

Off-reserve voting rights decided

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The Supreme Court of Canada has ruled that a part of Section 77 of the *Indian Act* violates the equality provision contained in Section 15 of the *Canadian Charter of Rights and Freedoms*.

Two questions were put to the Canada's top court when it

was asked to decide the Corbiere case, in which the former chief of Ontario's Batchewana Indian Band, John Corbiere, claimed he, as a member of the band who resided off-reserve, should be allowed to vote in band elections.

To the first question — Do the words "and is ordinarily resident on reserve" contained in Section 77 (1) of the *Indian Act* contravene Section 15 (1) of the Charter, either generally or with respect only to members of the

Batchewana band? — the court answered, "Yes, in their general application."

An even more direct and concise answer was given by the court to the second question — If the answer to question one is affirmative, is Section 77 (1) of the *Indian Act* demonstrably justified as a reasonable limit pursuant to Section 1 of the Charter?

The court's answer was one word — No.

Decoded into layman's terms,

Native people who don't reside on reserve have the same right to vote in band elections as those band members who do reside on the reserve. Section 1 of the Charter guarantees basic rights and freedoms for all Canadians. One of those basic rights is the right to equal treatment and equal opportunity under the law. The court ruled that bands that refused to allow off-reserve members to vote were treating those members unequally and that Sec-

tion 77 (1) of the *Indian Act*, which allowed bands to do this, placed an unreasonable limit on a basic right.

The court ruled the offending words in the act will be struck out and ruled invalid. But the court has suspended that ruling for 18 months to give the government and the First Nations time to come up with legislation that doesn't violate the Constitution.

(For reaction see page 2.)

Windspeaker

June 1999

AMMSA, Canada's largest publisher of Aboriginal news

Volume 17 No. 2

Native women span Bill C-31

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

Ottawa missed the boat when it attempted to eliminate discrimination against Aboriginal women with Bill C-31, a 1985 change to the *Indian Act*. That's the consensus reached during a three-day conference dedicated to examining the legacy of Bill C-31.

As far as the conference's delegates are concerned, the question isn't whether or not gigantic and harmful mistakes were made when Bill C-31 became law, it's whether the federal government intended to make them.

Several hundred people arrived at Edmonton's Ramada Inn for the May 14 to 16 gathering hosted by the Native Women's Association of Canada.

Most speakers left no doubt they believe the government has done its best to limit the number of people who are eligible for *Indian* status as a way of assimilating and disenfranchising the next generation of Native people. The women also stated in very strong terms that they believe the First Nations leadership has, for its own reasons, been only too anxious to help the government.

Almost every woman who attended the conference had a horror story to tell about her dealings with the *Indian* registrar and/or her band council. Two pioneers in the women's rights movement told their stories. Lawyers who have represented C-31 women in legal battles with Canada and First Nations offered their own interpretations of what the government agenda looks

like. Two national Native leaders and one prominent activist from the past hammered Bill C-31 and the governments who have administered it.

In the same room where, in 1969, a very young Harold Cardinal gained national attention as he took aim at then *Indian Affairs* Minister Jean Chretien's White Paper, Cardinal was back to speak to the NWAC delegates on the morning of May 14. He recently completed his doctor of laws degree at the University of British Columbia and has returned to his home community in Alberta.

"When the Mulroney government brought in Bill C-31 in 1985 it looked like it would be a watershed moment in Canadian thinking," Cardinal said. "It held the promise that a new way of dealing with our people would ensue."

But, Cardinal said, the government was not willing to follow through on the promise of C-31 and things started to go wrong. The bill has turned off-reserve residents and on-reserve residents into adversaries; it has failed to protect the rights of Native women and their children, he said.

Cardinal called on all Aboriginal people to put aside their differences and join forces to right the wrongs of the past.

"We must be able to set aside the principles of division, the principles of meanness, the principles of greed," he said. "We must replace them with our traditional values of generosity, inclusion, sharing and love. All of us who are First Nations people must be, should be, ought to be able to work together."

(see Bill C-31 page 3.)



KENNETH WILLIAMS

Members of the Galwin'ku Ratpja Dancers performed at the traditional awareness gathering presented by the Native Canadian Centre of Toronto in late April. Story page 12.

Whalers triumphant

By Heida Diefenderfer
Windspeaker Contributor

NEAH BAY, Wash.

One Makah whaler said the feeling May 17 was "indescribable." Seven whalers paddled into the Pacific in the cedar Hummingbird canoe before dawn. Theron Parker harpooned a 30-foot gray at 6:54 a.m. It towed the men as whalers in a support boat fired four shots. By 7:02, the whale was dead.

"It was almost like clockwork

how we planned, how we dreamed, how we prayed," said another whaler.

The previous night, hundreds of prayed a whale would "give himself up." The quick kill belied opponents' predictions and convinced tribal members that the whale was as ready as its hunters. The tribe declared a holiday, hundreds drove to the beach. Pride and unity marked the exhilarated conversations. For the first time in seven decades, with cheers and ceremony, the Makah welcomed whalers home.

INSIDE QUOTABLE QUOTE

"We believe that the premier had a hand in causing my brother's death and notes show that the premier has not been truthful up to now about his involvement."

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Indian Act section contrary to Charter

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The law of the land has caught up with the Department of Indian Affairs. The long-awaited decision in the Corbiere case was handed down by the Supreme Court of Canada on May 20. The court ruled that Section 77 (1) of the *Indian Act*, which allowed bands to prohibit off-reserve residents from voting in band council elections, was contrary to the equality provisions of the *Canadian Charter of Rights and Freedoms*.

John Corbiere, the 64-year-old Batchewana Indian Band member who served as chief from 1966 to 1980 and again for one year in 1994 (he was ousted part way through that term for missing three meetings in a row, violating a rarely enforced attendance rule), first won a decision on the equality voting rights issue in the Federal Court of Canada in 1993. The band and the federal government took the case to the Federal Court of Appeal, lost again and then filed a final appeal with the Supreme Court of Canada. The loss there puts pressure on the federal government to change its policy in dealing with off-reserve people.

Corbiere was happy with the decision. He was able to attend a press conference in Ottawa shortly after the decision was handed down only because the Native Women's Association of Canada, an intervenor in his case, paid his way to the nation's capital. The legal battle has taken a financial toll on the Batchewana member. Wearing by his long legal battle, he didn't sound optimistic about how the government would respond to the decision.

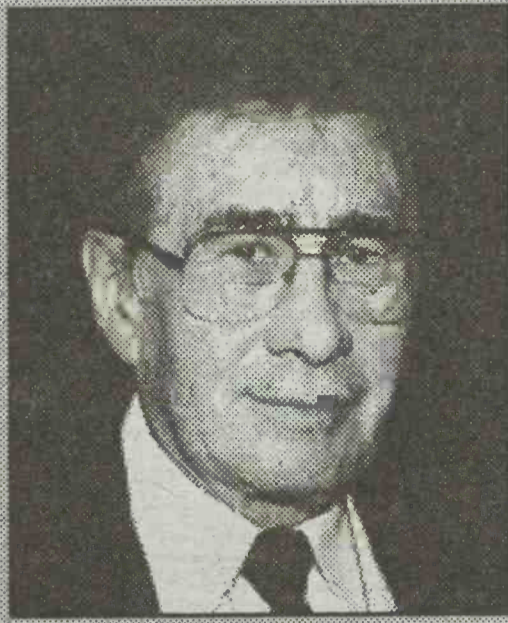
"I have to wonder who's going to enforce it," he told *Windspeaker*. "They have the money and we're over here with the decision."

He said the Federal Court told Indian Affairs the offending section of the *Indian Act* was unconstitutional in 1993 and yet the government continued to fight him in court.

Regina lawyer Merv Phillips argued part of the case in the Supreme Court. He also was pleased with the court's decision.

"We led the charge as far as

"I have to wonder who's going to enforce it. They have the money and we're over here with the decision."



John Corbiere.

the fiduciary duty argument and the Charter argument at the court, and I understand it was successful. I haven't had a chance to read it, yet," he said. "I was honored to be able to make that argument and it was accepted by the courts. That's very important from the viewpoint of the constitutional negotiations that will now go forward. As you know, the judgment has been suspended for 18 months pending the negotiations."

Many observers interpret the decision to mean the federal government is now expected to look for ways to make the *Indian Act* conform to the Constitution. But Leona Freed, a member of the First Nations Accountability Coalition of Manitoba, thinks there's a way for bands and the federal government to continue to deny off-reserve members the vote.

"They're not going to like this so they're probably going to try to jump out of the *Indian Act* and into band custom," she said. "The decision probably will be ineffectual if bands start opting out of Section 74 and into band custom. If the chiefs don't like it, the uncaring or corrupt chiefs, they'll opt for band custom."

Merv Phillips said the decision will make it harder for band councils to use custom election codes to exclude off-reserve members.

"They can attempt that and, of course, I don't think we have to believe that First Nations as sovereign nations are going to be behaving in a democratic way," he said. "What's very important is, in terms of the customs circumstances, the election of those custom procedures have to involve and, again, recognize the fiduciary responsibility. The court has said if [custom codes] are adopted, as I understand it, if those are adopted without the proper participation then those too will be set aside."

Harry Daniels is president of the Congress of Aboriginal Peoples, a group that lobbies for off-reserve rights. He had unkind words for any band that tries to sidestep this decision by adopting custom election codes.

"If they do, then I want to tell you, they're just as racist and... what can you do with people like that?" he said. "If Indians pass those kinds of membership codes and restrictive elements then they're no better than the people they're fighting, the federal government — they're in league with them. They're discriminating against their own people."

Daniels said 53 per cent of Native people live off reserve and it's time for the government to pay attention to their needs.

"The court has taken the argument that CAP put forward that the government has a fiduciary responsibility for all Aboriginal people, in this case off-reserve Indians, and that they can't vacate that responsibility," Daniels said. "So, if they're going to strike up a Constitutional negotiation process to discuss this and to change that and to facilitate the rights of the off-reserve Indian people then I think CAP has to be intimately involved in that board and the government has to place enough funding."

The federal government has adopted the policy of only dealing with on-reserve residents, Daniels said.

"Everything that the government does is directed on re-

serve. They're striking up an apartheid system whereby you're an Indian if you're on reserve and if not, you're not an Indian anymore," he said. "They've abandoned their fiduciary responsibility to those Indians and that's the argument we made in the Batchewana case. I don't think this is going to be the end-all for this kind of a thing. It's been happening over the years. You've got to straighten out band councils, how people are elected and how they respond to the needs of off-reserve people."

Indian Affairs is going to have to make a fundamental change in direction as a result of the decision, Daniels said.

"The government has continued to shrink the definition of an Indian. Indians' right to identify themselves have been usurped by the settler governments and Indians are falling prey to it because it benefits some greedy despot on a reserve. It's good for them," he said. "If it gives control to a family, it's good for them. It's regrettable and look, you can't blame some of the people — and I'm not trying to absolve them of blame — but if they've been poor all their lives and all of sudden they're a chief... it's like a union leader. This guy has been swinging a wrench all his life and all of a sudden he becomes union leader. He'll kill someone to stay there."

Real democracy and an end to corruption within band council governments are possible if the election process is opened up to all band members, Daniels believes.

"These dynasties have to fall. Democracy must prevail. It has to be one person, one vote. The best person, man or woman, who puts their name forward should win the position and they should establish a more democratic system on-reserve where all Indians are being served and all Indians are treated equally," he said.

The CAP president said the spotlight is now shining brightly on the Indian Affairs department and political agendas designed to limit the government's legal obligation — and its accompanying cost — will no longer be easy to hide.

"They have to act in the best of faith right now. If they don't, we can take them back to court. They don't want to negotiate; they force us into the court system. If they force us into the courts and we win, if their own court system has instructed them to do certain things, what is their recourse? None," he said.

"We didn't invent this. This is their own court system. If they in bad faith deal after this, then it's signalling to me that they don't give one iota of care or have any real compassion or don't really want to do things for Indians, and want to try to absolve themselves of any responsibility for Indians and continue to shrink the definition of who an Indian is."

Jim Sinclair, the former president of Native Council of Canada and now president of the Congress of Aboriginal Peoples in Saskatchewan, was

"I hope she (Indian Affairs Minister Jane Stewart) is for the rights of people and the right to vote."



Doris Ronnenburg.

happy with the decision, the result of a process begun when he was CAP president.

"I'm very happy about it. Both government and some of our leadership have been dragging their heels and I think it's time that people moved along and I think this decision will make people realize that they have to do something for themselves. They can't rely on any one person," he said.

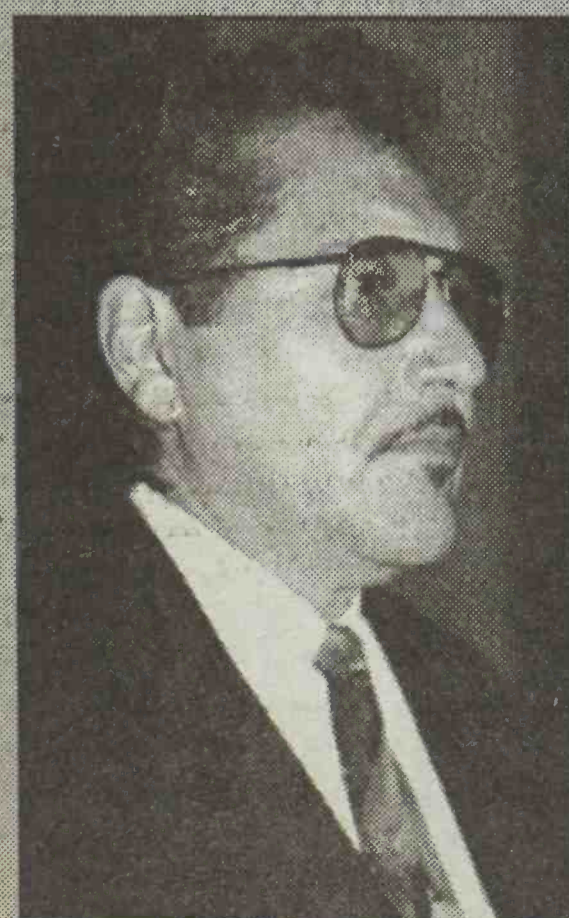
But Sinclair has one problem with the way things worked out.

"It's an embarrassment for people like myself who've struggled for so long for basic fundamental rights for our people, where many chiefs and councils over the past number of years have isolated themselves into reserves and forgot about the treaty areas our forefathers signed for and have limited our rights mostly to reservations," he said. "This is a sad state for us when the white man and the white court of Canada has to re-recognize those rights for us and has to re-recognize the treaty areas and put it into perspective that we have the right to vote in those areas and we have the right to full participation regardless of where we live."

Doris Ronnenburg, president of the Native Council of Canada, Alberta said she sees this decision as the beginning of the end of the divide and conquer tactics used by the government against Aboriginal people. She said she wasn't sure how the Indian Affairs minister would react to this decision but added, "I hope she is for the rights of people and the right to vote."

The minister could not be reached for comment. The AFN promised a press release detailing that organization's response to the decision but it did not arrive by press time.

"Everything that the government does is directed on reserve. They're striking up an Apartheid system whereby you're an Indian if you're on reserve and if not, you're not an Indian anymore. They've abandoned their fiduciary responsibility to those Indians and that's the argument we made in the Batchewana case."



Harry Daniels.

New gender initiative seeks to rectify past harm

By Marie Burke
Windspeaker Staff Writer

EDMONTON

With the acknowledgment that more than 50 per cent of the Aboriginal population are women, the Assembly of First Nations wants to ensure that their unique interests are being served.

That is a statement from AFN National Chief Phil Fontaine, released in a bulletin on May 5. Fontaine refers to the difficulties the AFN struggled with in the past to address women's issues in a constructive way. The establishment of a gender secretariat will change the way policies and programs are developed, states Fontaine.

According to the press release, the gender secretariat is being established at the AFN after Fontaine received direction from the Confederacy of Nations to include a gender equality initiative.

Windspeaker attempted on numerous occasions to get further comment from the AFN on the government-funded secretariat, but the media contact listed on the press release could not speak to the issue and no other knowledgeable representative could be reached.

The goal of achieving equality for Native women is the

"The AFN gender equality initiative is just smoke and mirrors because there is no way that Aboriginal people have accepted Gathering Strength. The AFN and the government of Canada are in partnership to try and take away the voice of Native women."



Marilyn Buffalo.

main thrust of the Native Women's Association of Canada's work, however, and has been for the last 25 years, said Marilyn Buffalo, NWAC president. A national conference on the effects Bill-C31 legislation had on that equality was held in Edmonton on May 14 to 16. Fontaine was invited to the conference, but did not attend. Neither did Indian Affairs Minister Jane Stewart, though she was scheduled to give an address to the group.

"The gender equality secretariat is a way of ghettoizing Aboriginal women's issues, because it would be a token voice, Buffalo said of the AFN initiative. "It would not reflect an in-

dependent voice."

The women that the AFN consults on gender equality will be chosen, hand selected, and that is an insult to Native women in Canada, said Buffalo.

Buffalo doesn't wonder what happened to the four proposals NWAC submitted to the Ministry of Indian and Northern Affairs that outlined the very same initiatives the AFN is now working on. The minister stamped AFN on them and then funded the AFN initiative, she said.

The initiative launched by the AFN is an attempt to nullify the voice of NWAC, because it did not accept the *Gathering Strength* document and what Buffalo

calls the non-apology from the federal government last February, she said. The *Gathering Strength* document is Canada's response to the Royal Commission on Aboriginal Peoples.

"The AFN gender equality initiative is just smoke and mirrors because there is no way that Aboriginal people have accepted *Gathering Strength*. The AFN and the government of Canada are in partnership to try and take away the voice of Native women," said Buffalo.

Buffalo points to the AFN conference in Ontario last year where discussion revolved around gender equality. The Native women in Ontario rejected what the AFN had to offer because NWAC had not been invited to discuss these issues, said Buffalo.

At the 'Equality for All in the 21st Century' in Edmonton, several workshops focused on the principles of equality in self-government and gender equality in the next decade. Many participants pointed to the Indian Act and Bill C-31 as creating an unfair and unequal situation in Canada for Aboriginal women.

Many participants agreed that the act needed to be changed through consultation at the grassroots level on how government legislation affects them. There was also the acknowledg-

ment of how the task force reports on Aboriginal issues are not given serious attention by the government. These are some of the contributing factors that block progress towards equality, said participants.

Buffalo believes the AFN has a responsibility to strongly advocate for Aboriginal women, but that was not proven on the issue of Bill C-49, the First Nations Land Management Act, she said.

The act will give First Nation people the means to undertake land projects without prior approval of Indian Affairs. NWAC wanted matrimonial property laws built into the act, but that was not to be.

Buffalo pointed to the amendments NWAC put forward to an independent fact finder set up to examine the property issue and opposed by the AFN and Indian Affairs. NWAC was the first to raise the issue of discrimination against women in the Indian Act on the division of matrimonial property.

For Buffalo, her work at NWAC is about full equality for Aboriginal people everywhere, especially the advancement of women to full equality by the middle of the 21st century.

"We are a group of grandmothers who want to teach our young women to be strong," she said.

Bill C-31 hammered by women's organization

(Continued from page 1.)

Cardinal urged all groups to look for a new approach.

"The issues we have to look at require us to step back from the definitions that we have worked with for so many years," he said. "We need to create a political movement that is once again strong. We must learn and we must find a way so that the energy and the political initiative can begin."

Jeannette Corbiere-Lavell, from Wikwemikong in Ontario, and Sandra Lovelace of the Tobique First Nation in New Brunswick, were each plaintiffs in key court cases which eventually forced the government to implement Bill C-31.

Corbiere-Lavell told the delegates how she lost her status when she married a non-Native man. She saw Section 12(1) (b) of the Indian Act to be contrary to Canada's Constitution and found a lawyer who agreed with her. When she and noted constitutional lawyer Clayton Ruby started pursuing the case, she said, "immediately we bumped up against our own Native men's organizations."

She noted that national Native leaders and the Minister of Indian Affairs were invited to the conference, but most — with the exception of Congress of Aboriginal Peoples leader Harry Daniels — were not in attendance.

"Many of the leaders of our prominent Native groups were invited," she said. "How many are here? Minister Jane Stewart is a woman. It's al-

most insulting that she's not here. And where's [Assembly of First Nations National Chief] Phil Fontaine? He should be supportive. He's my representative, after all. I have my status back, I'm living on reserve."

Lovelace said she had sympathy for on-reserve people who feel threatened by the influx of new members that C-31 created.

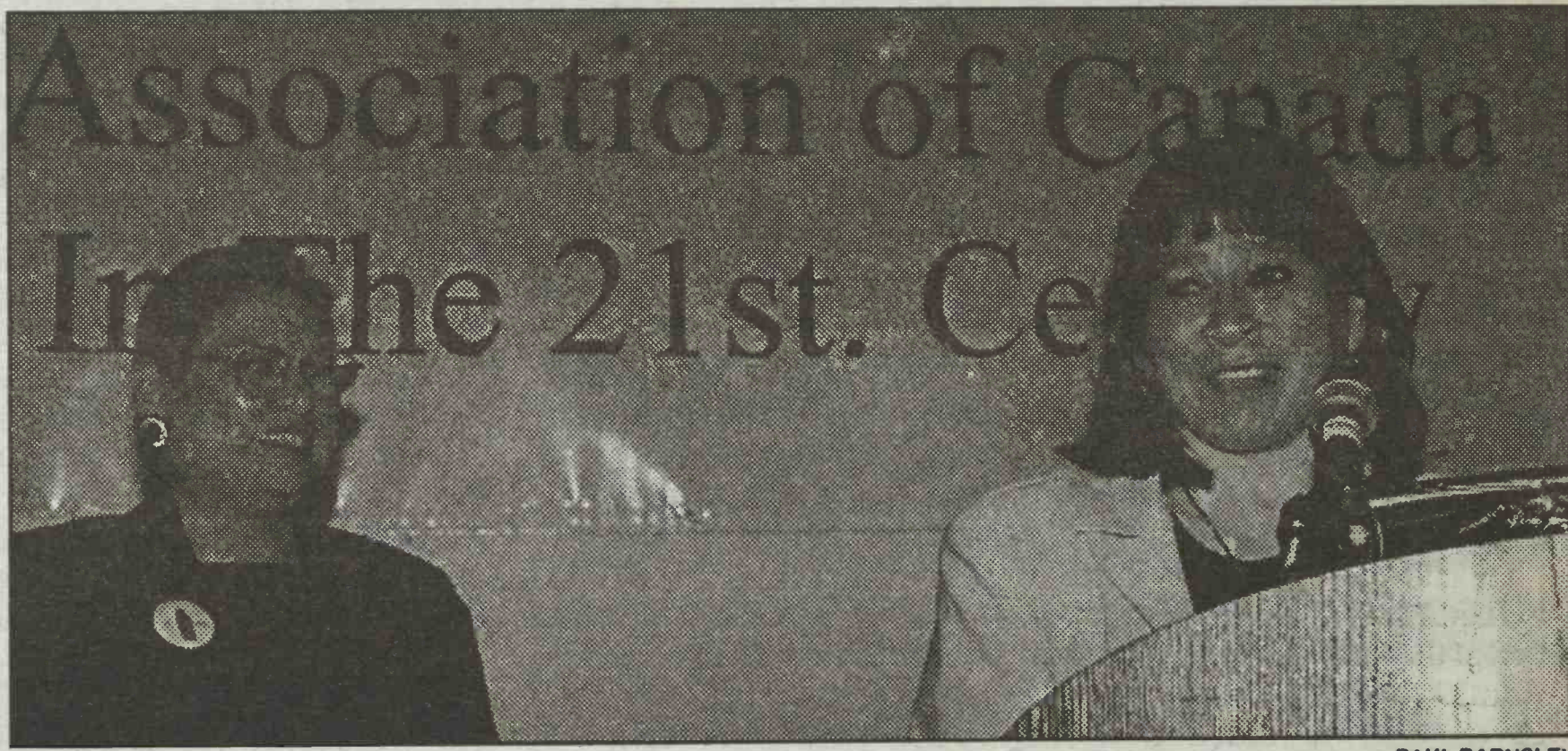
"It seems they have to compete for monies that don't exist," she said. "It causes quite a strain on our yearly budget."

She admitted she was confused by the bureaucratic maze of rules that apply to people of mixed blood.

When CAP president Harry Daniels spoke he took direct aim at those rules.

"The Bill not only continues but will actually accelerate the integration of Canada's Indian population into mainstream society, which has always been the goal of federal Indian policy," he said. "So serious are the Bill's implications in this regard that, within a few generations, there may no longer be any status Indians left in Canada."

Bill C-31 became necessary when court cases demonstrated that the practice of disqualifying Native women who married non-Natives while not doing the same to Native men who married non-Natives was discriminatory. Daniels said the federal officials who framed the Indian Act amendment which purported to address this problem could have simply elevated the rights of Native women to the same level as those of Na-



PAUL BARNSELY

Ethel Blondin-Andrew, Secretary of State for Children and Youth (right), made an appearance at the Equality for All in the 21st Century conference hosted by the Native Women's Association of Canada. Blondin-Andrews said she was happy to see that NWAC was going to receive its \$2.2 million employment and training funding from Human Resources Development Canada. The federal government had originally decided to fund only Indian, Inuit and Métis organizations, but heavy lobbying by NWAC forced a change in policy.

tive men.

"In this event a status Indian woman would have acquired to confer Indian status on her children no matter what the ethnic background of her partner, in the same way that Indian men under the old Act could do," he said. "Rather than raise Indian women to the same power as men, the federal government chose to place Indian men in a position akin to that of women under the old Act."

The government's motives for making this decision were closely examined when three lawyers joined in a panel discussion during the first day of the conference.

Teressa Nahanee, Henry Bear and Mary Eberts all told of cases where the federal gov-

ernment is being or soon will be challenged on the inequality of the way it applies certain policies.

Eberts, a Harvard-educated legal veteran who advises NWAC, told the delegates she attended a conference in Malaysia where she discovered that many former British colonies are dealing with the same "frightful legacy" of discrimination.

Eberts had strong words to describe how she sees the government's strategy for dealing with the sticky political problems that Native issues pose.

"I think that what the Canadian government is doing is using litigation as a colonizing — or re-colonizing — strategy," she said. "They say, 'We will only give you what you

can take' and Aboriginal people can't take very much."

Rather than doing the right thing that accepted moral and legal values would dictate, Eberts argued, Canada has opted to delay and deny and use its resources to avoid settling its debts and righting its wrongs.

"The government says, 'Make us accountable by suing us. We will not admit for a moment that we are accountable,'" she said.

NWAC President Marilyn Buffalo went further. She said the federal government was working with the Assembly of First Nations to undermine the Native women's association because NWAC has not co-operated with government initiatives.



~ Established 1983 ~

ISSN 0834 - 177X • Publications Mail Registration No. 09337
Published monthly by the Aboriginal Multi-Media Society (AMMSA)

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

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A brand new ball game

The Supreme Court verified on May 20 what anyone with even the most basic understanding of Canadian constitutional law already knew: bands that prevent members from voting in band elections because of where they live are discriminating against their own members and denying those members one of their most basic constitutional rights.

We often wonder about the political motivations of Indian Affairs but we've never questioned their intelligence. Indian Affairs, we believe, had to know the legal position they took in the Corbiere case was dead wrong. They had to know it was just a matter of time until the courts pointed out the error of the department's ways.

Explaining the reasons why Indian Affairs persisted are best left to people like Harry Daniels,

Jim Sinclair, John Corbiere and others who are in the political trenches. They made their views clear in the story in this edition about the decision (page 2).

The biggest question, of course, is: What's next?

If people who haven't been able to vote in the past suddenly start heading home at election time to cast their ballots, the chiefs and councillors know they won't be voting for the incumbents if they haven't been reaching out to the off-reserve membership. If the chiefs and councils want to keep their jobs, they'll soon see that they'd better do a bit of off-reserve campaigning. It won't necessarily mean knocking on doors far from home, but the next time an issue comes before council that will affect the off-reserve members, council will be more interested in representing those peo-

ple.

We don't see how that can be a bad thing.

But many councillors remember how then-Indian Affairs minister David Crombie stood in his place in the House of Commons in 1985 and pledged that Bill C-31 would not put bands in a worse financial situation than they were already in. Many chiefs and councils feel that promise has been broken and they have no choice but to target all available funding to the on-reserve population. They blame the government for the split between ons and offs.

The answer appears to be simple: the federal government has to honor its agreements with all Aboriginal people in good faith. It'll be expensive but, as the court said on May 20, it's the right thing to do.

Government Secrets —

A threat to democracy

GUEST COLUMN

By Jack D. Forbes
Windspeaker Columnist

The people's right to self-determination is directly compromised by the large numbers of governments that keep secrets — secrets designed to simply protect some official from being embarrassed or found out, or secrets which shield government employees from rightful prosecution for criminal activity.

First Nations people, African-Americans, and all other North Americans suffer directly from the withholding of data about the CIA's involvement in the drug trade, or secrecy about the Interior Department's misuse of Native trust funds.

In a democracy, "state secrets" are subversive, being a direct threat to tribes, communities and citizenry. That is because they deprive us of information we need to obtain justice, to vote wisely, and to defend ourselves from criminal or oppressive activity on the part of government officials. It is crucial that all secrets that shed light on criminal activity of any kind be available for public scrutiny. This applies whether that activity is carried out, in the U.S., by employees of the Central Intelligence Agency, the Federal Bureau of Investigation, the Drug Enforcement Agency, the Bureau of Indian Affairs, or by any other group of employees.

We must have access to every single CIA document that in any way relates to the smuggling of drugs into this country, by way of example. Anyone blocking the release of such "secrets" can be suspected of wanting to cover up illegal government activity, or of being in cahoots with the drug trade.

Drugs have damaged many indigenous and other commu-

nities. We need to know how this has happened.

We also need to know the names of the employees, operatives, and contractors who have participated in killing and torturing hundreds of thousands of indigenous people in Guatemala, El Salvador, Nicaragua, and elsewhere, as well as the names of the FBI employees who seem to have conspired to frame Leonard Peltier and other domestic victims of the FBI, the CIA and so on.

Victims of torture and relatives of victims of CIA-sponsored terrorism need to be able to sue specific persons for the crimes they have committed. For example, victims of the Contra terrorism in Nicaragua need to be able to sue all those CIA agents and other U.S. employees, operatives and contractors who conspired, aided and abetted, or committed felonies that took place there. It is simply unacceptable that the U.S. maintains secrets that may protect torturers, participants in terrorism, and perhaps drug dealers.

Here is a proposal relative to a new statute or constitutional amendment to open up the secret archives of the United States (or Canada) to legal scrutiny:

1. It shall be the settled law of the United States that there shall be no state secrets kept from its citizens; however, documents may be classified as secret if the military defence of the United States is directly endangered by their release. Also, small portions of documents may be kept secret to protect the identity of sources of information, except as hereinafter provided, and for no other purpose.

2. No documents, whether electronic or hard-copy or any other form, may be classified as secret if they contain information about illegal acts committed by any employee, operative, representative or contractor of the United States. Portions of a document may be redacted, though, if its release would endanger the defence of the United States or would reveal

the name of any informant — provided, however, that if the informant is the one carrying out the illegal act revealed in the document, then that portion may not be redacted.

3. Prosecuting attorneys for any relevant civil jurisdiction of the United States, attorneys for defendants being charged with a crime, and attorneys for victims of any crime shall have timely access to all documents held by any agency of the United States government or by any employee, operative, representative or contractor of the United States, if the document contains any information whatsoever relating to the criminal or civil case involved.

4. It shall be a felony punishable by a minimum sentence of 10 years in federal prison for any person to knowingly destroy, alter, hide, or refuse to surrender any document or documents as covered above, except under procedures established by the National Archives and Records Service, under congressional direction for the disposal of materials of no historical or legal significance.

5. The violation of any law (except misdemeanors) by employees, operatives, representatives or contractors of the United States government, during their period of service or connection with the government, shall not be covered by any statute of limitations, since such an act constitutes a violation of the oath of office and/or a fraud against the people and the government of the United States.

I hope that this proposal will stimulate people to think about ending the protection of criminals and the obstruction of justice by governments. The subversion of our constitutions and our democratic forms of government must be halted.

Professor Forbes is the author of *Red Blood, Only Approved Indians, Columbus and Other Cannibals, Africans and Native Americans*, and other books.

Kill for food, not tradition or ceremony

Dear Editor:

As an Aboriginal, it is with great shame, disbelief and sadness I write this letter on the morning of the Makah whale hunt. I do not know which party saddens me the most, the irresponsible news media that gave this publicity starved and otherwise unremarkable Indian Band the public forum to carry out this senseless slaughter of a whale, or the Washington Indians (forever to be remembered as the "Band that couldn't shoot straight").

Our ancestors did not shoot whales for ceremonial purposes nor partake in any senseless killings of animals. Food was for sustenance. The only ceremony traditionally performed from the death of any animal at the hands of humans was the giving of thanks and the belief that the spirit of the animal would become at one with the spirit of its consumers.

Not unlike my brothers and sisters in British Columbia at Sundance in recent years who armed themselves with an inept

lawyer to reclaim "their" land from a stunned farmer, this band of young men with a great deal of time on their hands, were able to hold the unwitting media, public and environmentalists hostage. If the issue had been ignored it would have gone away without the world having to watch the inept performers create an agonizingly slow death of a tremendous mammal. Unfortunately for the whale, it became quickly obvious they held no talent for hunting.

The whale is not the only victim.

Respectful Natives willing to take their place in the world, who understand the need to move forward, are seldom heard from. The band members who last year opposed and called the participants to task on their convoluted interpretation of Native culture, are apparently not interesting enough to be interviewed by the media. Unfortunately the majority of observers will be hard pressed to view this as anything other than an-

other case in point for the belief that we remain hostile, antisocial, excessive and immature.

I look forward to the day when our friends from Third World countries press for their inherent right to shrink heads or cannibalize a neighbor because their ancestors did in ancient ceremonies.

For my Neah Bay relations and their supporters, I suggest you join other communities and shop at Safeway.

Holly J. Wardrope
Vancouver

Hypocrite stands proud while he betrays people

Dear Editor:

You forget us. You defy the teachings of the Old Ones by forgetting us like we're unwanted stepchildren. And yet you stand proud and heroic in our culture, like a true hypocrite.

You use us. When "Grandfather Government" stands there like a Medicine Man handing out the panacea for all "social ills" that our people struggle with, the trot of your excited, lame footsteps can be heard and felt in our hearts as you race with the latest proposal upon your lips and avarice in your heart.

On second glance, I see a frugal old woman grudgingly open her purse strings for loose change that the "little red children" pray for to buy mirrors, beads and candy. Paternalism, like a diseased hand, continues to clutch the very soul of the "unanswered champions"

of Native rights.

You shame us. When our people come in contact with the criminal justice system (the police, courts, prisons), we suddenly become a former member of the community that we have been a part of since forever. And yet, each year, like a heartbeat, we're on the top of the band membership lists as "Grandfather Government" hands out annuity payments to each respective community. And yet, you go home each night condemning us like a true hypocrite and say prayers to a God that I refuse to be a part of.

You embarrass us. You stand at the podium professing and swearing your undying allegiance to the betterment of Native causes and other "buzz" words as you claim to hold the "solution" to the "Native problem" that you just happen to be a part of. And your "non-Native colonizers"

chuckle quietly in the audience as your ego becomes gratified at the applause and "respect" of your puppet-masters.

We pray for you. Our Elders teach us to pray for everyone, friends and foes alike. Our traditional teachers refuse to forget, use, shame or embarrass us because they see the good in us and everything that is good comes from the Creator.

We forgive you. Forgiveness comes before we even ask. Are you worthy of the love, healing and goodness of the Creator? I believe that everyone is. Even you my brother. I refuse to surrender the belief, value and love that I have for our people.

I Pray for the People
Kevin L. Stonechild
Native Brotherhood Editor
Arrows to Freedom Publication
Drumheller, Alta.

It makes you think

Dear Editor:

Culture and intellectualism has always been mutually dependent and great cultures have great thinkers. I'm in a position to promote culturally relevant education to Canada's First Nations peoples. And when going through some university calendars I found a college that proclaimed to have a program specifically for First Nations peoples, and after reviewing the course load, I agreed with them. That's until I read that the faculty and staff viewed their program as an avenue to allow First Nations people to prove that they can be capable if only given the chance. Capable? Of what? I didn't continue reading the brochure to find out. I just found it peculiarly odd to consider that a culture would have to prove itself as being capable.

One reason I found this statement unusual is because history also teaches us that not all great civilizations come to be because they were noble to begin with. Well, we cannot argue with the ancient civilizations of the Mayas and Incas, so considerably ahead in architecture. And the great

Egyptians and later, the Chinese intellectuals and their great bureaucracy. When these civilizations came into contact with their "would be" colonizers, their relationships initially started as trading partners. Apparently world trade was a mutually beneficial relationship: the colonizers got to borrow the great ideas of the great civilizations and in return, these societies came to ruin because they were conquered, economically ruined, politically and socially marginalized.

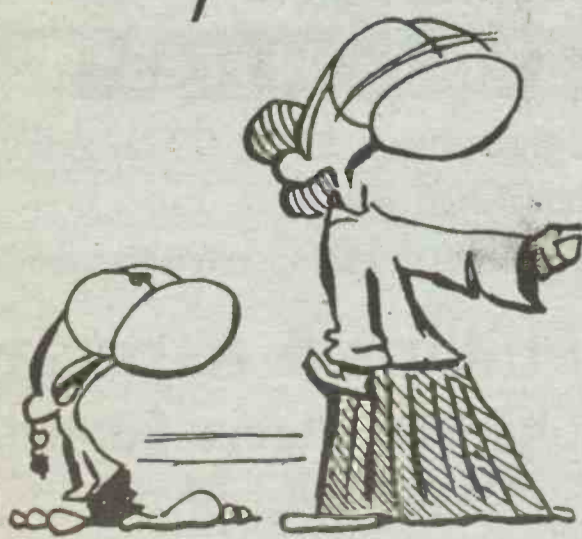
Perhaps, that statement should read something like it's about time that non-Native peoples became capable of accepting First Nation cultures and ancient wisdom as valuable. And perhaps it is about time that Canadian education truly reflect the fact that First Nation peoples were conquered peoples and everything that was good and noble about that race was marginalized to the point that even Natives don't believe in themselves anymore. Being capable is not the issue here. It's about values.

For a responsible education
Mariyn Adist

OTTER

By Karl Terry

GRANMA ARE YOU EVER GONNA GET REMARRIED?.. OR GET A BOYFRIEND?



I DONT NEED NO MAN OTTER! I AM A FREE INDEPENDENT SELF-SUFFICIENT WOMAN !! ... MISS THANG...

