

Marion Anderson.

History is a fickle teacher

(Continued from page 6.)

We create academics that would rather spend their lives studying their people than finding themselves. We create organizations whose board members spend more time squabbling over who knows more about traditional matters and approaches than performing the functions they were designed for. We create fractured rather than cohesive communities.

What we need to know and to understand is that it's okay to admit to a less than utopian history. It's okay to know that our pre-colonial societies had failings, okay to make the admission of humanity that includes all of humanity's foibles and peccadillos, okay to say to each other privately and publicly that somewhere along our family line a member erred and was punished. It's everemissible to acknowledge the presence of unalterable wrongs in our

clan structures and societies. When we do that we allow ourselves the freedom to be less than perfect.

Despite the inherent failings, it has been our spiritual way that has allowed us to survive. It has been our spiritual way that spared us the indignity of assimilation. Our various cultural ceremonies and rituals have provided the foundation upon which we have built our present vitality and on which we will move into a brighter future.

It is the sweetgrass way, the drum, and the way of the pipe that sustains us. That will always remain true. But to be able to admit to each other first, and Canadians later, that we have remained strong and vital despite the shortcomings we recognize in our histories shows a people confident and capable of governing themselves and blazing the path towards their own

future.

Honesty breeds strength. Denial fosters failure. Our spiritual heritage will always remain the root of who we are, but we need to practice it in the light of the truth of our own histories, histories less romanticized than realized. The image of the bronzed countenances of the Native man and woman will only become true fixtures of the Canadian consciousness when Aboriginal people themselves admit to the true nature of their pre-settlement lives.

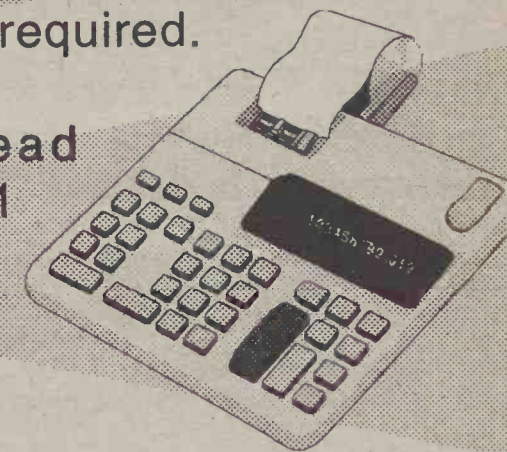
The words we speak when we speak of our spiritual heritage will bear more weight and relevance when they come from the recognition of our unspoken truths, the truth of our humanity. As Aboriginal people we have only ever been human, and that's not likely to change in the very near future. We need only learn to say it.

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Métis at

By Paul Barnsley
Windspeaker Staff Writer

PONOKA, Alta.

Last year's United States junior college national champion in the women's hammer throw and 1997 Canada Summer Games record-setting gold medalist in the discus throw has accepted an offer to compete for the NCAA Division One University of Wyoming's track team.

Robin Lyons, a 21 year old Métis woman from Ponoka, Alta., completed a two-year associate arts degree at Central Arizona College last year. She was spotted by then-University of South Carolina assistant track coach Larry Judge at last summer's Canadian national track and field championships in Abbotsford, B.C. When Judge decided to accept the head coaching position at Wyoming, he also decided to take Lyon with him.

"I threw shot against a girl from South Carolina's team last summer at the nationals," said Lyons. "We got talking, and she gave me an application for South Carolina and told me about Larry Judge. He was there, too, and he saw me throw."

Judge is very well regarded as a technical coach, but he demonstrated that he is also a skilled recruiter.

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Métis athlete adds to accomplishments

By Paul Barnsley
Windspeaker Staff Writer

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Judge is very well regarded as a technical coach, but he demonstrated that he is also a skilled recruiter.

"About a week and a half later, he called me from Athens," Lyons said, unable to hide how impressed she was with the attention her soon-to-be new coach paid to her. "He was coaching at the World University Games there in Greece."

At that point, the young Albertan was weighing offers from a half-dozen of the top athletic schools in the United States, but Judge's gesture made the difference.

The full scholarship to a top U.S. college capped off an eventful year for the promising Métis athlete. Aside from her junior college national championship in the hammer throw, she also finished third in the NJCAA in the discus throw. That performance was complemented by a fifth place finish at the Francophone Games in the southeastern African island nation of Madagascar and her gold medal winning, record-setting performance at the Canadian nationals.

This summer, the focus is on competing at the 1998 Canadian nationals in Montreal in late July. After that, it's off to school, a prospect that has Lyons very excited.

"Larry already coaches two Canadian Olympians. He told me he believes he can get me to the Olympics with the talent I have right now," she said, hastily adding that the Olympic Games are a distant goal and

that her main focus this fall will be on adjusting to the higher level of competition and training in the NCAA.

"If I make the Canadian Olympic team, that's fine," she said. "I'm excited by this opportunity, this new environment. I'm just going to go down there and say 'Take me as I am and make me a champion.'"

Lyons started her winning ways by earning four medals at the 1993 North American Indigenous Games in Prince Albert, Sask. She won gold in the discus and shot put, silver as part of the four by 100 m relay team, and bronze in the 100 m sprint. She was busy playing basketball during the 1995 games in Blaine, Minn., and she was left off of the Team Alberta roster in 1997 when she couldn't attend a qualifying meet in Lethbridge because she was busy winning gold at the junior college national championships. She said it's common practice in the track



PAUL BARNSELEY

Robin Lyons is off to school to study physical education and perfect her potentially world-class abilities in several field events.

and field world to let athletes qualify if their certified times or distances are better than the top scores at the qualifier.

"Everywhere else you can qualify by meeting the standards," she said. "But I was told the organizers in Victoria scratched me off the list because I didn't go to the qualifier. Now, I'm not holding anything against anyone; I mean, I got to go to three big national meets and to Africa last summer, but there was some politics going on there. [The Team Alberta and Indigenous Games organizers]

have got to break through that mindset. This is not just a reserve thing."

The North American Indigenous Games can be a springboard to the kind of success that Lyons has experienced, and it's important for the provincial team organizers and the games organizers to look at the big picture, she said. She plans on doing her part to give back to young people by attending clinics and speaking to young Aboriginal athletes about what it takes to benefit from the kind of opportunities she has received.



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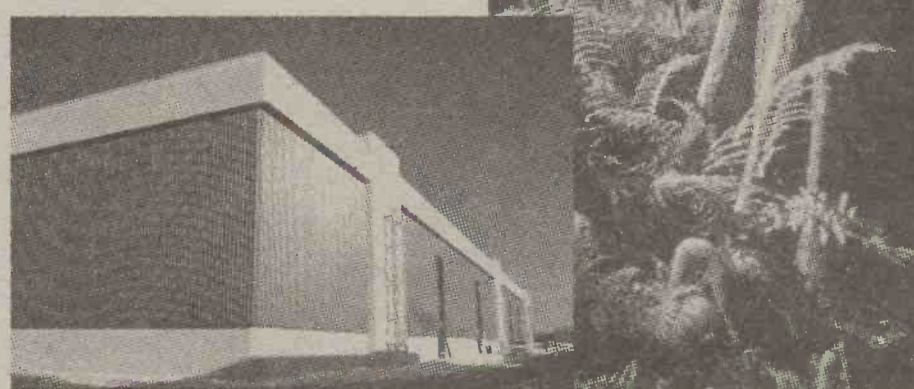
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Crunch time for Cayuga winger

By Sam Laskaris
Windspeaker Contributor

GUELPH, Ont.

Ryan Davis is pretty confident he'll be playing hockey next season. He just doesn't know at what level.

The Six Nations of the Grand River territory resident (near Brantford, Ont.) finished off his junior career in mid-May. He was a member of the Ontario Hockey League's Guelph Storm, the team which earned the right to represent Ontario at the Memorial Cup tournament in Spokane, Wash.

The Storm advanced to the championship final of the four-team tournament and had a shot at the national Major Junior title. Davis and his teammates, however, were edged 4-3 in overtime by the Western Hockey League's Portland Winter Hawks.

Since he turned 20 on Feb. 16, Davis has now used up his junior eligibility. The only way he could return to the Storm next season would be if he was one of three overage (20-years-old when the season starts) players that Guelph decides to carry.

But the full-blooded Cayuga who played two-and-a-half seasons with the OHL's Owen Sound Platers before being dealt to Guelph this past January would prefer to step up to the pro ranks.

"I think I'm ready to move up and play at the next level," he said.

Davis was drafted in the sixth round, 142nd over-all, by the

Buffalo Sabres in the 1996 National Hockey League entry draft. But when the Sabres didn't sign him to a contract by June 1 of this year, Davis was declared a free agent.

He was eligible to sign a deal with any pro franchise. He was also eligible to enter this year's draft, scheduled for June 27 in Buffalo.

"We're talking to a few NHL teams about the fact I am a free agent," Davis said, explaining 'we' includes his agent, Joe Shaw, who is based in Hamburg, N.Y. "We're spreading the word."

Davis is understandably bothered that he wasn't offered a contract by the Sabres. He was told the Sabres are in a bit of a financial crunch after having signed star netminder Dominik Hasek to a multi-year deal earlier this season.

"Who knows what the truth is?" he asked.

Perhaps the Sabres weren't impressed when Davis' stats slipped somewhat this season. A year ago, the feisty right winger had 43 points in 61 games. This season he had 27 points in 57 regular season games. He said his point production slipped because of a couple of nagging injuries and also because the Platers were a mediocre squad.

But he felt he did enough to warrant a contract offer from the Sabres.

"I felt I had a good second half of the season, a good playoffs and a good Memorial Cup," he said.

Davis had five assists in 13 OHL playoff games and then picked up four points (two goals, two assists) in the Storm's five

Memorial Cup matches.

He found himself in the middle of a controversy in the Memorial Cup final. He received a five-minute major and a game misconduct with just over five minutes remaining in the third period following a mid-ice collision with Portland star forward Marian Hossa.

Referee Brad Meier felt Davis intentionally tried to injure Hossa by sticking his knee out on the play. But Davis said Hossa probably wouldn't have been injured if he had just absorbed what would have been a clean hit. Instead, Hossa tried to jump out of the way and that's when the players ended up banging knees.

Hossa, the Ottawa Senators' first-round pick at last year's NHL entry draft, required surgery after the hit and might not be healthy by the time the Senators' training camp opens this September.

Davis was upset Meier took his time in calling a penalty on the play. He said the ref only decided a penalty was warranted during a television commercial time-out, after he saw a replay on the arena's video scoreboard.

"I don't feel it was a dirty hit," Davis said. "It was just a bad call. If it was a dirty hit, the other team would have tried to do something about it because he's one of their top players. But no one came near me and no one tried to hurt me."

Davis was asked if he thought the one thing most people would remember most about his play at the Memorial Cup tournament was his hit on Hossa.

"It's hard to say," he said.



Cayuga Ryan Davis could be picked up by the pros. He was declared a free agent after the Buffalo Sabres drafted him, but failed to sign him this year.

"Maybe. Maybe not. But I don't think so because Portland won. Maybe if they had lost people would say they lost because they didn't have him."

As for his future, Davis doesn't know what to expect. He could be playing for a pro team next

season. Or he could be an overage player with the Storm. Or he could suit up for a Canadian university squad while receiving a post-secondary education.

"There's definitely a lot of options for me and I'm keeping all the doors open," he said.

Top ump

By Sam Laskaris
Windspeaker Contributor

FREDERICTON

More than three decades of dedication to softball have paid off for Wayne Brown.

Softball Canada's current umpire-in-chief was inducted into the Fredericton Sports Wall of Fame during a ceremony on May 9. Brown lives on the St. Mary's First Nation, which surrounds Fredericton, New Brunswick's capital city.

Brown is the economic development director for the St. Mary's First Nation. For several years he's also been its unofficial co-ordinator for most sports, social and cultural activities.

This explains why more than 100 people (about one-third of St. Mary's population) attended the induction ceremonies. Over the years, Brown has served as a softball coach, umpire and administrator. He's been involved with 24 national tournaments, for 15 of which he was the umpire-in-chief.

Brown has been Softball Canada's umpire-in-chief since 1994. He also became the International Softball Federation's North American umpire-in-chief in 1995. But Brown isn't keen on having the spotlight focused just on him.

"Let me be clear on one thing right now," Brown said. "You don't find success by yourself."

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Top ump honored

By Sam Laskaris
Windspeaker Contributor

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Wayne Brown.

Canada is the best in the world, even better than the Americans."

Brown has also participated at various Native athletic events. He was one of the coaches for the St. Mary's softball squad when it participated at the North American Indigenous Games in Prince Albert, Sask. in 1993. That team ended up winning the bronze medal.

Two years later, Brown led the St. Mary's club to the gold medal at the North American Indigenous Games in Minnesota.

"We certainly didn't have the best team there in terms of talent," Brown recalled. "We are a community of under 300, but we managed to win against teams representing communities of 30,000. In this community we do things together as a team, and that has led to success."

And for Brown, his successes have earned him some well-deserved recognition.

Golfer ties best round ever

By Paul Barnsley
Windspeaker Staff Writer

RICHMOND, Va.

No golfer has ever been hotter than Notah Begay III was on May 15.

The professional golfer of Navajo and Pueblo heritage carded a 13-under-par 59 during his second of four rounds in the Nike Dominion open.

Although his score ballooned up to 71 (one below par) in each of the last two rounds of the open and he had to settle for sixth place overall, Begay joined the list of golf's immortals with his 59. Only two other players in the history of professional golf have recorded such a low score, and nobody's ever done any better.

Chip Beck was the last man to break 60 on a pro tournament-style course. He did it in 1991 at the PGA sponsored Las Vegas Invitational. Previous to that, Al Geiberger held the mark. He shot 59 en route to winning the Danny Thomas Memphis Classic in 1977.

In early June, Begay tried to qualify for the U.S. Open, widely regarded as the most prestigious pro tournament on the planet. It would have been the first time a Native American had qualified for a PGA event. He missed the cut by five strokes over 36 holes that week and returned to the Nike tour, but Begay is determined to break that barrier in the not too distant future.

The Nike tour is the minor league of professional golf. Formerly called the Hogan tour, it

offers first prize money that is usually about 10 per cent of what PGA tournaments offer. It is a proving ground for young major tournament hopefuls.

Begay has all the credentials to become a major figure in the golf world over the next 10 or more years. A three-time All-American and four-time All-Pac 10 conference collegiate golfer with the Stanford Cardinals, he graduated with a degree in economics in 1995. That year, his team tied for first place in the NCAA Division I national championship and then lost in the playoff to Oklahoma. Individually, he was tied for fifth place in the nation with his Cardinal teammate, Tiger Woods, who went on to ignite the golf world in 1997 with a string of sensational major tour victories, including the Masters. Begay played a main role in the 1994 Cardinal NCAA national championship team, finishing second individually that year.

At 25 years of age, Begay hopes to become part of an exciting new generation of professional tour players. He's already walked down the fairway with some pretty big names. Tiger Woods, his friend and teammate, is considered the Wayne Gretzky of golf, a prodigy who has already accomplished an entire career's worth of achievements during his first three years on the PGA tour.

Begay, who grew up on a reservation near Albuquerque, New Mexico, was travelling extensively this month and could not be contacted for an interview. His Washington, D.C.-based publicity agent, Jim McCarthy, said Begay is a "role model and golfer extraordinaire."

McCarthy said his client is about to put his game together and make an impact on the pro tour. The 59 proves he's got the skills and there's no doubt he has the right mental approach to play this very difficult game under the intense pressure of major tournament competition, the agent said.

That record-setting round of 59 was something to see. Begay made nine birdies (one under par), two eagles (two under par) and no bogies (one over par) over the 18 holes. The first hole he played that day was the 10th, shooting a four-under-par 32 for his first nine holes of the day. He then tied the Nike tour record for the back nine with a nine-under-par 27. He had to make a couple of great shots to earn his piece of immortality: a 110 yard wedge shot found the cup on the first hole; then he used a 6-iron to make a 175 yard hole-in-one on the very next hole. It was the third hole-in-one in his career.

He made two birdies on the last two holes of the day to break 60 and later admitted the record was on his mind, telling his agent that his hands were shaking as he prepared to make an 8-foot putt on the last hole.

Begay has to put some wins together this summer in order to earn enough prize money to qualify for the PGA tour next year. His past experiences suggest it's just a matter of time. Golf fans can see him in action. You can usually find coverage of Nike tour events on the Golf Channel.



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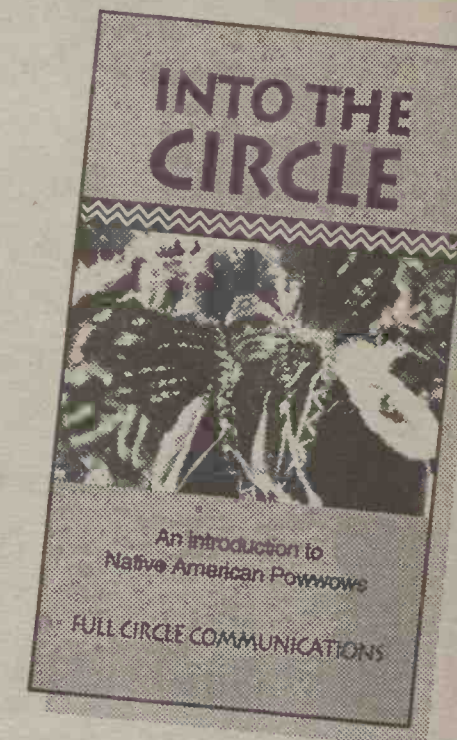
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Uniting the Indigenous peoples of the world

By Donna Rae Paquette
Windspeaker Contributor

TORONTO

David Tuccaro and Calvin Helin think big when they think of their people — as big as the world. The business partners and first Aboriginal recipients of Canada's prestigious Top 40 Under 40 Award will be approaching the United Nations in an ambitious plan to involve Indigenous people worldwide in economic development opportunities.