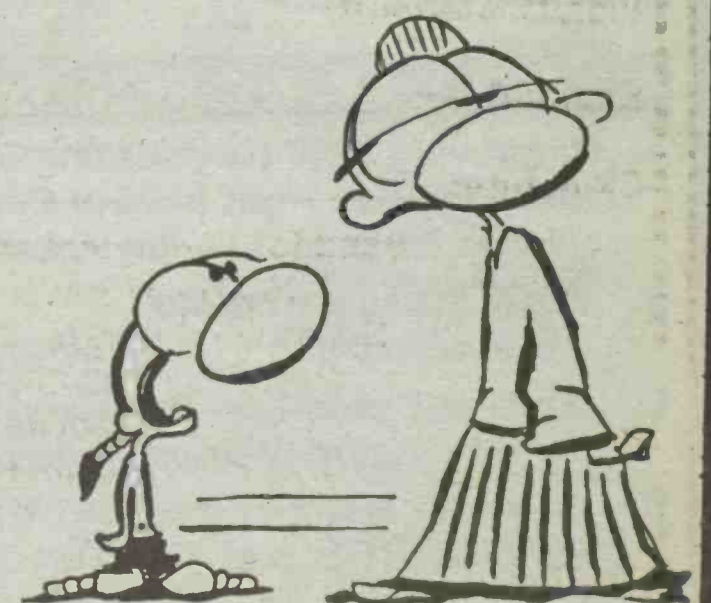


THREE WORDS GRANMA..

WHAT?



...JENNY JONES MAKEOVER...



Protestors declare Queen's Park a crime scene

By Kenneth Williams
Windspeaker Contributor

TORONTO

While Her Excellency Hilary Weston, the Lieutenant Governor of Ontario, read the speech from the throne on April 22, more than 200 protestors rallied outside Queen's Park to express their displeasure with the Mike Harris Conservative government. Several social action groups, including various teachers' unions, a group representing injured workers, health care specialists and a group of Sikh Elders, made up the majority of the protestors. Hidden within this noisy group were several protestors who came calling for an inquiry into the killing of Dudley George, a Native man who was shot to death by a policeman in 1995.

Leading this group was the Coalition for a Public Inquiry into the Death of Dudley George who had planned to put up crime scene tape around the Ontario legislature to stress what members perceive as the criminal responsibility of the provincial government for George's death. Their initial attempt to surround the building with the tape was thwarted by Queen's Park security, so the coalition

was left to raise a symbolic barrier nearly 50 metre from the front entrance of the legislature.

Linda from London, Ont. refused to give her last name, and was one of the coalition protestors who was outraged at how the Ontario Provincial Police harassed the people of Stony Point in 1995 just prior to George's death.

"We always used to camp at Ipperwash [Provincial Park]," she said. "After the Conservative government came into power, the attitude of the police towards the people at Stony Point changed totally. . . . The OPP had threatened to arrest my children for going to visit their friends at Stony Point, and the Stony Pointers were being harassed constantly too."

Several people from Kettle and Stony Point were also at the protest at Queen's Park, but they refused to give their names fearing police retaliation. They agreed that relations between themselves



KENNETH WILLIAMS
Income tax fighter Roger Obansawin holds the crime scene tape at Queen's Park protest.

and the provincial police were tense at best and that the problems started after Harris was elected premier.

Though none of the protestors were willing to point the finger right at Harris for George's death, they were nonetheless frustrated with his unwillingness to call a public inquiry.

"I think Mike Harris made a bad decision and that's why he doesn't want to call inquiry," said Cliff Hossin, from Thunder Bay, Ont.

"He could probably help but doesn't want to bother," added

Darrell Lewis.

Ann Pohl, who organized the coalition protests, said there has been more than enough information released to warrant an inquiry.

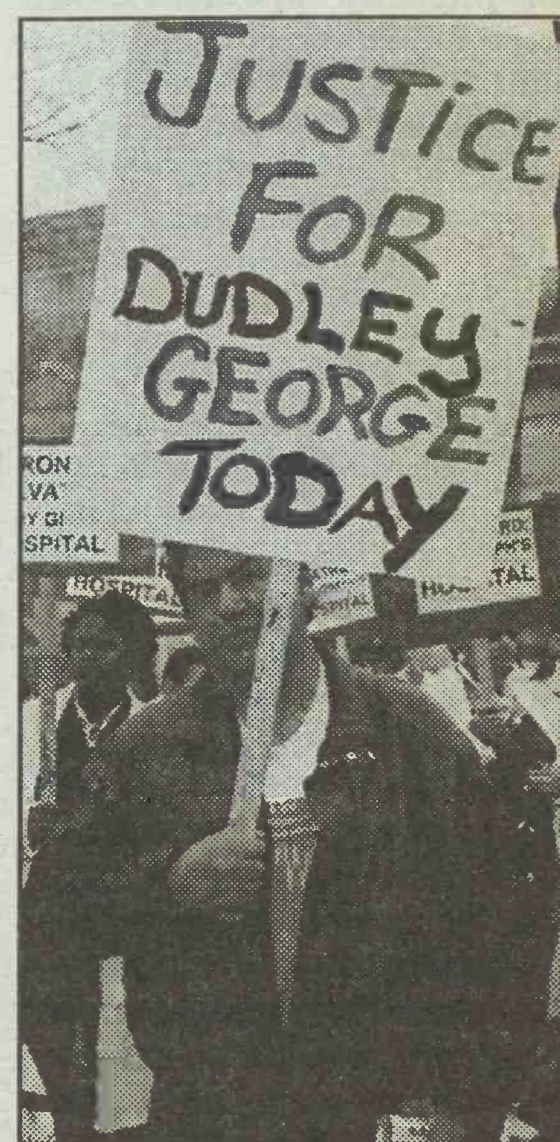
"At the very least we already know that there were senior government officials involved in the decision to tell the police to be confrontational at the park, to remove the protestors immediately, to treat it as a simple case of protest rather than an Aboriginal rights dispute," she said. "We believe that's enough information to suggest that this government has blood on its hands."

Pohl said the police action went against the OPP's own policy of negotiation to end such confrontations. As far as she was concerned, George was extra-judicially executed.

"We're convinced that the Harris government will never call an inquiry. If they had any intention of considering our legitimate concerns they would have at least met with us and talked to us about it," she continued.

The protestors were gathered to derail the Harris government, and will get that chance on June 3 when the people of Ontario go to the polls for a provincial election. So far though, the only party that has promised an inquiry if elected is the NDP, but recent

polls have them facing political extinction. The Liberals haven't made an inquiry part of their platform, despite support from some of the party's members for one. While the Ontario Progressive Conservative Party, not surprisingly, hasn't even mentioned an inquiry.



KENNETH WILLIAMS
Matthew Doonay from Moosonee, Ont. shows his support.

Non-Native fishing quotas bought out by MNR

By Roberta Avery
Windspeaker Contributor

OWEN SOUND, Ont.

The Ontario government has spent \$14 million to buy out the fish quotas of the Bruce Peninsula's 10 non-Native fishing operations.

"The Aboriginal fishing activity has increased every year since 1993; the fishery can't withstand the pressure of two commercial fisheries," said John Cooper, a spokesperson for the Ministry of Natural Resources Lake Huron Management Unit.

In 1993, Judge David Fairgrieve ruled the Bruce Peninsula's two Ojibway bands had a right to commercially fish traditional waters. Though the ministry has been buying out fish quotas around the province for years, this is the

first time a purchase was to "accommodate" a Native fishery, said Cooper.

Russ Raney, 70, of Tobermory, is one of the 10 non-Natives who will share the \$14 million the province paid for their combined one million-kilogram annual quota.

Raney, who has fished the waters around the peninsula for 50 years, said disclosure restrictions were part of the agreement with the government, but admits the settlement "is a lot of money."

"The money is all right for now, but I built up this business for 50 years. I wanted to pass it on to my son. It would have been a living for generations and generations to come; now that's gone for ever," he said.

His group got together two years ago to negotiate with the government.

"None of us wanted this, but

with the courts saying the Natives have a prior claim, it was inevitable," he said.

Now the quota has been secured, Cooper hopes negotiations with the two bands will lead to a co-management agreement for the Bruce Peninsula fishery.

Native commercial fisherman Francis Lavalley said his family has fished the area since time immemorial but points out his people were forced out of the water for 150 years by the white man.

"We were subjected to their restrictions for years, but we were never compensated for that," he said.

But he's not totally opposed to the buyout.

"In a sense something had to be done," he said.

Chief Ralph Akiwenzie of the Chippewas of Nawash at Cape

Croker on the Bruce Peninsula said the news was positive and it indicated a change in government thinking since the Fairgrieve decision.

Nawash has long criticized the ministry's management of the fish resource and Akiwenzie said it's time to look for alternatives. He points out that the ministry has stocked exotic and predatory species such as salmon in the waters, which has caused an imbalance in the ecosystem.

Meanwhile, the ministry has also shut down the lake trout fishery from Wiarton on the peninsula to Craigeith just west of Collingwood to sports anglers.

The Native fishing activity over the winter severely depleted the stocks, putting the sustainability of future lake trout stocks at risk, said Cooper.

Angler Robert Lasby of Guelph was surprised at the news.

"I don't understand why the Natives are allowed to fish out of season. They should have to go by the same restrictions as us," he said as he gutted a three-kilogram lake trout he caught near Meaford yesterday.

Lavalley said the amount of fish caught by Native commercial boats "never comes close" to a level that threatens the fishery. He said he's been afraid ever since the Fairgrieve decision that Natives would be falsely blamed for catching too many fish.

"I expected something like this to happen," he said.

Though the lake trout ban is effective immediately, anglers will be given a few days' grace to become familiarized with the new regulations, said Cooper.

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Reform accused of misleading public

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Did the Reform Party try to create the false impression that there was something out of the ordinary about the federal government's signing of the Nisga'a Treaty on May 4?

That's what sources in other federal parties are saying.

Don Boudria, acknowledged around Ottawa as an authority on parliamentary procedure, said the Reform Party intentionally misled the public with its accusations of impropriety.

"The way it works is this, the government signs an agreement and then submits enabling legislation to Parliament to put in force the agreement that it has just signed," Boudria told *Windspeaker*. "Since 1989 for instance, I can give you a few examples. The reason I'm using 1989 is that's the first time a Reform MP was elected to the House, just in case they pretend they didn't know about it before. The Gwitchin Agreement, the Nunavut Land Claims Agreement, the Sahtu Dene-Métis Agreement and the umbrella final agreement for the Council of Yukon Indians, have all been dealt with in exactly the same way as Nisga'a. So this is

the fifth time since 1989 that it's been used. It's been used countless times before that. The procedure's always the same. You sign an agreement and then you provide the enabling legislation to Parliament to give force of law to the agreement that you've just signed."

Boudria, a Liberal MP and a member of Prime Minister Jean Chretien's Cabinet, insisted the procedure was in no way out of the ordinary.

"It's very ordinary. It was used in . . . well, to give you another example, the Canada/U.S. free trade agreement in 1988, same thing. It's a very ordinary way of doing it," he said. "I guess Reformers are pretending they've found a new way of slicing bread sideways here and they're trying to convince people that this is the way to slice it, but most people have seen sliced bread before and they're not going to believe this nonsense."

Mike Scott, the Reform member for Skeena (the area that includes the Nisga'a agreement lands), is his party's Indian Affairs critic. He said Boudria is leaving a few facts out.

"He's not quite correct. The Conservative government of Brian Mulroney did things that way and the Liberals promised to do things differently when

they were elected in 1993," Scott said. "When you have a treaty of the magnitude and significance of the Nisga'a treaty, it's very important that nobody be left with the perception that Parliament has been by-passed. The minister, by signing the treaty in advance of parliamentary debate, has left people with the impression that, even though legally there is no binding agreement until it is ratified by Parliament, the deal is a done deal."

Boudria says the only reason there's a misperception out there — if there is one — is because of the Reform Party's reaction.

Aboriginal leaders have long believed they have to convince the electorate of the legitimacy of their demands before there's a chance of convincing the political leaders whose main focus is to keep the voters happy so they can get re-elected. Boudria sees the tactics used by Reform when the Nisga'a agreement was signed to be an undisguised attempt to create a false impression the government was trying to ram the agreement down Parliament's throat, knowing it would create a negative backlash against the agreement.

"It's very easy to inflame the

voters if you're a Reformer on Aboriginal issues. And they're very obviously trying to find a way of agitating, but I think people will see it for what it's worth," he said.

One would expect a Cabinet member to make remarks that are critical of an opposition party, but comments by an author who has closely followed the evolution of the Reform Party movement add more weight to Boudria's words.

"The Reform Party is a populist party or at least [party leader] Preston Manning purports to be a populist," said Murray Dobbin, author of *Preston Manning and the Reform Party*. "As such, the party concentrates on hot-button issues deliberately designed to get people angry: gun control, youth crime, abortion, Native rights and land claims, etc. The idea is that people become angry and these angry people will become Reformers."

Dobbin, a journalist, author and social activist from Saskatchewan who now lives in Vancouver, says the Reform Party is basically a right-wing, Christian evangelical fundamentalist organization that believes in social darwinist elitism — the idea that those who are at the top of the social structure

deserve to be there because they are better than those below them.

"Reform may portray itself as a populist movement but I believe it's not a populist movement. It's a right-wing, Christian evangelical fundamentalist party. Christian fundamentalists believe that as humans, we must face our worldly problems alone. They're opposed to government. They believe the market should determine everything. They take a hard line against medicare or other social programs. Preston Manning has said he'd like to see the Charter abolished. His party is totally hostile to the notion of human rights," he said.

Boudria suggested the outcry after the federal government signed the Nisga'a deal was a dishonest tactic. Dobbin agreed with that assessment, saying he believes the basis for the entire Reform movement is dishonest.

"Preston Manning doesn't run as a fundamentalist Christian because he knows that whole idea doesn't wash in Canada. He knows maybe 15 per cent of the people would support it. That's profoundly dishonest," he said. "And there's a couple of other areas to look at.

(see Reform page 10.)

Band, union meet half way in negotiations

By Paul Barnsley
Windspeaker Staff Writer

KAMLOOPS, B.C.

With an estimated 50 First Nations across the country currently dealing with the unionization of band employees, one First Nation — the Kamloops Indian Band — has decided to put its own stamp on the way labor relations will proceed on its territory.

The Kamloops band has initiated its own labor code. The code is based on the concept that the confrontational nature of the collective bargaining process is one that is foreign to traditional Shuswap culture. Strikes are banned. Labor disputes are settled by a locally appointed tribunal.

The Canadian Labour Congress passed a resolution con-

demning the Kamloops code at its annual convention in early May, saying it doesn't comply with established Canadian labor laws. But Chief Manny Jules believes it's a self government issue. He thinks that the Constitution's Section 35 protection of Aboriginal rights — which includes the inherent right of self government — gives his council the legal authority to create its own labor laws.

Jules couldn't be reached for comment but the band spokesperson for this issue, Mat Wilcox, a Vancouver-based communications specialist, said the issue is still being discussed.

"The band wants to be able to maintain open communications. They also agree that if the employees want to have a union, that's fine. They just want the union to understand that when they unionize a reserve,

it's not the same as if they would unionize any other business — so to speak — because those other businesses, they don't live beside each other," Wilcox said.

The Canada Industrial Labour Board conducted hearings on the matter in Vancouver through the month of May. Both the band and the British Columbia Government and Services Employees' Union (BCGEU), the union which is seeking to ratify its certification of the 85 Kamloops Indian Band employees, disagree on how to proceed.

"Because there's an unfair labor practice complaint against the Kamloops Indian Band, what has happened is that the band has submitted arguments to the Canada Labour Relations Board saying, 'Wait a minute, we have a right to do this under the Canadian Constitution' and the

union's saying, 'No, they don't have that right because Canada's law says everybody has to go under the Canada labor code.' So the union's on the one hand saying we don't have a right to have our own code and the band's saying yes we do under Section 35, and the Canada Labour Relations Board is standing in the middle. So what they're doing is for the next month, they're going to be seeing arguments from both sides as to whether there is a right for the Indian band to have its own code," Wilcox said.

Now that the workers have been certified, the union wants to negotiate the first collective agreement.

"Chief Manny Jules met with [union president] John Shields and he said to him, 'We do want to begin bargaining because we

do believe our employees have the right to a union. But the union has to respect us as a people.' The union came back and said it's against the law for us to go under your own code. So what they've agreed to do — both sides — is to start bargaining under neither code. This is the first of its kind in Canada," Wilcox said.

The union and the band met on May 18 and 19 with more meetings scheduled for May 27 and 28.

Jules called for the Assembly of First Nations and the Canadian Labour Congress to join in a third party task force to consider the question of First Nations' jurisdiction regarding labor relations. In late April, the band sent an explanatory letter to every attorney general in Canada, updating them on this issue.

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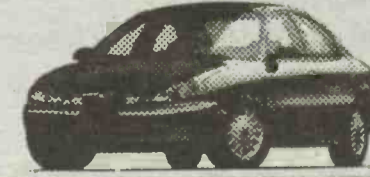
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WHO IS THE ABORIGINAL AUTOMOTIVE CENTRE? See page 16.

Light sentence angers family of murdered man

By Roberta Avery
Windspeaker Contributor

OWEN SOUND, Ont.

White man's justice failed a Saugeen First Nation member who was brutally beaten to death in revenge for a drunk-driving accident, his family said.

"Two years for taking a life in such a cruel and inhumane way, that's the white justice system for you," said Theresa Ritchie.

Ritchie acted as family spokesperson following sentencing of two men for the Jan. 1, 1998 killing her nephew, Cavin Ritchie, 23, at the Cape Croker reserve about 30 km north of Owen Sound.

Aaron Elliott, 21, of Cape Croker, was sentenced to life imprisonment with no parole for 10 years after pleading guilty to second-degree murder. Cory Keeshig, 22, of Cape Croker, was sentenced to two years plus a day after pleading guilty to manslaughter.

While the Ritchie family feels that it was white man's justice that failed them with Keeshig's sentence, in a twist of irony, Mr. Justice Robert Thompson was

asked to take a recent Supreme Court decision on the sentencing of Aboriginal people into consideration handing out punishment to Keeshig.

The Supreme Court ruling was based on an appeal by Tanis Gladue, who had stabbed her husband to death in Nanaimo, B.C. in 1995. The court ruled that Aboriginal people on the whole have lived a troubled existence since European contact, and with the burdens that came with settlement, particularly the abuse suffered in the government- and church-run residential school system, came the difficulties Aboriginal people face today; these should be considered as mitigating factors in sentencing. It also urged judges to consider alternatives to incarceration.

Keeshig's lawyer, Brian Barrie, said he reviewed the Gladue case in depth and felt some of the Supreme Court's recommendations applied to his client.

"It was one of the factors we used in determining what we believed to be an appropriate sentence," he said.

Justice Thompson accepted what amounted to a joint submis-

sion from the Crown and Barrie for sentencing Keeshig and described it as a "just sentence."

Keeshig was also given a three-year probation to commence when he's released from prison. Conditions include he take counselling for substance abuse, avoid Saugeen First Nation territory and avoid contact with the Ritchie family.

The Ritchie family, including the victim's brother, Adrian Ritchie, who was a prosecution witness, found attending the trial very hard.

"If a witness made one little mistake they jumped all over him and ruled part of his evidence inadmissible. They're more concerned about the technical matters than getting at the truth. That's why we don't like white man's justice," said Theresa Ritchie.

The victim's mother, Marilyn Ritchie-Root, told the court prior to sentencing about the horror of seeing her son's beaten body.

"His body was black and blue, horrible bruises. I touched the hole in the back of his head, this child I brought into the world. I told him how much I

loved him . . . He didn't deserve to die in this horrible, inhumane way."

She said she has contemplated suicide several times since her son's death.

"I want to be with my son so much. It feels like hell to be here."

Her son never recovered from the anguish he felt after running over Elliott's brother, Telford Elliott, in 1995. "My son suffered nightmares. I could hear him crying late at night . . . The pain he felt was so unbearable."

Cavin Ritchie was charged with impaired driving causing death, but the charge was reduced to impaired driving after an autopsy on Elliott's body revealed several vehicles had already run him over.

While the other drivers failed to stop, Ritchie stopped and called the police because, his mother said, she raised him "to accept responsibility," but the dead man's family held him accountable and warned him to stay away.

One of her greatest sorrows is that her son won't see his daughter, now three, grow up.

"The pain is beyond descrip-

tion."

Before the sentences were passed, both men turned around to Ritchie's family who filled one side of the public gallery and apologized.

"I wish this never happened. I'm sorry," said Keeshig.

"I'm truly sorry. I don't expect you to forgive me," said Elliott.

During the trial, which began March 22, court heard that Ritchie had gone to a party at Cape Croker and Elliott recognized him as the man who had run over his brother. Ritchie was severely beaten to death with a rake handle and a rifle butt as his cousin, Dawn Ritchie, tried to put herself between him and his assailants.

Ritchie-Root attended every day of the trial, although she found hearing the evidence about the brutal attack on her son extremely distressing.

"But I had to be here for my son," she said.

After sentencing, Ritchie-Root and her sister and children gathered in a circle outside the court building for a sweetgrass ceremony. They sang to the sound of a single drum about the need for healing.

Peigan protest draws attention to housing conditions

By Shari Narine
Windspeaker Contributor

PEIGAN FIRST NATION,
Alta.

Peter Strikes With A Gun knows there are housing problems on the Peigan reserve, east of Lethbridge, Alta. But the Peigan Nation chief doesn't agree with Dominic Crow Shoe's way of drawing attention to the situation.

On March 2, in biting wind and falling snow, Crow Shoe erected a tipi in front of the Peigan band administration office as a means of protest. Two months later, with yet another dump of snow and more cold weather at the end of April, the tipi still stands.

One of the goals of the tipi, said Edwin One Owl, spokesman for the protest, is to bring attention to the poor housing and living conditions on the reserve.

"The reason we took this upon ourselves," said One Owl, "is because our membership

has lost all hope."

One Owl's brother Mike is sharing the tipi with Crow Shoe.

Crow Shoe points to the support they have received from the Peigan people. Some people have slept with them in the tipi, despite the sometimes brutally cold weather, others have offered wood or food, and still more, including Elders, have offered verbal support, he said.

But Strikes With A Gun, who was returned for another term as chief in the January election, points to the hard work this band council and the former council did to secure additional funding for housing.

"There's a major renovation project underway that's a five-year plan," said Strikes With A Gun, "that we negotiated for almost two years with [the federal Department of Indian and Northern Affairs]."

Strikes With A Gun is hoping to get \$450,000 this year. That money has already been earmarked for the renovation of 100 homes on the reserve. Also, he

notes that \$186,000 has been allotted to the Peigan Nation for housing. The money was announced as part of the Gathering Strength document released by the department of Indian Affairs in January 1998, which outlined Canada's vision of the changing relationship between First Nations and the government.

With only 448 houses on the reserve, two or three families, numbering 13 or 14 people, are forced to share a single dwelling, said Gloria Good Rider, acting housing director.

No new homes have been built on the reserve since 1995 and the \$450,000 from Indian Affairs usually goes to cover mortgages.

"We have a waiting list and people wanting to move back on the reserve. We probably need twice as many houses as we have now," said Good Rider.

But dwelling conditions on the Peigan Nation aren't as bad as it gets on some reserves, said Strike With A Gun.

The Peigan chief attended a conference in Toronto in mid-

March in which First Nations' representatives addressed Indian Affairs regarding housing concerns. From that conference, the government committed \$20 million to improve housing conditions.

"I don't know if we'll see any of that money," said Strikes With A Gun.

"There are First Nations out there living in shacks."

While Strikes With A Gun and Crow Shoe may not agree with the means by which Crow Shoe has taken to draw attention to the plight of the Peigan people, they both share the feeling of frustration.

"It's very frustrating to know, to realize," said Strikes With A Gun, "the government does not give priority to the First Nations and that they're more effective in contributing to Third World countries."

As for Crow Shoe, he said he will keep his tipi standing in front of the band administration office as long as it takes to have his concerns addressed.



SHARI NARINE

Dominic Crow Shoe (left) and Edwin One Owl stand in front of the tipi they erected March 2 in front of the Peigan Nation administration building to protest "Third World" living conditions on their reserve.

"I set up this tipi to acknowledge I don't want to see another family suffer like I did," he said.

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Reform tactics in question

(Continued from page 7.)

First, the party turns the notion of equality on its head. By insisting that everyone be treated the same, means Aboriginal people, the poor, people who have been discriminated against can't ever redress historical wrongs. Any attempt to do that would lead to unequal treatment in Reform's eyes. And Reform is the only party that's willing to comment on the fact that some reserves are run by people who aren't exactly democratic. Other parties stay away from that out of fear they'll be called racist. But the notion that they would somehow get a better deal from Reform . . ."

Dobbin provided dozens of examples of intolerant speeches and actions by current or former Reform MPs to back up his contentions, but Mike Scott's name wasn't included in any of those examples. The MP for Skeena took issue with several of the remarks made by Dobbin and Boudria.

"We haven't balanced the books. There's outstanding issues with Aboriginal people

that need to be addressed. I would argue strenuously that the way to address those outstanding issues is markedly different from what this government is doing. But for sure there are outstanding issues that need to be addressed. Nobody can argue that many Native people were deeply affected by the residential school system," he said. "I mean, that's a fact. That needs to be addressed. Nobody can argue that the government of Canada has built up a huge welfare state around Aboriginal people — particularly those living on reserve — and made them wards of the state and instituted a very top down, paternalistic system. Nobody can argue that Aboriginal people living on reserve have been denied property rights. That continues to this day. Those are all areas that need to be addressed, without question."

He added that treaties need to be signed with First Nations in British Columbia but said the Nisga'a deal wasn't the way to do it.

Scott denied being motivated by any hidden religious

agenda.

"I don't even go to church," he said.

The Indian Affairs critic said the Liberal response to his party's criticisms of the signing of the Nisga'a agreement are part of a tactic designed to distract attention away from legitimate criticism of the process.

"You see, right away what happens is Mr. Boudria is going after the character and the motives of the Reform Party rather than considering the arguments that we put forward because Mr. Boudria and his party do not want to get into a legitimate debate and hear the arguments that we advance," Scott said.

Scott insists his party has legitimate concerns about the way the government is handling the Nisga'a agreement.

"Jane Stewart should not have signed the agreement until such time as it was ratified. That's the appropriate time to sign the treaty. Furthermore, I think that Jane Stewart, as minister responsible, has made some classic errors in judgment in terms of what's in the treaty," he said.

Healing Foundation making decisions

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Regional committees are analyzing the various applications for funding that have been made to the Aboriginal Healing Foundation. The Alberta External Merit Review Committee spent the week of May 17 to 23 in a Calgary hotel evaluating the applications made by groups in their region. The British Columbia committee met in Vancouver two weeks before. Ontario's committee informed at least one applicant that his application had been refused several weeks before that.

As part of *Gathering Strength*, the federal government's action plan for dealing with Aboriginal issues that was announced 16 months ago on Jan. 7, 1998, the federal government set aside \$350 million to fund healing programs for victims of sexual and physical abuse at Indian residential schools. Former Assembly of First Na-

tions chief and Royal Commission on Aboriginal Peoples co-chair Georges Erasmus heads up the foundation, which has a board made up of well connected Aboriginal people.

Several applications have already been denied, but there has been no official announcement regarding which applications have been accepted.

Fears that political considerations will affect the decisions made by the committees have been raised in several quarters to date. Native Women's Association of Canada president Marilyn Buffalo told *Windspeaker* that two projects put forward to the foundation for consideration by her organization were rejected. Buffalo has said in the past that the Indian Affairs department and the Assembly of First Nations, the groups which brokered the deal which saw the creation of the healing foundation, have pressured her group to accept the federal government's apology to victims of physical and sexual abuse at the schools.

(See Healing fund page 13.)

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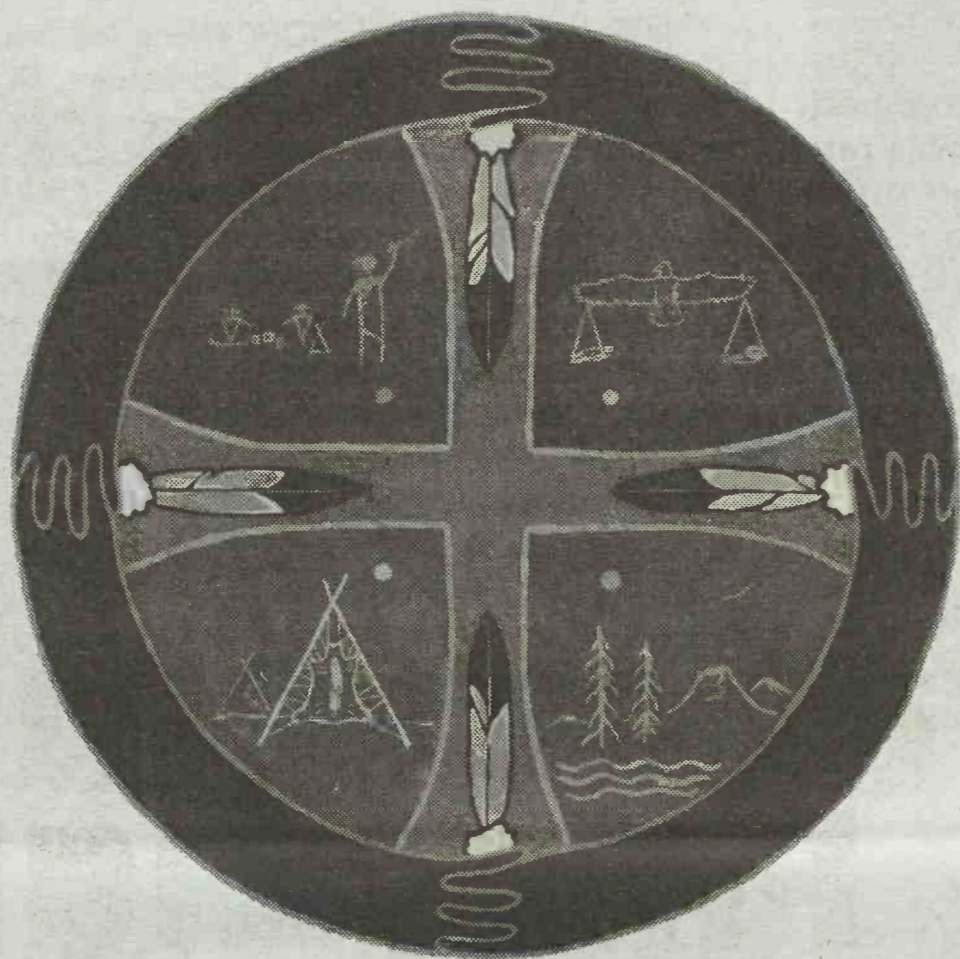


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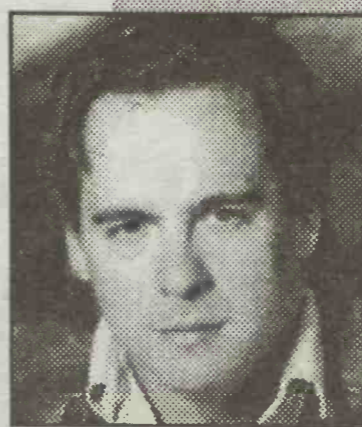
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**Drew Hayden
Taylor**

Rich man, poor man, they are the only ones still having fun

It seems that practically everyday, some member of the financial community or a social service individual is lamenting the growing gulf between the haves and have-nots. Basically, it seems there are more poor around these days, and equally, more rich, and the middle is suffering because of this.

And it's not just the people in positions of knowledge who are debating this issue. People on the streets are developing their own theories. Just the other day a piece of street philosophy struck me broadside of my ear. I was on my way home when I couldn't help overhearing from the far sidewalk, a conversation in process. A woman, almost entirely dressed in black leather, argued quite fervently with who appeared to be her boyfriend, saying quite loudly 'it's true, only the rich and the poor can afford to have sex.' She didn't actually say sex. She actually used a term that rhymes with a certain waterfowl, but you get the basic picture.

As they disappeared down the street, I was haunted by her statement, haunted by the way, weirdly enough, it made sense. After some meditation, I found myself believing it.

The poor, when not fighting to survive, have no particular job to spend their days at, no pastimes that occupy the hours of the day. So, what else are you going to do when you don't have to waste your time worrying about that second mortgage? And unlike movies, golf, and other popular pastimes, sex doesn't usually involve an admission fee or membership dues, at least not where I come from. You could say it's an economically unbiased activity. Hell, you can even do it by yourself, if you don't have a partner. Still, financially speaking, I guess you could call that a dutch "treat".

The rich, on the other hand, have a multitude of people who do everything for them — their laundry, taking the kids to school, the cooking, the cleaning, maintaining the pool, accounting to evade taxes. With such a support staff, that leaves plenty of free time, no doubt in satin or silk

sheets, available for the art of sex. But from what I understand, it is rarely with poor people, which is a pity since it could potentially create a bond that would unite the two disparate fiscal groups. It would beat the hell out of an economic conference.

Obviously, this leaves out the lamentable, over-occupied and frustrated members of the middle class who, evidently, have too little available time on their hands to put anything else interesting into their hands. Between working overtime to buy the second car (probably that adorable new VW Beetle), attending PTA meetings (a byproduct of when they were younger, poorer, and had the time for sex), collecting canned goods for the poor (who are too busy having sex to collect them for themselves), nights fall to their satellite televisions with a Heinen in their hands.

Keeping all of this in mind, it quickly becomes rather obvious why the ranks of the rich and those of the poor are swelling (no pun intended). What do you expect when the rich and the poor are the only ones "Doing It"? There's a reason the middle class is disappearing, and it has nothing to do with taxes, because I'm not sure of a way the government could possibly tax this — frequency? Duration? Satisfaction? Location?

Perhaps the middle class should contemplate an evening with one less dinner party, one less night at the theatre or weekend at the cottage, and stick to the basics of home entertainment. That might help lessen the gulf between the fortunate and unfortunate. I'm all for doing my bit for the cause.

From the Aboriginal perspective, this theory adds a certain amount of logic towards explaining why the vast majority of Native people in this country live in crushing poverty, yet we have one of the highest, if not the highest, birth rates in the country, and 50 per cent of the more than one million Native people are under 25. I guess you could say it pays to be poor.

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Gathering quenches thirst of parched Native community

By Kenneth Williams
Windspeaker Contributor

TORONTO

Billed as "A:keknon," a Mohawk term for "The Community — Our Extended Family," the thirteenth annual traditional awareness gathering presented by the Native Canadian Centre of Toronto was held on April 24 and 25.

The two-day event included 23 workshops by 14 Elders and traditional teachers, with a drum social and youth dance following the first day of workshops, that also included an eagle feather presentation and giveaway.

A craft fair ran in conjunction with the traditional gathering. The workshops were filled, sometimes to overflowing.

Probably the highlight of the event was a performance by the Galwin'ku Ratpja Dancers of the Yolnju Aboriginal people of northeast Arnhemland in Australia, who had just managed to get to Toronto after a performance earlier in Chicago. Even though they had to leave many of their props behind in the United States, because of customs

problems, they still thrilled the people in attendance with their songs and dances.

Dennis Stark, chair of the Anishnabek Committee that coordinated the event, said he was only expecting about 200 delegates but was pleasantly surprised that about 500 registered. He considered it part of a resurgence in Aboriginal culture.

"This is probably the most important event that the Native Canadian Centre of Toronto puts on each year because we bring in teachers and Elders from across North America and it gives the Toronto community a chance to hear them," he said.

He said that many Aboriginal people have been disconnected from their culture for a variety of reasons and this event allows them to gather and reconnect, a process that Stark himself went through.

"Six years ago, I didn't know hardly anything about my Native heritage," he said, adding that past traditional gatherings helped him reconnect with his own people.

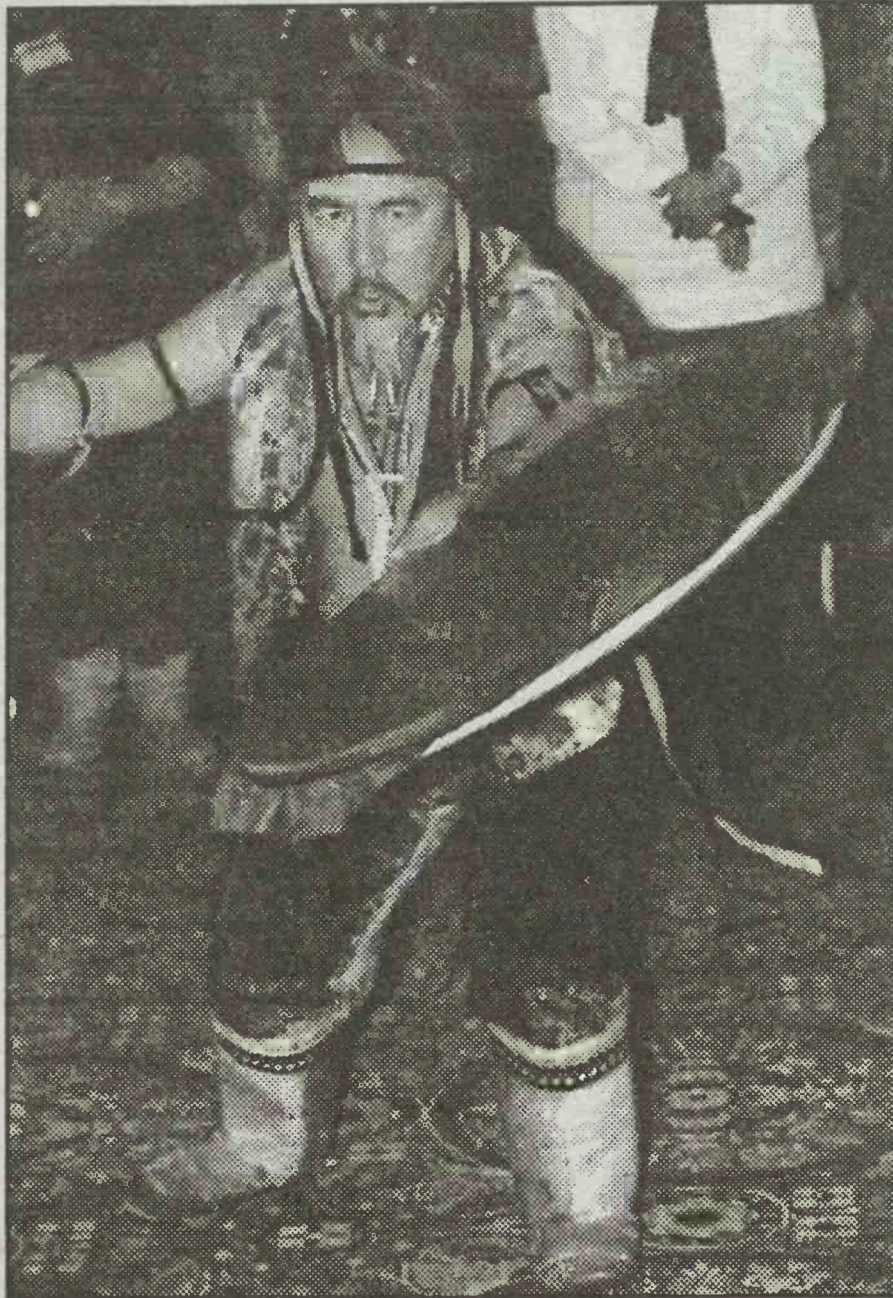
"For a lot of the youth, they're seeing their parents come back to the circle, their grandparents back in

the circle, and they're happy to fall in line too," he continued. "Among the youth, there's a tremendous resurgence and pride in being Aboriginal."