Tuccaro, of Fort Chipewyan's Mikisew Cree band, and Helin, a Tsimisian from Prince Rupert, B.C., recently received the award for their outstanding business achievements and community work. The two were short-listed out of 700 candidates from across Canada for the award sponsored by Caldwell Partners and *The Financial Post*. The award recognizes 40 outstanding Canadians under 40 years of age. Tuccaro just turned 40 in March, and Helin is 38 years old. Caldwell Partners, a Canadian executive search company, co-ordinated the selection. Six joint chairs convened an advisory panel of 19 prominent Canadians from the public and private sectors to choose the finalists. The ceremony took place in Toronto's Design Exchange before a crowd of 600 of the country's top executives.

Tuccaro bought his first business when he was fresh out of a Fort Smith, N.W.T. high school. At age 19, he purchased two taxis, then later a janitorial service, an automotive repair shop and a bakery, which he operated with his wife Jackie. He was the Mikisew Cree band manager for two years and then its economic development officer in the land claims unit. In 1991, he became general manager of Neegan Development Corporation, a heavy equipment business owned by four Indian bands. Two years later he bought the business and went from employee to owner and company president.

Neegan currently provides employment for up to 140 people during peak seasons in the Fort McMurray oilsands. A spin-off vacuum and water truck company called Tuc's Contracting employs up to 40 people. A third business, Aboriginal Technical Services Ltd., performs data collection on water quality, animal counts and habitat assessment for resource development companies requiring environmental impact studies.

After development takes place, this company performs environmental monitoring and site reclamation work. A new business, Cree-ative Custom Woodworking, is still in the formative stages.

With his partner and fellow award recipient, Tuccaro launched Aboriginal Global Travel, which specializes in

group and institutional travel, and together they are developing the TsimCreHawk Construction Group Ltd., the National Aboriginal Business Association and Aboriginal Global Investment Management, a mutual funds venture.

Helin, a University of British Columbia law graduate who gave karate lessons to help pay his tuition, went from seeing the Pacific from a salmon seiner to Pan Pacific Aboriginal trade missions.

As a businessman in his own right, he and Tuccaro were naturals for partnership.

They met in New Brunswick in 1995 at a federal government-sponsored taskforce on finding solutions for Aboriginal development financing problems. The pair began discussing strategies for a Canada-wide body to represent and support individual Aboriginal ventures. From that meeting came the groundwork for the businesses they are involved in today, including the mutual funds project.

Getting into finance and investment projects was simply an offshoot of their interests, Tuccaro said, and dismisses any surprise expressed at the notion.

"I've done business all my life. Nobody thought that a Native person could own a mutual fund, but we've done it. It's 75 per cent owned by Indian people with an office on the reserve and with bands investing. An Indigenous

mutual fund is unique in a global market. We've got Thomas Hansberger as our fund manager. He has a world-wide reputation as one of the best in the business. He worked with Sir John Templeton of the Templeton Mutual Funds group in the U.S. We felt we had the best group of Native people together, and we found the best money manager," he said.

Tuccaro organized the Fort McMurray-based Northeastern Alberta Aboriginal Business Association, styled after the chamber of commerce organization, to bring together Aboriginal businesses in the region.

"We network and support each other and share expertise and joint-bid on projects. By myself I can bid on a \$1 million job, but with all of us together, we can bid on \$10 and \$20 million jobs," he explained.

All his efforts are aimed at broadening the horizons of not just his own Cree people, but those of Indigenous people worldwide.

"At the end of the day, we have to bring Aboriginal people around the world together to talk about economic opportunities."

He's forged some important links already. Last year he went to New Zealand and met with Maoris and Aboriginal businessmen in Australia. He's contacted Indigenous people in the Philippines and has connections with many North

American Native people.

"We're talking about calling all the players together and getting the United Nations to support us until we have a solid association base in the world. You have to think big — why not?" he asks.

David Tuccaro spreads himself pretty thin but said he still finds time to get everything done. He's a member of numerous groups, including the Oilsands Discovery Centre's development committee and the standing committee on oilsands development, the National Task Force on Oilsands Strategies and the National Task Force on Aboriginal Development Financing.

He's a director of the Northern Lights Regional Health Authority and the Alberta Chamber of Resources, past president of the Northeastern Alberta Aboriginal Business Association, chairman of the Trade and Market Expansion Working Group.

He regularly chairs conferences on Native business development and is a delegate to Indigenous trade missions to various countries. He was featured on a CBC Vancouver television show on Aboriginal economic development entitled *All My Relations* and on the CBC documentary program *Venture*.

"Nothing is impossible. Everybody should think big. Whether you're Aboriginal, Oriental, white or black, there's nothing you can't do if you set your mind to it."

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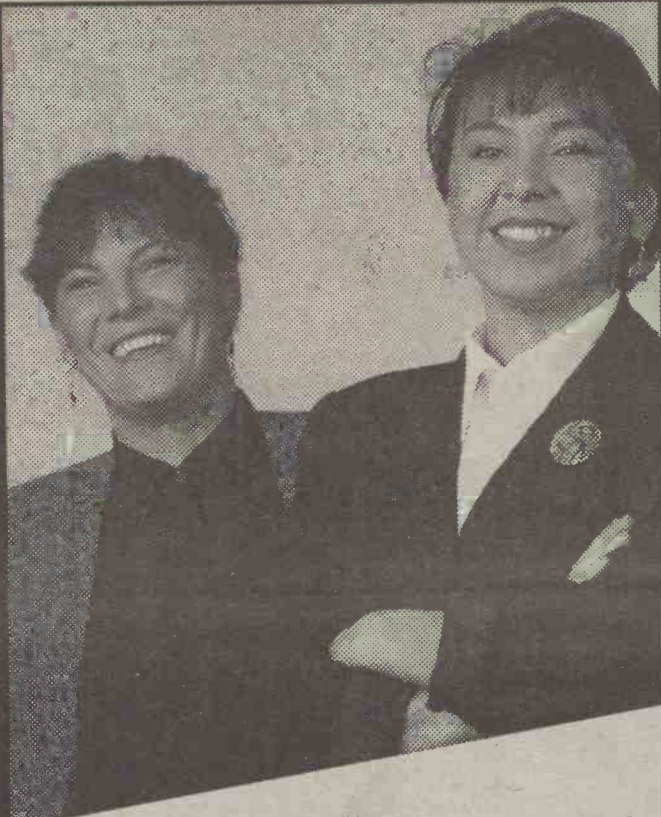
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Innovative thinking key to financing business start-ups

By Avery Ascher
Windspeaker Contributor

THE PAS, Man.

A section of the Indian Act originally intended to protect the financial interests of Aboriginal people on reserves has worked to their disadvantage, making it tough to get credit toward business start-ups, delegates to the 1998 Manitoba Community Futures Conference were told.

The conference was held June 4 to 6 in The Pas. It brought together managers and board members of community futures development organizations from across Manitoba.

Bonita Lane, a commercial accounts officer with Scotia Bank, said that under Section 89 of the Indian Act, any real or personal property of Aboriginals on reserves cannot be seized or mortgaged by anyone other than another status Indian. The result is that Aboriginal people on reserves can't pledge hard assets, such as property or real estate as security for loans. So banks can't go after the usual collateral in the event of default on a loan.

"When we look at credits for commercial lending to status Indians, we place a greater emphasis on two things," Lane said. "The first is what we call the 'character', or management of the enterprise or band. The second important factor is what's called 'capacity', or ability to pay."

The character, or management of the business venture is critical. "The bank has to have a lot of confidence in the venture, and also has to understand who's in control and manages the funds," Lane noted. "There has to be a relationship between the lender and the one who wants to borrow. This is a long-term process. You have to make sure you're involved in events in the community, and to build the trust of the people you're dealing with."

"There has to be a relationship between the lender and the one who wants to borrow. This is a long-term process. You have to make sure you're involved in events in the community, and to build the trust of the people you're dealing with."

— Bonita Lane

When it comes to involvement in the Aboriginal community, ScotiaBank has an advantage few other banks enjoy. The branch is located in the Otineka Mall on Opaskwayak Cree Nation in The Pas, and about 75 per cent to 85 per cent of its total clientele is Aboriginal. Many of the commercial loans approved by the branch are for businesses serving the local forest industry, such as trucking or harvesting.

Lane added that the Opaskwayak branch of ScotiaBank has taught Junior Achievement programs in schools, and is putting together an internship program.

"We're the primary bank on the reserve," said Lane. "As with non-Aboriginal clients, we do credit investigations. Building a relationship is actually not a big issue, because we've gotten past that point in this branch. But for lots of lenders it is still an issue."

When it comes to capacity, or ability to pay, differences come into play according to whether the venture is to be run by individuals or by a First Nation.

Sales or revenue projections must be reasonable and supported by market research. A business plan must be in place. Expenses must be in line and not under-stated. And the business must have planned for unforeseen problems.

Financing for First Nations

business ventures is arranged in one of two ways, depending on the purpose for which the loan will be used, Lane told conference delegates. Suppose the First Nation wants financing for building housing or improving local infrastructure. Funding for this will come from Indian and Northern Affairs Canada through an existing three-way agreement between Indian affairs, the band and the bank.

The First Nation applies to the bank for a loan. The bank checks with Indian affairs to confirm that a budget for loan payback has been set aside. The bank then evaluates both the loan and the band's overall financial position. If the loan is approved, Indian affairs releases funds to the bank. The bank makes the loan to the band, and the band pays back the bank.

In higher risk ventures, a hotel or shopping development, for example, Indian affairs is not involved. Financing is put together much the same as for non-Aboriginal business ventures.

"This can be very intimidating for lenders," noted Lane. "It's the security issue. Lenders have to make sure they have very good understanding of what's going on."

The bottom line on lending to Aboriginal business: "You have to look outside the box, find creative ways to make the deal work."

Part of our heritage, and part of our ability too, is to be able to compete one on one with the animal. We are probable closer to the animal than any of the other cowboys are. We have a bond, a closeness with the livestock, because of the Indian way of life.
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Copenace turns triple play

By Bryan Phelan
Windspeaker Contributor

NAOTKAMEGWANNING, Ont.

A birth, a final exam and a special graduation award — it was a remarkable triple play for 19-year-old Rachel Copenace of Naotkamegwaning, Ont. (Whitefish Bay).

Copenace gave birth to a son on Monday, wrote her final English exam on Wednesday and was recognized with a special award at a Baibombeh Anishinabe School graduation ceremony on Thursday.

She received the Principal's Award at the June 11 ceremony for having "graduated against all obstacles."

Copenace said she was in labor for three hours before giving birth to son Carson at about 1:30 a.m. at Lake of the Woods District Hospital in Kenora, Ont. on Monday.

The next day she squeezed in half-an-hour of shopping for a graduation gown before heading home. Wednesday's exam went well, she thought.

"I was quite exhausted," she said of her hectic week on graduation day. "Today I feel good; I feel proud."

In addition to winning the Principal's Award, Copenace was recognized with awards for leadership, congeniality, responsibility and volleyball, the latter in recognition of her role in a provincial consolation championship team.

"When she came back after having her first baby, she came back with a renewed attitude of wanting to graduate and go on to college or university," noted first-year principal Alan Wray.

Having reached her first goal, Copenace said she'll put post-secondary education on hold for at least a year to care for her children, but does plan to continue



BRYAN PHELAN

Rachel Copenace (centre) of Naotkamegwaning, Ont. received special honors for graduating despite all obstacles.

her education. As one of 20 secondary school graduates, Copenace is part of the largest graduating class in Baibombeh Anishinabe School's 18-year history.

It was also a special day for her partner, Craig White. He received a provincial certificate of education and a school award for mathematics.

"We had a number of students who had been milling in and out of the system for a number of years, and they kind of banded together," Wray said

of this year's record number of graduates from Naotkamegwaning, Northwest Angle #33 and Northwest Angle #37.

"I like to think we provided a spirit of openness. We considered special circumstances, like a student having a baby or experiencing a family crisis, and counseled them back in rather than wondering why they weren't at school. We also brought traditional culture back into the school, part of our mission statement," Wray said.

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| Melanie Jimmy
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Certificate of Business Administration |
| Eugene Okanee
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Integrated Resource Management |
| Linda A. Okanee
Masters in Business Administration | Robin Noon
Professional Cooking Certificate |
| Eleanor Sunchild
Bachelor of Law | Ron Wapass
Farm Machinery Operator Certificate |
| Nicholle Tawiah
Dental Assistant | Ramona Wapass
Bachelor of Education |
| Maxine Thunderchild
Community Justice Diploma | Patricia Monture-Angus
Masters of Law Degree |

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Heather Noon
Mathew Thunderchild
Pricilla Moyah
Joanne Moyah
Leanne Angus
Trixie Coleman
Raven Louise Okanee
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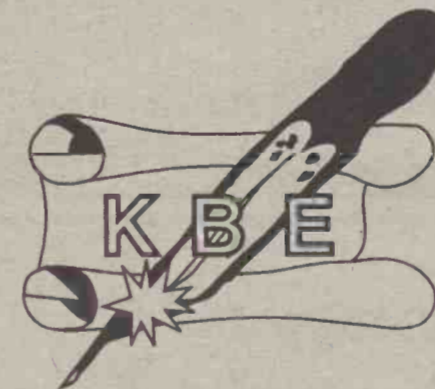
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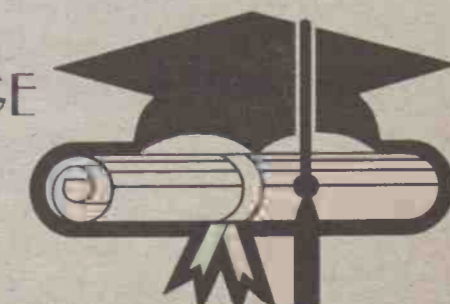


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- Entries shall consist of a complete and signed Entry Form and "UNFRAMED" two dimensional work of art in any medium (not larger than 4 feet x 6 feet), must be received by the Peace Hills Trust on September 11, 1998. Entries will be judged by adjudicators arranged through Peace Hills Trust and will be final and binding on the entrants.
- By signing the Entry Form, the entrant represents and warrants that the work was composed and created by the entrant, that the entrant is the owner of the copyright in the work, and that the entrant shall not infringe on any other intellectual property rights of third parties. The entrant shall, by signing the Entry Form, indemnify and hold the Peace Hills Trust and its management and staff harmless from and against any claims consistent with the contest and warranty, waives his Exhibition Right for the term of the PHT Contest, and in the event chosen as a winning entry, agrees to waive entrant's Exhibition Right in the winning entry, rights of copyright and reproduction, in favour of the Peace Hills Trust, and agrees to be bound by the PHT Contest Rules and Regulations. All entries comply with the PHT Contest Rules and Regulations. Late entries, or entries which do not comply with the PHT Contest Rules and Regulations will be disqualified.
- All adult winning entries will become the property of the Peace Hills Trust and part of its "Native Art Collection." Unlucky winners are made, non-winning entries will be returned to the entrant hand delivered by the Peace Hills Trust.

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DESCRIPTION: _____
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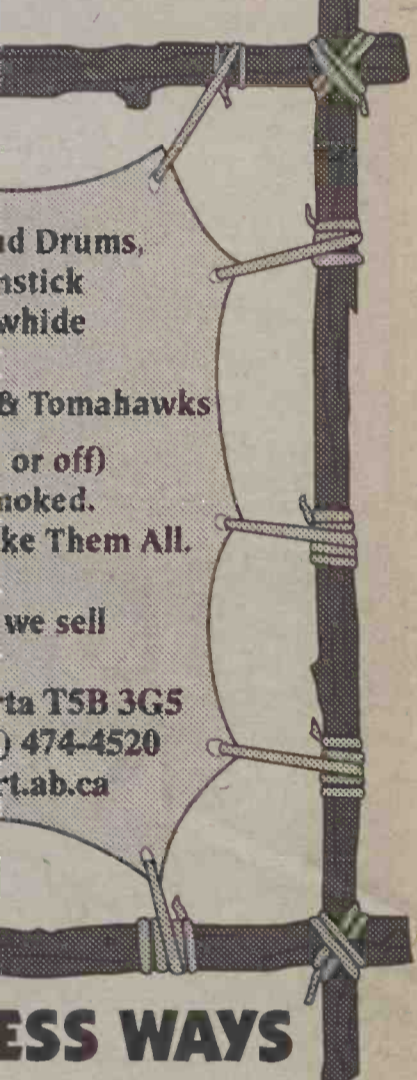
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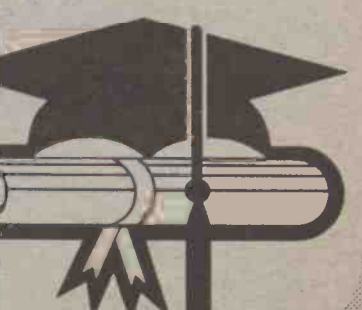
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2nd \$1,500.00	2nd \$75.00
3rd \$1,000.00	3rd \$50.00

ENTRY DEADLINE: Friday, September 11, 1998
FOR MORE INFORMATION CALL (403) 421-1606 OR 1-800-661-6549

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- Peace Hills Trust "Native Art Contest" ("PHT Contest") is open to Aboriginal Residents of Canada, except employees of Peace Hills Trust who are not eligible.
- Entries shall consist of a complete and signed Entry Form and an "UNFRAMED" two dimensional work of art in any graphic medium (not larger than 4 feet x 6 feet), must be received no later than 4:00 p.m. on September 11, 1998. Entries will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
- By signing the Entry Form, the entrant represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is the owner of the copyright in the entry; warrants that the entry shall not infringe on any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims consistent with the foregoing representation and warranty, waives his Exhibition Rights in the entry for the term of the PHT Contest, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust, agrees to be bound by the PHT Contest Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the PHT Contest by the Official Registrar, Ms. Suzanne Lyrantz. Late entries, incomplete entries, or entries which do not comply with the PHT Contest Entry Procedures and Rules and Regulations will be disqualified.
- All adult winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered by the entrant should be picked up by the entrant; all other entries will be returned by ordinary mail. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant. CHILDREN'S ENTRIES WILL NOT BE RETURNED.