The president of the Native Canadian Centre, Robert Adams, considered it an inevitable evolution that traditional knowledge would be presented in the cities, since 50 per cent of Aboriginal people now live in urban centres.

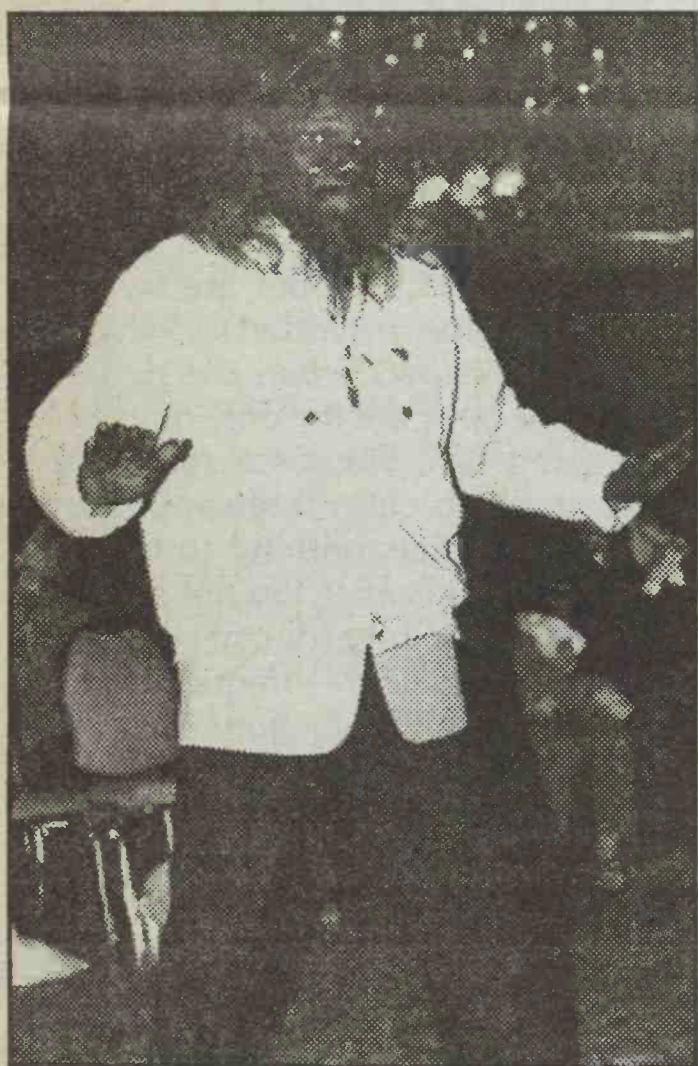
"This event is like spiritual water, as if we were in a desert and we needed some thirst-quenching spiritual nourishment," he said. "Some of the cultural memory is lost and, in surprising ways, it's being developed more and advanced in the cities. . . . Across North America, Native history, culture, memory and practice has caught on in the last 10 years like a wildfire on the plains."

Like Stark, Adams also came to previous traditional gatherings to remain connected to his Aboriginal roots.



KENNETH WILLIAMS

Greenland Eskimo traditional teacher, Anaangaq, gives a workshop at the gathering's closing ceremonies.



KENNETH WILLIAMS

A member of the Galwin'ku Ratpja Dancers performs for the gathering.

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Healing fund

(Continued from page 10.)

Buffalo continues to maintain that it was not a sufficient apology and that the AFN should not have accepted it.

In British Columbia, several political leaders held a press conference at downtown Vancouver's Coast Plaza Hotel, the site of the committee meetings, to "denounce the current process."

Viola Thomas, the president of the United Native Nations, British Columbia, the group which lobbies for the rights of off-reserve members in the province, complained that the committee meetings were closed to the people the foundation was created to help.

"This is another example whereby victims of residential schools are being victimized again, this time by Aboriginal people, not government," said Thomas. "It appears they are more concerned about generating interest on the \$350 million rather than helping survivors of residential school abuse."

Thomas said she discovered that inner city groups which applied for funding were not successful. Thomas worries that the Aboriginal Healing Foundation members aren't willing to get their hands as dirty as they'll need to in order to make the changes necessary for real healing.

"I was in Oppenheimer Park in the downtown east side. It's an area that's well known to our people who are on the streets. It's where our people drink cooking wine and Chinese brandy. A woman who was very intoxicated started to disclose to me, telling me she drank because of what happened to her when [a priest] molested her in a residential school. All I could think is 'Where's Georges Erasmus? Where's the board?' These people who are dying in the streets or rotting in prison have no capacity to write fancy funding proposals, but they are the people who are most in need," she said.

During a telephone press conference held when the establishment of the foundation was announced, Erasmus told the press that the foundation would be open and accountable. There has been little contact in the year since that statement was made and no press releases of any kind have been received regarding funding decisions. Attempts to contact the foundation for comment on these questions were unsuccessful.

Lawrence Twain, a Bear Island/Temagami member who resides in North Bay, Ont., applied for funding to help him establish a healing lodge for recovering alcoholics and drug addicts. He was rejected.

He also complained about the lack of personal contact with the foundation.

"I never had any contact with them at all," he said. "Everything was done by letter."

Twain, a former residential school student who spent many years fighting addiction problems before he sobered up, received \$5,000 from the

Healing Fund Council for the United Church of Canada for his group's Cooperative Cross Cultural Alcoholic Aftercare Counselling project. He has been working tirelessly with several government departments (both federally and provincially) to set up a facility to help school survivors and others with addiction problems. He said he still doesn't have a clear understanding of why his proposal was rejected.

Dr. Anthony Hall, a professor of Native American Studies at the University of Lethbridge, has followed the residential school question closely. He wonders why the government set the healing foundation up in a way that no money could be provided for litigation. This forces individual victims to hire lawyers and fight each case individually.

"This fund is creating a huge amount of confusion because I think out there in Indian Country people kind of imagined that there is this pot of money for the victims and they would imagine that each person is getting a share," he said. "The healing fund doesn't deal with the liability of those responsible for crimes or alleged crimes — it's not in any way addressing the question of the liability of responsibility of the government to the victims. It's a fund for programs for individuals and groups that will set up programs and you've got to fear that it will end up becoming a kind of patronage network."

Political sources in Ottawa have already warned this paper to watch how the funding is allocated by the foundation, saying the suspicion is that people who work closely with Chief Phil Fontaine — or ridings that voted Liberal in the last election — may get more than their share.

The direct common sense way to deal with the issue, Hall said, would be to compensate the victims directly without the involvement of lawyers. Putting government money into healing programs as a sign that the government was concerned about the victims of residential schools while at the same time making people prove they were injured in the adversarial setting of a court of law is a contradiction, Hall said, which suggests the government isn't sincere in its apology.

"It's kind of the classic way of putting people off balance," he said. "Then you have Georges Erasmus as the overseeing executive of this whole thing, which seems to be his role. He's seen as the consummate CEO of the new Indian business."

Viola Thomas raised that same concern. She objects to the cold, distant manner in which the foundation is operating.

"I'm worried when I see them set themselves up in this corporate style of management," she said.

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Voices of the winged ones — a view from the spirit's eye

By Marie Burke
Windspeaker Staff Writer

EDMONTON

Brilliant yellows, mystic blues, vibrant reds and swirls of black painted across the canvas into the shapes of birds and spiritual human forms arouses an irresistible urge for the beholder to look deeper into the work of Dale Auger.

In May, an exhibition of acrylic paintings by Auger was held at the Bear Claw Gallery in Edmonton. Entitled "Voices of the Winged Ones," it inspired awe in many of the spectators at the gallery. Auger's paintings also sparked questions about the inspiration for his work, but, as Auger explains, that is no mystery.

"The spirit world is so expansive and I need to teach our young people how big that world is. As a teacher or a leader of some sort, I've got to find a way to bring it alive," said Auger.

Alive in two distinct worlds best describes what Auger's artwork embodies. Some of the guests at the gallery de-

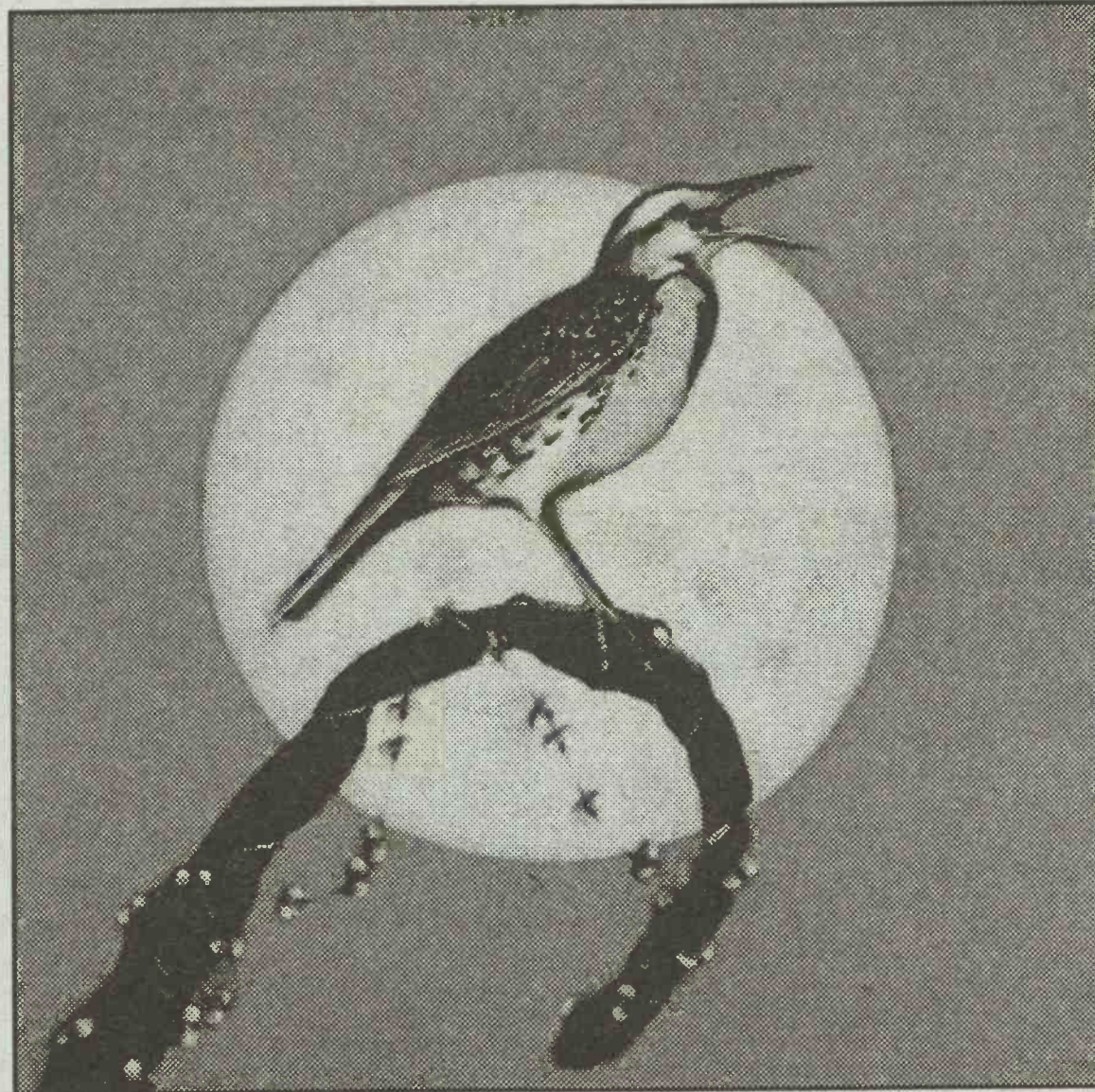
scribe his work as powerful and evocative of the spirit.

Auger explained how his work truly crosses between two worlds and gives him power from both.

"It is to go to the white man's most spiritual house of knowledge, the university, and to succeed there," said Auger, who has a Bachelor of Education degree, a master's in arts and is also a candidate for a PhD in education, which he will be tackling this month. "And it is when you cannot take the pain of how powerless your people really are, it is then you go back to the spiritual source, to that source that gives you the strength of who you are, to bring that power and security that will make our knowledge secure in this world, for our people," he said.

As an artist, Auger brings forth a vivid expression of a life and consciousness that is not associated with the physical world. His paintings come from his spiritual journeys and the traditional knowledge learned from his people, he said.

At this point in his spiritual



Dale Auger's work was exhibited at the Bear Claw Gallery in Edmonton in May. Guests described his work as powerful and evocative of spirit.

journey, Auger is the medicine painter and the colors he uses are healing colors from the spirit world, he said.

"I just want to be loyal to the traditions and I'm going to be-

lieve the way that I believe. I'm not going to go looking for something out there that is right here in front of me," said Auger.

The several paintings that incorporate the winged ones

brings forth the thrilling energy of the hummingbird, the magic of the raven and the youthfulness of the meadowlark from their small beings that come across larger than life.

There is a lot of different exploring to do, said Auger. And the winged ones depicted in his paintings are in relation to humans, Auger explains.

The spiritual human forms that Auger paints with the eyes dark and deep and blue, he acknowledges as his own reflection. The blue in the eyes of the powerful human forms reflect a deep spiritual state and it is in that state that Auger derives his personal security of who he is.

The human forms have their mouths open and a slight mist is often painted coming from them. The expression of Aboriginal people is important because too often they are portrayed as being the stoic Indians with no voice, said Auger. The voices are important to me, he said.

"My paintings are journeys on roads that are not short; they are long roads, they are life-long roads," said Auger.

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The Economic Renewal Secretariat's 1999 business conference "Making Money in the Millennium: Creating and Optimizing Aboriginal/Corporate Partnerships" will work towards establishing business liaisons between Aboriginal and non-Aboriginal stakeholders by providing conference delegates with opportunities to meet and network, share ideas and innovations, acquire information on best practices, develop and enhance business skills and knowledge and by promoting linkages between Aboriginal and non-Aboriginal businesses and other interested parties. Through a format of facilitated workshops, plenary presentations, inspirational speakers and organized sessions for networking, the conference will provide delegates with a forum to develop and assess business partnership options for future growth and expansion. Topics to be discussed will include:

- The Advantages of Partnering between Aboriginal and non-Aboriginal Business
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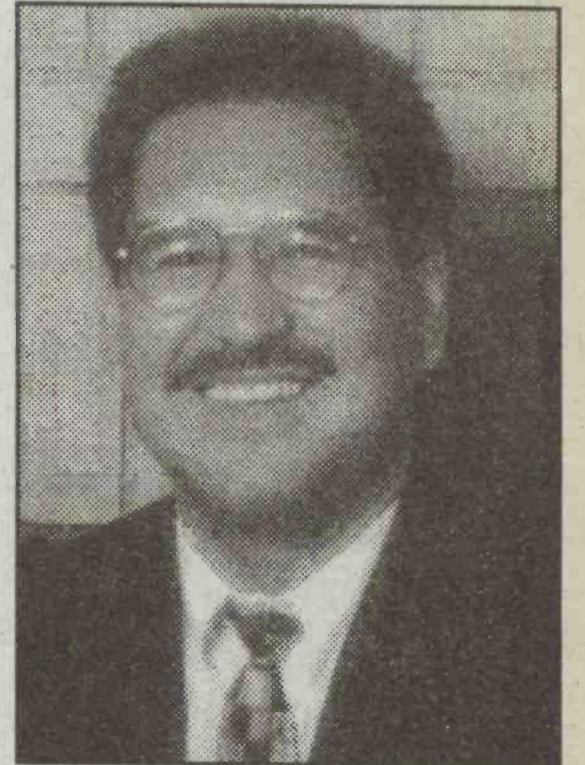
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APTN determined to meet September broadcast launch

By Marie Burke
Windspeaker Staff Writer

OTTAWA



Dave Tuccaro will represent Alberta on APTN's board of directors.

The official launch date for the Aboriginal Peoples Television Network is only months away and the final decision is in on where it's southern uplink and programming centre will be located.

The city of Winnipeg won out over other southern centres, but that comes as no surprise despite much speculation prior to the network's recent announcement.

The board of APTN went with the Winnipeg site after receiving overwhelming support from the Aboriginal community, city officials and the local media there, which contributed to their decision.

The specific site in Winnipeg that will be APTN's primary location has not yet been decided. A number of locations are being considered by the management at APTN, and a decision will be announced shortly.

Winnipeg will be where the news studio for APTN will be located and will be the principal location for receiving and distributing APTN programming. The administrative office will still be located in Ottawa.



Gary Farmer will represent Ontario on the APTN board.

The structure of APTN is changing quickly to accommodate the launch in September and Abraham Tagalik has been appointed by the board of directors as chief operating officer. Tagalik has held the position of chairman of the network's board for the last two years and was instrumental in leading the way for Television Northern Canada to form the new national Aboriginal network.

J.C. Catholique will act as chairman until full APTN membership criteria is established and elections are held.

"I now take marching orders from the board and I'm very excited about the next year. It should be fun," said Tagalik.

The board of directors announced it has its' official representatives from the provinces

along with the current members from the northern areas.

Representatives will include Calvin Helin from British Columbia, Dave Tuccaro from Alberta, Marty Ballentyne from Saskatchewan, Ron Nadeau from Manitoba, Gary Farmer from Ontario, and Alanis Obomsawin from

Quebec, with Roman Bittman and Catherine Martin representing the Maritimes and Atlantic region.

The board will continue the process of working towards the establishment of a truly national Aboriginal network, said

Tagalik. The next year will be a time for working out the kinks that come with any new television network, he said.

"At this point we are looking at the style and the values that APTN will have. Our flagship show will be the news and we are now looking at what that will look like. It's going to have a unique look. It's not going to look like *Newsworld* or anything like that," said Tagalik.

Researchers are busily preparing for the inaugural broadcast from the new network and management at APTN is in the process of hiring programming staff.

"September first is a window that is pretty sacred to us and we don't plan on missing it. We won't start live programming until January except for the news," said Tagalik.

For the first season APTN will use the programming available on their shelves with most of that coming from the northern area. Most people have never had access to those programs before, said Tagalik.

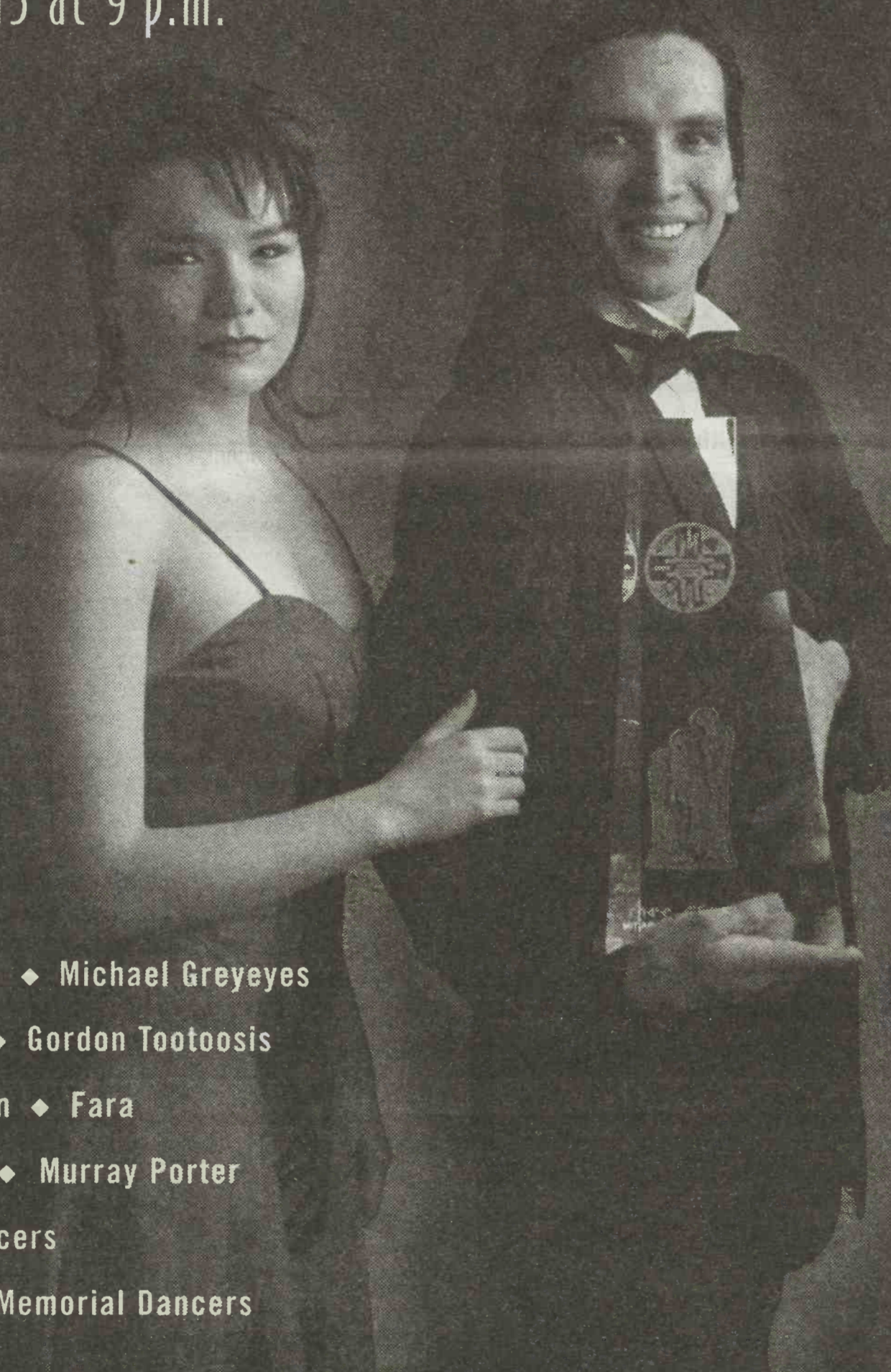
APTN was licensed by the CRTC on Feb. 22 and is dedicated to programming by and about Aboriginal people from across Canada in English, French and Aboriginal languages.

The network will be available on basic cable in areas where there are more than 2,000 subscribers, as well as direct-to-home distribution.

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Technology taught in a Maori context

By Huw Turner
Windspeaker Contributor

AUCKLAND, NORTH ISLAND,
New Zealand

"Hangarau differs from the western concept of technology and is not about economic progression. It's about making Maori technologists who are aware of the Maori culture and values and the implications of what they are doing."

- Hawke's Bay, North Island, teacher.

In the 1990s the New Zealand government has demanded that the ministries of Education and of Maori Development construct an education strategy designed to improve Maori students' achievement in education. Inappropriate curriculum, teaching and learning styles and inappropriate assumptions about the purposes of education all contribute to notions of Maori underachievement.

After two years of research and development and a half-year of trialing, Hangarau, the Maori technology curriculum, is to be sent to the 1,038 schools with bilingual and immersion units, and 59 Kura Kaupapa Maori (total immersion) throughout New Zealand. Hangarau is the fourth and final Maori statement and follows Te Reo Maori (Maori language); Pangarau (Maths); and Pataiao (Science).

Ministry of Education curricu-



HUW TURNER

Students are instructed in flax weaving by a member of the Maori community in an attempt to develop technological literacy by accessing Maori knowledge and values.

lum facilitator Nan Gray said the aim of Hangarau is to develop Maori students' technological literacy by accessing Maori knowledge and values.

"They'll learn about technology and how it impacts on society from a Maori perspective, accessing the knowledge and values of Maori ancestors and bringing them into today's contexts."

"In materials technology, they might look at warehouse design

and construction, how our ancestors used materials and what materials we are using today," she said.

Hangarau differs from the mainstream technology curriculum in that it has only two strands: Maturanga Hangarau (technological knowledge and understanding) and Hangarau a iwi (technology and society).

"We decided to have only two strands because we couldn't separate technological knowl-

edge and understanding, or capability. In doing things from a Maori point of view, you cannot learn things in isolation. It's all about gaining an understanding of how our ancestors did things. It's not about living in the past, but using those ideas and adapting them to today's environment.

"The Hangarau document is about sustainable technology and the conservation of natural resources. The document states very clearly that Hangarau is for

people and their land, while the mainstream technology curriculum is more economics driven. Technology in the Hangarau sense is to improve the quality of life for everyday people, in a way that doesn't have a negative impact on land," Gray said.

There is evidence that Hangarau has a lot of potential in terms of accessing and reclaiming knowledge that has, for various reasons, been lost. At one eastern Bay of Plenty school the draft Hangarau document was trialed by working on kite-making and eeling. Four kite-making students studied traditional and modern methods of construction. They found instructions for kite-making by using books and from local people, and collected the materials themselves. Kakaho reeds were used for the frame and raupo leaves for the covering. The kites were then modernised using different materials.

Eeling was particularly relevant for the children. Again they gathered the necessary materials to make the fishing lines: supplejack poles for the rod, thin strips of flax for the line, long river worms for the bait. Worms were threaded on to the flax, which was tied at both ends and attached to a bamboo pole.

It is this idea of technology and learning as being bigger than the classroom, of working as part of the community, and the people in the community supporting the learning, that is so important.

ADVERTISING FEATURE

Canada's First Peoples come first

The Auto Acceptance Group is a Used Automobile Dealership that caters strictly to First Nations and Métis communities. The dealership was established in 1994. The owner, Mr. Andrew Snow has been in the car business for the past thirteen years. He employs a full time secretary, Gina, as well as a part time secretary, Jamie, and two full time delivery drivers, Bert and Larry.

The Auto Acceptance Group has delivered vehicles to many different communities in provinces all across Canada.

"I also employ people on reserve such as my new associate, Terry Bourque, from the Buffalo Lake Métis Settlement in Alberta. Mr. Bourque has quickly become a tremendous influence on the growth of our business" states Andrew Snow in respect to his commitment to involving Aboriginal people in the day to day operation of his business.

Auto Acceptance maintains an inventory of more than 500 vehicles on hand and ready for immediate delivery, including a large variety of cars, trucks, vans, sport utility vehicles and 4x4's.

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programs for individuals who have had credit problems or are just establishing their credit for the first time.

"We guarantee a response on your application within one hour or less and then an amazing next day delivery of your vehicle," Snow informs us.

"Everyone at Auto Acceptance would like to thank all of our past customers for their business and patience." Unfortunately Andrew Snow cannot get out on the road to meet his customers personally as much as he would like, but he still would like to thank all past and future customers for giving him this opportunity to serve Aboriginal and Métis communities.

"I've learned that providing a high level of service to my Aboriginal clients is not only good business but a privilege" explains Snow. "I speak for everyone at Auto Acceptance group when I say, for us, **Canada's First Peoples are first with us.**"



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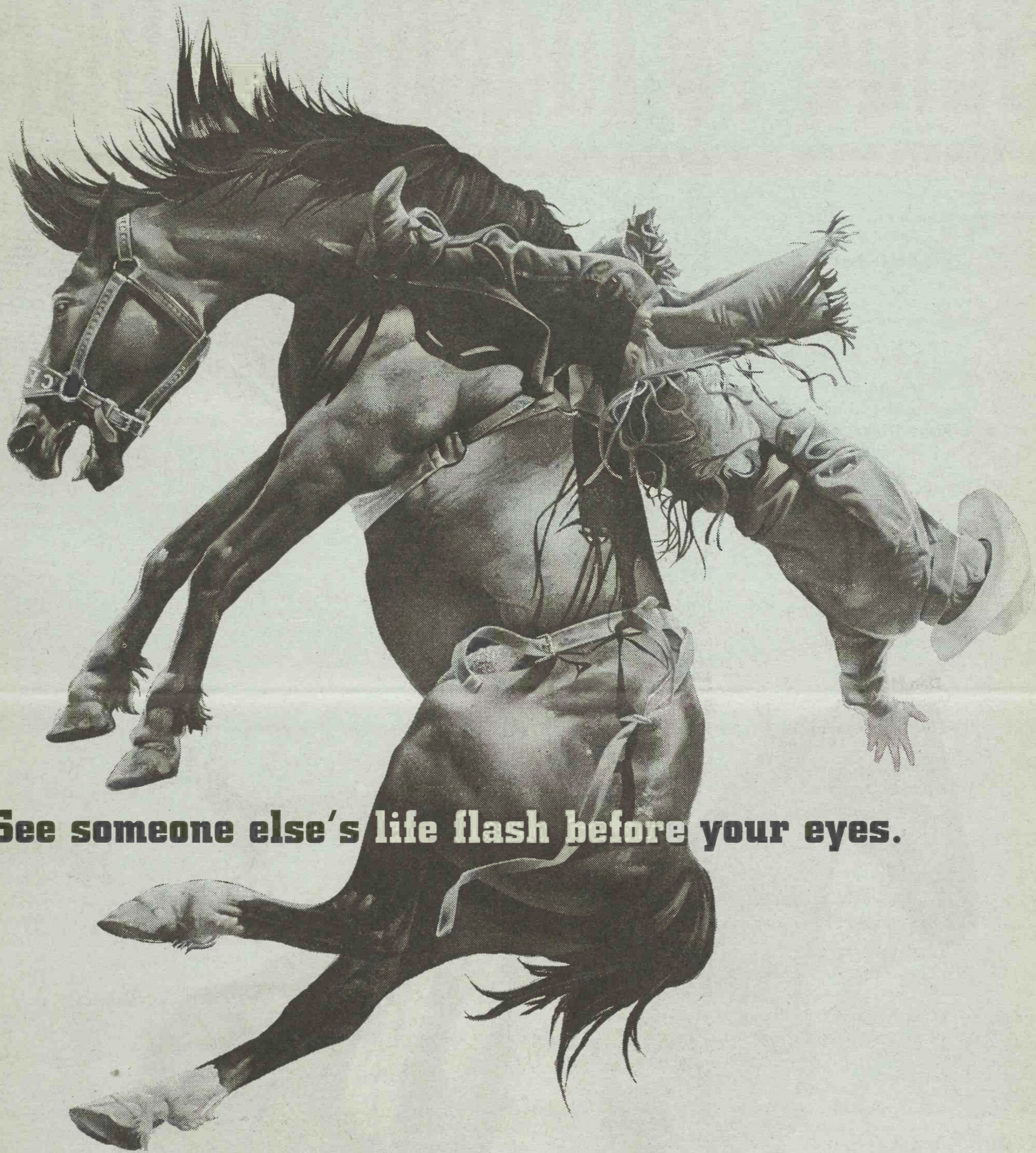
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Wind
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Guide to Indian Country

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Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) the last Monday of every month to provide information to the Aboriginal people. *Windspeaker* has a regular monthly circulation of 18,000.

Windspeaker's Guide to Indian Country '99 has a circulation of 25,000. *Windspeaker* was established in 1983 and is politically independent.

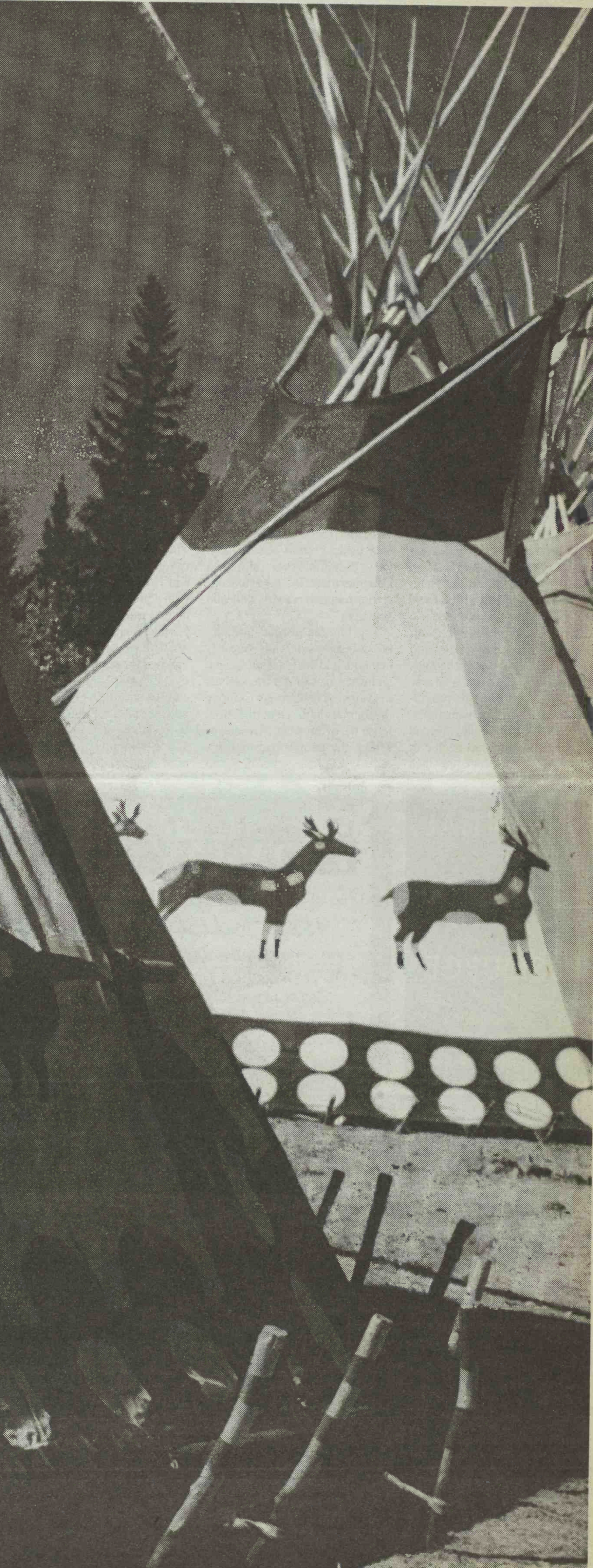
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Photo Illustration - Siksika Tipi
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Publication Mail Registration #09337
ISSN No. 0834 - 177X

GUIDE TO INDIAN COUNTRY '99



GUIDE TO INDIAN COUNTRY

a bloody history: a necessary act

By Barb Grinder
Windspeaker Contributor

ELNORA, Alta.

Head-Smashed-In Buffalo Jump is one of Alberta's best known archeological attractions. Like other bison jumps, it's a tribute to the ingenuity and skill of the early Aboriginal hunters on the plains.

It's also a mecca for thousands of summer visitors from all over the world.

Dry Island Buffalo Jump is almost unknown, but it's equally worth visiting. Here, instead of hordes of people, you'll be more likely to see the occasional canoeist setting off on a trip down the river, or a local farm family out for a picnic.

Located on the bald, flat prairie of central Alberta, almost due east of Olds, the site lies at the edge of the Red Deer River. Here, glaciers have carved a broad valley, more than 650 feet deep, a kind of mini Grand Canyon with sculpted sandstone cliffs and steep buttes. The river itself winds through the valley like a silvery snake, with cottonwoods providing the only shade for many miles. In the middle of the valley, a broad tree-covered butte has been created by the river, which has since

receded across the valley, leaving the butte as a high, dry island.

Now a provincial park, the site has long been recognized as the most northerly and steepest of all the buffalo jumps. Jack Brink, head of the archeological survey at the provincial museum in Edmonton, said that unlike Head-Smashed-In, where the animals were often only wounded, and thus had to be dispatched by the hunters, the bison driven over the edge at Dry Island were always dead when they reached the bottom. At the buffalo jump site, the cliffs reach about 160 feet to the prairie above, just enough to kill the animals without pulverizing the meat.

Buffalo jumps were such a successful means of killing large numbers of animals, that they were used for thousands of years. The basic system seems easy. Drive the buffalo over a cliff, then slaughter them. But the actual operation required bravery, skill, and strategy.

The hunters needed intimate knowledge of the bison's behavior and the local landscape, and often had to put themselves in dangerous situations to move the animals in the right direction. Once the bison were wounded or killed, the people had to work quickly to process the meat and

hides before they could spoil. It was also messy work—the Blackfoot word for buffalo jumps is piskun, or bucket of blood.

"At Head-Smashed-In and the other buffalo jumps, we find lots of spear heads and arrow points in the archaeological digs. At Dry Island there are almost no killing tools. Most of the tools we find are those used for skinning the animals and processing them," Brink added.

Though Brink said archeological work at Dry Island has been very limited, scientists now believe the site was used for at least 4,000 years, intermittently up to the 1700s. Fossilized remains of dinosaurs have also been found in the area.

To reach Dry Island Buffalo Jump, take provincial Highway 21, which parallels Highway 2. The turnoff to the park lies between the tiny towns of Elnora and Huxley, and is well marked with a provincial sign. Head east on this mostly paved road about 12 miles, to reach the park boundary. The view from the top of the valley is spectacular and interpretive signs are well placed at the edge of the cliffs. The road down into the valley is reasonably good, but is unpaved and very steep. Leave RV units at the top. The road is closed when it's wet.

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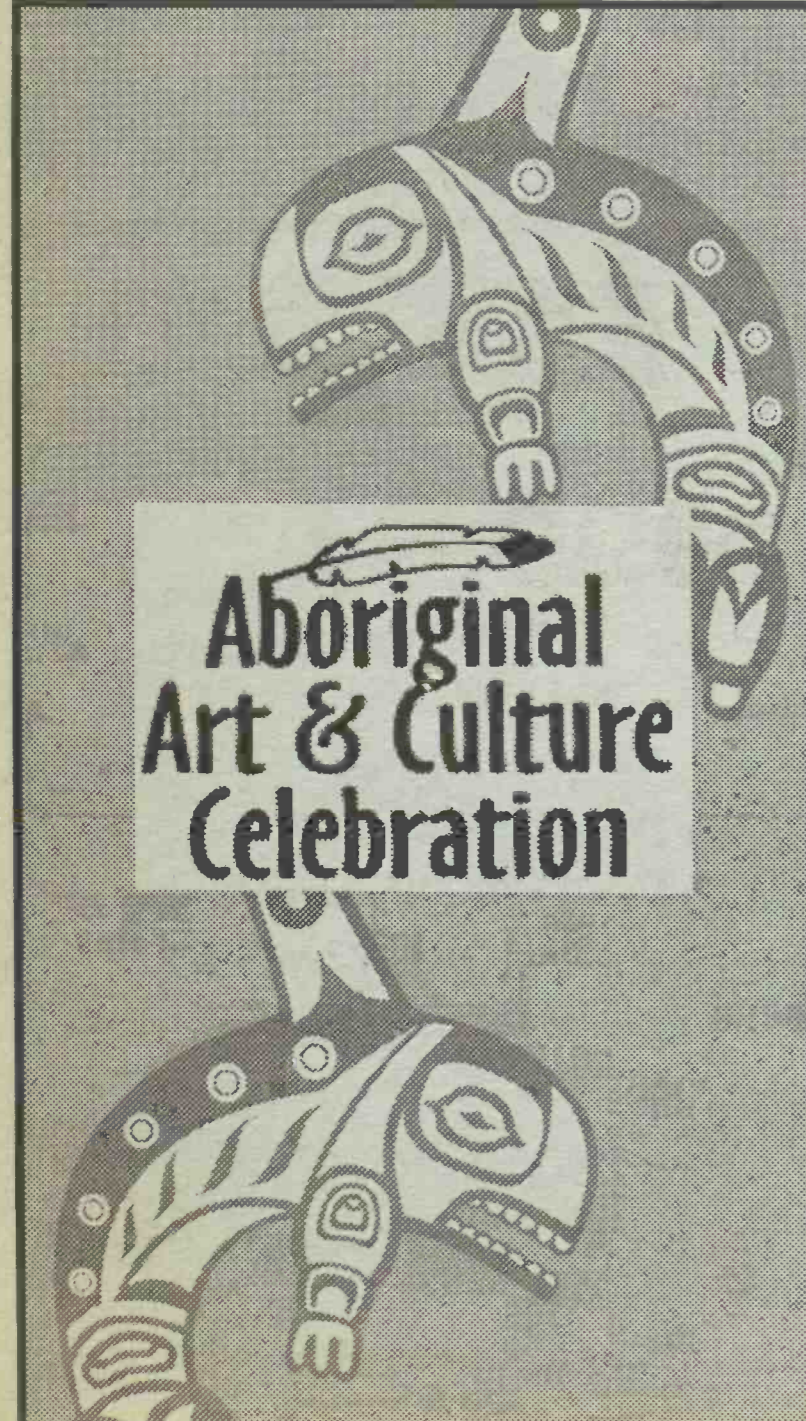
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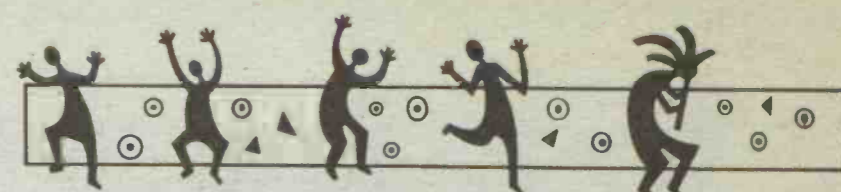
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GUIDE TO INDIAN COUNTRY



FAME & FORTUNE

The legacy of Skookum Jim

By Yvonne Irene Gladue
Windspeaker Staff Writer

WHITEHORSE

Staff members at the friendship centre in Whitehorse are abuzz these days, as they await the release of a film that will tell the life story of the centre's namesake. *Skookum Jim Mason, A Man in Two Worlds* is a 52-minute video that chronicles the life of Skookum Jim, a Tagish Indian from the Yukon, and the gold discovery that made him famous.

According to historical documents, men were already prospecting for gold in Alaska and Yukon before Skookum Jim's find, but none of their finds were as large as Skookum Jim's. It is one of the biggest gold strikes in history to date, and was the strike that sparked the famous Klondike Gold Rush of 1898. His discovery was made close to what is now called Bonanza Creek, located about 400 km north of Whitehorse.

Skookum Jim was born in 1856 to Tagish Chief Kaachgaawa and his wife Gus' duteen. He was born with the name of Keish, which was given to him by his clan, the Wolf Clan. Keish was influenced to change his name to Jim Mason by a man named George Carmack, whom he met while working as a Chilcoot carrier. The carriers would transport food and other supplies from Skagway, Alaska, to Dawson City, Yukon for a prospector named William Ogilvie, and were named after a treacherous pass in one of the highest mountain ranges in Alaska. Skookum was added to Jim's name, because of his physical strength. The word Skookum in his Tagish language means strong or husky. George Carmack later married Skookum Jim's sister Kate, and became a partner in Jim's find.

Jim's fortunes changed when Carmack and his wife left Whitehorse to travel down river to trap and search for gold. They were gone for quite awhile, so the family sent Skookum Jim and his nephew, Charlie, to search for them. Since there are many conflicting stories about Jim's gold discovery, the film is based on the account of two people, Patsy Henderson and William Ogilvie, whose records of the event are similar.

Before Skookum Jim found his sister and brother-in-law, he and his nephew ran out of supplies and food, so they decided to get some good timber to float down river to sell to a sawmill at Forty Mile, Yukon, a small establishment along the Yukon River. They located George and Kate close to where they were gathering the logs.

They all decided to search for gold in the area of Rabbit Creek — the name was later changed to Bonanza Creek. In the beginning all that the group found were small amounts of gold deposits, too small to record. So they continued to search for trees to cut down and get ready to sell to the sawmill.

To provide for the group, Skookum Jim set off to hunt; he shot and killed a moose. While waiting for the others to get to the dead moose, Jim went down to the creek for water and his eyes fell upon huge quantities of gold. Because Jim was an Indian he did not have the right to record the claim, so he worked out a deal with his brother-in law, Carmack, to split the find. His nephew, Charlie, also claimed part of the stake.

George and Charlie put a piece of gold in a rifle shell cartridge and headed to the sawmill at Forty Mile while Jim stayed behind to guard the find. News of the discovery travelled fast and the three men were treated like royalty. Jim became wealthy and for a time he enjoyed the benefits. Many of the tales of Skookum Jim's wealth have been documented in the archives at the Whitehorse McBride Museum, many of which have been based on the oral history of Jim's descendants.

He traveled great distances as a prospector and to market with the gold he'd discovered, and for a time Jim even found his way to Seattle, Washington.

Skookum Jim was generous to everyone and while living in Seattle, Jim sat in a hotel room and threw bank notes and gold pieces out of his window to passers-by below. He then sat back and laughed as people scrambled to pick the gold and money from the ground.

After moving back to Yukon, Jim built an expensive house with some logs he had shipped from Alaska. In 1912, he hosted the last big potlatch in Carcross, Yukon. People came from many miles to enjoy the two-week-long celebration. More than \$2,000 and other gifts were given out to the guests.

Skookum Jim continued to prospect for gold; his success depended on the fact that he was able to leave for his search with nothing but a rifle, a hatchet and a gold pan. He travelled lightly, so he was able to travel great distances on foot. Jim, who married briefly, had a daughter

called Daisy, with whom he maintained a close relationship. In 1900, Carmack sold his portion of the gold claim to Skookum Jim who had by this time bought out his nephew's claim. In August of 1904, Jim sold all three claims to the Lewes River Mining and Dredging Company. A year later Jim established a trust fund for his daughter.

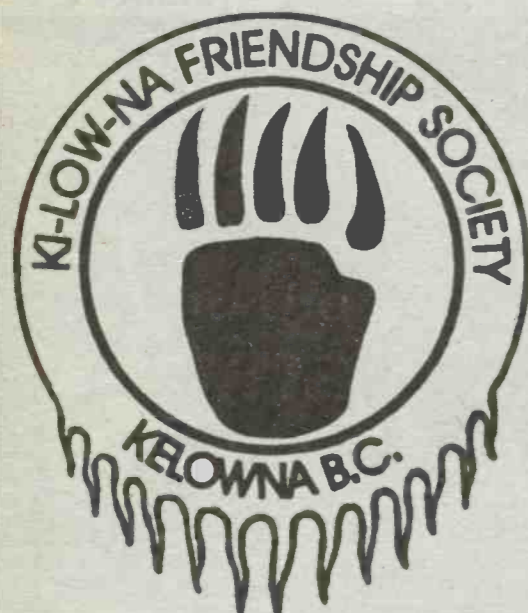
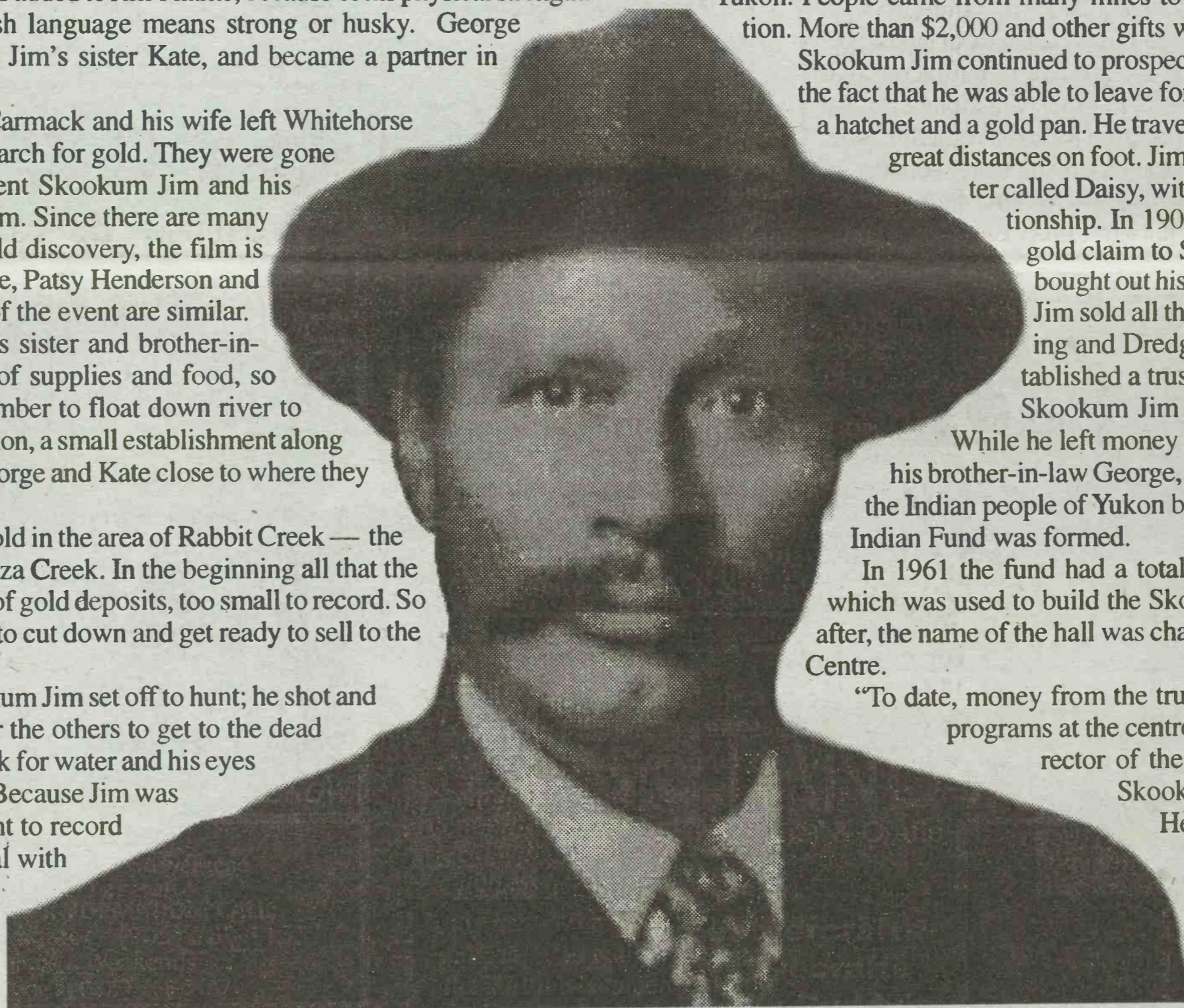
Skookum Jim died of a kidney ailment in 1916.

While he left money to his daughter, his sister Kate, and his brother-in-law George, Jim's will outlined that the needs of the Indian people of Yukon be looked after, so the Skookum Jim Indian Fund was formed.

In 1961 the fund had a total of \$70,000 in its account, half of which was used to build the Skookum Jim Memorial Hall. Shortly after, the name of the hall was changed to Skookum Jim's Friendship Centre.

"To date, money from the trust fund is still being used to create programs at the centre," said Maria Benoit, executive director of the centre and a direct descendant of Skookum Jim. "He left behind a legacy. He thought of the Aboriginal people," she said.

Benoit claims Jim's legacy not only includes a place for Aboriginal people to gather, but a bridge that he built between two worlds.



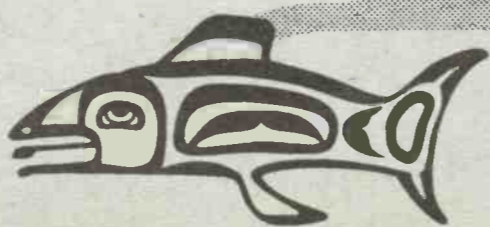
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The powwow commentator:

By Pamela Sexsmith Green
Windspeaker Contributor

ONION LAKE, Sask.

Sometimes you get a lucky break in life, fate kicks in, and all of a sudden you find yourself thrown into the deep end of the pool, over your head, swimming with the big boys. The next day you wake up and find out that you've gone from being a kid who fooled around with the mic at Sunday afternoon rodeos to being a respected powwow commentator ready to take on the circuit.

"That how I got my start back in '78," explained Raymond Whitstone.

"I was at a Onion Lake powwow and on Friday night, the announcer got tired and asked for someone to help him. I jumped right in, three days in a row. On Sunday night, Elders Edward Fox, Wilfred Chocan and Enoch Bird stopped the powwow, called me to the centre of the arbor and initiated me with an honor song, giving me the traditional right to be an announcer."

From that day, Whitstone has never looked back, going on to become one of the most respected announcers on the circuit today. The man behind the mic.

When you hear Whitstone over the hum of the crowd, running what he calls a 'smooth powwow', you can't help but notice his rich powerful voice, fluent in both English and Cree and well laced with quick wit and good humor.

Once his career took off, he took voice lessons from a professional radio announcer and watched the seasoned pros at work to learn the tricks of the trade.

"You have to know how to get into the flow and keep the powwow alive and kicking," said Whitstone.

"That means always being one step ahead of what's going on, having your train of thought on track and keeping your wits about you."

Each powwow presents a new challenge because there is hardly ever a program in place (maybe one out of 10) and that means that an announcer has to have his own agenda, determined by how many drum groups are on deck.

He also has to choose the opening drum if there is no host.

Opening night is crucial, explained Whitstone.

"It should be fast-paced, get around to all the drum groups, with some inter-tribals thrown in so everyone can dance. I've seen announcers kill a powwow on Friday night by not hitting the right beat and note with the drummers. There's nothing worse than a dead Grand Entry. I don't tell long stories or histories. People don't come to listen to stories, they come to hear powwow music and watch the dancers. I try to run it at a good pace so I keep everyone's attention from beginning to end," Whitstone explained.

There are tricks and tools of the trade that really do work, said this seasoned veteran.

"Be as brief and to the point as you can, keep introductions short, never talk on the mic when the singers are singing, don't pick on people and don't be afraid to liven things up, cause that's what powwow is about, a celebration. I like to tell it like it is!"

An announcer does a lot in a Grand Entry, setting the tone and pace for the rest of the powwow weekend.

"I like to bring in the Grand Entries in Cree and describe our traditional dances in Cree as well. That really helps to keep the Elders in tune. I don't make a big issue about flags, compliment the flag carriers, introduce royalty, chief and council and the powwow committee. The Grand Entry is a colorful highlight of powwow, watching all the dancers come in, a program in itself."

Life in the booth, over a long weekend, definitely does have its challenges, said Whitstone. An announcer is supposed to know everything from the protocol surrounding the dropping of a feather to the breaking of a tie in competition.

A powwow announcer is also a baby-sitter because tiny tots always manage to lose their parents and find their way to the announcer's booth.

"I always share my pop and food with the lost kids; it's part of the package; as is dealing with problems and emergencies. We work closely with security and try to keep problems as private as possible, to keep the momen-

A voice in the crowd



PAMELA SEXSMITH GREEN

Raymond Whitstone is a well known commentator on the powwow circuit who has learned a few tricks of the trade in his 20 years of experience.

tum of the powwow on track. If there is a problem or a fight, I try to make funny comments, help let off steam, tell those guys to stop fighting over girls.

"The bottom line is to keep that powwow rolling cause the show must go on!"

Whitstone said, "It should be just as lively from Friday night to when all the prizes have been given out on Sunday evening."

A good PA system is a must for an announcer and good eats can never hurt a guy, said Whitstone.

"The hosts usually pay travel expenses, accommodations, but sometimes I like to camp down with the people. Compliment a booth [mobile restaurant] over the loudspeakers on their good food and the next thing you know, there's a pile of tasty neckbones sitting in front of you, compliments of the cook."

Good food can also help with certain occupational hazards such as losing your voice over a big crowd, explained Whitstone.

"The biggest powwow I was ever at was in Idaho, 1,200 dancers, very hot weather, and me the only announcer. I was really starting to lose my voice when an old man from Mexico invited me to his camp for supper with his family. They fed me super hot

chili and fry bread sprinkled with Native medicine, and did my mouth ever burn. But it cleared up the voice problem and I've used that trick ever since."

Experience on the circuit has taught Whitstone to be tidy, comfortable and casual — no big fancy headbands and hold the tux please.

"I go as myself and that's the best tool I have," he said.

"Doing the job to the best of my ability is my goal and if the committee is pleased, then I'm pleased. There's lots of competition, it's hard to stay on top, announcers can give each other a real case of the nerves."

Whitstone has been accused of being an old fashioned announcer but for him it's a great compliment. He likes the old-time flavor, but stays on top by changing his program every year, keeping abreast of good jokes, snappy one-liners and the intangible knack of knowing what and when to say it.

"There are a lot of young people wanting to get into announcing these days, some who have grown up with powwow and others who start much later. Learning the ropes means following the teachings of the Elders and maintaining our Native tra-

ditions, something that keeps our people together.

"Powwow is the only thing I know that brings together people of all First Nations. There is no imaginary line at the Canadian/American border, we are all Aboriginal people!" said Whitstone.

Powwow announcing is a real way of life, enjoyable and challenging. One of my biggest goals is to do a big powwow in the year 2000 if somebody will allow me. It's always a big honor to do a powwow, any powwow; it always gives the feeling that I have done something right in the past," he said.

"I am a Cree man, this is my tradition, this is what was given to me and I am very proud of it; nothing can ever replace our way of life. I still get the butterflies, still get nervous but always try to take the bull by the horns, never mind being shy, once I have that Grand Entry flying, then I'm just fine"

Looking back on more than 20 years behind the mic, Whitstone concludes that fate, good timing and a strong backing from his family have all played a part.

"My Mother, Mary Littlewolf, my wife and family, are all behind me 100 per cent. But it was from my dad, Philip Whitstone, that I really learned the ropes in this businesses. As the youngest lad from a family of 12, I was the most talkative, rambunctious go-getter, the vocal, outspoken kid in the family. My Dad, who gave us a lot of home preaching about what life was all about, told me to slow down, pay more attention to people, to the Elders when they talked. He said, "One of these days you will be at the head of the table, leading people and I only just recently realized, at the age of 54, just what he meant. Today I use all of the stories and happenings I learned from the Elders. My Dad knew. He foretold what kind of man I would become. I came from that teaching and to this day, when I speak in Cree, I try to pass that on, our ways, our traditions, our powwow."

ETHEL WINNIPEG





GUIDE TO INDIAN COUNTRY

Circles in the earth still present mystery

By Barb Grinder
Windspeaker Contributor

LETHBRIDGE, Alta.

In the middle of the prairie, on a hill about 35 kilometres northeast of Lethbridge, lies the Sundial Butte Medicine Wheel, a mysterious gathering of stones built thousands of years ago. The original purpose of this ancient artifact is shrouded in mystery. And though a huge power transmission line and some nearby gas plants are very visible evidence of modern man's activities, a strong sense of wonder and spirituality is still present.

Like its more well-known counterparts, the Bighorn or Majorville medicine wheels, the Sundial site is a place well worth visiting.

Looking out over the cou-

lees and rolling prairie, it's a wonderful place to contemplate the glory and mystery of our ancient heritage.

The term medicine wheel was first applied to a large structure, built solely of rocks, in the Bighorn Mountains of Wyoming. Like many of the 70 medicine wheels that have now been discovered, it consists of a central cairn or rock pile, a series of spokes radiating from that cairn, and an outer circle of rocks, much like a wagon wheel.

The structure was thought to have religious or spiritual significance to the ancient Aboriginal people who created it, but some scientists believe these 'wheels' may also be burial sites of well-known leaders. One theory suggests the wheels were a kind of calendar, marking the solstices and other sig-

nificant events and astronomical features.

Like the purpose of these stone constructions, their age also remains a mystery. The Majorville Wheel, probably the oldest one known, is thought to have been constructed at least 4,500 years ago, based on dating of the lichen growth on the stones. On the other hand, the Many Spotted Horses Medicine Wheel was built by the Bloods in this century, as a tribute to their great leader of that name. Most of the other known wheels, however, are thought to be hundreds or even thousands of years old.

The Sundial wheel consists of a central cairn, surrounded by two stone circles, thought to have been put in place at different times.

Rod Vickers, plains archaeologist at the Provincial Museum in Edmonton, believes


many of the medicine wheels were actually constructed and used over long time periods. An entry way, actually two lines of stones, points east, much as a tipi entrance would be located to line up with the rising sun.

From the hill on which the Sundial wheel is located one can see Chief Mountain, and on a clear day, the Sweetgrass Hills, sites of great spiritual significance. The area around the wheel is dotted with hundreds of small stone cairns and tipi rings, indicating the area was heavily used for camping or as temporary hunting grounds.

Unfortunately, many of the medicine wheels have been vandalized or disrupted as the land was settled, but the Sundial wheel is in relatively good condition. An area ranching family has fenced off the hill,

to keep cattle out, and the province has set the site itself aside as Crown land. Recently, an interpretive sign has been placed at the bottom of the hill.

To get to the site, however, you have to cross private land holdings, so please be respectful. To reach Sundial Butte Medicine Wheel, drive along Alberta Highway 3 to Coaldale. Head north on paved Highway 845 for about 22 miles. Turn west on country road 522 till you cross the large power transmission lines. Turn left again across the cattle gate and a sign indicating the land is private. This trail will take you back to the power lines. Follow them south for a short way, then turn across the prairie to the bottom of the hill. The cairn on the hill is visible for some distance and acts as a beacon to help locate the site.



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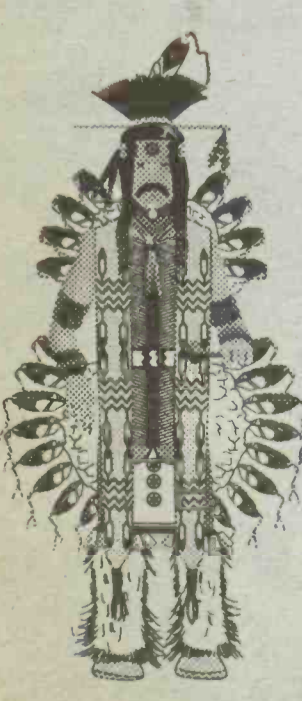

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Joane Cardinal Schubert: An Artist Setting Traps

By Jackie Bissley
Windspeaker Contributor

CALGARY

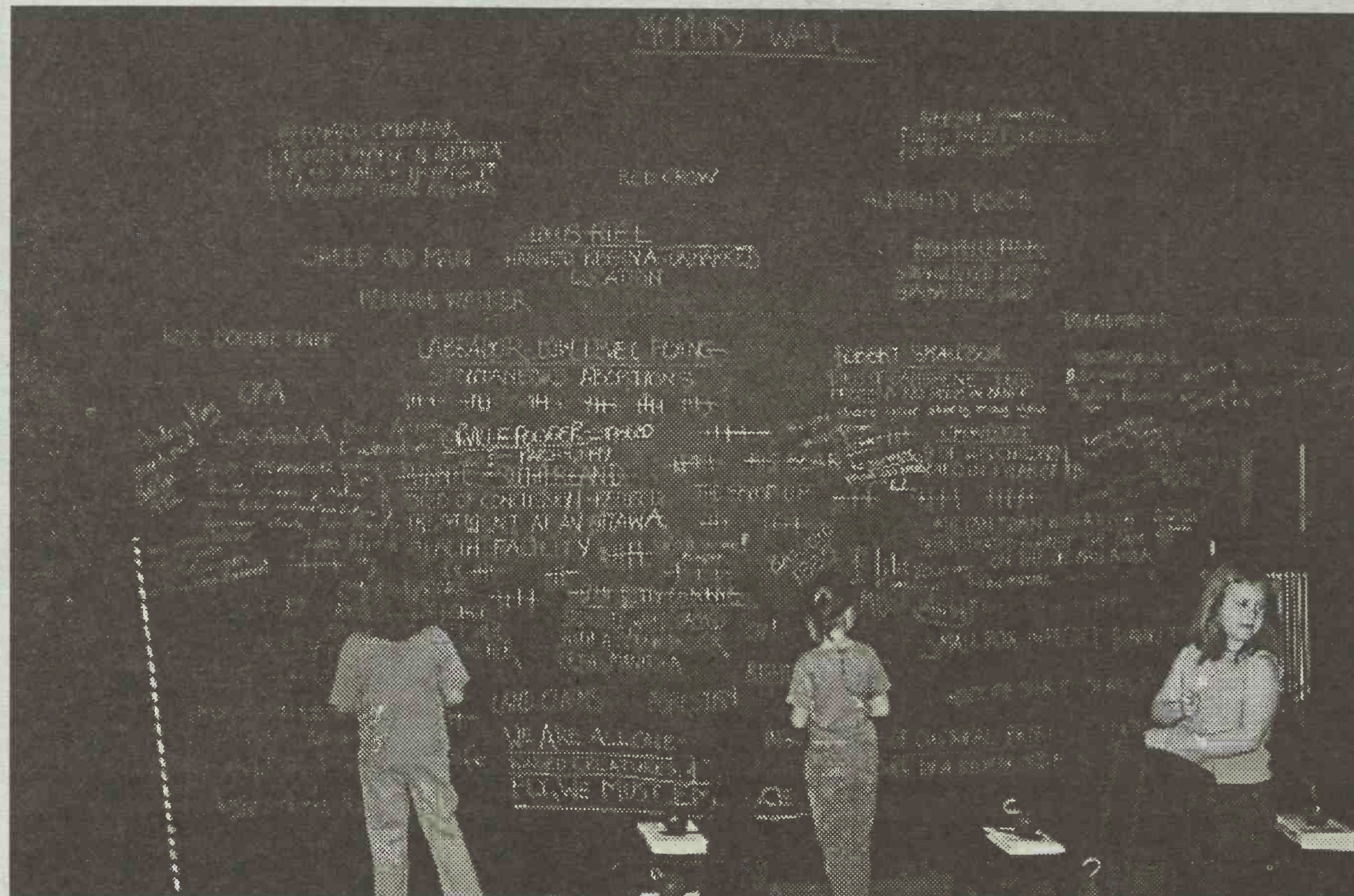
Currently on an exhibition tour across the country is Joane Cardinal Schubert: Two Decades. In what is being titled as a "retrospective" work spanning a 30-year period the show is really more of a glimpse into one of Canada's most prolific artists.

"I refer to it as glancing back, an over the shoulder look. It would be impossible to represent 30 years of my work, my thinking, because for me it's all an evolutionary process. I seem to work in a big circle with smaller circles spinning off of it. I can cross over the circle, too, and redo things, rethink and re-address what I've tried to express before," said Cardinal Schubert recently by phone from her home in Calgary.

Issues of colonialism and the destruction of our environment are themes that Cardinal-Schubert revisits continuously throughout a body of work that encompasses drawings, small paintings and large-scale installations. Sometimes what is reflected is the collective "Indian experience," but in other pieces the stories articulate insights that are deeply personal to her, such as the painting entitled "Mary '74," a self-portrait of Cardinal-Schubert holding her infant son.

At the time I visited the Surrey Art Gallery outside of Vancouver (the venue where Two Decades has been exhibited since February), a class of Grade 1 children being taken through the show.

As they stopped at "The Lesson," a mixed-media installation that resembles a classroom, the seven-year-olds witnessed a reality that must have appeared a million miles away from their own open learning environment. Chalk boards are used for two of the walls, and each has lessons written on it. The chil-



Grade 1 students take in Joane Cardinal Schubert's Memory Wall at the Surrey Art Gallery

dren's chairs are hobbled together. Real red apples are left to rot on desks.

"When I first installed that piece in Montreal, I called up the gallery and said to them 'How do the apples look? What colour are they?' and they told me they were brown inside and out, and I said 'Good, it's just a matter of time!' said Cardinal Schubert with a hearty laugh.

"That classroom [The Lesson] for me has been kind of therapeutic. I was so sick of the rhetoric that was going on everybody talking about the effects [the assault on Native children through the education system] but I don't think non-Natives had a sense of what people actually went through. The physical state of that classroom, with its rigid little seating and tying the chairs together, was my attempt at trying to show just how restrictive it really was and how we were and still are looked at as if we're all the same."

What sets Cardinal-Schubert's work apart from other artists is that she is just as eloquent with

the written word — appearing on top, beside and underneath her work - as she is with the paintbrush. Choosing her text with the same kind of precision which a surgeon wields a scalpel, her words cut right to the bone.

This kind of emotional reaction is inescapable when standing in front of "Memory Wall," - a giant chalkboard wall adjacent to and part of "The Lesson" installation—it is a haunting work with the injustices of the past and present scrawled across it like an epitaph to Native peoples. Cardinal Schubert encourages viewers to add names to the wall, which results in the piece becoming a poignant journey for its Native visitors.

"It's a chance for Native people to put real information on a blackboard—unsung heroes. The people we didn't hear about when we went to school. It's different everywhere it goes. My text acts as the primer. In each area people add names from their own territory, or they add a name about someone they've heard about or think about.

"That whole show [The Lesson] was at the Skydome powwow in Toronto and it was amazing," she said enthusiastically.

"We set it up in a huge square configuration with only one entrance. Nobody knew what it was so it caught people by surprise. In one Saturday 2,500 people, mostly Native people, walked through it and it was emotionally quite overwhelming; when they came out most of them were crying.

"As an artist; when I'm in the process of making something, that's when it's all going on for me; the discovery, the exploration, the challenge. Then when you take it out of that realm and stick it into a gallery and they hang it on a wall and light it, there is a kind of separation for me because when the viewer looks at it I don't have any control over how they do that. I try and create things that are going to be a mirror for people, so that when they do look at it there is something within it where their own knowledge and memory can take off, so everyone can relate to it on some level," she said.

"A long time ago I realized I can paint flowers really well; I can paint landscapes realistically but I just decided that it's not enough. It was mainly when my kids were born that I got a sense of what they might possibly go through in their lives. I was working part time in a gal-

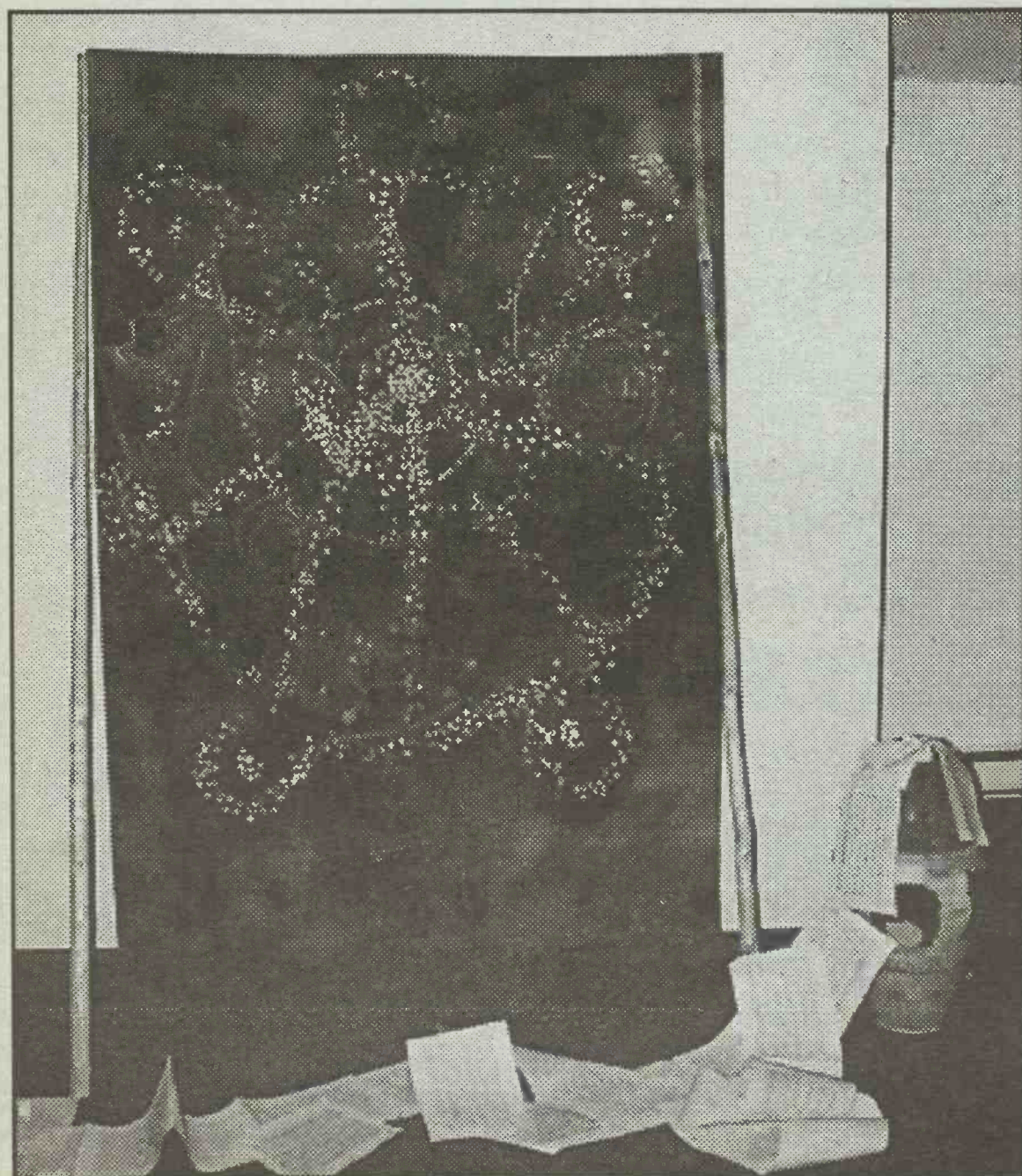
lery and I'd see all these paintings with these little Indian kids with tears in their eyes: this stereotype image and I was sick to death of that representation. I also saw curators open medicine bundles and spread out everything in the open.

"I guess that's why I'm making all this artwork, there's so much negative stuff out there that I have to do something with my energy. Part of my strategy is to create things that have a metaphorical jump—allow someone to understand Native issues in terms that they can relate to in their own culture so they can get it! I saw a long time ago that non-Native people weren't listening, they weren't hearing or seeing us and that's because it's two different cultural ethics trying to communicate.

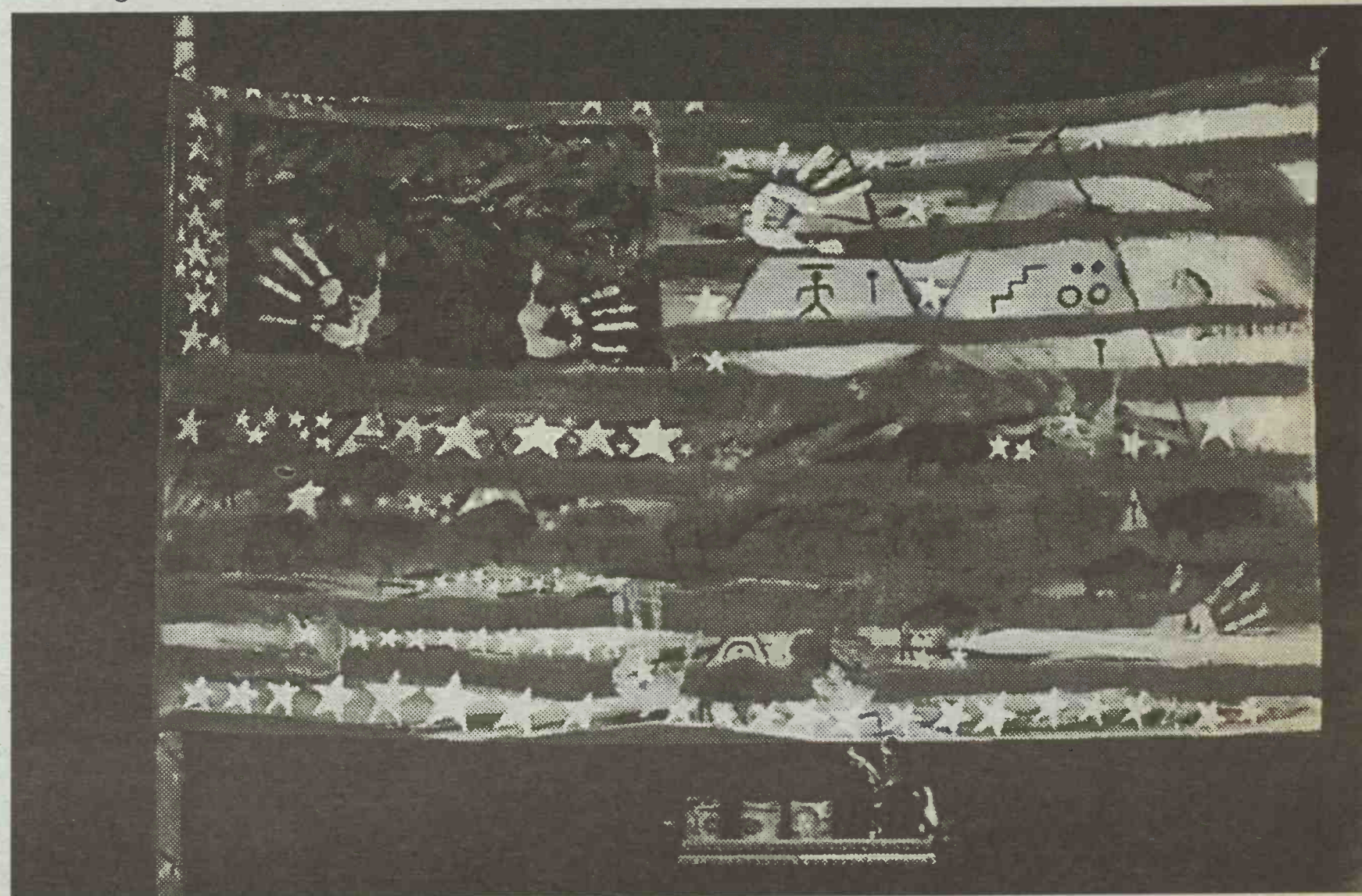
"I kind of set people up because of some of my imagery. Well, they haven't seen it before, and they think 'Oh that's cool.' What I usually try to do is make something terribly beautiful so that if people don't get it on an intellectual or emotional layer, then they'll get it on the personal layer of it's nice to look at. Then when they finally figure out what it's really about, it gives them a double whammy because they probably feel guilty for thinking it was beautiful in the first place—it's part of the strategy."