ENTRY PROCEDURES

- Ensure that all spaces on the Entry Form are filled in correctly, and that the form is dated and signed, otherwise Peace Hills Trust reserves the right to disqualify the entry.
- Adult entries may submit as many entries as they wish however, a SEPARATE entry form must accompany each entry. In the children's categories only ONE entry per child is permitted.
- All entries must be "UNFRAMED" paintings or drawings and may be done in oil, watercolor, pastel, ink, charcoal or any two dimensional graphic medium. All entries will be judged on the basis of appeal of the subject, originality and the choice and treatment of the subject, and the creative and technical merit of the artist. Entries which were entered in previous PHT Contest competitions are not eligible.
- Peace Hills Trust will not acknowledge the receipt of any entry. If the entrant requires notification, the entry should be accompanied by a self-addressed stamped postcard which will be mailed to the entrant when the entry is received.
- Should you wish to sell your work while on display at the PHT Contest, please authorize us to release your telephone number to any interested purchasers. Should you not complete that portion of the Entry Form, your telephone will not be released.
- Peace Hills Trust at its sole discretion reserves the right to display any or all entries during the PHT Contest.
- Adult Category Prizes: 1st - \$2,000.00, 2nd - \$1,500.00, 3rd - \$1,000.00. Youth Prizes: 1st - \$100.00, 2nd - \$75.00, 3rd - \$50.00 in each category.

PEACE HILLS TRUST "NATIVE ART CONTEST" ENTRY FORM

Entry Deadline: Hand Delivered: 4:00 p.m., Sept. 11, 1998. Mailed: Postmark Sept. 11, 1998

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

Date: _____ Signature of Entrant (Must be the original artist and owner of the copyright)

REGISTRAR'S USE ONLY	MAIL TO: Peace Hills Trust "Native Art Contest" Peace Hills Trust Tower 10th Floor, 10011 - 109 Street, Edmonton, Alberta T5J 3S8 Attention: Suzanne Lyrantz (403) 426-6568	FOR MORE INFORMATION: (403) 421-1606 or 1-800-661-6549 FAX (403) 426-6568
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Kent State gets Ontario golfer

By Paul Barnsley
Windspeaker Staff Writer

WALLACEBURG, Ont.

Walpole Island First Nation member Cheryl Lynn Tooshkenig will play in the Canadian women's amateur golf championship in Peterborough, Ont. this month and then head south to Kent State University where she has accepted a full athletic scholarship to play for the school's women's golf team.

The 19-year-old Ojibway woman will attend the NCAA Division 1 school on a full athletic scholarship worth approximately \$14,000 US per year. She is enrolled in a four-year degree program in physiotherapy.

The scholarship is a well-earned reward for the accomplished student/athlete. She won just about every athletic award offered by her high school, Wallaceburg District Secondary School, and maintained her status on the honor roll while earning academic prizes in math, French and public speaking. She was a star member of the school's golf, badminton, basketball and volleyball teams during her years there. Plus, she was the Walpole Island girls' athlete of the year for four straight years from 1994 to 1997.

In addition to the college she eventually chose to attend, Tooshkenig was also recruited by Florida State, Arizona State and Ohio State universities but she said her campus visit to Kent State (in

the town of Kent, Ohio, about 40 minutes south of Cleveland) convinced her to attend that school.

"I visited the campus and just fell in love with Kent State," she said. "The full scholarship offer also helped me make up my mind."

Her string of championships and high rankings in provincial and national competitions proves that Tooshkenig has talent, but hard work is also a factor in her good fortune. She became aware early in her high school years that she was a role model for other students at the school and in her home community and it's a responsibility she took very seriously.

"It started in high school and I really tried to maintain it," she said. "For me, being a role model meant maintaining a good average, working in the community and staying away from alcohol and drugs. I guess people kind of looked up to me for that."

In addition to her many athletic activities, the Wallaceburg high grad also worked for the Heart and Stroke Foundation and volunteered at the Bkejwanong Nursery, a day-care on the Walpole Island territory.

She said she's excited to be a member of Kent State's very first women's golf team and she's equally excited at the prospect of getting some advanced coaching. That's because she has some ambitions in the golf world. One of those dreams is to play on

the LPGA (Ladies Professional Golf Association) tour after she finishes college.

"Yes, that's one of my goals," she said. "We'll have to see how my game improves but it is a possibility in my future."

Playing collegiate sports at a Division 1 school will be even more demanding than the tough schedule she maintained in high school. The NCAA has two golf seasons, a fall season and a spring season. The competition is tournament-style. The golfers have to travel throughout the Mid-American Athletic Conference, being away from school and classes for three or four days at a time on a regular basis throughout the school year. That will mean Tooshkenig has to strictly discipline herself in order to excel athletically and academically.

"It's going to be a challenge. I know that," she said.

College golf teams send four members to each tournament. Kent State's women's team has eight members, so the team members have to compete against each other for the right to play in the tournaments. There's pressure to keep playing well and progressing and to keep the marks up.

Tooshkenig said her strength right now is her short iron play. She needs to work on her putting, she said.

"The coach said I should be one of the key players," she said. "I can't wait to get started."

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Back, from left: Anne Manywounds (Tsuu T'ina), Caroline Isadore (Driftpile), Karen McDonald (Buffalo Lake), Lorna Collins (Driftpile), Tracy Kushneryk (Beaver First Nation, High Level). Front, from left: Charlene Cardinal (Beaver Lake), Jeanna Graham (Dene Band, N.W.T.), Denise Lagrelle (Sunchild-O'Chiese), Sharon Laboucan (Driftpile).

CHRs graduate from AVC

The 25th graduating class of the Community Health Representative program at AVC-Lac La Biche in Alberta received their diplomas at graduation ceremonies held May 29.

The outstanding student award was won by Lorna Collins, and the winners of the

Community Health Representative Association Award were Caroline Isadore and Karen McDonald.

The 35-week Community Health Representative (CHR) program qualifies graduates to work on improving the health conditions in their respective

communities, through reserve or Métis settlement health programs or through health units. The CHR's primary role is to provide health education to individuals and groups and to encourage awareness and responsibility for health related programs.



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Today, Garry takes pride in the success of a growing number of Aboriginal students who have had the opportunity to study at the Institute under well-known and respected Aboriginal artists including Brian Clark, Alex Janvier and Jane Ash Poitras.

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Rehab

By Rob McKinley
Windspeaker Staff Writer

EDM

In late April, the student of the Yellowhead Tribal Council Rehabilitation Practice program in Edmonton received a much needed boost in the program's budget.

Anne McLellan, Minister of Justice and Attorney General of Canada, on behalf of Pettigrew, Minister of Resources Development Canada, announced government funding to the \$319,370 to provide 24 months of training for 24 students in the program with the skills development work experience opportunity needed to get work in the rehabilitation field.

The program is the first of its kind to focus on Aboriginal clients using a combination of traditional and Aboriginal philosophies.

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EMPLOYMENT OPPORTUNITIES

Rehabilitation pilot program gets funding to fly

By Rob McKinley
Windspeaker Staff Writer

EDMONTON

In late April, the students at the Yellowhead Tribal Council's Rehabilitation Practice training program in Edmonton got a much needed boost in the pilot program's budget.

Anne McLellan, Minister of Justice and Attorney General of Canada, on behalf of Pierre Pettigrew, Minister of Human Resources Development Canada, announced government funding to the tune of \$319,370 to provide 24 Aboriginal students in the program with the skills development and work experience opportunities needed to get work in the rehabilitation field.

The program is the first of its kind to focus on Aboriginal-only clients using combinations of traditional and Aboriginal philosophies.

"This is a program of such

possibilities," said McLellan to the students and staff of the program.

The program is a partnership arrangement between the tribal council, Athabasca University, five First Nation communities in the Treaty 6 area and the Government of Canada.

The funding was made possible through the Youth Internship Canada program, delivered by Human Resources Development Canada.

The project prepares students to work as paraprofessionals in the rehabilitation workplace in the areas of physical, occupational and speech therapy, as well as in the areas of social work, mental health, psychology and public health at the community level.

The focus of the program is specifically designed toward Aboriginal clients.

McLellan was at the program's west Edmonton location to announce the funding, but also to offer some encourage-

ment to the students and praise to the staff.

"These young rehabilitation practitioners will make a very real and lasting difference in Aboriginal people's lives," she said to the class of students about to finish their first semester of the two semester course. "This project is a tribute to the power of community partnerships."

The students also had an opportunity to thank their teachers and sponsors, including the government for the education they are receiving.

"I am excited, as we are the start of a new part of the vision from those who have gone before us," said class representative Karen Brower-Butler. "We thank you for laying the foundation and making it possible that we may continue to build our future, strive to succeed, and have been given this opportunity to better ourselves and the community."

Other students expressed their

"This project is a tribute to the power of community partnerships."

— Anne McLellan.

satisfaction with the program. Many said it was helping them to set a career and a future for themselves.

"I am happy to be a part of this program. In January, at the beginning of my studies, I didn't know what to expect. Now I have decided on what my career choice is," noted Leonard Desjarlais from the Cold Lake First Nation in northern Alberta. "Being in this program has helped me decide on my future."

Desjarlais also hopes the program will help more Aboriginal people.

"My hopes for the near future are to finish this program with all the students I started with in January," he added.

For the students in the class, the idea of helping people and supporting others is not only a goal for a career, but one shared during studies in the program.

"We all see each other as equals and treat each other with respect. Achieving success is not a major problem for us, because our support system is very strong and reliable," said student Misty Faith Potts, from the Alexis First Nation, 30 km north of Edmonton.

This pilot project will run until December.

The rehabilitation practice project is a one-year university certificate program and is expected to be available for next year's classes, which start in January.

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ROGRAM
998 - June 30, 1999

AGEMENT
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Administration
1998 - August 31, 1999

- 105 Avenue
T5S 1G4
ill: (403) 484-0303
30 am - 4:30 pm)
ytcad.ab.ca



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- First Nations Management Diploma
- Computer Courses
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Bachelor in social work. Minimum 8 years work experience with both government and non-profit social service agencies including policy planning.

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1-800-276-3847
(403) 283-2871
cusolbt@web.net

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NORTHLAND SCHOOL DIVISION NO. 61

Northland School Division No. 61 invites applications for the vacancies listed below, effective the 1998-99 school year.

Knowledge of and/or experience working in Aboriginal communities and ESL training would be assets for these positions. The schools are equipped with computers, audio-visual equipment and current learning resources.

Rental housing is available in some communities.

Further qualifications and/or training that would be beneficial to administrative positions are site-based management training, coursework in Educational Administration or a Master's degree in Education.

Interested applicants are asked to forward a complete resume, transcripts, evaluation reports, valid Alberta Teaching Certificate and a copy of a TQS Statement, the names of three (3) references and other pertinent documents to:

NORTHLAND SCHOOL DIVISION NO. 61
Annette Ramrattan,
Assistant Superintendent
Northland School Division No. 61
Bag 1400, Peace River, Alberta T8S 1V2
Phone: (403) 624-2060
Fax: (403) 624-5914

Kindly note that if you have a resume on file at our Divisional Office in Peace River, you may call us to activate your file for a particular competition.

Athabasca Delta Community School, Fort Chipewyan, Alberta - is a fly-in community located 378 air miles north of Edmonton, Alberta. The school serves a student population of approximately 283 in Grades K-12. The professional staff complement is 21.

1. Grade 1 Teacher
2. Grade 5 Teacher
3. Grade 6 Teacher
4. Grade 7 Teacher
5. Jr/Sr Math Teacher
6. Jr/Sr Science teacher
7. Jr/Sr Social Studies Teacher
8. Jr/Sr Physical Education Teacher
9. Youth Challenge Program Teacher
10. Drop-Out Recovery Program Teacher

Kateri School, Trout Lake, Alberta - is located approximately 270 kilometres from Slave Lake and 530 kilometres from Edmonton, Alberta. The school serves a student population of approximately 120 in Grades K-12. The professional staff complement is 9.

1. Grade 2/3 Teacher

Calling Lake School, Calling Lake, Alberta - is located approximately 67 kilometres from Athabasca, Alberta and 235 kilometres from Edmonton, Alberta. The school serves a student population of approximately 188 in Grades K-12. The professional staff complement is 12.

1. Principal
2. Junior High Math/Science Teacher.
Strong computer skills are required for this position.
3. Grade 4 Teacher with Special Education background.

Peerless Lake School, Peerless Lake, Alberta - is located approximately 250 kilometres from Peace River, Alberta and approximately 510 kilometres north of Edmonton, Alberta. The school serves a student population of approximately 120 in Grades K-12. The professional staff complement is 8.

1. Grade 1 Teacher
2. Grade 2 Teacher
3. Grade 3/4 Teacher
4. Grade 4/5 Teacher
5. Grade 6 Teacher
6. Junior High Teacher of Math, Language Arts, Science, Social Studies, Physical Education, CTS, Computer Literacy

Please note that only those candidates selected for interviews will be contacted. Competitions open until suitable candidates found.

TEACHING AND ADMINISTRATIVE VACANCIES 1998-99 SCHOOL YEAR

Business basics brought by bankers

By Rob McKinley
Windspeaker Staff Writer

TORONTO

The 'Entrepreneurial Spirit' is moving across the country and will be coming soon to a friendship centre near you.

Developed by the Canadian Bankers Association in partnership with community colleges, regional friendship centre associations, the Canadian Executive Services Organization (CESO), Aboriginal Business Canada, the Department of Indian Affairs and provincial governments, "Entrepreneurial Spirit" is a course designed to prepare Aboriginal people to create and improve their own businesses.

"It's trying to develop better economic development right across Canada," said Michael Green, the regional director for the bankers association in Ontario.

The program had a successful practice run in 1997 in Ontario, was unveiled to the east coast Aboriginal communities on May 6, and was launched nationally at the June 24 Assem-

bly of First Nations general assembly in Toronto.

The 12-hour course, which costs \$75 for each participant, teaches marketing, product development, strategic development and creating budgets and management plans.

People going through the course not only gain new knowledge of the business world, but also may receive some special perks when it comes to applying for business loans.

Green said the Ontario government has given the Aboriginal youth who participated in last year's pilot project an exemption from taking a business training course which is required when applying for the province's young entrepreneur training program.

The program will also help young entrepreneurs to better negotiate for loan funding from banks, said Green.

With the training on financial business planning, and the proper equity, "there is no limit for a loan," he said.

The program should be moving across the country in the upcoming months. Aboriginal

people in urban centres will be able to take the program at friendship centres and rural participants could see the training come to their reserve through the Canadian Executive Services Association.

The course has been created to be as flexible as required by the people using it, said Green. The 12 hours can be stretched out over a week, two weeks or longer and the program will run as many times as is required in a particular area. The program accommodates 15 to 20 participants in each session.

The Canadian Bankers Association got the idea for the program in 1993, during the Royal Commission on Aboriginal People's hearings. The bankers' association hosted a roundtable of Aboriginal leaders, federal and provincial government representatives and members of the banking industry. The main topic of discussion was how to bring more Aboriginal people into the growing private business market.

Historically, said Green, Aboriginal people have not been a strong force in creating their own business ventures. The

"The Entrepreneurial Spirit provides constructive information about starting and growing small business and the tools that young entrepreneurs can use to see their ideas and dreams become reality."

— Clay Coveyduck.

round table discussions resulted in a goal to help create those ventures by providing better business and banking opportunities for Aboriginal people.

"We wanted to put Aboriginal people on a level playing field as everyone else," he said.

Through continued discussion, partnerships and planning, the project is now ready to go.

"By supporting further economic development in Aboriginal communities, this course is an important step in fulfilling our commitment to Canadians. Business education can help

Aboriginal communities gain access to capital and foster economic development," said Clay Coveyduck, the chairman of the bankers association committee in Nova Scotia. "The Entrepreneurial Spirit provides constructive information about starting and growing small business and the tools that young entrepreneurs can use to see their ideas and dreams become reality."

More information on the program is available by calling 1-800-263-0231. Information is also available on the Internet at www.cba.ca.

A CAREER IN LAW ENFORCEMENT

The Prince Albert Police Service invites applications for the position of Police Constable.

A career with the Police Service involves protecting the lives and property of citizens in the community. It is challenging, interesting, rewarding and versatile.

Applicants must be in excellent physical condition; must have successfully completed Grade 12 or GED equivalency; possess a valid driver's license; must be able to pass a written ability test, medical and visual examination, physical fitness evaluation, suitability and security screenings.

This competition is part of the ongoing recruitment process to select candidates eligible to fill future vacancies.

Qualified individuals are invited to apply by forwarding a resume to:



PRINCE ALBERT POLICE SERVICE
45 - 15th Street West,
Prince Albert, SK S6V 3P4
Fax: (306) 764-0011
E-Mail: cityp@sk.sympatico.ca

Health Development Administration/ Bachelor of Administration (Health Concentration)

Enhance your career opportunities by earning an Athabasca University certificate in Health Development Administration. Developed in co-operation with the Yellowhead Tribal Council, this classroom program is taught at YTC's Education Centre in Edmonton.

This is a unique program because it teaches you the administrative skills and provides the practical experience necessary to manage community-based health services. These skills are in great demand.