Joane Cardinal Schubert's work is brutally honest evoking images and memories of a past that has often been filled with harshness and cruelty. And while embracing and exposing the truth, Cardinal Schubert also reaffirms the power of the human spirit. As one visitor inscribed on Memory Wall "As you share your story may you move from victim to survivor. May you heal,"— a sentiment that Joane Cardinal Schubert encourages and voices through her art.

Joane Cardinal Schubert's Two Decades will be at the Art Gallery of the South Okanagan in Penticton, BC from June 4 to 18, the Woodland Cultural Centre in Brantford, Ont. from Aug. 5 to Sept. 12, and the Robert McLaughlin Gallery in Oshawa, Ont. from Oct. 28, 1999 to Jan. 2, 2000.



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 1st Prize - \$700.00
 2nd Prize - \$500.00
 3rd Prize - \$300.00

TEEN CATEGORIES
 - 13 yrs. - 17 yrs.
 Teen Boys' Traditional
 Teen Boys' Fancy
 Teen Boys' Grass
 1st Prize - \$300.00
 2nd Prize - \$200.00
 3rd Prize - \$100.00

DANCE COMPETITIONS JUNIOR CATEGORIES
 -12 yrs. and under
 Junior Boys' Traditional
 Junior Boys' Fancy
 Junior Boys' Grass
 Junior Girls' Traditional
 Junior Girls' Fancy
 Junior Girls' Jingle
 1st Prize - \$100.00
 2nd Prize - \$75.00
 3rd Prize - \$50.00

TEAM DANCING ADULT CATEGORIES
 -18 yrs. and over
 1st Prize - \$400.00
 2nd Prize - \$300.00
 3rd Prize \$200.00

SPECIAL HAND DRUM COMPETITION
 1st Prize - \$300.00
 2nd Prize - \$200.00
 3rd Prize - \$100.00

• First 30 Tipis will be paid \$100.00
 • Tipis must be open to the public at least 2 hours daily.
 • Please supply your own tipi poles.

• Only 12 Drum groups will be paid daily. Must supply their own chairs.
 • Master of Ceremonies - Peter Strikes With a Gun
 • U.S.A. Guest Announcer - Otis Halfmoon
 • Arena Director - Joe Crow Shoe Jr.

REGISTRATION DEADLINE IS: SATURDAY, JULY 17, 1999 • 12:00 PM • DRUGS AND ALCOHOL PROHIBITED
 • Food Concessions • Native Arts & Crafts • Grand Entry, Friday, July 16 @ 7:00 pm
 Head-Smashed-In Buffalo Jump will not be responsible for accidents or loss of property
 For more information contact: Louisa Crow Shoe @ (403) 553-2731 or Alberta Government Rite Number 310-0000
 Head-Smashed-In Buffalo Jump is located 18km NW of Fort Macleod, Alberta, Canada on Secondary Hwy. 785

BANFF arts FESTIVAL

Chinook Winds Aboriginal Dance Program

Chinook Winds Aboriginal Dance Program includes two pieces. *Light and Shadow*, choreographed by program director Alejandro Ronceria, celebrates Canada's newest territory, Nunavut. *Throw Away Kids*, choreographed by Muriel Miguel, weaves the stories of urban indigenous people and explores the essential question of how we move beyond survival to a spirit of celebration and laughter in the new millennium.

July 8, 9, 10, 11
 8 pm Margaret Greenham Theatre \$15/\$10

Jonathan Fisher in *Light and Shadow*, Chinook Winds Aboriginal Dance Program, 1997. Photo by Don Lee.

For Advance Tickets
 1-800-413-8368 or 762-6301
 or TicketMaster 777-0000 in Calgary
 www.banffcentre.ab.ca/Festival

Generously supported by CFCN, The Alberta Foundation for the Arts, Alberta, CALGARY HERALD

THE BANFF CENTRE FOR THE ARTS



GUIDE TO INDIAN COUNTRY



Mysteries carved in stone

By Barb Grinder
Windspeaker Contributor

VIKING, Alta.

Modern stone carvers, using sophisticated hand or electronic tools, spend long hours carving pieces of stone into sculpture or markers. So imagine the time and effort it must have taken for the early Aboriginal people of the prairies to carve stone, using only another piece of stone.

Such stone carvings, called petroglyphs by archaeologists, are dotted here and there across the prairie — isolated testimonials to the spirit and endurance of the early Plains Indians. Many of the stones seem ageless, and are thought to have been carved thousands of years ago. Others are part of the more recent history of the Cree and Blackfoot, or other groups who roamed the prairie 200 to 250 years ago.

The age of these ancient carved stones is only part of their mystery. Some are undoubtedly sacred sites, and tributes to the Great Spirits. Others have been found near known burial sites, and may be tributes to ancient leaders. Others may simply have been directional markers. Though little is known about these artifacts, they are powerful remnants of our Aboriginal history.

Many of these ancient carved stones have recognizable images carved into them. The St. Victor stone, west of Weyburn, Sask., has a human face carved into the surface.

One excellent example of these petroglyphs lies about an hour's drive east of Edmonton. Known as the Ribstones, these two rocks resemble the bones of a buffalo and are thought to have been carved as hunting totems or tributes to the animals that were such an important part of the lives of the Aboriginal people of the time.

The Ribstones lie at the top of a hill, in the rolling country between Viking and Wainwright. The stones themselves are quartzite, a hard material that originally came from the ancient



BARB GRINDER

The Ribstones at Viking, Alta. are excellent examples of ancient stone carvings. The stones resemble the ribcages of buffalo, animals that were so important to the Aboriginal people of the long past.

Canadian Shield. Today, geologists know these rocks as glacial erratics, stones transported many thousands of miles to their current resting place by the great continental glaciers that once covered the land.

The Aboriginal people who carved the stones also recognized they were different from the ordinary rocks that were part of the prairie landscape. All petroglyphs are carved on these glacial erratics, and all are located atop the highest hill in the region.

Long, parallel grooves have been incised down both sides of the smaller rock, and a long groove has been cut down the centre, to resemble the rib cage of the buffalo. The larger rock looks more like a buffalo ribcage lying on its side. Deep, round pits have also been carved across the surface of these stones. These pits may represent the curly hair on the buffalo's hide. They may also be an imitation of the pitted surface of a huge meteorite, which fell to earth in the long ago past.

Called the Ironstone Meteorite, because it's made up dense, dark material, rich in iron, this rock

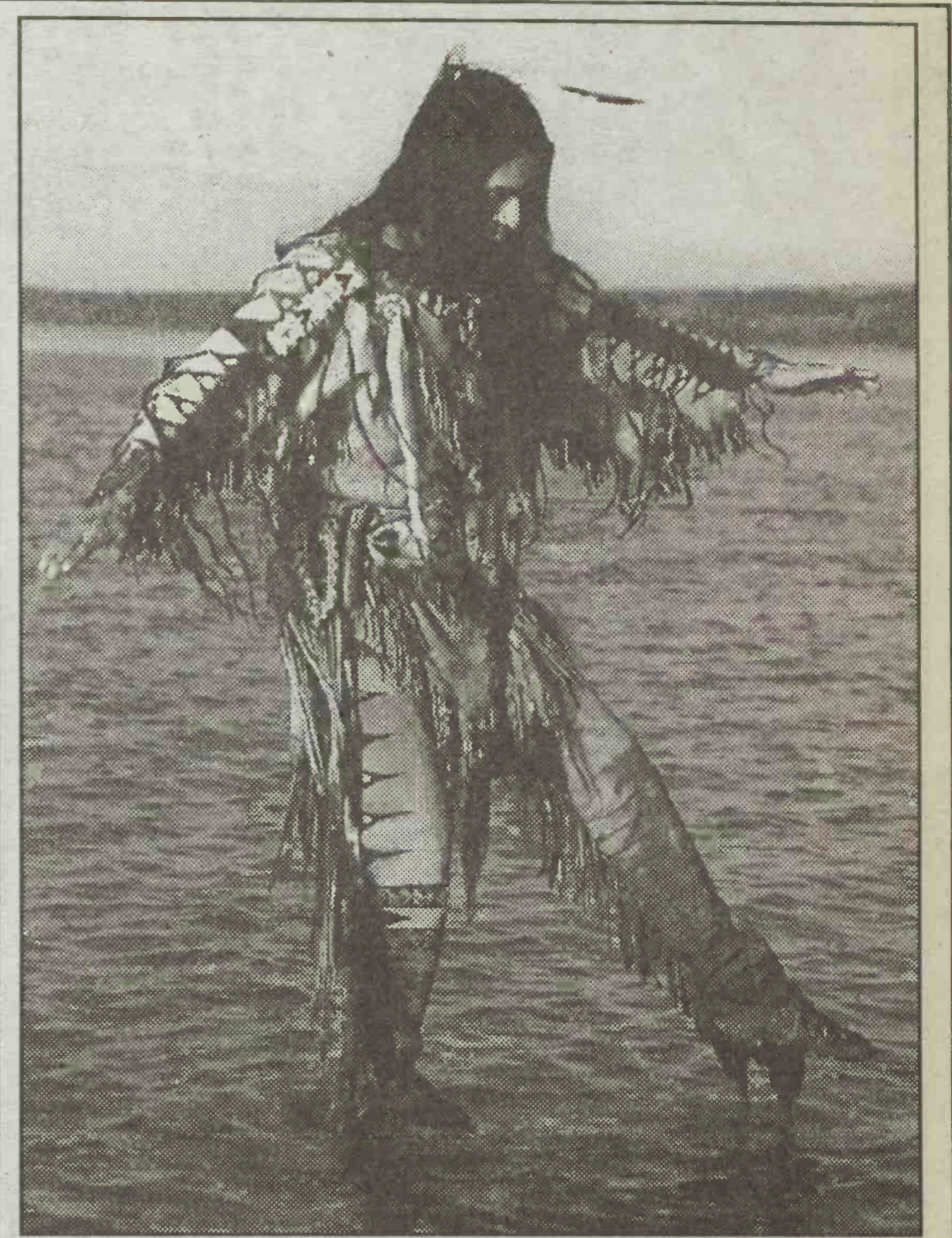
from outer space was considered a sacred object and a monument to the buffalo by the early people of the prairie.

At least seven other ribstone sites have been identified in Alberta, and more than twice that in Saskatchewan. The Ribstones near Viking are the easiest find.

To reach them, take Highway 14. If you're traveling east, you'll see a large highway sign describing the Ribstones on the south side of the road, about seven miles east of the town of Viking. About 165 ft east of the sign, a country road will take you south about a mile to a T-junction.

Turn left and almost immediately right, then follow the markers to the Ribstones. The Ribstones are located on what is now private land, though they have been protected as a part of our heritage by the provincial government. Many Native people still leave small offerings at the stones, so please be respectful when you're there.

If traveling west, you may want to travel to the large descriptive sign on Highway 14 anyway and then turn back. The small markers are easy to miss.



PAMELA SEXSMITH GREEN

It's tough to navigate the waters at Frog Lake. Little People keep moving the rocks.

Stones that move

By Pamela Sexsmith Green
Windspeaker Contributor

FROG LAKE FIRST
NATION, Alta.

There are a lot of mysteries hidden in the mists and shallows of Frog Lake, some ancient, some historical and some the stuff of legends. There are stories told of huge snakes and serpents battling it out in sky and water with the thunderbirds, colorful tales of a mysterious race of Little People, and strange legends that tell of moving rocks — huge boulders that move up and down the shoreline on their own.

There is supposed to be some rational scientific explanation for the mysterious movement of these rocks, strong undercurrents, chang-

ing water levels, and the continuous displacement of silt and sediments by wind and wave.

Far more interesting is the colorful local legend about the magical Little People who live somewhere near the southeastern end of Frog Lake. It is said that they are the ones who move the rocks, to confuse any humans who would try to find the path to their secret world. Feared and respected by local Native people, who leave offerings in exchange for good blessings, they are most often seen by children and old people of open spirit and pure hearts. It is said that they don't play tricks or pull pranks on unsuspecting humans, they leave that to Wesakechak, the greatest prankster of them all.

NAPI POWWOW

JANUARY 21 - 22 - 23, 2000

MCC ARENA • PINCHER CREEK, AB

HOST DRUM: EYA-HEY-NAKODA

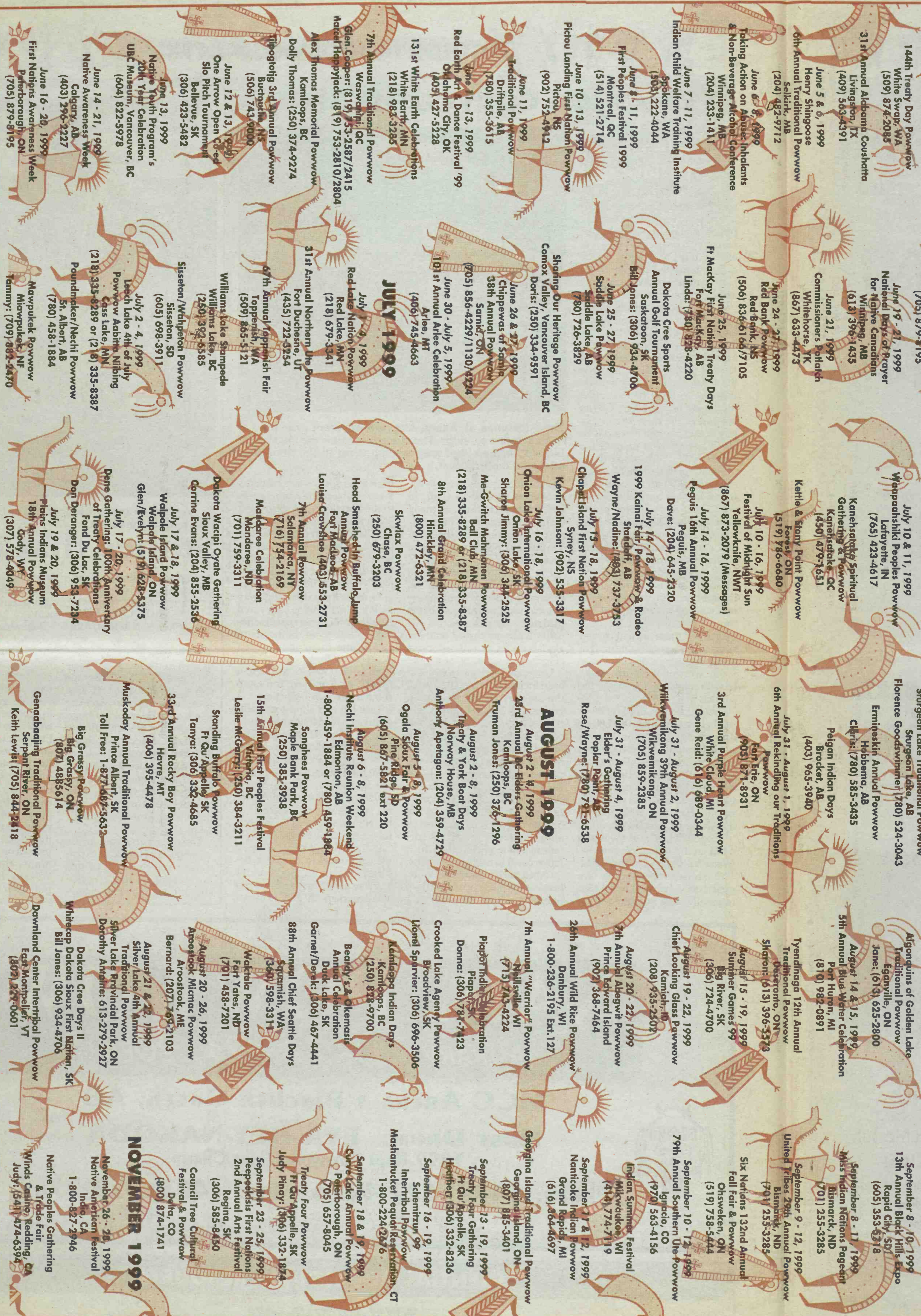
1999 Napi Powwow Drum Champs

PHONE: (403) 627-4224 • FAX: (403) 627-2564



ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com



14th Treaty Day Powwow
White Swan, WA
(509) 874-2085

31st Annual Alameda Coshatta
Livingston, TX
(409) 563-4391

June 5 & 6, 1999
Henry Shingoose
Indian Traditional Powwow
Selkirk, MB
(204) 482-9712

June 6 & 8, 1999
Taking Action on Alcohol Infractants
& Non-Beverage Alcohol Conference
Winnipeg, MB
(204) 233-1411

June 7 - 11, 1999
Indian Child Welfare Training Institute
Spokane, WA
(509) 322-4044

June 8 - 11, 1999
First Peoples Festival 1999
Montreal, QC
(514) 521-2714

June 10 - 13, 1999
Pictou Landing First Nation Powwow
Pictou, NS
(902) 752-4912

June 11, 1999
Traditional Powwow
Driftville, AB
(780) 355-3615

June 11 - 13, 1999
Red Earth Art & Dance Festival '99
Oklahoma City, OK
(405) 427-5228

131st White Earth Celebrations
White Earth, MN
(218) 983-3285

7th Annual Traditional Powwow
Wesvahl, QC
Glen Cooper: (819) 353-2587/2415
Marek Hajpylack: (819) 753-2810/2804

Alex Thomas Memorial Powwow
Kamloops, BC
Dolly Thomas: (250) 374-9274

Tipogotig 3rd Annual Powwow
Bucovina, NS
(506) 743-9000

June 12 & 13, 1999
One Arrow Open Celed
Sio Pitch Tournament
Bellevue, SK
(306) 423-5482

June 13, 1999
Native Youth Program's
20th Year Celebration
UBC Museum, Vancouver, BC
(604) 822-5978

June 14 - 21, 1999
Native Awareness Week
Calgary, AB
(403) 296-2227

June 16 - 20, 1999
First Nations Awareness Week
Peterborough, ON
(705) 879-8195

June 19 - 21, 1999
National Days of Prayer
for Native Canadians
Winnipeg, MB
(613) 396-1435

June 21, 1999
Commissioners Postarch
Whitehorse, YT
(867) 633-4473

June 24 - 27, 1999
Red Bank Powwow
Red Bank, NS
(506) 836-6166/7105

June 25, 1999
Ft Mackay First Nation Treaty Days
Ft Mackay, AB
Linda: (780) 828-4220

June 25 - 27, 1999
Dakota Cree Sports
Annual Golf Tournament
Saskatoon, SK
Bill Jones: (306) 934-4706

June 25 - 27, 1999
Staddle Lake Powwow
Staddle Lake, AB
(780) 726-3829

June 26 & 27, 1999
Chippewas of Sauble
38th Annual Powwow
Sarnia, ON
(519) 856-4229/1130/4224

June 30 - July 5, 1999
181st Annual Arlee Celebration
Arlee, MT
(406) 745-4663

July 2, 1999
Red Lake Nation Powwow
Red Lake, MN
(218) 679-3341

July 2, 1999
31st Annual Northern Life Powwow
Fort Duchesne, UT
(435) 722-9354

July 2, 1999
67th Annual Tappanish Fair
Toppensih, WA
(509) 865-5121

Williams Lake Stampede
Williams Lake, BC
(250) 392-6585

Sisseton/Wadipeton Powwow
Sisseton, SD
(605) 698-3911

July 2 - 4, 1999
Leach Lake 4th of July
Powwow Abitno Nibbing
Cass Lake, MN
(218) 335-8289 or (218) 335-8387

July 2 - 4, 1999
Poundmaker/Nechi Powwow
St. Albert, AB
(780) 458-1884

July 2 - 4, 1999
Mawpukek Powwow
Mawpukek, NF
Tammy: (709) 882-2470

July 10 & 11, 1999
Weapashshiki Peoples Powwow
Lafayette, IN
(765) 423-4617

July 10 - 16, 1999
Festival of Midnight Sun
Yellowknife, NWT
(867) 873-2079 (Messages)

July 14 - 16, 1999
Regis 16th Annual Powwow
Regis, MB
Dave: (204) 645-7320

July 14 - 18, 1999
1999 Kainai Fair, Powwow & Rodeo
Standerf, AB
Wayne/Nadine: (403) 737-3753

July 15 - 18, 1999
Chapdel Island First Nation Powwow
Sydney, NS
Kevin Johnson: (902) 535-3317

July 16 - 18, 1999
Onion Lake International Powwow
Onion Lake, SK
Sharol Jimmy: (306) 341-2525

July 16 - 18, 1999
Me-Gwitch Mahmenen Powwow
Ball Club, MN
(218) 335-8289 or (218) 335-8387

8th Annual Grand Celebration
Hinckley, MN
(800) 472-6321

July 17 & 18, 1999
Skylax Powwow
Chase, BC
(250) 679-3203

**Heed Smashed-In Buffalo Jump
Annual Powwow**
Fort Madoc, AB
Louise Crowshoe: (403) 553-2731

7th Annual Powwow
Salamanca, NY
(716) 754-2169

Mandaree Celebration
Mandaree, ND
(701) 759-3311

Dakota Waapi Oyate Gathering
Sioux Valley, MB
Gorrie Evans: (204) 855-2536

July 17 & 18, 1999
Walpole Island Powwow
Walpole Island, ON
Glen/Evelyn: (519) 628-5375

July 17 - 20, 1999
Dene Gathering: 100th Anniversary
of Treaty Celebrations
Fond Du Lac, SK
Don Deranger: (306) 953-7234

July 19 & 20, 1999
Plains Indians Musgum
18th Annual Powwow
Godly, WY
(307) 578-4049

July 31 - August 1, 1999
6th Annual Rekindling our Traditions
Powwow
Felt Erie, ON
(905) 871-8931

July 31 - August 2, 1999
3rd Annual Purple Heart Powwow
White Cloud, MI
Gene Reid: (616) 689-0344

July 31 - August 2, 1999
Wilkemikong 39th Annual Powwow
Wilkemikong, ON
(705) 859-2385

July 31 - August 4, 1999
Elder's Gathering
Poplar Point, AB
Rose/Wayne: (780) 791-6538

August 2 - 4, 1999
25th Annual AG Elders Gathering
Kamloops, BC
Ruman Jones: (250) 376-1296

August 2 - 8, 1999
Torch & York Boat Days
Norway House, MB
Anthony Apetagon: (204) 359-4729

August 5 & 8, 1999
Ogala Sioux Fair & Powwow
Pine Ridge, SD
(605) 867-5821 ext 220

August 6 - 8, 1999
Nechi Institute Reunion Weekend
Edmonton, AB
1-800-459-1884 or (780) 459-1984

August 6 - 8, 1999
Songhees Powwow
Maple Bank Park, BC
(250) 385-3938

15th Annual First Peoples Festival
Victoria, BC
Leslie McGarry: (250) 384-3211

Standing Butte Powwow
Ft Qu'Appelle, SK
Tanya: (306) 332-4685

33rd Annual Rocky Boy Powwow
Havre, MT
(406) 395-4478

Muskoday Annual Traditional Powwow
Prince Albert, SK
Toll Free: 1-877-487-5632

Big Grassy Powwow
Big Grassy, ON
(807) 4885614

Genoabagging Traditional Powwow
Serpent River, ON
Keith Lewis: (705) 844-2818

August 14 & 15, 1999
5th Annual Blue Water Celebration
Port Huron, MI
(810) 982-0891

August 14 & 15, 1999
Tyendinaga 12th Annual
Traditional Powwow
Deseronto, ON
Skaron: (613) 396-5373

August 15 - 19, 1999
Summer Games '99
Big River, SK
(306) 724-4700

August 19 - 22, 1999
Chief Looking Glass Powwow
Kamich, ND
(208) 935-2502

August 20 - 22, 1999
3rd Annual Adegwit Powwow
Prince Edward Island
(902) 368-7464

26th Annual Wild Rice Powwow
Danbury, WI
1-800-236-2195 Ext. 127

7th Annual "Warrior" Powwow
Mellsville, WI
(715) 743-4224

Piapot Indian Celebration
Piapot, SK
Donna: (306) 787-7423

Crooked Lake Agency Powwow
Broadview, SK
Lionel Sparrier: (306) 696-3506

Kamloops Indian Days
Kamloops, BC
(250) 828-9700

**Beardy's & Okemasis
Annual Celebration**
Duck Lake, SK
Garner/Deeks: (306) 467-4441

88th Annual Chief Seattle Days
Squamish, WA
(360) 598-3311

Wakita Powwow
Felt Yates, ND
(701) 458-7201

August 20 - 26, 1999
Aroostook Micmac Powwow
Aroostook, ME
Bernard: (207) 769-2103

August 21 & 22, 1999
Silver Lake 4th Annual
Traditional Powwow
Silver Lake Provincial Park, ON
Dorothy Antenne: 613-279-2927

Dakota Cree Days II
Whitcap Dakota Sioux First Nation, SK
Bill Jones: (306) 934-4706

Downland Center Intertribal Powwow
East Montpelier, VT
(802) 829-0601

September 8 - 10, 1999
13th Annual Black Hills Expo
Rapid City, SD
(605) 353-6218

September 8 - 11, 1999
Miss Indian Nations Pageant
Bismarck, ND
(701) 255-3285

September 9 - 12, 1999
United Tribes 29th Annual Powwow
Bismarck, ND
(701) 255-3285

September 13 - 19, 1999
Six Nations 132nd Annual
Fall Fair & Powwow
Oshweken, ON
(519) 758-5444

September 10 - 12, 1999
79th Annual Southern Ute Powwow
Ignacio, CO
(970) 563-4156

Indian Summer Festival
Mikwaukee, WI
(414) 774-7119

September 11 & 12, 1999
Nanticoke Indian Powwow
Grand Rapids, MI
(616) 664-4697

September 13 - 19, 1999
Treaty Four Gathering
Ft Qu'Appelle, SK
Heather: (306) 332-8236

September 16 - 19, 1999
Schemitzur '99
Intertribal Powwow
Mashantucket Pequot Reservation, CT
1-800-224-2676

September 18 & 19, 1999
Cure Lake Annual Powwow
Peterborough, ON
(705) 657-8045

Treaty Four Powwow
Ft Qu'Appelle, SK
Judy Piny: (306) 332-1874

September 23 - 25, 1999
Peepeskis First Nations
2nd Annual Arts Festival
Regina, SK
(306) 585-8450

November 26 - 28, 1999
Council Tree Cultural
Festival & Powwow
Delta, CO
(800) 874-1741

November 26 - 28, 1999
Native American Festival
Indio, CA
1-800-827-2946

**Native Peoples Gathering
& Trade Fair**
Windsor, Redding, CA
Judy: (541) 474-6394

JULY 1999

AUGUST 1999

NOVEMBER 1999

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com

GUIDE TO INDIAN COUNTRY EVENTS

MAY 1999

May 29 - 31, 1999
Moon When the Ponies Shed Powwow
Columbus, OH
(614) 443-6120

Ho-Chuck Waziaci Memorial Powwow
Black River Falls, WI
(608) 847-5694

May 31 - June 3, 1999
2nd National Aboriginal Symposium on Aging
Edmonton, AB
Helen/Lyle: (780) 417-6673

JUNE 1999

June 1 & 2, 1999
Native Employment Skills Training Workshop
Calgary, AB
(403) 380-6056

June 11 - 4, 1999
Canadian National Competition Powwow
Edmonton, AB
(780) 380-6056

June 2 - 4, 1999
Youth in Business/Entrepreneurs
Lloydminster, SK/AB
Gary: (306) 344-2525

June 4 - 6, 1999
Katopekwi Traditional Powwow
Kingston, ON
Running Wolf: (613) 536-5374
Jerry Stone: (613) 549-4616

June 4 - 6, 1999
20th Chilingo Powwow
Binghamton, NY
(607) 729-0016

June 5 & 6, 1999
Henry Shingoose
Livingston, TX
(409) 563-4391

June 5 & 6, 1999
31st Annual Alabama Coushatta
Livingston, TX
(409) 563-4391

June 6 - 8, 1999
Taking Action on Abuse: Inhalants & Non-Beverage Alcohol Conference
Winnipeg, MB
(204) 233-1411

June 7 - 11, 1999
Indian Child Welfare Training Institute

June 17 - 21, 1999
Treaty 8 Centennial Commemoration
Gratford, AB
(780) 849-4943 / (780) 751-2751

June 18 - 20, 1999
6th Annual Powwow
Machook, IL
(800) 500-4599

June 18 - 21, 1999
Alexander First Nation Traditional Powwow
Alexander, AB
Hazel/Lydia: (780) 939-5887

June 18 - 21, 1999
NAES College 7th Annual Contest Powwow
Chicago, IL

June 18 - 21, 1999
Leonard Malofare (773) 761-5000
Ta Tagwa Traditional Powwow
Ottawa, ON
(613) 820-6576 / (613) 728-0537

June 18 - 21, 1999
41st Annual June Sports Celebration
Alert Bay, BC
Connie/Patsy (250) 392/5819

June 18 - 21, 1999
16th Annual Memphis Powwow
Memphis, TN
(901) 375-4877

June 18 - 21, 1999
Esksasani First Nation Powwow
Eksasani, NS
Joel: (902) 379-2580/Ernie: (902) 379-2591

June 19 & 20, 1999
10th Annual Barrie Native Friendship Centre Powwow
Barrie, ON
(705) 737-3532

June 19 & 20, 1999
Petersborough Traditional Powwow
Petersborough, ON
(705) 879-8195

June 19 - 21, 1999
National Days of Prayer for Native Canadians
Winnipeg, MB
(613) 396-1435

June 21, 1999
Commissioners Polkath Whitehorse, YK
(867) 633-4473

June 24 - 27, 1999
Red Bank Powwow
Red Bank, NS
(506) 836-6166/7105

June 25, 1999
F Mackay First Nation Treaty Days
Fort Mackay, AB
Linda: (780) 838-4220

July 20 - 23, 1999
AFN 20th Annual General Assembly & North American Gathering
Vancouver, BC
(613) 241-6789

July 22 - 25, 1999
133rd Winnebago Homecoming
Winnebago, NE
(402) 878-2272

July 23 - 25, 1999
Ho-Chuck Casino Powwow
Baraboo, WI
1-800-294-9343 Ext. 213

July 23 - 25, 1999
Mid-America All Indian Center Powwow
Wichita, KS
(316) 262-5221

July 23 - 25, 1999
Carry the Kettle Powwow
Sinnott, SK
Vincent Eastapple: (306) 727-4969

July 24 & 25, 1999
Champion of Champions Powwow
Grand River Reserve, ON
(519) 758-5444/445-4391

July 24 & 25, 1999
Whitefish Lake Traditional Gathering
Whitefish Lake, ON
(705) 692-4485

July 24 & 25, 1999
11th Annual Gathering
Naughton, ON
Paula: (705) 692-4285

July 24 & 25, 1999
Gagagwon Powwow
Osceola, MI
Joe/Sue: (517) 739-1994

July 24 & 25, 1999
Sturgeon Lake Traditional Powwow
Sturgeon Lake, AB
(880) 524-3043

July 24 & 25, 1999
ErmineSkin Annual Powwow
Hobbema, AB
Clara: (780) 585-3435

July 24 & 25, 1999
Pelgan Indian Days
Brocker, AB
(403) 965-3940

July 24 - 27, 1999
3rd Annual Purple Heart Powwow
White Cloud, MI
Gene Reid: (616) 689-0344

July 24 - 27, 1999
6th Annual Rekindling our Traditions Powwow
Fain Erie, ON
(905) 871-8931

July 22 - 25, 1999
Three Fires Music Festival
Wilkemkong, Manitowish Island, ON
Kitty: (709) 859-2153

July 22 - 25, 1999
Unity '99 Convention
Seattle, WA
(405) 759-1560

July 22 - 25, 1999
36th Annual Sac & Fox Powwow
Stroud, OK
(918) 968-3526

July 22 - 25, 1999
Mission International Powwow
Mission, BC
Kathy James: (604) 826-1281

July 22 - 25, 1999
17th Bear River Anniversary
Lac du Flambeau, WI
(715) 588-9203

July 22 - 25, 1999
Whitefish Bay Powwow
Whitefish Bay, ON
(807) 226-1155

July 22 - 25, 1999
Enoch Annual Competition Powwow
Enoch, AB
Beatrice Morin: (780) 470-2411

July 22 - 25, 1999
Highway of Life: 10-day Journey to Reviving/Retraining Mind, Body & Soul
Winnipeg, MB
(204) 763-2976

July 22 - 25, 1999
Wapachshiki Peoples Powwow
Lafayette, IN
(765) 423-4617

July 22 - 25, 1999
Kanehsatake Spiritual Gathering & Powwow
Kanehsatake, QC
(430) 479-1651

July 22 - 25, 1999
Kettle & Stony Point Powwow
Foresty, ON
(519) 766-6680

July 22 - 25, 1999
Festival of Midnight Sun
Yellowknife, NWT
(867) 873-2079 (Messages)

July 22 - 25, 1999
Reguis 16th Annual Powwow
Peguis, MB

July 22 - 25, 1999
July 10 & 11, 1999
Wapachshiki Peoples Powwow
Lafayette, IN
(765) 423-4617

August 6 - 9, 1999
Millbrook Powwow
Truro, NS
(902) 895-0441/7913

August 7 & 8, 1999
Rogue River Gathering
Grants Pass, OR
Judy: (541) 871-6394

August 11 - 13, 1999
Treaty Day 100 Year Anniversary
Desmarais, AB
1-800-268-6783

August 12 - 15, 1999
Omak Stampede
Omak, WA
(509) 826-4218

August 13 & 14, 1999
78th Annual Gallup Intertribal Powwow
Gallup, NM
1-800-233-4528

August 13 & 14, 1999
22nd Annual Iico Champions Powwow
Tulsa, OK
(918) 826-1523

August 13 - 15, 1999
August 13 - 15, 1999
Siksika Nation Fair 99
Siksika Nation, AB
Vinecent Yellow Old Woman
1-800-551-5724

August 13 - 15, 1999
Driftpile Annual Powwow
Driftpile, AB
(780) 355-3931

August 13 - 15, 1999
Mohagan Wiyagan Powwow
Llucastville, CT
1-800-MOHEGAN

August 13 - 15, 1999
Red Lake Nation Fair
Red Lake, MN
(218) 679-3341 ext. 1020

August 14 & 15, 1999
5th Annual Blue Water Celebration
Port Huron, MI
(810) 982-0891

August 14 & 15, 1999
Algonquins of Golden Lake Traditional Powwow
Eganville, ON
Jane: (613) 625-2800

August 15 - 19, 1999
3rd Annual Purple Heart Powwow
White Cloud, MI
Gene Reid: (616) 689-0344

August 15 - 19, 1999
6th Annual Rekindling our Traditions Powwow
Fain Erie, ON
(905) 871-8931

August 27 - 29, 1999
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GUIDE TO INDIAN COUNTRY



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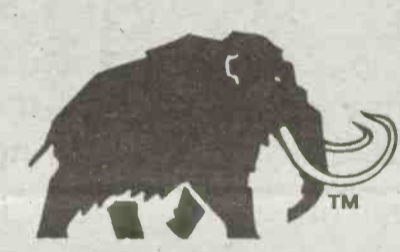
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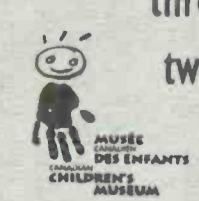
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GUIDE TO INDIAN COUNTRY

Experience the people of a time long ago

By Yvonne Irene Gladue
Windspeaker Staff Writer

CALGARY

Imagine walking down a path and entering a small clearing by a creek. You sit down to a meal of buffalo, bannock, berries and other Native traditional dishes. After your meal you walk down another trail and come to a clearing. Dotting the horizon are tipis. You take a seat and for the next few hours you travel back centuries to when the buffalo roamed and Indians rode bareback.

From July 14 to 17, among the rolling foothills of southern Alberta, about 45 minutes outside of Calgary, a Native theatre group called Mamawi, which is Cree for all together, will perform under the big sky. Authentic regalia, bareback riders, dances to the sounds of drums, and, filling the air, are calls once made by the Aboriginal ancestors. The group will be re-enacting scenes of Aboriginal men hunting, recounting traditional stories, legends and the precontact history of a complex people.

"Some of us started out to do Native dances and songs in a few theatres in Calgary. Something seemed to be missing, so we decided that it needed to go back to the land, under the skies, just as when our ancestors roamed," said Dale Auger, producer and director of the production.

For \$50, guests will get to see how the Aboriginal people used to co-exist with nature and live on the land.

"The production consists of performers from different nations, as in the Blackfoot, Peigan, Cree and others. We



The show is not just about simulating Aboriginal history, it's about teaching and bringing awareness about the culture.

all learn from each other," said Auger.

"I did not have to advertise to get the dancers or have to audition them. Somehow they found out about the production, mostly from friends and, or family members," said Auger.

This the fourth year the group has performed under the name of Mamawi. Some of the members of the produc-

tion group were part of another group that entertained in high schools, colleges or at the university in Calgary. The group's goal is to educate the younger generation about Aboriginal culture. By doing so they hope it will keep the Aboriginal culture and traditions alive.

"It is our responsibility as Aboriginal people to keep our traditions alive and going,"



said Auger. "For many years, people viewed our culture as primitive and uncivilized. We were stereotyped as a bunch of people running around and throwing spears into the bush. That is not who we are. We were a highly sophisticated and functioning people. We are a group of people who should be proud of our heritage and where we came from," he said.

Auger said many reserves have a high percentage of youth and most of the Elders are leaving, so it is time that the younger generation is taught.

"Instead of Nike and other major corporate companies teaching our youth how to dress and act, why not teach our culture to be proud of who they are," said Auger. "It is not just about simulating our history. It is about teaching and bringing an awareness of the culture that we've stored up for many generations. It is time that we bring it out and let people know who we are. A lot of people only see the Hollywood version of who Aboriginals are. Seeing the re-

alism of our shows can be quite an experience," he said.

The show can accommodate up to 500 people each night. Corporate businesses generally working and dealing with the Aboriginal communities have attended. Our doors are open to everyone. We would like the youth to come out and view the traditional ways of the past," said Auger.

At one of the performances last year, the group entertained residents of a seniors' home who were overwhelmed at learning how Aboriginal people once lived, hunted and entertained. Some of the seniors asked to stay overnight with the cast and crew. The group stays in tipis during the performances.

"My wife and I both graduated from university. We both believe that education is important. So is an education in our Aboriginal culture," said Auger. "All people were born with the knowledge of their ancestors. We've stored a lot of information. It is time that we bring it out and share it with our youth," he said.



GUIDE TO INDIAN COUNTRY

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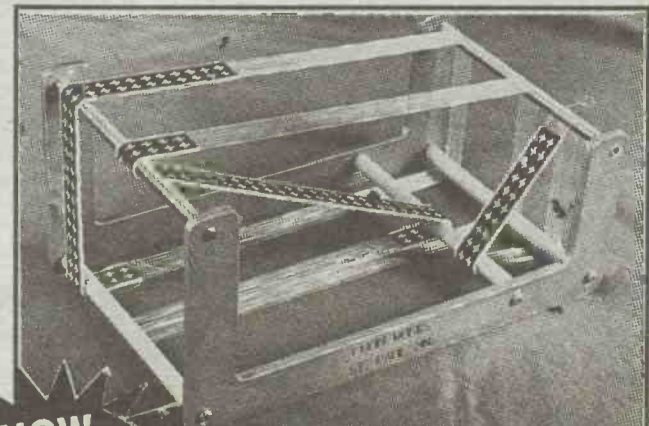
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GUIDE TO INDIAN COUNTRY
C *An intimate portrait of America's southwest*
By Jackie Bissley
Windspeaker Contributor
LOS ANGELES, Calif.

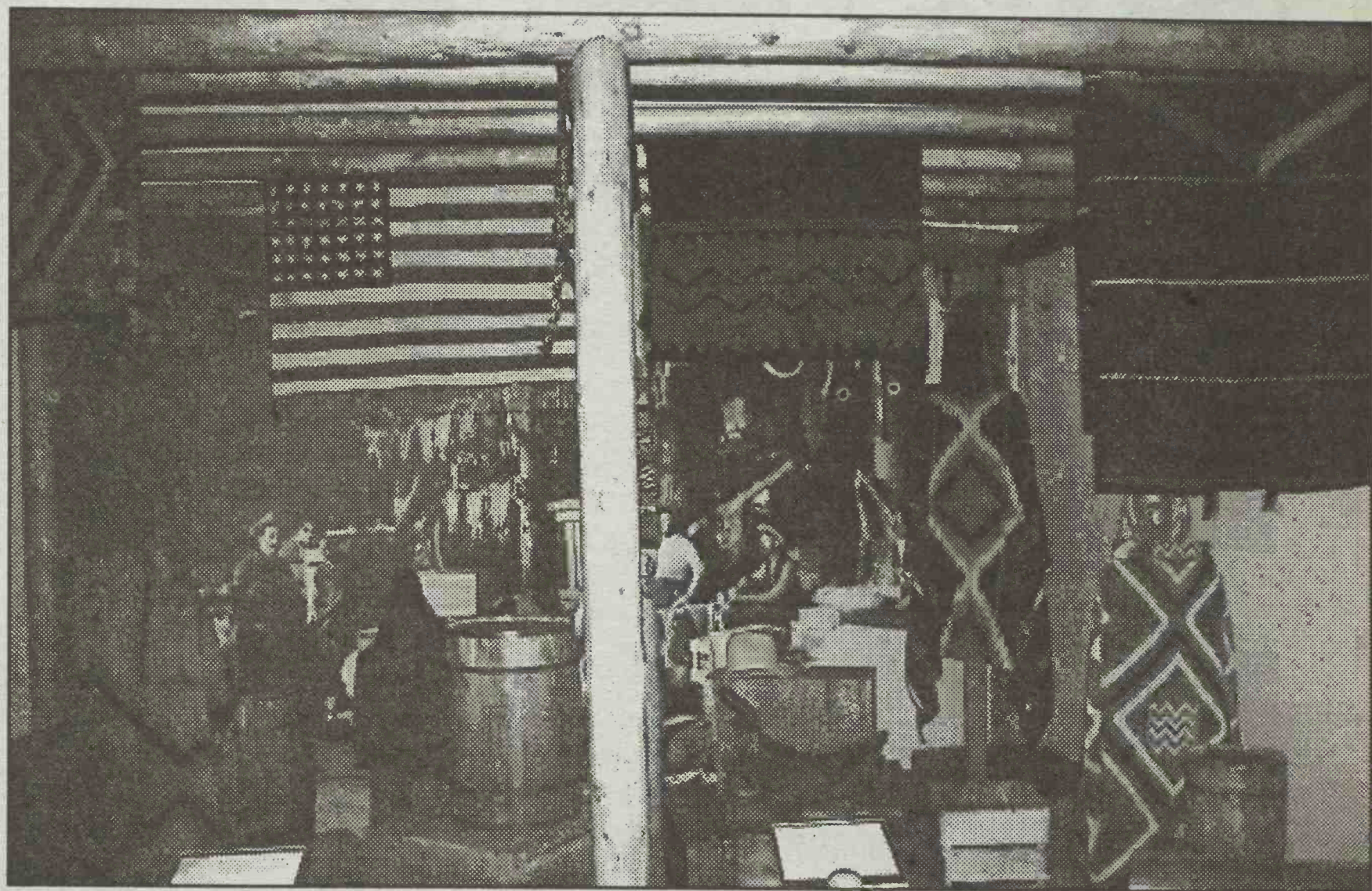
Currently on exhibit at the Southwest Museum's new satellite space in Los Angeles, is an extravaganza of Pueblo and Navajo loom-woven textiles.

Common Threads brings together 93 of the most culturally significant and aesthetically captivating weavings — a collection that spans a 150-year period.

Rare ponchos, pictorial tapestries, chief-style blankets and mantas (many of which have never been publicly displayed before) adorn the museum's walls, creating a visually stunning mosaic of color and design.

"The weaver was always creating in beauty. She wove with songs and prayers, and adhered to the philosophy of Spider Woman, the spiritual entity that gave the Navajo and Pueblo the knowledge of weaving. All these Native cultural nuances were intact when she wove, and it's really the spiritual essence of these artists that we want visitors to appreciate," said Dr. Kathleen Whitaker, the museum's chief curator.

The show is an eclectic collection of textiles and historical anecdotes, one that gives insight into the separate and collective



JACKIE BISSLEY

Textiles add interest to a re-creation of an old Hubbell trading post at the Southwest Museum.

worlds of Navajo and Pueblo weavers. It also gives insight into the lives of some of the most colorful, and often eccentric, personalities of the collectors and "Indian traders" of the old West.

What makes this exhibition so compelling, and even haunting, is that the textiles serve as the storytellers. Some of the stories are full of honor, humor and celebration, while others painfully

reflect the social and political realities of the times.

With the opening of the Santa Fe Trail in 1822 and European expansion into the Indian territories, Native peoples in the southwest experienced an unparalleled assault upon their way of life that is poignantly articulated in some of these weavings.

"The first documented time

we see a resemblance of the cross in a textile is 1862, but we know Navajos were using the cross, painting them on hides, as early as 1706," said Dr. Whitaker. "There are Spanish documents in Washington D.C. that tell us the Navajo affiliated the cross as a sign of peace or goodwill between the Spanish culture and their own.

"There's an incredible document in the archives where Juan Anaya, a Zuni/Spanish guide, tells the story of when he was taking one of the early military men out through Canyon de Chelly and crosses were lined up all along the inside of the canyon. The Navajos were trying to tell these military men 'We are peaceful people, don't kill us and slaughter our sheep!' Of course the military did slaughter the sheep and round up the Navajos and so The Long Walk began," recounts Dr. Whitaker.

Common Threads: Pueblo and Navajo Textiles paints an intimate portrait of the Rio Grande and Four Corners territories. It leaves a lasting impression on its visitors as it weaves generations of Native American artists into the fabric of America's southwest. The exhibit is located in the Southwest Museum's satellite space at Los Angeles County Museum Annex West on Los Angeles' Museum Row and is due to run until Sept. 26.



JACKIE BISSLEY

Sandra and Michael Horse speak to Dr. Kathleen Whitaker (centre), the chief curator at the Southwest Museum in Los Angeles.

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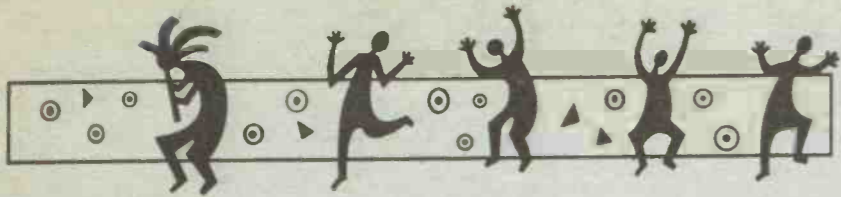
Veterans Memorial Grounds, Cass Lake, MN

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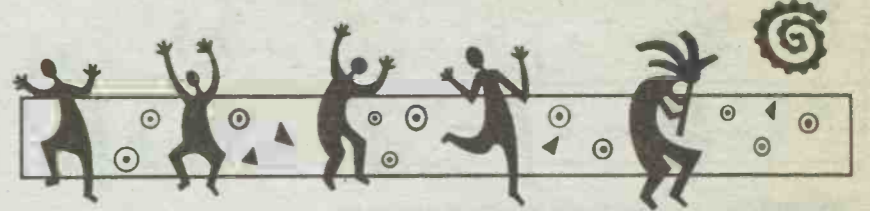
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Horseshoe Tournament

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GUIDE TO INDIAN COUNTRY



NATIVE TEDDY BEARS TRAVEL TO HULL

By Joan Black
Windspeaker Contributor

HULL, Que.

Pesim Wasesowin and Wapuna'chahkos will attend a garden party at Rideau Hall later this month, and will occupy the grounds of the Governor General's residence much of the summer. In case you're wondering who these people are that are planning to stir things up in the capital region, I should point out that a large contingent of supporters will be there with them from June 26 to at least Aug. 8. OK, so the pair are not exactly people...they're bears. Teddy bears, actually. And the hundreds of friends who will be there to see them and 21 others of their kind in a unique exhibit are known as arctophiles — teddy bear "nuts."

The two bears, Moonbeam and Morningstar in English, are the creation of Candace Enns, proprietor of Bears & Bedtime, manufacturers of every kind of collectable teddy bear you can think of for the past six years. Enns lives in Stony Plain, Alta. So does her friend Lisa Oldenburger, the Native artist who designed the bears' traditional elk hide costumes down to the most minute detail.

So why the trip to Hull? Well, first you need to be aware that teddy bears are not just for kids anymore. Sure, lots are, but thousands more are finding their way into the homes of serious collectors.

"It's like plate collecting," Oldenburger explained, "...when you really love it you're purchasing an art form."

In fact, there is a world-wide, non-profit organization, called Good Bears of the World, which, not surprisingly, has chapters known as "bear dens" everywhere. In Hull, the group is known as Tête d'Ours, according to vice president Michèle



Courtemanche, who is in charge of organizing the exhibition in her city. The main theme of the exhibition will be "teddy bears and their humanitarian mission with sick and older people and victims." Last April, Courtemanche said, as many as 16,000 teddy bear enthusiasts attended a show in Hennes, Germany.

But it is not only the people with big bucks to spend on their hobby who claim an interest in teddy bears. The mission of Courtemanche's organization is decidedly humani-

tarian. They raise money to purchase bears such as Enns' to give to traumatized people wherever there are disasters. Some go to women's shelters. Police and firefighters give them out. Even senior citizens have experienced the therapeutic value of teddy bears when they are under stress. Hospitals get them too.

There are six "dens" in Canada, Courtemanche said, and four will be participating in the event in Hull. On July 11, a teddy bear picnic will be hosted by the Foundation of the Children's Hospital of Eastern Ontario; the 23-bear exhibit, including Enns' two, will serve to complement the theme of the event. The governor general's secretary reportedly is a teddy bear fan and helped promote the idea, Courtemanche said.

Enns does not belong to Good Bears of the World, but she came to the attention of the organization when a story about her unusual Native bears appeared in an American magazine. The only other bears in Native outfits known to Enns are made by some Inuit ladies, whose melton cloth polar bears are of a different style altogether. Enns added their creators are not affiliated with a bear den either, but they also have been invited to send their creations to Hull.

Enns estimates that she produces 500 to 600 bears a year or more. The business employs a dozen full- and part-time people, including four home sewers. Farmers' Day, which is "party weekend" in Stony Plain, Enns said, marks her six-year anniversary in the industry.

Rob Smith of Grande Prairie, who runs the group "Grief, Loss and Growth," is one of Enns' clients and fans. His group received 33 bears from Enns in their first year, and he points out that Enns has quietly donated a sizable portion of her profits to charity.

(See Teddy on page 19.)



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UPCOMING SEMINARS: JUNE 2 - 24, 1999

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June 2 - 3, 1999; Las Vegas, NV
Tuition: \$300 (advance) \$325 (invoiced)

Tribal governments manage a multitude of tribal, state, foundations and federal programs. Each of these programs require compliance with a myriad of requirements and obligations. To insure that waste, fraud, abuse, and misappropriations do not occur, the tribe must institute a systems of internal control procedures. The tribe must also assign internal auditors to insure that these procedures are carried out and to safeguard and protect the tribes resources. This seminar will address the role and functions of the internal auditor, organizing the internal audit department, basic internal control procedures, techniques for detecting problems, and reporting and accountability by the internal auditor. This seminar is for all internal auditors and grants and contracts compliance staff.

FUND ACCOUNTING FOR TRIBAL FINANCE DEPARTMENTS

June 8 - 10, 1999; Albuquerque, NM
Tuition: \$400 (advance) \$425 (invoiced)

Accounting involves much more than making entries in a journal or ledger. Decisions concerning alternative books of record, coding procedures, capitalization, procedures for recording the entry are all part of the role of the tribal accountant. To do this you account coding alternatives, consolidated financial statements, and alternative techniques for treatment of fixed fund balances. Funds carry over, unobligated contributions, and inter-fund transfers will be examined as will obligation and encumbrance accounting vs. accrual and cash basis accounting. This seminar is designed for Tribal Treasurers, Comptrollers, Financial Managers, and Full-Charge Book.

PERSONNEL MANAGEMENT POLICIES AND ISSUES

June 8 - 10, 1999; Las Vegas, NV
Tuition: \$400 (advance) \$425 (invoiced)

A personnel management system is the key to effective employee direction. Personnel issues, problems and crises include job classification, wage and salary compensation procedures, grievances, personnel evaluation, staffing and hiring. The ability to effectively handle these concerns depends upon a knowledge of human behaviour and the development and the implementation of a comprehensive personnel management system. This course can help tribal managers and personnel management specialists become more effective in handling personnel management problems through development of a personnel management system.

BOOKKEEPING PROCEDURES FOR TRIBES

June 15 - 17, 1999; Reno, NV
Tuition: \$400 (advance) \$425 (invoiced)

An in-depth knowledge of bookkeeping is the key to establishing and maintaining a sound financial management system. This course describes the preparation and use of Books of Records, the documentation needed to support the transaction, the recording and posting of typical entries, the preparation and use of a trial balance and the preparation of financial statements. It examines the typical transactions which a federally funded program will incur during the year including payroll, travel, consultants, purchases of goods or services, receipt of funds and in-kind contributions. This seminar is recommended for all tribal bookkeepers, accounting staff and program personnel responsible for bookkeeping.

PURCHASING PROCEDURES AND POLICIES

June 16 - 17, 1999; Las Vegas, NV
Tuition: \$300 (advance) \$325 (invoiced)

Tribal organizations must revise and develop new purchasing procedures in light of the new OMB A-102 regulations and 638 regulations. This course provides the information needed. This discussion of the purchasing process will enable you to design and develop an effective comprehensive purchasing system. Recipients of federal funds are required to establish and implement a purchasing system meeting federal guidelines. Federal agencies have adopted the new provisions of OMB circulars and the federal procurement standards for purchases. Tribal organizations will be held accountable for meeting these guidelines and must possess an effective purchasing management system. This course provides the needed information. This course is designed for tribal financial managers, purchasing agents, and personnel with authority to buy. This course is also for Federal officials with purchasing authority.

GRAMMAR AND PUNCTUATION IN WRITING

June 23 - 24, 1999; Las Vegas, NV
Tuition: \$300 (advance) \$325 (invoiced)

In today's marketplace, good writing skills are important in creating good first impressions. Grammar and punctuation are the basis for professional writing. This seminar will provide practical hands-on participation and illustration of good grammar and punctuation usage. This seminar is for everyone.

GUIDE TO INDIAN COUNTRY

TEDDY BEARS ON DISPLAY

(Continued from page 18.)

"I find that quite remarkable for a small business," he said.

The upcoming Rideau Hall event is important to artists such as Oldenburger, too. Each of the Canadian dens has the opportunity to send up to five artists bears to Hull, where organizers will decide which ones to show. This is the first time the exhibit has been held on the grounds of the governor general's residence, and there is a chance artists' work could be showcased until the end of August.

Oldenburger, known for her Western and Native artwork, completed outfits for Enns' bears in October 1998.

"I'd never done bears before," she said, adding "it was a lot of fun working with Candace.

"It's something that's very specialized. In the teddy bear market, people are always looking for something new," Oldenburger said. She "mull[ed] over" the prototype for a couple of months, then did a limited edition run of 10 bears, complete with breastplates and pouches.

With Oldenburger, it's also more than a commercial venture. She explains that she is interested in promoting Native culture in new ways, as well as the traditional ones. She also wants to foster cross-cultural interest in Na-



tive artists.

"We're really trying to increase the scope" of cultural co-operation, she said. Oldenburger added that for a while Native culture waned in her region, but has en-

joyed a resurgence that Oldenburger is proud to be a part of. She credits the Paul First Nation and Stony Plain School for their role in supporting artists and cultural events in the area too.



Fun in the sun is the order of the three-day Mission powwow, celebrating its 25th year.

Silver anniversary celebrated in valley

By Yvonne Irene Gladue
Windspeaker Staff Writer

MISSION, B.C.

For three days in July, tipis, tents, and dancers wearing multicolored regalia will occupy the Fraser Regional Heritage Park in Mission, B.C. This year marks the powwow's silver anniversary. The powwow is known to be one of the largest community events in British Columbia's Fraser Valley and will be held July 9 through 11.

"The celebration held at the park overlooks the river and with the mountains in the background it creates a spectacular view," said Maureen French, human resource outreach worker at the Mission Indian Friendship Centre. "We expect to see about 10,000 people at the powwow this year," she said.

Grass dancers, jingle dress dancers and traditional dancers will join in the silver anniversary that will include the annual princess pageant.

"Every year the powwow in Mission is a celebration that a lot of people look forward to," said French. "Every year we have people from all over the United States and Canada attend the powwow," she said.

This year the theme for the powwow is *Celebration of Life — Honoring Our Elders*. The powwow committee hopes that everyone attending the powwow will come together to honor the wisdom and knowledge that the Elders

have to share.

Native arts and crafts, souvenirs, traditional food, and burger kiosks will occupy the grounds as well. The powwow focuses on respect for one another and instills peace and harmony among the people who attend the three-day event.

"It is a lot of work but we look forward to seeing the people when they get here," said Bill Williams, executive director at the friendship centre. "Hopefully some of the people will get to see old friends and also get to meet new ones," he said.

As many as 300 dancers are expected to compete. The competition dancers will range from ages of two to 70 years. Every year for the last 25 years the powwow has hosted the princess pageant. The princess is chosen to represent the Aboriginal community.

"One of the most important qualifications for the princess to have is high moral standards, so that she can be a role model for the teenagers," said Candice Papaquash, organizer of the powwow's princess pageant. Plans are under way for a past princess collage. Pictures of past princesses will be displayed at the grounds during the powwow. Some of the powwow's past princesses will be on hand to help celebrate the anniversary.

"We are hoping to locate as many of princesses as possible," said Papaquash.

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Parade of buffalo highlights festival

By Kenneth Williams
Windspeaker Contributor

TORONTO

What do you get when you combine music, film, theatre, comedy, a media conference and a parade of buffalo through downtown Toronto? Answer: The Aboriginal Voices Festival, running from June 16 to 21.

This year's festival will present three nights of music, 37 films and videos, a three-day media conference covering publishing, radio and film production, as well as introducing Toronto audiences to the first Aboriginal ventriloquist, Buddy Big Mountain, and other comedians.

The location of all this activity will be Toronto's Harbourfront Centre and will be the largest Aboriginal Voices Festival ever. The highlight of the festival will be a downtown parade of 2,000 people carrying buffalo masks and puppets created by local children with the assistance of Shadowland Theatre and other multicultural groups.

The Buffalo Jump, as the parade is called, will be on June 21, National Aboriginal Day, and led by the Unity Peace Riders.

Toronto's mayor, Mel Lastman, and other dignitaries have been invited to participate.

A 25-year retrospective of the work of Aboriginal documentary film-maker Alanis Obomsawin will showcase the Reel Aboriginal Film Festival. The film-fest will also celebrate the National Film Board's 60th anniversary by showing 13 films and videos by or about Aboriginal people. In all, 37 films and videos will be shown. Admission is \$5 per film, or \$50 for a festival pass.

Some of the films and videos will be shown together due to length, but as of press time a final schedule had not been determined. Some of the movies shown will include the recent hit *Smoke Signals*, as well as *Once Were Warriors*, and *Dead Man*.

Aside from the media conference costs, the rest of the festival will be free to the public.

Theatrical pieces include *Born Again Savage* by Chuck Roberts, a satire on people's inability to communicate despite their similarities; *American Indian Studies* by performance artist James Luna, a combination of humor and satire to challenge and examine our prejudices; and

Tomson Highway's one-man cabaret.

Willie Dunn, The Unceded Band, Lucie Idlout, Asani, Chester Knight and the Wind, Billy Joe Green, Murray Porter, Nadjiwan, MoodyXTwo, James Cheechoo, Eagle and Hawk, Keith Secola and the Wild Band of Indians, Star Nayea, R. Carlos Nakai, Joy Harjo, Poetic Justice, Burning Sky, and Ulali are the musical acts that have confirmed their attendance for this year. According to festival co-ordinator Alanis King-Odjig, invitations have been extended to Buffy Sainte-Marie and Neil Young; but neither are confirmed.

An art exhibition, "Kenhtsi Yohwentsyate", Mohawk for "On This Earth," and the release of a visual arts book, *Staking Land Claims*, will be featured at the festival.

For information, call (416) 973-3000, the Harbourfront Centre info-line, or surf the Internet at www.aboriginalvoices.com or www.harbourfront.on.ca. For information on the media conference, call Ann Pohl at (416) 537-3520 or fax her at (416) 538-2559. The Harbourfront Centre is located at 235 Queen's Quay.

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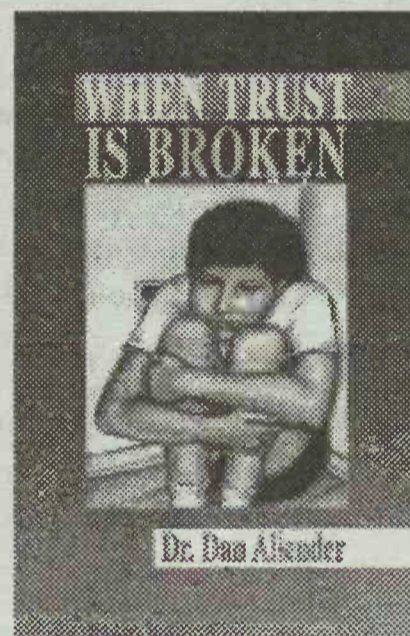
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GUIDE TO INDIAN COUNTRY

Shawenequanape Kipichewin:

One nation's eco-tourism success story

By Len Kruzenga
Windspeaker Contributor

LAKE KATHERINE, Man.

For tourists tired of the rampant commercialism plaguing most tourist destinations, Shawenequanape Kipichewin camp, located at Lake Katherine in Riding Mountain National Park in Manitoba, is a guaranteed antidote.

Developed by the West Region Tribal Council's seven member first nations, this traditional Ojibway camp opened in 1995 in an attempt to create a sustainable eco-tourism industry for the tribal council and to broaden awareness of Aboriginal culture, heritage and history.

And in four short years they seem to have more than met those two objectives.

Visitors to the camp are offered the opportunity to participate in hands-on activities such as a hike along an interpretive trail, where expert camp guides relate the history of the area that has been the traditional lands of the Anishinabe people for thousands of years.

Introducing guests to the role the land has played in their history, guides provide information on the various traditional herbs and medicines found in the rich boreal forest, as well as

Camp administrators stress the Anishinabe philosophy that all living things are equal in every respect and have their own equal purpose towards life.

identifying the haunt of the wealth of wildlife in the area.

Other activities in the camp include demonstrations by Elders of traditional leather tanning, the preparation of traditional dishes, as well as the crafting of traditional artwork.

The camp also offers guests modern camping facilities for tenters or RV units that provide all of the amenities.

For a truly authentic First Nations' experience, visitors can camp out in any one of a dozen traditional tipis that serve as the focal point and heart of the camp. Set up only metres from the lake, the camp makes it seem as if time had stood still.

The idyllic setting of the camp, in the land Anishinabe people refer to as Noo-sa-wah-nih-jiw (Chasing Mountain), would, in and of itself, seem to guarantee visitors an exhilarating and memorable experience. But when placed in the context of the varied and rich activities the camp offers, the opportunity

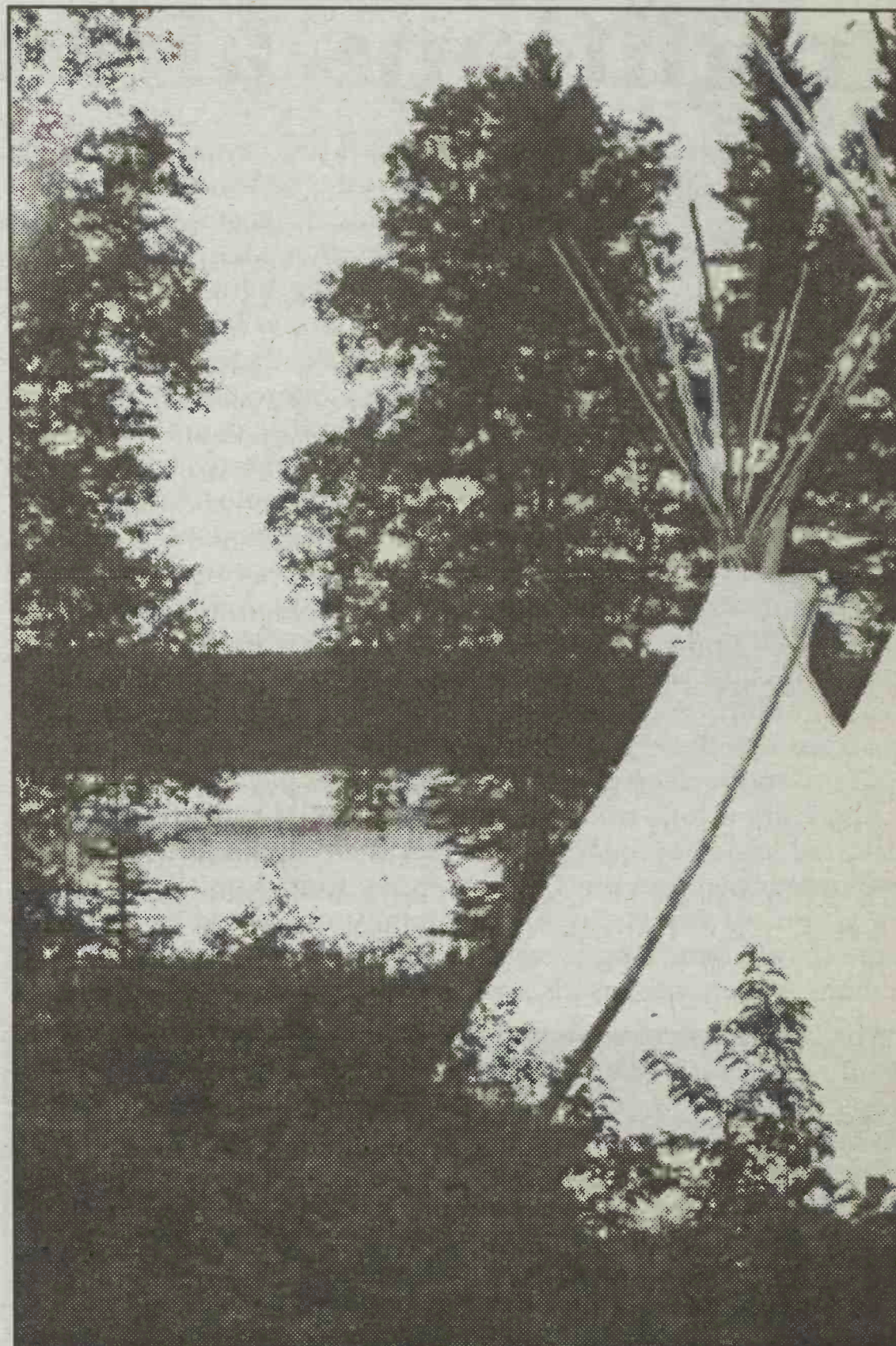
of an 'experience of a lifetime' is impossible to ignore.

Guests also have the opportunity to witness traditional powwows, which are regularly held at the camp.

However, it is also a business with a sophisticated philosophy of operation that stresses an unflinching commitment to provide a quality experience, but one which is consistent with the early lifestyles of Aboriginal peoples within the region.

Camp administrators stress the Anishinabe philosophy that all living things are equal in every respect and have their own equal purpose towards life.

It's an outlook they bring into play in all their partnerships on the premise of mutual co-operation and support, so vital in the highly competitive tourism market. Although the challenges have been daunting — the response has been overwhelming; with visitors from across Europe and as far away as Australia beating a path to the camp.



LEN KRUZENGA

A quiet setting in the trees makes for a good night's sleep.

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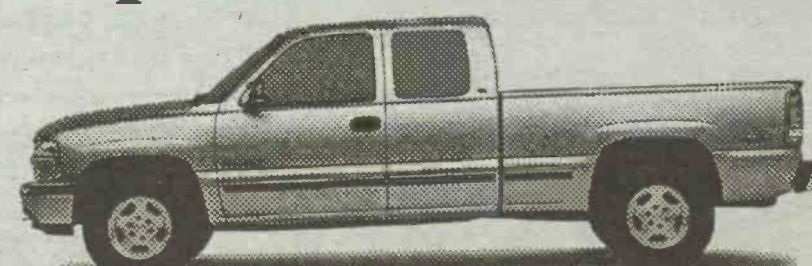
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GUIDE TO INDIAN COUNTRY

Elder keeps traditions alive

By Pamela Sexsmith Green
Windspeaker Contributor

ONION LAKE, Sask.

The designs are her own, the palette full of rich striking colors.

In Mary Littlewolf's warm, cozy kitchen stands a work table loaded with the tools of her trade. Beads, thread, needles, sinew and smoked leather used to make intricate craft pieces of a kind seldom seen outside of a museum collection. Elaborate yokes, collars and short-top moccasins echo Plains Cree styles from the deep past.

There are a lot of memories stitched into her beadwork, remembrances from days gone by when all Native women wore shawls over long dresses, ribbons woven into braids and

scarves tied around their heads.

For this self-taught artist, who learned the basics at home with her mother, Matilda Black, sewing by the light of a crackling fire in an old log cabin deep in the bush, there was no such thing as store-bought clothing.

"When it came time for a feast or ceremony, when I was a young girl, out would come our proudest possessions. Hand-made, intricately beaded and quill-worked dresses echoed styles from the days of the great-grandmothers, our own women's regalia for the Thirst dance, Ghost Dance and Round Dances of my people," said Mary.

She lived with her parents, brothers and sisters about 20 miles from Loon Lake, Sask., totally immersed in the traditional way of life. Her father, "a French half-breed named Sal



The old ways are often the best

Trottier," kept the family alive by hunting, gathering, fishing and trapping.

She did not go to school because there was no money for school, she explained, and was married off at the age of 16 for a bride price of one good horse, saddle and saddle blanket. She rode away to live at Onion Lake with her new husband, Philip Whitstone, leaving her childhood home behind.

"My marriage at 16 was arranged by my parents. They gave us a horse and I had to go away crying and crying. This is one thing that's not right, but I had to do it. My husband and I raised 12 children, six girls and six boys, on good Native cooking, rabbit stew, boiled potatoes, bannock, eggs, porridge and tea. I made pemmican from dried moose meat, tallow and chokecherries and served up ducks and beaver.

"Up north beavers were really big. We also cooked lots of gophers. There was nothing better for my growing boys than a pot of gopher stew. I never scolded them, gave them home cooking every day, good Native cooking, that's why they turned out so well."

Mary has strong views about creating a very healthy and traditional lifestyle for herself and her family, which

includes no alcohol, coffee or tobacco.

Mary puts her sewing and weaving skills to good use, creating dance regalia for her girls, and passing on traditional ways and values to a new generation.

As a child she had watched her mother create beautiful pieces of quillwork, using store-bought commercial dyes, which were much easier to obtain in the 1920s than the traditional bark, berry and root dyes.

But it was the ease, availability and speed of bead-working that captured Mary's imagination, along with the challenge of creating intricate, one-of-a-kind items that would put her work in a class of its own.

"My mother did quillwork and there were all kinds of colors back in those days. Not many people do quillwork these days. It takes a long time to soften and dye the quills and I like doing beadwork much better. I make everything for myself and my family with no patterns. What you see comes from my head. I remember how it was in the old days, how the men and women used to dress for the Prairie Chicken ceremonies and dance."

The intricate beaded networking on an old-style yoke or collar can take tens of thousands of beads. Mary creates her sig-

nature pieces using a palette of softer colors — delicate shades of purple, rose, cobalt blue and greens, for the woodland floral designs; and the stronger primaries, like yellow and red mixed with black and white, for the geometric patterns of the plains. She uses beadwork, not only as a surface decoration on cloth and smoked leather, but as part of the actual woven structure of a garment.

"Women were very skilled at weaving in the old days. That is how it was back then. Up North they made big birch bark baskets laced with reeds and dried grasses, good to store dried berries, fish and meat outside all through the winter without spoiling, just like a freezer today."

At the age of 88, Mary is a very influential and well-respected Elder who lives with her second husband Antoine Littlewolf in a comfortable home in Onion Lake First Nation. In his old Plains-style wrap-around moccasins and hand-sewn leather vests and coats, Antoine cuts a striking and very traditional figure at powwows, ceremonies and family gatherings. Mary said that the best thing about her life and marriage with Antoine over the last 20 years is that, the second time around, she was able to choose for herself... and she chose him.



PAMELA SEXSMITH GREEN

The old style beadwork yoke in the photo was made for Mary's and Antoine's youngest daughter Linda Littlewolf, who is a nurse and a traditional dancer.



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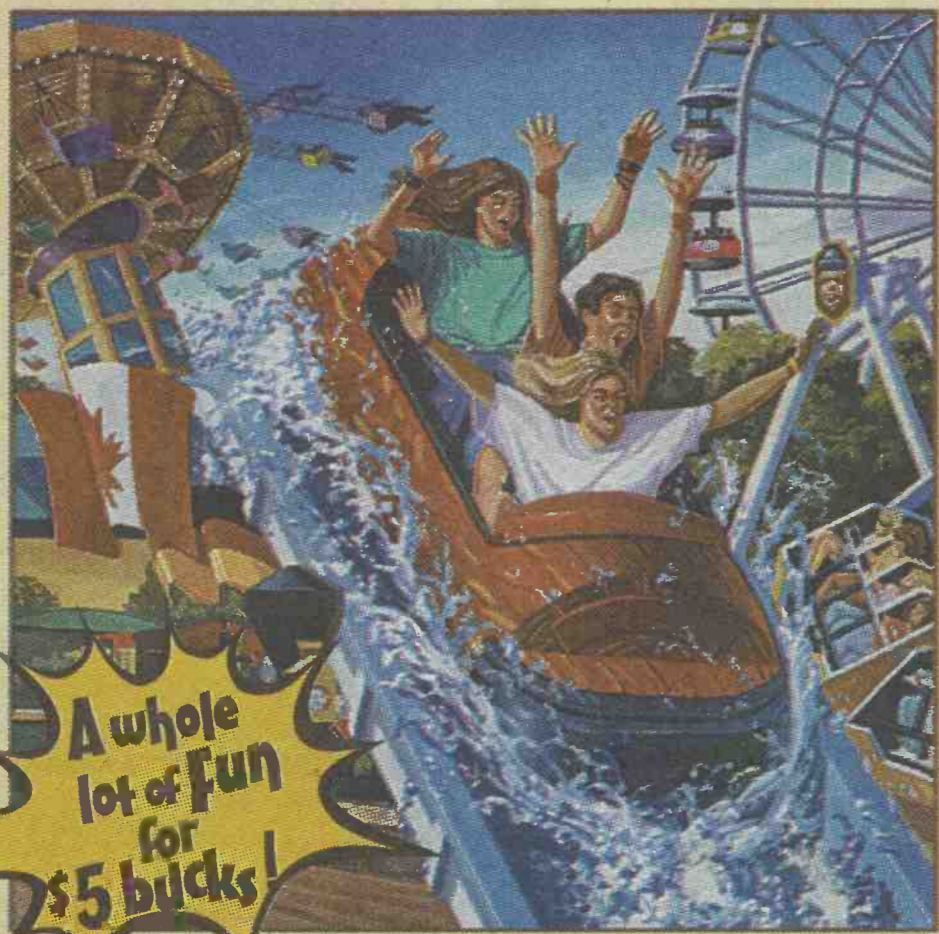


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European visitors find powwow an exciting experience

By Roberta Avery
Windspeaker Contributor

CAPE CROKER, Ont.

The Chippewas of Nawash have found their powwow, which is to be held this year from Aug. 20 to 22, has become a major attraction for visitors from Europe and across Canada.

"We've had people from far and wide including Germany and England. We find Europeans are very interested in First Nations culture and find our powwow a way of experiencing it first-hand," said Francesca Dobbyn-Nadjiwon, the powwow's promotional co-ordinator.

She estimates a crowd of more than 5,000 were on hand for last year's Grand Entry and expects similar numbers for the Grand Entry on Aug. 21 and 22 at noon each day.

The number of participants has also grown in leaps and bounds

"We have so many booths it's almost like a mini-mall."

— Francesca Dobbyn-Nadjiwon

with 98 dancers travelling up to the Bruce Peninsula in 1998, up from 50 dancers in 1997.

"That's registered dancers," explained Dobbyn-Nadjiwon. "We also get a lot of people who just join in without signing up," she said.

Last year's event included a special dance for a couple who had just married, and several dances for children celebrating their first powwow.

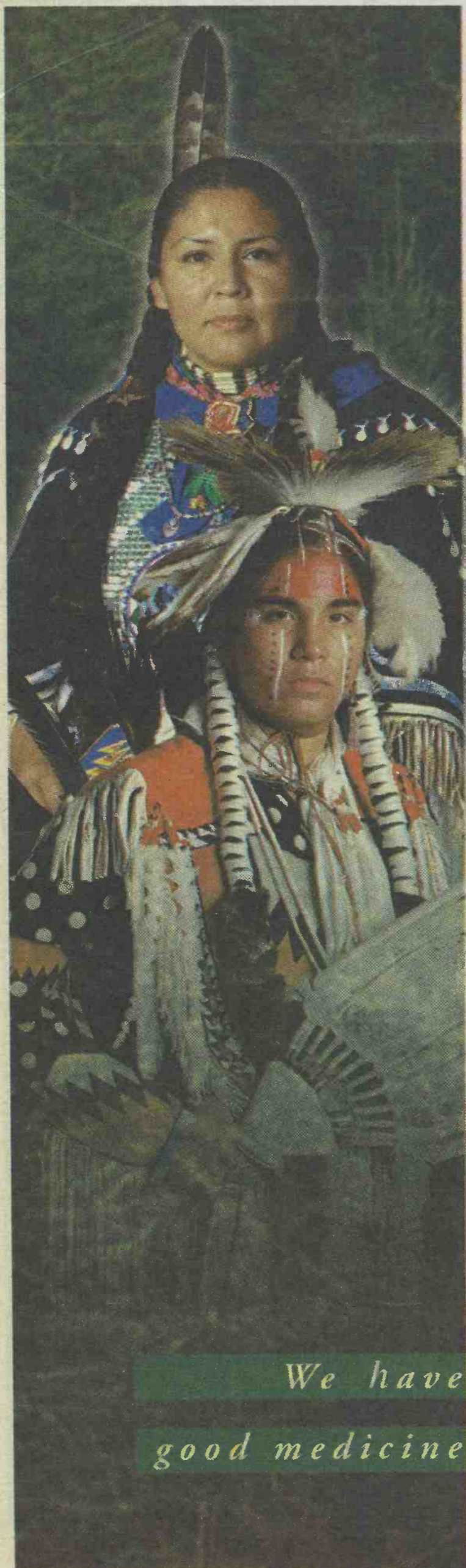
With the powwow attracting such a huge crowd it has become very popular with craft people.