This is an intensive two-year, 60-credit program which includes two summer field placements. If you hold a two-year diploma in Business Administration or a related field you can earn a bachelor of Administration post diploma degree by completing 30 credits or one final year with Athabasca University.

Admission Requirements

- A one-page letter explaining why you want to take the program
- Three letters of reference
- A resume stating your work experience

Registration deadline: July 31, 1998

For more information, please contact:

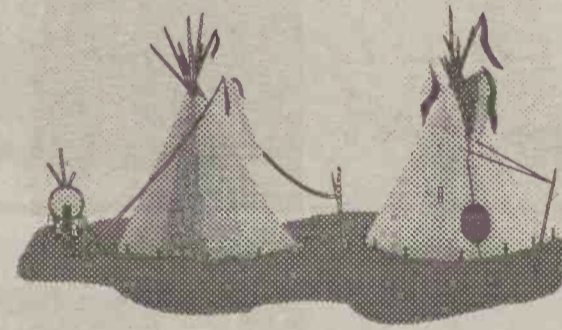
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17304 - 105 Ave., N.W.
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Environmental Health & Science Degree Program

The Saskatchewan Indian Federated College in partnership with the Faculty of Engineering, University of Regina are now offering a Bachelor of Applied Science degree in Environmental Health and Science.

The goal of this new degree is to provide the opportunity for Native people to acquire the skills and knowledge of necessary to give leadership and address the problems in the areas of environmental health and science, with a strong emphasis on traditions and culture.

Application requirements:

The following chart gives an outline of the high school entrance requirements to the Environmental Health and Science degree program. Grade 12 students will be accepted with averages of 70% or higher. Those students with averages between 65% and 70% will be placed on a waiting list.

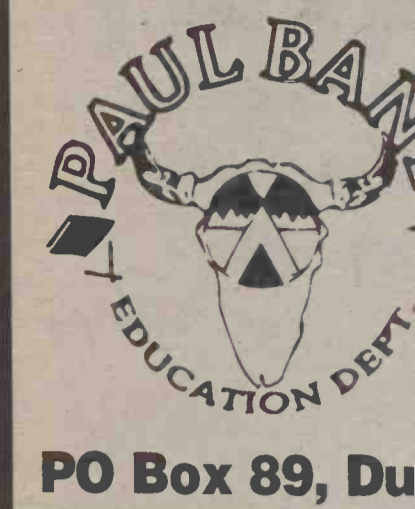
- English or English Language Arts A30
- English or English Language Arts B30
- Algebra 30 or Math B30
- Geo-Trig 30 or Math C30
- Chemistry 30
- Physics 30
- Elective from approved course numbered 20 or 30 (recommend Biology 30)

Students not meeting all academic requirements may enter the SIFC University Entrance Programs in order to upgrade their academic standing.

For more information:

On the Environmental Health and Science degree program please call or write:

Dr. Lee Morrison, Coordinator
Environmental Health and Science
Saskatchewan Indian Federated College
College West Building, Rm. 118
University of Regina
Regina, Saskatchewan S4S 0A2
Phone: (306) 779-6313
Fax: (306) 585-1289
email: lmorrison@tansi.sifc.edu



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Applied Science

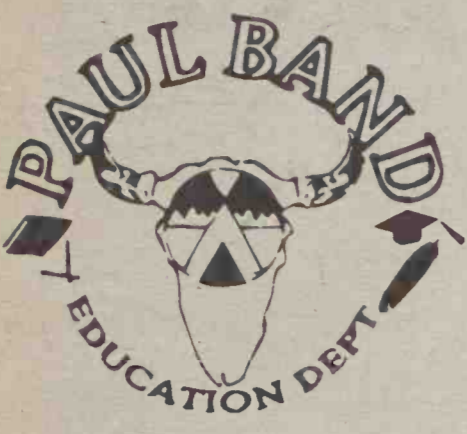
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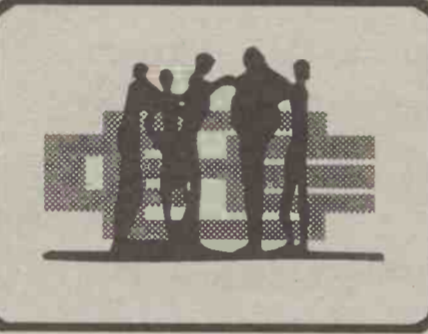
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Television Producer - Eastern Arctic

With Nunavut about to emerge as the country's newest jurisdiction, we are working to increase our ability to produce excellent television for and about the people of this new territory. Based in Iqaluit, and supported by two experienced writer/broadcasters and a shooter/editor, you will contribute to a pan-northern television production system.

Ability to speak Inuktitut is desirable, but is not essential.

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Change and challenge, both in the North and in Canadian broadcasting require you to be a multi-skilled and highly motivated individual who can bring energy and flexibility to the Yellowknife Production Center. Experience and skill set may open the opportunity for assignment as senior producer.

Please send your resume, including any relevant videotape by July 17 to: Michèle Martel, Human Resources, CBC North, P.O. Box 160, Yellowknife, NT, X1A 2N2. Office: (867) 669-3551 Fax: (867) 669-3559

While we thank all applicants for their interest, only those selected for an interview will be contacted.

CBC North encourages aboriginal people to apply.

CBC is committed to equity in employment and programming

NATIVE FOSTER PARENTS REQUIRED



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An independent human services agency based in Edmonton, Alberta is currently seeking applications from Native foster parents who are interested in making a difference in the lives of Native foster children and teens in care. The successful applicants will possess the social and inter-personal skills necessary in working with Native and Non-Native foster children and teens in care of Alberta's Child Welfare System. Prospective Native foster parents will receive **tax exempt financial compensation**, 24 hour agency support and all necessary levels of training. For more information about Alberta Care-A-Child or to register for our next information session, please contact **AL LAMEMAN, CLIFF WHITFORD** or **THELMA CARTER** at (403) 944-1233 any weekday during regular office hours.



PUBLIC NOTICE

**INVITATION FOR APPLICATIONS FOR
ABORIGINAL URBAN AFFAIRS COMMITTEE**

Each year at its Organizational Meeting in October, City Council appoints citizens to its 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 1998/1999 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:

Number to be Appointed	Eligibility Qualifications	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
12	50% plus 1 of total members shall be aboriginal	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" pages should be attached stating background and experience. The City Clerk's Department publishes, for public reference, a directory of committees which includes the name, address and phone number of each member. Please advise in your letter of application whether you are willing to have this information included in the published directory.

DEADLINE FOR APPLICATIONS IS 4:30 P.M., 1998 SEPTEMBER 18.

Applications should be forwarded to: City Clerk (#8007)
The City of Calgary
P.O. Box 2100, Postal Station "M"
Calgary, Alberta T2P 2M5

Between the hours of 8:00 a.m. and 4:30 p.m., applications may be dropped off at: City Clerk's Department
Main Floor, 700 Macleod Trail South
Calgary, Alberta

Applications may be FAXED to: (403) 268-2362

Should you require any further information, please telephone (403) 268-5861.

Diana L. Garner, City Clerk

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1-800-952-5944

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Position: ONABEN Financial Services Manager

Closing Date: 5:00 pm, Friday - June 26, 1998

Salary Range: \$45,000 - \$53,000, depending on experience, plus benefits.

Location: Portland, Oregon

Position Description: OFS Manager position coordinates ONABEN Financial Services (OFS) ensuring sound lending practices consistent with the organization's mission, and in compliance with all laws and regulations related to the industry. Responsibilities include planning, directing and coordinating programs and services region-wide; marketing the program, training counsellors/instructors in loan products; and reviewing and providing recommendations on loan applications to OFS Loan Committee.

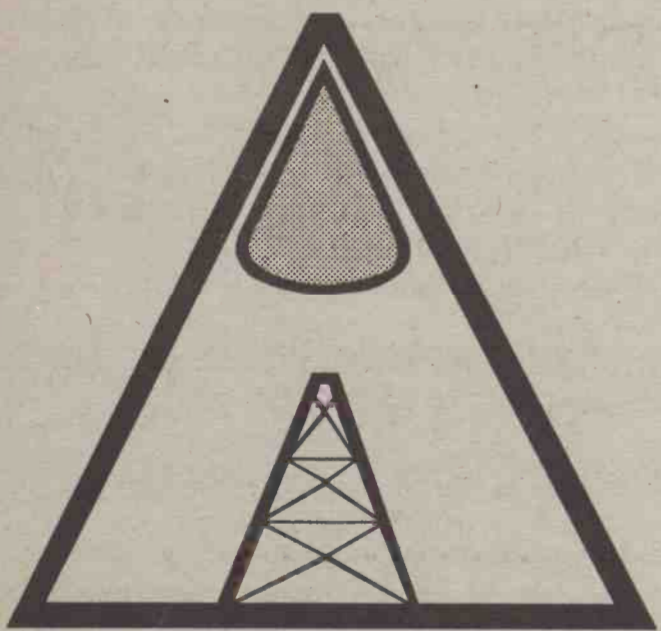
Qualifications: A bachelor's degree in business administration, finances, or a related field. A minimum of seven years experience lending to small businesses including start-ups, existing businesses and fast growth businesses. Experience establishing new loan programs a plus.