"We have so many booths it's almost like a mini-mall," said Dobbyn-Nadjiwon.

The powwow is held at Cape Croker Indian Park campground located on the limestone cliffs of the reserve. The camp has 277 sites, 36 with electrical hook-up, but the water supply is at central taps located throughout the park, said manager Nathan Keeshig.

The park has five kilometres of shoreline and includes some spectacular vantage points from elevations of more than 100 metres above Colpoy's Bay and Georgian Bay, said Keeshig.

The park is already filling up for the powwow weekend and Keeshig recommends reservations are made by calling 1-519-534-0571. For more information on the powwow, call Dobbyn-Nadjiwon at 1-519-534-5839.



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Chiniki Lake, Alberta
Eagle Feather, Iowa
Eastern Eagle, Nova Scotia
Eya-Wey Nakoda, Alberta
Fly in Eagle, Saskatchewan
Horse Tail, Manitoba
Little Axe, Saskatchewan
Little Boy, Alberta
Little Island Cree, Alberta
Meskwaki Nation, Iowa
Moccasin Flat, Saskatchewan
Northern Cree, Alberta
Northern Wind, Ontario
Painted Horse, Alberta
Pigeon Lake, Alberta
Pipestone Creek, Saskatchewan
Rainbow, Michigan
Rio Grande, New Mexico
Rocky Park, New Mexico
Saskatoon, Saskatchewan
Sioux Valley, Manitoba
Smiley Town, Wisconsin
Smoky Valley, British Columbia
Southern Cree, Montana
Star Blanket, Saskatchewan
Stoney Creek, North Carolina
Sun Eagle, New Mexico
Sweet Grass, Saskatchewan
The Boyz, Minnesota
Walking Buffalo, Saskatchewan
Whispering Bay, Ontario
Whispering Jay, Saskatchewan
Wild Horse, Saskatchewan
Young Nation, New York
Battle Creek, Saskatchewan
Blackfoot Crossing, Alberta
Bobtail, Alberta
Buffalo Lake, South Dakota
Catching Eagle, Colorado
Crooked Lake, Saskatchewan
Dakota Nation, South Dakota
Dakota Travelers, Manitoba
Eagle Mountain, South Dakota
Eagle Tail, North Dakota
Eagle Whistle, Montana
Elk's Whistle, Saskatchewan
Grey Fox, South Dakota
Indian Nation, Washington
Ironwood, South Dakota
Kicking Woman, Montana
King Birds, Minnesota
Little Otter, Minnesota
M.G.M., Oklahoma
Mandaree, North Dakota
Oak Dale, North Dakota
Porcupine, South Dakota
R. Boys, Alberta
Red Lake, Minnesota
Small Boy, Alberta
Trail Mix, Alberta
Wanape Kulte, South Dakota
White Lodge, North Dakota
White Tail, Ontario
Cedar Tree, Washington, D.C.
Cozad, Oklahoma
Eagle Claw, Oklahoma
Fl. Oakland Ramblers, Oklahoma
Grey Eyes, Oklahoma
Grey Horse, Oklahoma
Panca Nation, Oklahoma
Red Stone, Oklahoma
Rose Hill, Oklahoma
Scraper Tail, Oklahoma
Southern Slam, Oklahoma
Sealisen Thunder, Oklahoma
Thunder Cloud, Wisconsin
White Tail, Nebraska
Wisconsin Dells, Wisconsin
Yellow Jacket, Oklahoma
Yellow Spotted Horse, Oklahoma
Young Bird, Oklahoma
Zeligh, New Mexico

CHAMPIONSHIP DANCE CATEGORIES

Dance Contest starts Friday
September 17th at noon
Grand Entry Point System Begins

Golden Age Dance Category
(50 years & over)
\$2,000 First Place,
Five Places,
Five Consolations

Men's Northern Traditional
Southern Straight
Grass/Fancy Combined

Women's Eastern Blanket
Northern Traditional
Southern Traditional

Adult Dance Categories (19 - 49 years)
\$2,000 First Place, Five Places,
Five Consolations

Men's Eastern Straight
Smoke
Chicken
Crew Style
Northern Traditional
Southern Straight
Contemporary Traditional
Contemporary Grass
Old Style Grass
Northern Fancy
Southern Fancy

Women's Eastern Blanket
Smoke
Northern Traditional
Southern Traditional
Old Style Jingle
Contemporary Jingle
Fancy

Teen Dance Category (13 - 18 years)
\$600 First Place, Five Places,
Five Consolations

Boy's Northern Traditional/Southern Straight
Grass
Fancy

Girl's Northern/Southern Traditional Combined
Jingle
Fancy

Juniors Dance Category (6-12 years)
\$400 First Place, Five Places, Five Consolations

Boy's Northern Traditional/Southern Straight
Grass
Fancy

Girl's Northern/Southern Traditional Combined
Jingle
Fancy

Tiny Tots (0 - 5 years)
All Registered Tiny Tots Receive Day Money

DANCER REGISTRATION: \$10.00 per Dancer
Starts Thursday Sept. 16th Noon - 6:00 p.m.
Friday Sept 17th, 10:00 a.m. to 6:00 p.m. Schemitzun Site.
Closes Friday
NO CALL-IN'S, NO EXCEPTIONS
Committee not responsible for lack of traveling funds

Must have positive I.D. to receive any awards. THIS RULE WILL BE STRICTLY ENFORCED - NO EXCEPTIONS

COMMITTEE SPECIAL EVENTS

SCHEMITZUN '99

Specials start Thursday at 7:00 p.m.
No Grand Entry points
ANYONE INTERESTED IN HOSTING
A SPECIAL CONTACT
Cultural Resources at 860-396-7070
to make arrangements

Best Dressed Singing Group
Freestyle Two Step (Man & Women Couples)
Men and Women's Team Dance

Four Direction All Around
Men's All Around
Women's All Around

DELLA LOVEJOY SPECIAL AND GIVEAWAY

Women age 18 and over - Northern Traditional
1) \$2,000 2) \$1,000 3) \$800 4) \$500
Della Lovejoy Singing Special (Sioux Style)
Invited Sioux Drums only
1) \$2,500 2) \$1,500 3) \$1,000 4) \$800
Sponsored by Schemitzun Committee & Family

HOST HOTEL

TWO TREES INN
SPECIAL ROOM RATES AFTER
MAY 1, 1999
SPECIAL ROOM RATES AVAILABLE
SEPT 16 - 19 ONLY
CALL 1-800-PLAYBIG

VENDORS

Vendors Submit Resume and proof of Tribal Affiliation
for Schemitzun '99 to
Schemitzun Comm P.O. Box 3161
Mashantucket, CT 06339-3161

TRANSPORTATION

Call Mashantucket Travel at 1-800-MPT0444 or call direct
to Northwest Airlines 1-800-225-2525
Delta Airlines 1-800-221-1212
American Airlines 1-800-433-7300
For an additional 5% to 10% savings
ask for Schemitzun PowWow '99 rates
Bradley International Airport or
T.F. Green Airport Sept. 15, 16 & 20 only
Free Shuttles to/from T.F. Green Airport
available on the 16th and 20th only.

BULL -A- RAMA

This is the highest paid Indian
Bull Riding Event Ever!!
All Indian Bullfighting,
\$1,000 Bounty Bull
All Contestants must show
Tribal Enrollment or CDIB cards
For Participant Information contact:
Michael Goodwin at 860-396-7070



FOXWOODS
RESORT ♦ CASINO

The Mashantucket Pequot Tribal Nation

All drum groups must pre-register no later than June 1st
Contact Wayne Reels 860-396-7070

Invited Drum Contest
Northern Contemporary Southern

SCHEMITZUN 3RD ANNUAL BASKETBALL TOURNAMENT
Open to the first 16 drums that register
Call Wayne Reels at 860-396-7070

49/Hand Drum Contest:
(All Groups must bring their own hand drums for exhibition points.)
Call Wayne Reels for more info at (860) 396-7070 fax (860) 396-7071
49/Hand Drum Contest starts Thursday at 3:00p.m. Must be registered by 3:00p.m.

SINGER REGISTRATION: \$5.00 each singer
Thursday, September 16th Schemitzun Site.
NO CALL-IN'S, NO EXCEPTIONS.
SPECIAL CONTESTS START 3:00 P.M. THURSDAY
Invited Singing Contest Starts 7:00 p.m. Thursday registration ends 6:00 p.m.

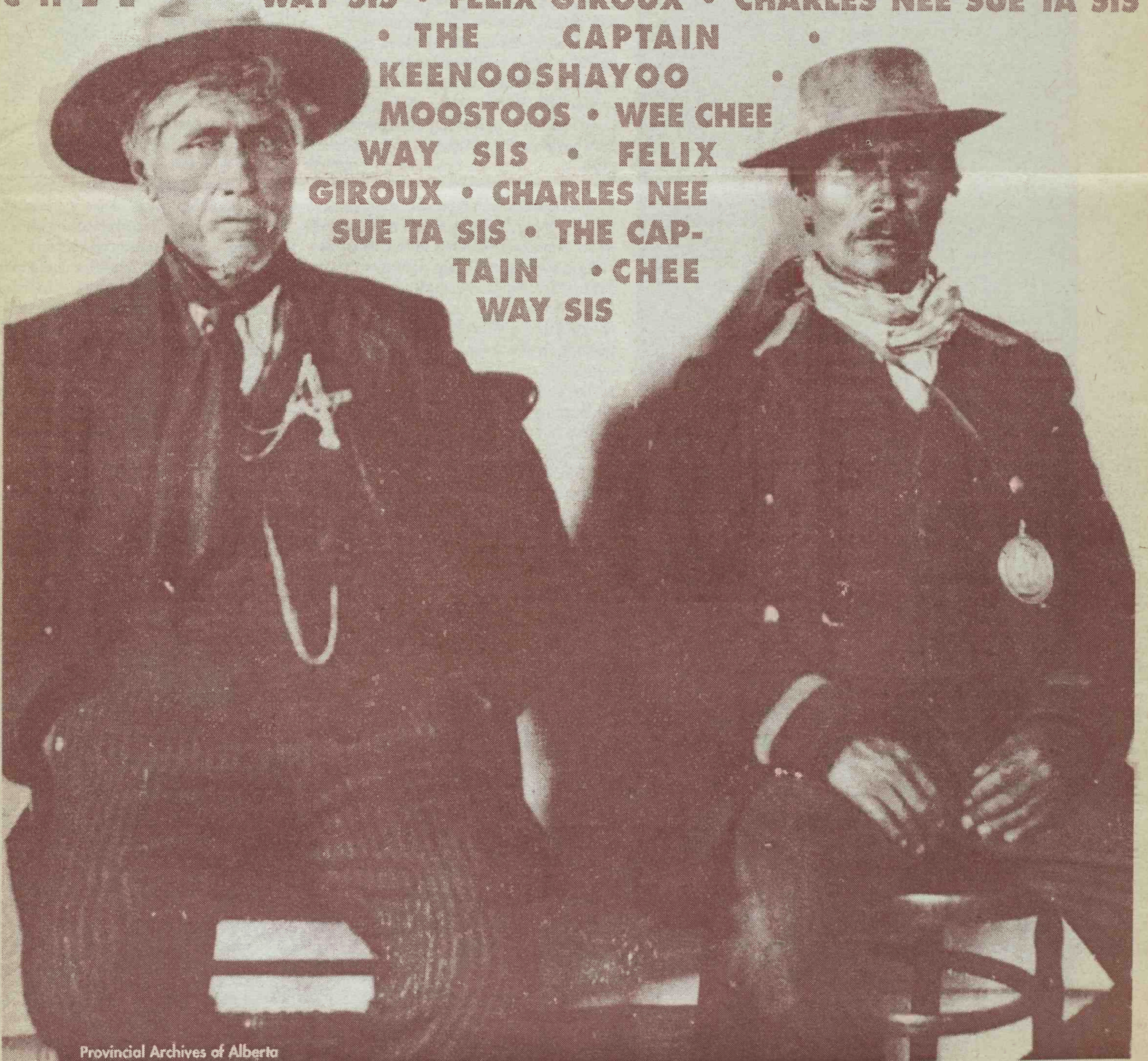
GRAND ENTRY:
Thursday at 7:00 p.m., Friday - Saturday, Noon & 6:00 p.m., Sunday at noon.

Schemitzun Hotline
1-800-224-CORN
After May 1, 1999

Treaty 8 Centennial Commemoration

June 17 - 21, 1999

Event Schedule



Treaty 8 Centennial

Treaty 8 centennial commemoration pro

Treaty 8 Centennial Commemoration Schedule of Activities and Events

Thursday, June 17, 1999

Sunrise	Elders Prayer
8:30 am - 9:30 am	Media Accreditation
10:00 am - 10:30 am	Centennial Blessing
10:00 am - 6:00 pm	Youth Activities
12:00 pm - 2:00 pm	Grand Entrance
2:00 pm - 2:30 pm	Monument Unveiling
2:15 pm - 4:15 pm	Speeches
3:00 pm - 3:30 pm	Dedication
9:00 pm - 12:00 am	Round Dance

Friday, June 18, 1999

Sunrise	Elders Prayer
8:00 am - 8:00 pm	Golf Tournament
9:00 am - 6:00 pm	Canoe/Boat Rides, Trail Rides
10:00 am - 8:00 pm	Performing Artists Showcase
10:00 am - 6:00 pm	Pow-Wow
10:00 am - 6:00 pm	Youth Activities
1:00 pm - 4:30 pm	Regional Bus Tours
1:00 pm - 9:00 pm	Hand Games
9:00 pm - 12:00 am	Jamboree/ Open Air Dance
12:00 am	Fireworks

Saturday, June 19, 1999

Sunrise	Elders Prayer
8:00 am - 8:00 pm	Golf Tournament
9:00 am - 5:00 pm	Research Workshops
9:00 am - 6:00 pm	Canoe/Boat Rides, Trail Rides
10:00 am - 8:00 pm	Performing Artists Showcase
10:00 am - 6:00 pm	Pow-Wow
10:00 am - 6:00 pm	Youth Activities
1:00 pm - 4:30 pm	Regional Bus Tours
1:00 pm - 5:00 pm	Elders' Sessions
1:00 pm - 9:00 pm	Hand Games
9:00 pm - 12:00 am	Jamboree/ Open Air Dance
12:00 am	Fireworks

Sunday, June 20, 1999

Sunrise	Elders Prayer
8:00 am - 8:00 pm	Golf Tournament
9:00 am - 5:00 pm	Research Workshops
9:00 am - 6:00 pm	Canoe/Boat Rides, Trail Rides
10:00 am - 8:00 pm	Performing Artists Showcase
10:00 am - 6:00 pm	Pow-Wow
10:00 am - 6:00 pm	Youth Activities
1:00 pm - 4:30 pm	Regional Bus Tours
1:00 pm - 5:00 pm	Elders' Sessions
1:00 pm - 9:00 pm	Hand Games
9:00 pm - 12:00 am	Jamboree/ Open Air Dance
12:00 am	Fireworks

Monday, June 21, 1999

Sunrise	Elders Prayer
10:00 am - 12:00 pm	Grand Entrance
12:00 pm - 1:00 pm	Photo Opportunities
1:00 pm - 3:00 pm	Official Agreements and Speeches
3:00 pm - 4:00 pm	Historical Re-enactment
4:00 pm - 6:00 pm	Medallion Presentations & Annuities
6:00 pm	Sacred Eagle Release

By Marie Burke

For five eventful days this summer in northern Alberta, the signing of Treaty 8 will be commemorated with some very impressive activities.

The Centennial Commemoration activities and events will take place during June 17 to June 21 at Kapawe'no First Nation near Grouard, Alberta.

"We are especially encouraged about the many people who will attend the commemoration at this time, First Nation and Métis people along with many other nations including international visitors who will be there," said Phil Mercredi, Marketing and Promotions co-ordinator. "There is a lot to do and the excitement keeps on building as we draw nearer to the Commemoration."

The range of activities available, from bus tours to a golf tournament, will appeal to all ages and all tastes. During each day of the commemoration, youth activities are scheduled to take place. Arts and crafts will be on display everyday as well.

The Centennial Commemoration will open on Thursday, June 17 and the grounds at Kapawe'no will be blessed by the Elders. A Grand Entry will follow with Elders, Chiefs and dignitaries leading the way to begin the five-day long event.

A Round Dance will kickoff the first evening of the centennial and each night will finish with fireworks at midnight.

The Driftpile Pow-Wow Society has the huge task of co-ordinating and promoting the Centennial Pow-Wow scheduled to take place as part of the activities on Friday, Saturday and Sunday.

"The intent, meaning and consequences of the signing of Treaty 8 will be the subject of a major conference to be held at the Alberta Vocational College at Grouard during the Centennial. That will also coincide with the Historical Society Annual General Meeting and will be part of a greater symposium on the subject of Treaty 8," said Mercredi.

The structural preparation of the site is undergoing several building projects that involve new service roads, construction of several stages, the installation of mobile telephone stations and power sources.

There is also room for additional performers, traditional drummers and singers and other talents. If people are interested in volunteering some time they are encouraged to call the main office in Grouard at

(780) 751 - 2751.

There is a strong directive from the Treaty 8 Elders that there will be a zero tolerance on any use of alcohol or drugs. The 100th anniversary is being called a commemoration, not a celebration, said Mercredi.

The event is expected to attract more than 25,000 people over the five days of activities. A website is set up for anyone who wants more information at www.treaty8.com.

"We are intent on providing a first rate, first class Aboriginal event to be enjoyed by Canadians and other nations," said Mercredi.

It has taken more than four years of hard work, a tremendous amount of research and the advice of the Elders to put together the activities and events that will pay remembrance to Treaty 8, said Richard Davis, chairperson of the Centennial Committee.

"The Elders were the primary advisors to this commemorative activity and the word commemorative came from the Elders in favour of celebration because of the unfulfilled promises to date. They said this is not a celebration at this point in time," said Davis.

In all, there are 21 promises in what is often called one of the most comprehensive treaties ever negotiated. Some of the promises made in Treaty 8 include the provision of schools and education, doctors, hospitals and medicines. Hunting, fishing and trapping rights were to be retained, as well as mineral and water rights. The land acquired by the Queen was only six inches of surface rights, the depth of a plow. Treaty 8 signatories were to be exempt from taxation, that lands purchased for farms did not include forests and rations would be provided.

"What became known to the committee during the process of putting together the commemoration, is that there is so little known about the First Nation treaties by their own young people. That meant the understanding

and knowledge of the treaty the average Canadian was much less.

"If our youth don't even know the history of First Nations, how can the rest of the world know it's one of the best kept secrets in America. We are not only

forgetting our history here, we are forgetting the history of the North American continent," said Davis.



Photos: Provincial Archives of Alberta

"As long as the sun shines, the grass grows"

commemoration promises to be compelling

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and knowledge of the treaties from the aver-
age Canadian was much less," said Davis.

"If our youth don't even know their full her-
itage how can the rest of the Canadians know
the history of First Nation people. That is be-
cause it's one of the best kept secrets in North
America. We are not only talking about Treaty
8 here, we are talking about the rich
history of the First Nations of this
North American continent,"
said Davis.

The history of First
Nation people includes,
not only the last 100
years or the last 500
years, but even be-
yond that, said
Davis.

With that in
mind the Com-
mittee of the
Treaty 8 Com-
memoration set
out with a vision
and a goal of
educating Cana-
dians on the trea-
ties and the treaty
processes and what
that means to First
Nation people.

The theme of
the Centennial Com-
memoration is indicated in
its name — Vision Quest —
Oti nēkan — Our Future.

Davis believes most average Canadi-
ans know little of the First Nation treaties and
what is known is based on mainly what has
been wrongly portrayed in the media.

"We want the real story to be told. The
real story is that we are the founders of this
country. The real story is we never gave up
our land. The real story is we only agreed to
share it. The real story is we always had self-
government and why was there a
need to sign a treaty if we didn't
have ownership of the land?"
asked Davis.

It is historically reported that
from the time of the 1899 treaty
signing that peace and good-
will between the Indians and
Her Majesty's other subjects
is at the heart of Treaty 8.
Davis points to different
reasons why Treaty 8 was
signed

with the First Nation people of northern Al-
berta, British Columbia and the Northwest
Territories than what is outlined in the Treaty
8 document.

"In the different treaty areas there was
different reasons why Canada did make the
concentrated efforts to build relationships
with First Nation people, to protect the in-
coming tide of newcomers to this land," said
Davis.

Geological reports from the 1880's con-
firm that deposits of oil lay in the 324,000
sq. miles that make up the northern Treaty
8 area and the government knew that this
was a valuable country, stated Davis. Not
just for the plow such as Treaty 6 and 7, but
certainly for the rich deposit of resources of
all types, he said.

Treaty 8 was definitely one of those types
of treaties where access to these resources
was needed by Canada, because if it was
about peace treaties with the people of the
north the treaty would have followed directly
after Treaty 7, stated Davis.

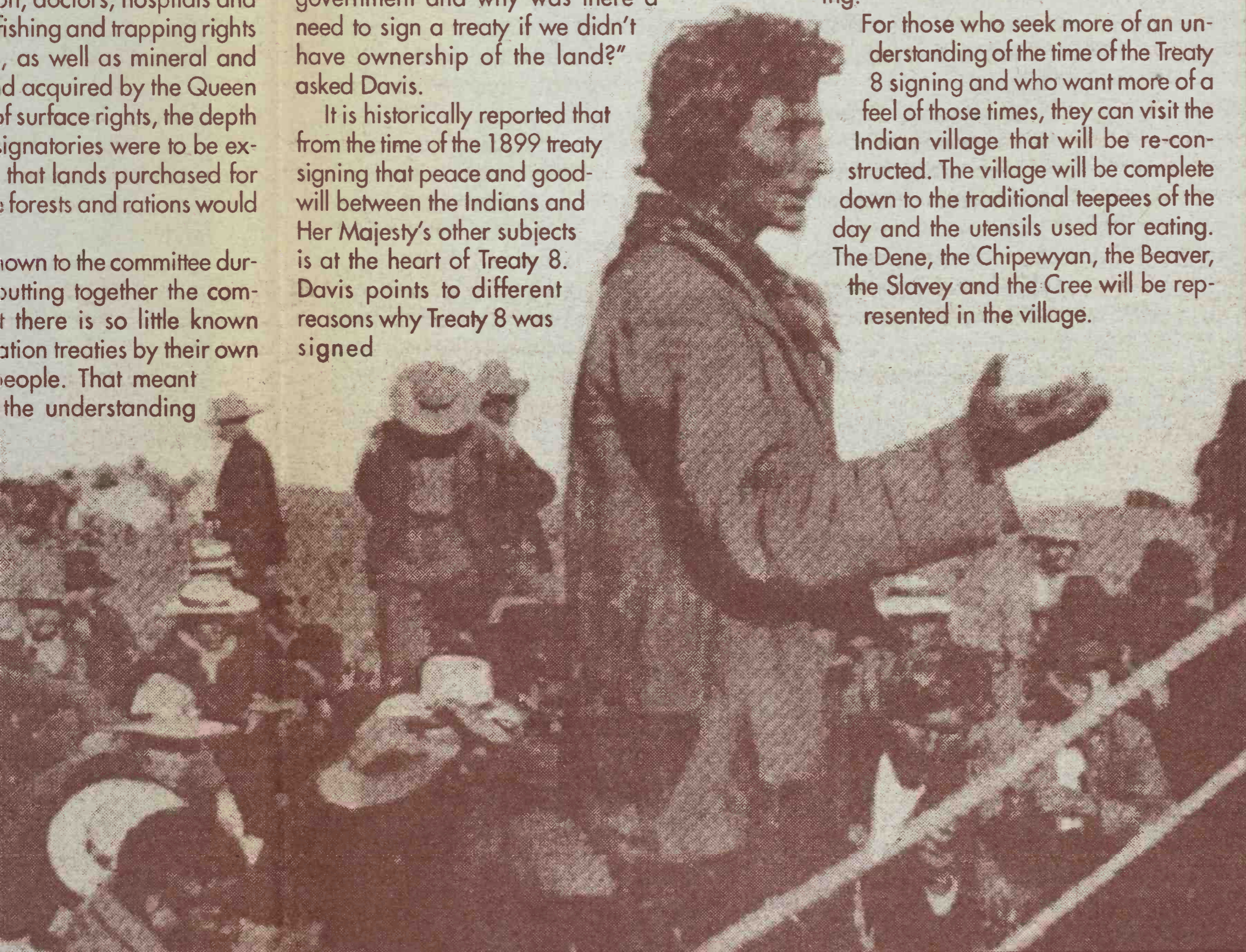
Treaty 7 was signed in 1876. Some 23
years later, Treaty 8 became a priority when,
in 1896, the discovery of gold in the Yukon
beckoned miners into the northern areas.
The Aboriginal people of the north began
inquiring about a treaty for their people in
the north.

For 15 years before Treaty 8 was signed,
the Indian people up there were requesting
a treaty be signed because of the influx of
newcomers and the problems that they were
causing and they needed an agreement in
place that protected both.

"That is not generally known," said
Davis.

The Centennial Planning Committee pro-
poses to educate people about treaties with
a major conference as part of the Com-
memoration. *Centennial 1899* will take
place as part of a bigger symposium that
also includes a re-enactment of the sign-
ing.

For those who seek more of an un-
derstanding of the time of the Treaty
8 signing and who want more of a
feel of those times, they can visit the
Indian village that will be re-con-
structed. The village will be complete
down to the traditional teepees of the
day and the utensils used for eating.
The Dene, the Chipewyan, the Beaver,
the Slavey and the Cree will be rep-
resented in the village.



Treaty 8 Centennial Commemoration Pow-Wow

**Kapawe'no First Nation -
Grouard, Alberta
June 18, 19, 20 - 1999**

**DANCE COMPETITION
Total Prize Payout \$42,000.00**

MASTER OF CEREMONIES

**Russell Standing Rock
Rocky Boy, Montana, USA**

**Douglas Bonaise
Little Pine, Saskatchewan**

HOST DRUMS:

**Horse Tail Singers
Manitoba**

**Fly In Eagle
Little Pine, SK**

ARENA DIRECTOR:

**Fred Campiou
Driftpile, Alberta / Saskatoon, SK**

Categories:

Junior 1st, 2nd, 3rd
(7 - 12 yrs)

Traditional
Jingle
Fancy
Grass
Chicken

Teens: 1st, 2nd, 3rd
(13 - 17 yrs)

Traditional
Jingle
Fancy
Grass
Chicken

Adult: 1st, 2nd, 3rd, 4th
(18 - 54 yrs)

Traditional
Jingle
Fancy
Grass
Chicken

Golden: 1st, 2nd, 3rd, 4th
(55 plus)

Traditional

**Tiny Tot: Saturday & Sunday
Drum Competition
Drum Split**

**COORDINATED BY:
Driftpile Pow-Wow Society**

FOR MORE INFORMATION:

**Leonard Collins
(780) 355-3868**

**Florence Willier
(780) 355-3931
(780) 523-2768**

**Paulette Campiou
(780) 355-2701
(780) 355-2140**

**ARENA DIRECTOR:
Fred Campiou
Driftpile, Alberta / Saskatoon, SK**

the grass grows and the water flows..."

Original Signatories to Treaty No. 8

At Lesser Slave Lake

Chief Kee Noo Shay Oo	June 21, 1899
Headman Moostoos	June 21, 1899
Headman Felix Giroux	June 21, 1899
Headman Wee Chee Way Sis	June 21, 1899
Headman Charles Nee Sue Ta Sis	June 21, 1899
Headman Captain	June 21, 1899

Adhesions to Treaty No. 8

At Peace River Landing

Headman Duncan Tastaoosts	July 1, 1899
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At Dunvegan

Headman Natooses	July 6, 1899
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At Vermillion

Chief Ambrose Tete Noire	July 8, 1899
Headman Pierre Fournier	July 8, 1899
Headman Kuis Kuis Kow Ca Poochoo	July 8, 1899

At Fort Chipewyan

Chief Alex Laviolette	July 13, 1899
Headman Julien Ratfat	July 13, 1899
Headman Sept. Heezell	July 13, 1899
Chief Justin Martin	July 13, 1899
Headman Ant. Taccaroo	July 13, 1899
Headman Thomas Gibbot	July 13, 1899

At Smith's Landing

Chief Pierre Squirrel	July 17, 1899
Headman Michael Mamdrille	July 17, 1899
Headman William Kiscorray	July 17, 1899

At Fond Du Lac

Chief Maurice Piche	July 25, 1899
Headman Laurent Dzeddin	July 25, 1899
Headman Toussaint	July 27, 1899

At Fort McMurray

Headman Adam Boucher	August 4, 1899
Headman Seapotakinum	August 4, 1899

At Wapiscow Lake

Chief Joseph Kapusekonew	August 14, 1899
Headman Joseph Ansey	August 14, 1899
Headman Wapoose	August 14, 1899
Headman Michael Ansey	August 14, 1899
Headman Louisa Beaver	August 14, 1899

At Fort St. John

Muckithay	May 30, 1900
Aginag	May 30, 1900
Dislisici	May 30, 1900
Tachea	May 30, 1900
Appan	May 30, 1900
Attachie	May 30, 1900
Allalie	May 30, 1900
Yatsoose	May 30, 1900

At Lesser Slave Lake

(Representing Sturgeon Lake)

Mee-soo-kam-in-oo-ka-pow	June 8, 1900
William Pee-yu-tay-wee-tum	June 8, 1900
Meek-Coo Measooos	June 8, 1900
Alexis Pa-pass-chay	June 8, 1900
The Captain Eaters	June 8, 1900

At Vermillion (representing Hay River)

Alexis Tatatechay	June 23, 1900
Francois Tchatee	June 23, 1900
Giroux Nahdayyah	June 23, 1900
Koka	June 23, 1900
Kachweesala	June 23, 1900

At Fort Resolution

Chief Dried Geese	July 25, 1900
Headman Way-mi-ah	July 25, 1900
Headman Crap-wa-tee	July 25, 1900
Chief Snuff	July 25, 1900
Headman Tzin-tu	July 25, 1900
Headman Ale-ee-zen	July 25, 1900
Headman Sunrise	July 25, 1900
Headman Lamelise	July 25, 1900
Chief Louison Ahtay	July 25, 1900
Oliver Ajericon	July 25, 1900
Vital Lamouelle	July 25, 1900
Paufette Chandelle	July 25, 1900



ROYAL BANK



TransCanada



ATCO Electric



Canada

Alberta
INTERGOVERNMENTAL AND
ABORIGINAL AFFAIRS

Is breastfeeding best for your child?

The decision to breastfeed is often made early in pregnancy or before conceiving a child. A mother's knowledge and experience regarding breastfeeding and its benefits tend to influence her decision. The choice to breastfeed or formula feed is yours to make.

A mother should not breastfeed if she has active breast cancer, HIV or AIDS infection, or an active herpes rash on the breast. Women receiving radiotherapy or chemotherapy treatment, or using street drugs like cocaine, heroin, or marijuana should avoid breastfeeding.

Formula mixtures are made from cows' milk and have nutrients, minerals, and vitamins added to mimic breast milk. Formula is an adequate alternative to breastfeeding.

Breastfeeding benefits

Breast milk is the perfect nutritional formula your baby needs. It is ready-made, the perfect temperature, cheap, portable, and environmentally



The Medicine Bundle

Gilles Pinette,
BSc, MD

friendly. Time is saved from cleaning bottles and mixing and heating formula.

The nutritional mixture of breast milk changes with your baby as it grows. Breast milk is more easily digested than formula and helps baby absorb minerals and vitamins.

Breast milk contains some antibodies and other factors that can protect babies from some infections. Breastfed babies are also less prone to allergies than formula fed babies.

Breast milk contains natural laxatives to keep your baby's stool regular and soft. Breastfed babies tend to have less smelly

stool than formula-fed babies. Breastfeeding promotes good jaw development and helps the growth of the brain and central nervous system. The close contact and frequency of breastfeeding allow for healthy parent-child bonding.

Benefits to the mother include: helping the uterus return to normal size after delivery, less bleeding in the postpartum period, and lowering the risk of breast cancer, ovarian cancer and osteoporosis. Breastfeeding provides a natural birth control by delaying ovulation and menstrual periods. However, this is not a

foolproof method of preventing pregnancy.

Common concerns:

Will it hurt? Are my breasts or nipples too small to nurse? What will other people think? Will I always have to be available to the baby? The father can't feed the baby. I'm embarrassed to nurse in public. I have to return to work. I'm too tired. I don't know how.

The breasts increase in size during pregnancy to prepare for milk production. The baby does not feed on the nipple, but rather on a mouthful of breast flesh so nipple size does not matter. People's attitudes are slowly changing regarding breastfeeding at work or in public. Many companies support short times away to nurse babies. Breast milk can be expressed or pumped for times when the mother cannot be available to nurse or to allow the father to feed the baby. Fathers can bond in other ways with the child.

Breastfeeding is hard work. It

does not come naturally to mothers or children. It takes practice and perseverance. Some babies will latch to the breast quickly, some take more time. There is help. Nurses on the postpartum hospital ward can help you get started. Lactation consultants are available. There are many nursing mother groups, including La Leche League International. The internet has many good resources. Your doctor can answer your questions or offer other resources.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information or from any error or omissions or from the use of any of the information contained within the text.

Dr. Pinette is a Métis family physician in Manitoba. If you have comments or suggestions for future health articles, write to Dr. Pinette in care of this newspaper or email pinette@home.com.

Community plants a tree for AIDS counsellor

By Jolene Davis
Windspeaker Contributor

THUNDER BAY, Ont.

Many people in northwestern Ontario are grieving the loss of Gabe Kakeeway, an Aboriginal AIDS educator. The AIDS Committee of Thunder Bay will plant a memorial cedar tree in view of Nanabijou, the Sleeping Giant of Lake Superior, to offer comfort to those in the surrounding communities Kakeeway touched with his teaching. This tree planting is an annual event to commemorate those who have died of AIDS, but in this case, Kakeeway lost his life in a car accident.

Kakeeway began his work as an AIDS educator in the early 1990s, coming from a background in addiction counselling. According to Daryle Cano and David Belrose, of the Thunder

Bay AIDS committee office, he felt that AIDS was going to be an issue before the majority of the people in the Aboriginal communities did.

"Safe sex was a tough sell in the early days. It has improved since Aboriginal people are doing their own education in the communities," said Cano.

Kakeeway also worked as a counsellor for Nishnawbe-Aski Nation in Thunder Bay, Treaty 3 and, finally, the Ojibway Tribal Family Services in Kenora, Ont.

"He taught those of us in the office a lot about Aboriginal culture," said Belrose.

As a co-worker, Cano remembers Kakeeway's great sense of humor. He could "talk to the people in a gentle way... not threatening," he said, and "he was always taking (educational) ideas further.

While working with the AIDS committee, Kakeeway helped to

produce a video called Keewaywin: AIDS in the First Nations. When he died, he was working on a retreat for Aboriginal people living with HIV and AIDS," said Cano.

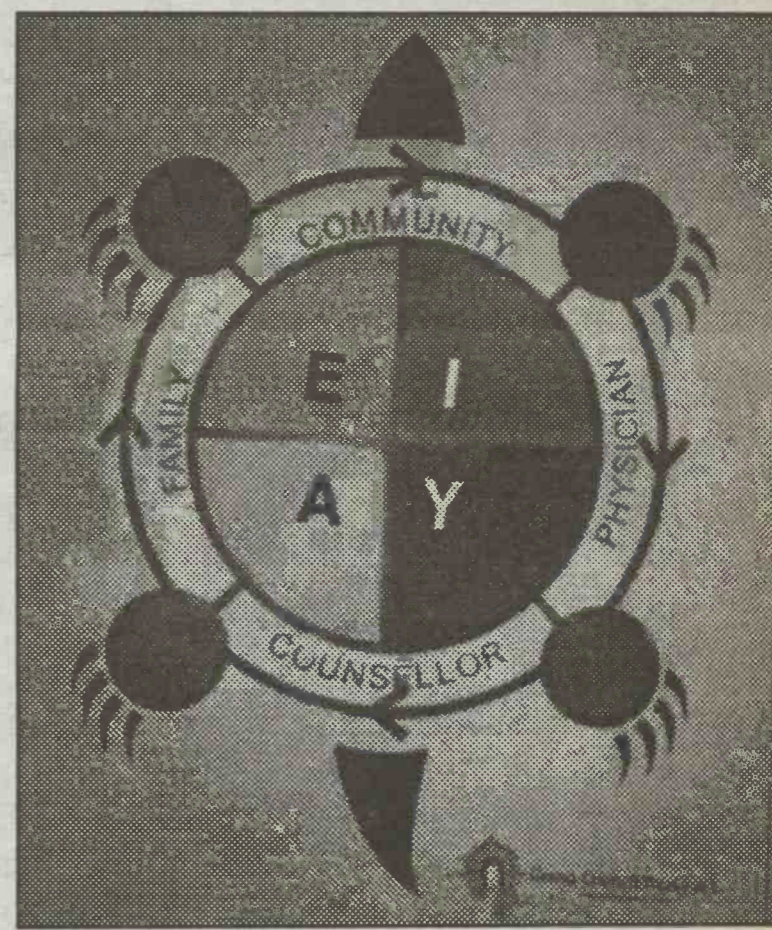
"Gabe was interested in working with traditional culture. He took the medicine wheel and developed a teaching tool called the Teaching Turtle to explain HIV and AIDS in a culturally appropriate way," said Belrose. The Teaching Turtle is a continuous circle with the community at the top. Also included are the family, counsellors, and physicians.

"He was always looking for ways to explain this disease and its process to the Elders and anyone in the communities," said Belrose.

Gwen Medicine, of Nishnawbe-Aski Nation, said Kakeeway explained the medicine turtle on a video they continue to use for instruction.

Nishnawbe-Aski Nation puts on workshops for Aboriginal people who go back to teach AIDS awareness in their communities.