How to apply: Fax resume to (503) 243-5028

Contact: Office Manager

NATIVE PEOPLE ARE STRONGLY ENCOURAGED TO APPLY.

**First Nations Employment
& Training Centre (FNET)**



FNET has been established as a joint initiative of the Indian Resource Council of Canada (IRC), the Petroleum Industry and the Government of Canada to increase the employment of Aboriginal people in the petroleum sector(s)

MISSION STATEMENT

FNET will promote and facilitate initiatives to increase Aboriginal employment in the oil and gas related industries by creating and maintaining effective results-oriented working relationships among the key stakeholder groups, including industry, Aboriginal groups, training organizations and government.

We are seeking out qualified Aboriginal people and businesses that have an interest working within the oil and gas sector(s).

FNET will also work with aboriginal communities to develop training programs that may address specific oil and gas skill requirements.

If interested send/fax resume and/or portfolio with a brief statement of interest to:

Attention: Vaughn Paul
FNET Director
c/o Indian Resource Council of Canada
235, 9911 Chula Boulevard
Tsuu T'ina (Sarcee), Alberta
T2W 6H6
Telephone: (403) 281-8308
Fax: (403) 281-8351

INDIAN RESOURCE COUNCIL



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Fax: 1-403-251-6061

or write to:

The Chairperson, Tsuu T'ina Nation

1998 Committee Annual Celebrations Event

9911, Chula Blvd., Tsuu T'ina, (Sarcee), Alberta, Canada, T2W 6H6



Low attendance may force Dreamspeakers to move

By Rob McKinley
Windspeaker Staff Writer

EDMONTON

Organizers are looking at moving the annual Dreamspeakers Festival away from Edmonton after another year of poor attendance.

Dreamspeakers showcases international Indigenous culture, and for the seven years the festival has been held, the crowds have not been there to support the entertainers featured.

"We are always bugged about the attendance," said the festival's executive director, Sharon Shirt. "There's never been high attendance since Dreamspeakers started."

Actual estimates of the number of people attending this year's outdoor events at Hawrelak Park were not available, but during the May 29 opening ceremonies, the 115 volunteers for the week-long festival made up the main part of the audience.

Shirt and the rest of the organizers are now examining whether the festival should continue in the Edmonton market.

"Do they really want to see this anymore?" she asked, adding that there have been requests to re-locate the \$350,000 production.

"We've had requests from other centres across Canada to move it out of Edmonton."

"Maybe if we moved it out it would make people wonder where it is."

— Sharon Shirt.

Not all the events at this year's festival were poorly attended. Shirt said the Aboriginal Film Awards had almost 100 per cent attendance by award winners. Unfortunately, few people besides the winners turned out for the event, as two-thirds of the seats in the Citadel's MacLab Theatre were empty.

Shirt said there were also some positive things about this year's event.

The move to the outdoor stage at Hawrelak Park seemed to work very well this year, she said. Last year's event was held indoors at the Mayfield Inn.

"Being outside gave a better sense of freedom, and we got some very good feedback about it," she said.

Shirt said the outdoor concerts' daily \$15 admission price wasn't the reason for the poor attendance. She said people are willing to pay for quality, and it costs more to bring the high calibre performers in.

"If we gave the public a two-bit performance then we could charge two-bits for it," Shirt said. "But these guys were tops. We had to pay them what they deserve."

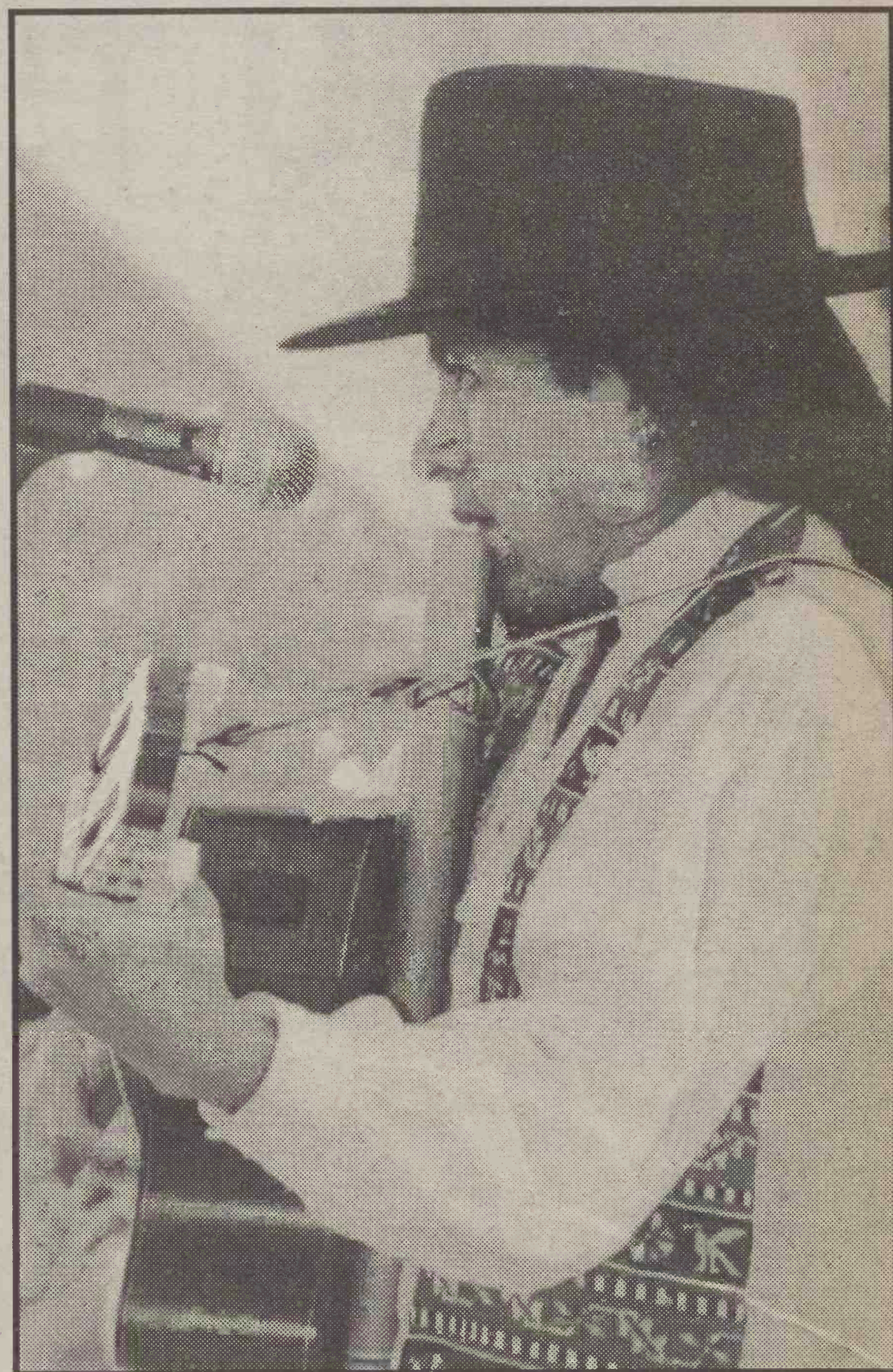
This year's entertainers included New Zealand's Maree Sheehan, singing trio Ulali from the United States and South America's Allpa Kallpa.

Shirt explained away some of the problems to "growing pains." She said the festival organizers are still trying to find the right spark to give the event the recognition it deserves.

For the next few months, Dreamspeakers staff will evaluate what needs to be done to create a better festival. Whether the festival is moved out of Edmonton or not will be a big part of the discussions.

Losing the event may shock the city into wanting to support it more, she said.

"Maybe if we moved it out it would make people wonder where it is."



ROB MCKINLEY

The pipes, guitars and drums were a big part of the sound for Ecuador's Allpa Kallpa at this year's Dreamspeakers Festival.

TRADITIONAL HEALING & LAND-BASED EDUCATION CONFERENCE

JULY 21, 22, & 23, 1998

O'Chiese First Nation Outdoor Learning Centre

All health, mental health, band-operated schools and those interested in traditional healing and land-based education should attend. Fees for conference include camping and 2 meals per day. Bring your campers, tents, horses etc. Presenters will speak in their own languages or English as they choose. Each traditional person will present traditional knowledge in his or her own style. There are day and evening activities, and participants are invited to share their traditional knowledge and skills. Payment of one fee gives you or your group access to both parts to the conference: traditional healing & land-based education.

CONFERENCE FEES:	INDIVIDUAL	GROUPS (5 or more)
Before July 10:	\$225 ea.	\$175 ea.
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*** There is a \$100 cancellation fee until July 10, 1998. Camping & teepee area have no hook-ups.

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