First Nations people comprise "about 30 per cent of the clients at the Thunder Bay AIDS Clinic and between 15 and 26 per cent of the new HIV cases reported in Alberta and British Columbia," said Belrose. In Canada, 76 per cent of the reported cases of Aboriginal people with AIDS are between the ages of 20 and 39 years. (see AIDS page 21.)



JOLENE DAVIS

The Teaching Turtle was created by AIDS educator Gabe Kakeeway as a tool to explain HIV/AIDS to Elders and others in the community. Kakeeway died in a car crash. A tree will be planted in his honor.

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Youth scared straight in East Vancouver

By David Wiwchar
Windspeaker Contributor

VANCOUVER

Editor's Note: Warning — Some readers may find the content and the language of the following story disturbing or offensive.

"Most of the people down here will never make it out alive," said Angela, a resident of downtown Vancouver's dirty East Side. "I've been robbed, raped, sodomized, beaten, and left for dead here. This is not a place you want to be."

Now 37 years old, her greasy blonde hair, tattered clothes, and puffy, weathered face advertise her drug-filled life on the streets.

Seeing a group of Nuu-chah-nulth youth gathered in front of the Vancouver police building near East Hastings and Main, Angela was curious.

"Why are these kids here?" she asked.

After being told they were here to witness life on the streets first-hand, Angela launched into what would prove one of their best lessons of the day. Telling stories and taking questions on drugs, AIDS, violence, and the frightening reality of life on the skids, Angela's lifeless eyes flickered as she saw a chance to tell her tales with passion and sincerity, hoping the young people gathered around her would learn from her, and not repeat her mistakes.

"If you have any kind of drug problem, get over it now. So you don't end up here," she said. "You may think you're tough in the town that you come from, but down here you ain't s***. You're just a number on a toe-tag."

Walking in to the Vancouver police building, the 10 Nuu-chah-nulth youth from Port Alberni, B.C. were already changed.

No longer the tough-talking, rap-listening youth wearing ball caps backwards and sideways with baggy pants and chains, walking with a rhythmic strut, emulating the black "gangstas" of America's "geh-tohs," they



Morris Bates from the Vancouver Police Native Liaison Society talks to 'David', a long-time downtown Vancouver resident.

now walked with heads hung low, looking at their shoes as they quietly climbed the stairs into the building.

Reality Check for Indigenous People is run by Morris Bates of the Vancouver Police Native Liaison Society.

More than 100 kids have gone through this program in its five years of operation. This is the first group to ever come from Vancouver Island to experience it.

Over the next four hours, Morris will lead the group through the streets, alleys and back courtyards of Vancouver's dirty secret,

from soup kitchens and needle exchanges, to drunk-filled parks and emergency aid societies.

But first is the video. Shot by Vancouver city police officers on the mean streets of East Van, we were warned about its content.

"It's a disturbing video that you may want to turn away from or walk out of the room," warned Morris. "It shows the real loss of hope caused by drug addictions and AIDS. Keep in mind that these people didn't choose to live like this. Drug addiction chose them."

"Most of the people you'll see here aren't from here. They're from other communities like yours," said Michelle Robinson, an AIDS education worker at the Native Liaison Society office. "They come over for a few weeks to party, share a needle, then go back to their home communities and spread HIV."

The video shows the horrors of life on skid row. People dying in the alleys from drug overdoses, robberies, beatings, starvation, and AIDS.

One woman, suffering from cocaine-psychosis (a mental reaction to the drug that causes users to believe there are bugs, worms or snakes crawling under their skin), has ripped a bloody, puss-filled hole in her arm because of her incessant scratching and digging. Massive scars all over her body show that this latest cavity on her arm is by no means her first encounter with one of cocaine's many side-effects.

As she calmly pours saline solution into the open wound and wraps it in gauze dressing, she explains that she is on her way to hospital, to visit her boyfriend who had shot himself in the face moments before.

"It's a circle of fire down here," said Det. Al Arsenault. "And if you're dancing on it, you're going to get burned. Everything's about getting the fix. The hell with food. The hell with starvation. The hell with living. Getting the fix is everything. It's a continuous grind from fix to fix. It's misery, torment, disease, starvation, and death."

A veteran cop on these streets, Arsenault explains the situation to the youth in a no-nonsense speech that has the kids transfixed.

"It's your life. You'll do whatever the hell you want. You don't give a s*** about what I, or any other cop says. But all it takes is one shot and your life is done," he said with a cold, pointed boldness. "You better decide right now what kind of life you want."

As we walk down the streets, the kids (aged 14 to 17) can't help but notice the used con-

doms, needle wrappers, and spitball bags strewn everywhere, and barely miss stepping in a pair of feces-filled underwear as they're so busy, silently, taking everything in.

As we turn into the stench of a ripe, urine-drenched alley, the heroin and crack addicts scurry for cover like cockroaches exposed to sunlight. Their long, streaky hair hiding lifeless eyes focused only on their next hit, fix, snort, or shot. Their meaningless lives trapped inside a syringe or rice wine bottle.

The kids understand. They know that even though only two per cent of the Canadian population is Aboriginal, 17 per cent of people in the Canadian prison system are Native, and 27 per cent of the people on Vancouver's skid row are First Nations.

As the ambulance hauls another overdosed Native man to the hospital, the kids watch in stunned silence. A woman yells at them from a park bench.

"What the f*** are you looking at?" she screams.

"Quit f*****g staring at my husband!" she wails, obviously more concerned about the gathered crowd than about her husband slumped over the park picnic table.

"These kids are on the precipice," said Constable Ken Stevens who organized this trip. "Many of them could go either way right now, and we want to make sure they think about what the drugs can do, before they do them. Now they know."

On skid row, these kids are, as Angela said, nothing but "toe-tags." As Angela walks back into her nightmare, none of the kids can bear to watch as she slips unnoticed down an alley. She briefly emerged from the dark underbelly of Vancouver's East Side to tell her story to a group of wide-eyed youth from Port Alberni. She now descends back into her dark, drugged world of death and disease, satisfied that she has done her best to keep these kids out of this place, but saddened to know it's not up to her. It's up to them.

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SIDS awareness campaign needed on reserves

By Joan Black
Windspeaker Contributor

OTTAWA

Sudden Infant Death Syndrome, usually called simply SIDS, hovers like a shadow in the background of every home with a new baby. SIDS claims most of its victims in their first year of life, when it is the leading cause of infant mortality. Healthy infants die in their sleep, most often between two and four months of age, for no discernible reason.

The syndrome is so prevalent among Aboriginal infants that it caught the attention of Assembly of First Nations National Chief, Phil Fontaine, who on April 19 released a fact sheet on SIDS, along with AFN's reaction to recently published findings about the problem.

The AFN reports that a University of Calgary study released the day before indicates Aboriginal babies in Alberta are 10 times more likely to die from SIDS than other babies in the province. The study, headed by U of C pediatrics professor Dr. Ian Mitchell, follows a study done last year by the British Columbia Ministry of Health, which showed Aboriginal babies were five times more likely to die of SIDS than non-Aboriginal babies in the province.

"The results are not totally surprising to us," Fontaine said. "We have known that the rate of SIDS is greater in our communities than in non-Aboriginal communities. Yet it is still shocking to see that study after study is coming to the same conclusion. The real task that lies ahead is to decide what First Nations and the federal government are going to do about this growing trend," he said.

Dr. Mitchell see the need to forge stronger links with

Although there is no sure way to prevent SIDS, the AFN and others make the following recommendations to reduce the risk:

- Put the infant to sleep on his back, not his stomach;
- Do not smoke when pregnant and don't allow others to smoke in your home or around the baby;
- Do not over-heat the infant with too many clothes or blankets;
- Do not put your infant to sleep on a soft mattress, soft pillow, duvet or quilt, or on a waterbed, which could smother him.
- Breastfeed your baby if possible. This has been shown to reduce the risk of SIDS.

health care providers who are in the position to reach Native people.

"We know that we need to work with health workers on reserves — give them tools to work with families and new mothers," Dr. Mitchell is reported to have said, "... to make sure the material and education message gets out."

Melanie Morningstar, an AFN policy analyst who works with children's health issues, said Dr. Mitchell told CBC Newsworld he believes poverty, higher rates of smoking and poor health education are the reasons SIDS deaths among Native people have not decreased as they have for other groups in recent years.

In the general population, SIDS deaths have gone down 30 per cent since 1994, when Tipper Gore, wife of the American vice president, headed a public awareness campaign called Back to Sleep. The movement was started when an American study launched by the National Institute of Children's Health and Human Development recommended changing babies' sleep position.

The institute, along with co-sponsors of the study, the American Academy of Pediatrics, the U.S. Public Health Service, the SIDS Alliance and the association of SIDS and Infant Mortality Programs, recommended putting infants to sleep on their backs

instead of their stomachs. The second-most recommended position is on their sides.

Prior to the campaign to change the way babies are put to bed, 70 per cent of infants slept on their stomachs. Then there were 5,000 SIDS deaths a year in the U.S. compared to about 3,000 now. Morningstar said these numbers include all races. In Canada, she said about 440 SIDS deaths occur annually.

Chief Fontaine notes that while the statistics for the general population have improved in the past 20 years, things are worse for the First Nation population.

"The federal government has increased funding for prenatal care," he said. "This study proves beyond a doubt that a high percentage of these resources must be directed to train health care workers and develop a SIDS awareness campaign geared towards expectant First Nations mothers," Fontaine concluded.

Morningstar said there are many theories about the cause of SIDS, including one that implicates nearly undetectable brain differences in children claimed by SIDS, but no one has the definitive answer yet. It is known that boys are affected more often than girls, and the risk for sudden death decreases markedly after one year of age.

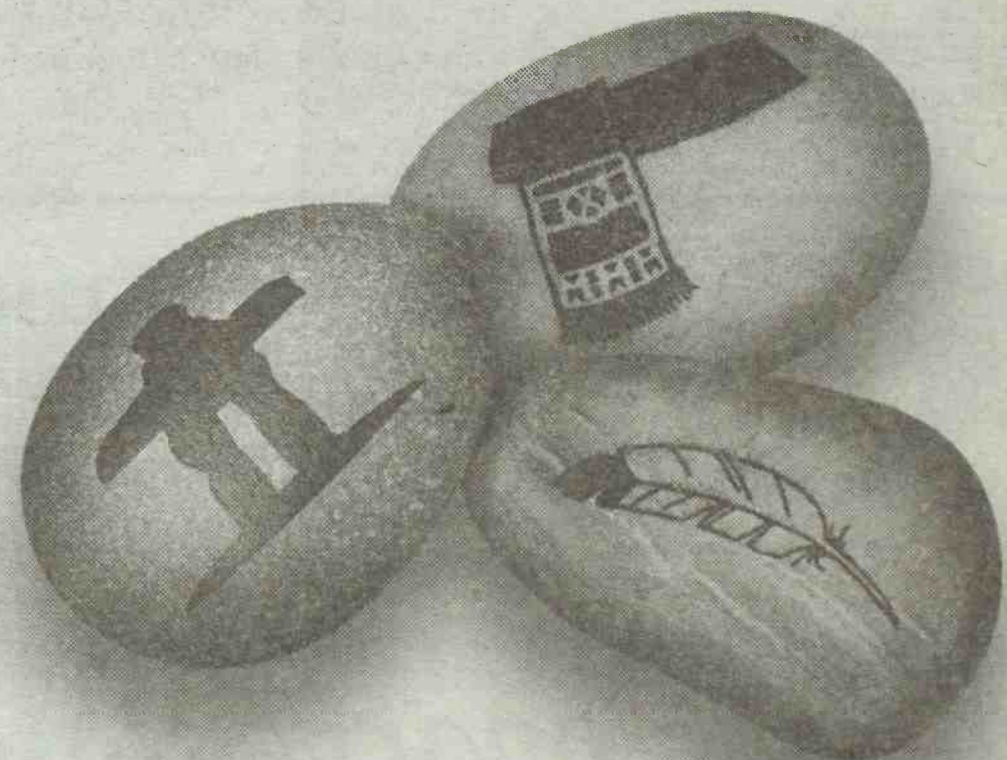
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(These symbols represent the three major groups within the Aboriginal community in Canada - Indian, Metis and Inuit)

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SEEING BEYOND®

The healing waters of the lake attract thousands

By Yvonne Irene Gladue
Windspeaker Staff Writer

LAC STE. ANNE, Alta.

Once again people across Western Canada are preparing to attend this year's Lac Ste. Anne pilgrimage. The waters of the lake are believed to miraculously cure sicknesses, physical disabilities, or emotional difficulties.

Mary Noyes and Elsie Yanik have faithfully travelled to the holy site for many years. Noyes is from Fort Smith, N.W.T. and Elsie Yanik is from Fort Chipewyan, Alta. This year marks the eighth year for Noyes and twelfth year for Yanik.

"A few years ago I was healed from the arthritis in my legs. I now can go dancing," said Noyes. "Before I walked in the water at Lac Ste. Anne I went through a hard time. My legs would hurt, she said.

"I believe the water is holy and that people do heal," said Yanik.

Both woman start to prepare months before the pilgrimage. They start to budget their money.

"Before the pilgrimage I start to get ready. I start to put a bit of money away for myself," said Noyes. Both the communities of Fort Smith and Fort Chipewyan provide transportation for the trip. Lodging and travel arrangements are normally looked after by organizers in the communities.

"There is a sense of excitement in the air as people get close to the pilgrimage



FILE PHOTO

Each year thousand of faithful make their way to the healing waters of Lac Ste. Anne. Young and old hope the waters will cure them of their ailments and protect them from future illness.

grounds and they see people everywhere, the tents, tipis, and the vehicles," said Noyes. "I first started to attend the pilgrimage eight years ago, and I look forward to the pilgrimage every year," she said.

"The first time I ever went to the pilgrimage was in 1987," said Yanik. "I find that people get to reach out to each other, they share ideas and help to heal," she said. Both women look forward to the prayers,

sense of well-being, and the people they get to meet. Both women keep in touch with people they've met at the pilgrimage.

The lake is located 100 kms northwest of Edmonton. In the span of the five-day event, about 40,000 people gather at Alberta Beach, along the shore of Lac Ste. Anne. The theme for this year's pilgrimage is: "I will never forget you my people." Isaiah 49. This year's event will run from July 24 to 29.

"We have to give God all of the credit for bringing everyone together," said Fr. Alfred Groleau, shrine director for the Lac Ste. Anne pilgrimage. "The faith of all these people is what makes the pilgrimage. What we do is just a small part," he said.

"There are challenges when people from different cultures, languages and customs come together," said Groleau. Each year guests at the site are reminded that no alcohol, drugs, gambling, or peddling is allowed in the camping area. Police and

other people are helping to make the grounds and area as safe as possible, he said.

Facilities at the grounds include showers, food outlets and security services. The pilgrimage, which began as a gathering for the Catholics and Aboriginal people, welcomes all faiths.

"Different denominations come to pray with us," said Groleau. "The Aboriginal people get to do their prayers in their cultural languages and customs during the pilgrimage," he said.

FILE PHOTO



Plans underway for National Aboriginal Day

By Yvonne Irene Gladue
Windspeaker Staff Writer

YELLOWKNIFE

From powwows to fire ceremonies, Canada is getting ready to celebrate National Aboriginal Day on June 21. In some parts of the country, this year's activities have been extended for the week leading up to June 21.

The capital city of the Northwest Territories is planning a

drum and tea dance, a fire ceremony, and activities for everyone at Petitot Park.

"We are planning all the activities on the 20th," said Karen Wright-Fraser, a coordinator for National Aboriginal Day in Yellowknife. "The celebration is on a Sunday, so we are expecting a lot of people to attend," she said.

Canada's capital city is scheduling a host of events to be held at LeBretton Flatts park in Ottawa. The Museum of Civilization in Hull, Que.

will also host different activities for that day. This year's parade down Vancouver's main street is expected to be attended by a number of dignitaries and even more of the city's Aboriginal population than in years past. Regina's theme for this year's celebration is titled "Honoring Elders and Celebrating Youth". Most of the day's festivities will take place at Regina's Victoria Park on June 21. Events will include storytelling, traditional dances, traditional

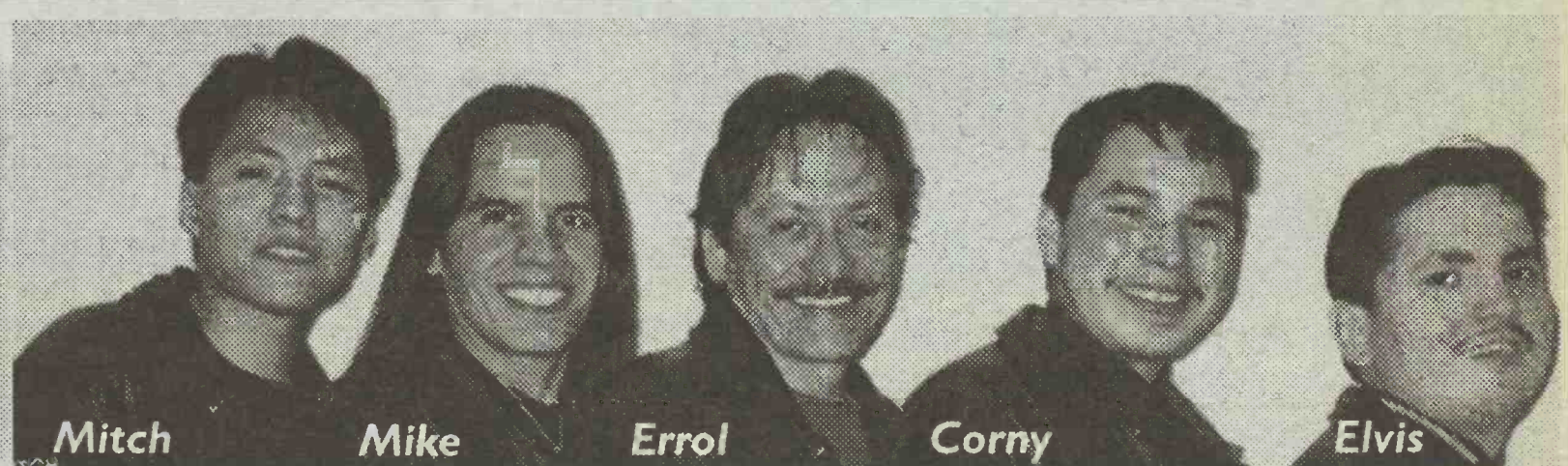
foods and a round dance. Winnipeg is scheduling a Sunrise ceremony, pancake breakfast, a parade and a variety of entertainment. Meanwhile Whitehorse is planning a commissioners' potlatch in Rotary Park.

"There are about seven different Aboriginal language groups in Yukon alone and we are expecting Indigenous people from Alaska and northern B.C. as well," said Maria Benoit, one of the organizers of this year's events in

Whitehorse. "Elders from different clans, will demonstrate their cultural teachings. They will hold their workshops in the tents at the park," she said.

Edmonton plans to start the celebration off with a round dance on June 18 at the Canadian Native Friendship Centre. Other events will take place in Canada Place's atrium. The legislative grounds and Provincial Museum will also hold some of this year's scheduled events. (see Take part page 29.)

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AIDS danger made real for Aboriginal youth with video

By Julie Black
Windspeaker Contributor

CALGARY

"Open your eyes and be aware, baby." If you hear young people rapping these lyrics, you can thank Ken Ward, the Enoch Spirit Fire Ensemble and rapper Conway Kootney for raising their awareness to the consequences of HIV and AIDS.

The music video *Be Aware* follows the story of a young woman on the powwow trail who enjoys the parties and the tipi creeping, but doesn't know how to protect herself from HIV.

Using traditional and modern symbols and storytelling, the video depicts her anguish about who will raise her young daughter when she's gone.

"The video shows what really happens," explained youth participant Michelle White. "It would be easier to say don't do sex, drugs or alcohol, but that's not realistic. It's about responsibility. We're not saying that sex will kill you, it's about unprotected sex," she said.

This music video project was the brainchild of long-time AIDS activist Ken Ward. As the first Aboriginal person to go public with his HIV status, Ward has long been innovative and courageous in his goal of encouraging Aboriginal communities to accept the new challenges of the AIDS epidemic.

"Young people want this information, in this form and fashion," Ward said. "We can't really set up a booth at the powwows and distribute condoms, but this video can bring the message that tipi creeping can get out of hand."

Based on Ward's script and Conway Kootney's song, the



MARIE BURKE

The First Nations rap group called Red Power Squad is featured in the new HIV/AIDS video called *Be Aware*.

video was designed by participants in the Spirit Fire youth at-risk program in Enoch, Alta. Taught video technology, storyboarding, public speaking and the issues surrounding HIV/AIDS, the young people were encouraged to design the video in ways that would reach other Aboriginal youth.

The result is a dynamic video, but equally important, the project increased the self-confidence of the young videographers.

"You hear kids at school singing it, and it makes you feel good," said White.

"We've changed a lot," agreed youth participant Robby Thomas. "We've come a long way and coming to this conference was our first goal."

Thomas was referring to the Alberta Aboriginal HIV/AIDS

Conference held in Calgary where the video was presented. *Be Aware* was shown first to the local community of Enoch.

In hopes of a wider distribution, the video has been submitted to MuchMusic, YTV and the new Aboriginal Peoples Television Network.

Drawing from the success of this pilot project, Ward hopes to run the Spirit Fire youth at-risk program again with other Aboriginal youth, this time in an urban setting.

"Young people really need us," explained Ward. "They need lots of emotional support in terms of the issues and the challenges in their lives. It's an intense experience, but you see moments where they balloon."

Be Aware is available from Duvall House Publishing in Edmonton at (780) 488-1390.

Educator will be missed

(Continued from page 17.)

"Within the next 20 years," said a recent report from CBC Radio, "the World Health Organization states that AIDS may outstrip problems such as heart disease or cancer as the major health risks in developed countries."

Communicable diseases such as HIV and AIDS are being introduced to previously unexposed communities because, in the last decade, more people travel to larger cities for work and education.

"In isolated communities, people with AIDS face inadequate treatment of this disease," said Belrose.

"In isolated communities, people with AIDS face inadequate treatment of this disease."

— David Belrose.

In their work Cano and Belrose see death come slowly as people become ill with AIDS. Kakeeway was healthy and his death came as a shock. Cano said she still expects to see him come through the door.

"We miss him," she said. They have renamed their office library in honor of their former colleague. Now, they can visit the cedar tree with the view of the Sleeping Giant to remember him.

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NADA targets Native youth to fight diabetes

By Len Kruzenga
Windspeaker Contributor

OTTAWA

The first Annual National Aboriginal Diabetes Awareness Day, May 7, was announced by Assembly of First Nations National Chief Phil Fontaine last month. It kicked off an intensive public awareness campaign by the National Aboriginal Diabetes Association (NADA) aimed at preventing the disease through the education of Aboriginal youth.

"We want everyone to know just how major a problem diabetes has become among our people, but we also want them to know that diabetes can be prevented," said Fontaine. "Our children are the best place to start."

As the Honorary Patron of NADA, Fontaine said his role will be to help raise public awareness about the disease and the work of NADA, a non-governmental, non-profit charitable organization that works exclusively on the issue of Aboriginal diabetes.

For Doris Greyeyes, NADA board chairperson, the task facing the group is both essential and daunting.

"Diabetes was once virtually unknown among First Nations

peoples, but it is now widely prevalent. In fact, it is in epidemic proportions, far more than in the rest of the Canadian population. There's some evidence that this may be due to a change in activity and eating habits."

Both Greyeyes and Fontaine noted that the change in diet among Aboriginal peoples, from traditional foods to a highly processed Western diet, and in the change of lifestyle from an active one to a more sedentary one has made Aboriginal people highly susceptible to the disease. At present Aboriginal people suffer a rate of diabetes that three to five times higher in some communities than in the rest of the Canadian population.

The first Friday in May of every year will now be designated as National Aboriginal Diabetes Awareness Day and will encourage Aboriginal youth to participate in a variety of events to raise awareness about the disease.

For this year's National Aboriginal Diabetes Awareness Day held on May 7, hundreds of resource kits developed by NADA and Health Canada were distributed to First Nations schools across Canada. In co-operation with hundreds of educators and First Nations health authorities,



LEN KRUZENGA

There is much work to be done to curb diabetes in the Aboriginal community. Assembly of First Nations National Chief Phil Fontaine declared that the first Friday in May would be National Aboriginal Diabetes Awareness Day.

the kits are used to start discussions with students and spread information about active lifestyles and nutritional eating.

Commemoration of the day also provides educators with a host of activities intended to appeal to young people and also contribute to the promotion of a healthier lifestyle.

These include suggestions to

have the children participate in group sporting events such as floor hockey, baseball, playground activities for the younger children and traditional dancing.

"What makes it so important is that children can see lifestyle changes as being fun too. That's why we are suggesting lots of physical activities that children

have no problem in identifying as fun, but also activities that will help them possibly prevent the disease," said Alex McComber, vice-chair of NADA.

"It's vital that we inform our children about how they can prevent the disease while they are young so that they can develop positive lifestyle and eating habits."

Diabetic dilemma: traditional or Western medicine?

By Joan Black
Windspeaker Contributor

EDMONTON

Although there is no cure for diabetes, people who have it can improve their chances of living an almost normal life by taking responsibility for their health. The trouble is, by the time you notice the symptoms and are worried enough to see a doctor, you may already be very sick.

Maybe you've heard there are herbal remedies or "natural" medicines around. Somebody wants to put you in touch with a medicine man or woman. Or maybe you have already put your faith in Indian medicine and have been feel-

ing all right. Now suddenly you're having complications, and your family wants you to see "a real doctor." Is it safe to keep taking your herbs along with insulin?

Windspeaker talked to three traditional medicine people, as well as to representatives of the Canadian Diabetes Association, the Aboriginal Diabetes Association, the Aboriginal Diabetes Wellness Centre at the Royal Alexandra Hospital site in Edmonton, and others who counsel diabetic clients.

They all said diabetes is a serious disease with no cure and no single plan of treatment to fit everybody. But most observed a degree of caution in expressing their opinions for publication in areas

they know are controversial. There is a gulf of misunderstanding and, in some instances, misrepresentation of the aims and methods of "the other side", whether Western or traditional. All those who would go on record, however, were unanimous in saying that diabetic clients on pills or insulin should never, ever change or stop taking their medication without a doctor's advice.

Maryann Hopkins, a nurse who works in Ottawa, spoke about herbal remedies at a diabetes conference in Calgary last October. She says until that time, "I was not familiar with the Aboriginal approach to wellness and I did not understand it."

Hopkins said she considers

complementary medicines to be exercise and diet. She sees only a minor role for "herbals," and says some of the "alternative" products can be classified as "traditional herbs" if they have gone through a rigorous process of certification, but even then "the indication has to be for something minor."

Hopkins said the reason for this is that there are a lot of "fly by night" companies, and said she knows of one example where blue-green algae was being sold as an anti-oxidant and health promoting product, when it had high toxin levels in it. In addition, she said there may be five different brands of a herbal on health store shelves, but there is no quality assurance or "checking" of the stores

or origins of the products.

Hopkins said that in Canada, products which "fall under the rules" can display a DIN number allocated by the Health Protection Branch, which means "someone is looking at the information provided by companies and is doing post-marketing surveillance." The fact that Health Protection Branch has been publicly criticized for what prominent scientists who formerly worked there say is improper approval of some drugs doesn't sway Hopkins.

"Normally, by the time Type 2 diabetes is diagnosed, usually the eyes are affected. [These people] can't be helped by herbals," Hopkins said.

(see Traditional page 23)

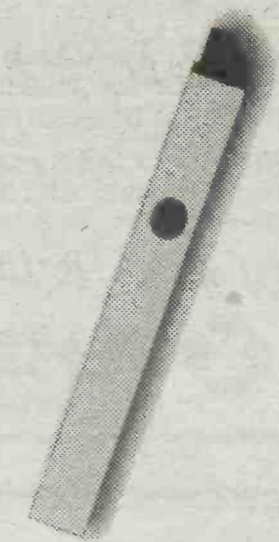
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Traditional healing is an exercise in faith

(Continued from page 22)

This attitude frustrates 49-year-old Russell Willier, a Cree healer from northern Alberta, who has been treating a variety of ailments with herbal treatments for 20 years. On the one hand, Willier wants recognition for the value of what he and others like him do, yet he does not keep written records of his treatments. Similar to most other traditional medicine people, he will not reveal the exact ingredients in his herbal "combinations," either.

In the mid-1980s, Willier participated in a research project with anthropologists from the University of Alberta to show that Indian medicine works. David Young, who is retiring as head of Anthropology at the university, said there is no doubt in his mind that Willier is able to help some people. He said he has seen patients respond very well to Willier's treatment of leg ulcers, for instance.

That the medical profession was not persuaded that the healer's methods work may be because of the limitations of the research project itself. They kept one foot in the boat throughout: the test was only designed to treat psoriasis, a chronic and sometimes serious skin disease, which sometimes affects diabetic patients. Skin ulcers resulting from impaired circulation, on the other hand, which are a frequent complication of diabetes, were deemed too dangerous to allow Willier to treat in a controlled setting.

In addition, Willier stresses the component of belief and respect for the teachings that accompany the use of plants is as important as their medical benefit. That view is central to the teaching of the other medicine people too. Yet Willier was unable to get any Aboriginal people to volunteer for the project. All 13 were non-Natives. Two were test cases; of the main sample of 11 people, one dropped out at the beginning. The anthropologists' reports indicate that many, if not all the subjects, stopped using all their topical medicines some of the time because of the bad smell. In addition, treatments were conducted in Edmonton instead of in Willier's home, which curtailed his normal way of doing things and in some instances probably shortened the



JOAN BLACK

Russell Willier, Cree healer from northern Alberta, has been treating a variety of ailments with herbal treatments for 20 years.

treatment he could offer. In addition, the sweat lodge ceremony was delayed. In the end, the anthropologists' report said six people benefited from treatment to varying degrees.

Willier once hoped to get a healing centre started, so he could have others handle the paperwork while he doctored full time. That dream is all but gone now; his letter sent out to all of Alberta's chiefs and councils did not elicit one reply, he said. Still, he treats about 40 people a year all over Alberta, British Columbia, the Northwest Territories and Yukon. In 1997, he was invited to explain Aboriginal medicine at Queen's University in Kingston, Ont. In addition, Willier has taught apprentices from the Alexander reserve in Alberta and from Isle la Crosse in Saskatchewan. But most of the time, he finds himself "working around the doctors," even when family members ask him to visit their relatives in hospital. Sometimes patients ask him for his herbal drink, which he says has regulated blood sugar when Western medicine has failed.

Willier's main complaint is with the approach of Western doctors. He suggests they are not prepared to put the time into healing ob-

nate chronic conditions.

"They want to cut [legs off] to prevent gangrene spreading or when ulcerative conditions are almost at the gangrene stage," he said.

Other than to say they use "a traditional approach," nobody at Edmonton's Diabetes Wellness Centre wanted to talk about the traditional medicine. Spokespeople there said it was "political," and deferred to the Elders on staff, who they said might or might not want to talk to the press.

One did. Madge McCree, from Slave Lake, looks after the spiritual aspects and leaves the doctoring to others. She said circles are held at the wellness centre, where people can express themselves, and prayer is part of each day.

"We teach them — we plant the seed to take responsibility for themselves," McCree explained. "We start by awakening the spirit, then the mind works." The difference is that the centre "doesn't" teach fear-based, AKA Western, medicine," she said. Instead they "work on the seven grandfathers" to create the balance she said is missing from people's lives.

McCree said some Elders

think diabetes among Aboriginal people is caused by "a lot of things in the past — grieving," from a lot of the hurt they have been through since the Europeans got here. Still, she leaves the choice about whether or not to take Indian medicine up to the individual, and "we never tell them not to take [insulin]" she said.

Sometimes, McCree added, if they see clients before they become insulin-dependent, traditional medicines can help them avoid it.

"We advise them if they take traditional medicine, check their sugar more often." The healers have consensus on this point, as all said that traditional medicines often lessen the need for insulin or Western oral medications.

The big difference between her approach and that of Western herbalists, McCree added, is prayer. She said she has seen that even if someone takes the same medicines Aboriginal people use, that they obtained commercially, more success occurs where "protocol — the offering of tobacco — is observed and the client 'wants something from the heart."

"If the sacredness is gone, healing stops," McCree concluded.

That is the view of Derrick Pitawanakwat of Manitoulin Island in Ontario, too. He also relies on the seven grandfathers to treat illness. But Pitawanakwat seems to have the respect of the doctors, dietitians and others with whom he works on the island and who sometimes give him referrals. There he is welcomed to treat in the hospital when Aboriginal patients request it. Like Willier, he uses internal and external medicines.

His brew to help cardiovascular complications does not remove plaque in arteries, he said, but it prevents clots and permits better blood flow. He also treats psoriasis and other skin conditions with four herbs in an external application. The past five years, Pitawanakwat said, he has restricted his medicine to the treatment of diabetes and has 152 clients whom he sees regularly. He only treats Aboriginal people and thinks genetics is the main cause of diabetes among them.

Unlike Hopkins, Pitawanakwat does not see proper diet and ex-

ercise as "complementary" aids to diabetes treatment, but an essential component of it. Like Willier, he said "Western doctors' only solution to gangrene is to cut the leg off."

Pitawanakwat took training for more than a year as a diabetes educator at a community college in Ontario, and has adapted that knowledge to suit the ways Aboriginal people learn. The 61-year-old healer has taught about 80 students and currently has eight, he said. He has a proposal before the minister of health to hire nurses and do more teaching and follow-up.

"If I can get them to understand they need to change their lifestyle, even tough cases will respond," Pitawanakwat said of his methods. Like McCree and Willier, he stresses, that belief and the proper respect for the gifts from the Creator make all the difference.

Irene Csotonyi, who operates a herbal remedy store in Edmonton, disputes the statement of many doctors, nurses and pharmacists that most natural medicines are sold by uninformed lay people who may put your health at risk. She stresses that people need to take the responsibility to research and learn and ask questions before deciding on herbal remedies. Like the other interviewees, Csotonyi said there is no "quick fix" for diabetes and no one remedy for everybody. Although she does not work with physicians, Csotonyi said she was trained as a medical doctor in her Native Hungary and has taken training in natural medicines by correspondence and other means here in Canada.

Csotonyi described in detail several products that she can offer to help regulate blood sugar, reduce the need for insulin, boost the immune system and increase energy. Still, she said "Diet is the most important thing. Look at diet first."

"Self-diagnosis is out," Csotonyi added; "I always recommend they see a doctor first."

The businesswoman adds that she is not opposed to government getting involved to better regulate natural products, provided "they hire people in the Health Protection Branch who have had training in and understanding of natural medicines."

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Toronto Rock claims national lacrosse title

By Sam Laskaris
Windspeaker Contributor

TORONTO

Kim Squire was already an accomplished lacrosse player.

But the 19-year-old proved he could also play with the big boys this year in the National Lacrosse League.

Squire, who was the NLL's youngest player, helped the Toronto Rock capture the league championship trophy. The Rock downed the Rochester Knighthawks 13-10 in the final, held on April 23 in front of a sell-out crowd of 15,691 fans in Canada's most famous rink, Toronto's Maple Leaf Gardens.

Winning the title was a huge deal for Squire, who had a pair of assists in the championship match. But he also felt it was important for many others.

"It means a lot for the kids back home," said Squire, who lives on the Six Nations reserve near Brantford, Ont. "A lot of the kids look up to us."

So, too, do all of Squire's Six Nations teammates. Last summer he was a member of the Six Nations Arrows Junior A club which won the Ontario Lacrosse Association crown. The Arrows, though, failed to win the Minto Cup, the Canadian Junior A title, losing out to a team from Burnaby, B.C.

But Squire was certainly cel-

ebrating after helping his squad win the bragging rights in the NLL.

"For me it's a big thrill," he said. "And maybe now some of the boys on the reserve that play on my summer team can get some recognition. Those guys on my summer team are all here watching and I won it for those guys. They're behind me all the time. They're my fans."

The Rock's roster also included Squire's 26-year-old brother Rodd.

Both had also played sparingly for the franchise last year when it was based in Hamilton and dubbed the Ontario Raiders.

A year ago the Raiders posted a 6-6 record and failed to qualify for the playoffs in the seven-team league. This year, though, the Rock was 9-3 during the regular season and finished atop the standings in the league, which also included the Baltimore Thunder, Buffalo Bandits, New York Saints, Philadelphia Wings and Syracuse Smash.

Toronto also won both of its playoff contests.

"It was a full team effort there," said Rodd Squire, who netted one goal and added an assist in the final. "That's what we have — an all-around team. It's pretty hard to beat us."

Rock general manager Johnny Mouradian was pleased with

"You ask every fan that was here tonight and he'll probably tell you he was on the edge of his seat all night. I haven't heard people in this building ever be so loud, even for the (NHL's Toronto Maple) Leafs. It was unreal."

— Duane "Dewey" Jacobs

the efforts of both Squires this season.

"Rodd and Kim have been really instrumental in our success this year," he said. "Rodd is on our faceoff team and he always gets the ball whenever it is near him. And Kim has been scoring some big, big goals and really just getting out of traffic. Both of them go into traffic, get the ball and get out of traffic with the ball."

The Squires weren't the only two Natives playing in the championship match. The Knighthawks' lineup featured four Native players. They were Duane "Dewey" Jacobs, Darris Kilgour, Cory Bomberly and goaltender Derek General (who was actually the backup for starter Pat O'Toole).

Jacobs had a four-point night (three goals, one assist), Kilgour had two goals and one assist, while Bomberly scored once

and added a helper.

Jacobs felt the deciding factor in the contest came courtesy of the boisterous fans.

"They kept their boys pumped up all night," he said.

Though his side came up a bit short, Jacobs was happy he was able to take part in the match, which was televised nationally on CTV Sportsnet.

"It was a heckuva game," he said. "You ask every fan that was here tonight and he'll probably tell you he was on the edge of his seat all night. I haven't heard people in this building ever be so loud, even for the (NHL's Toronto Maple) Leafs. It was unreal."

Though he toiled for an American entry, Jacobs said it was a real plus that the league has been well-accepted in Toronto, the country's largest city.

"It's a big deal," he said. "I think so. And now you've got

people in Montreal and Ottawa looking seriously at expansion. And that's just in Canadian cities. There's a half dozen American cities looking at it as well."

If the league does indeed grow, then so too will the Native content in the circuit. This season the NLL had about two dozen Native players.

"It's great," Jacobs added. "I'm sure a ton of kids from Six Nations were here tonight. They see something like this and it opens their eyes. They can dream about this and that's what it's all about. I see good things for the future for the league if it's done right."

Mouradian, who had previously molded NLL championship squads with Buffalo in 1992 and '93 (at the time the circuit was known as the Major Indoor Lacrosse League), said winning in Toronto carried even more meaning.

"It means so much more," he said. "Winning is great no matter what team you're with. When we started off in Buffalo and we won it was a real emotional night. And tonight is a real emotional night. When you're winning in Canada and you're the only franchise in Canada and you've got 23 Canadian ballplayers and the coaching staff is Canadian and we're playing our game, then everybody should be proud of themselves."

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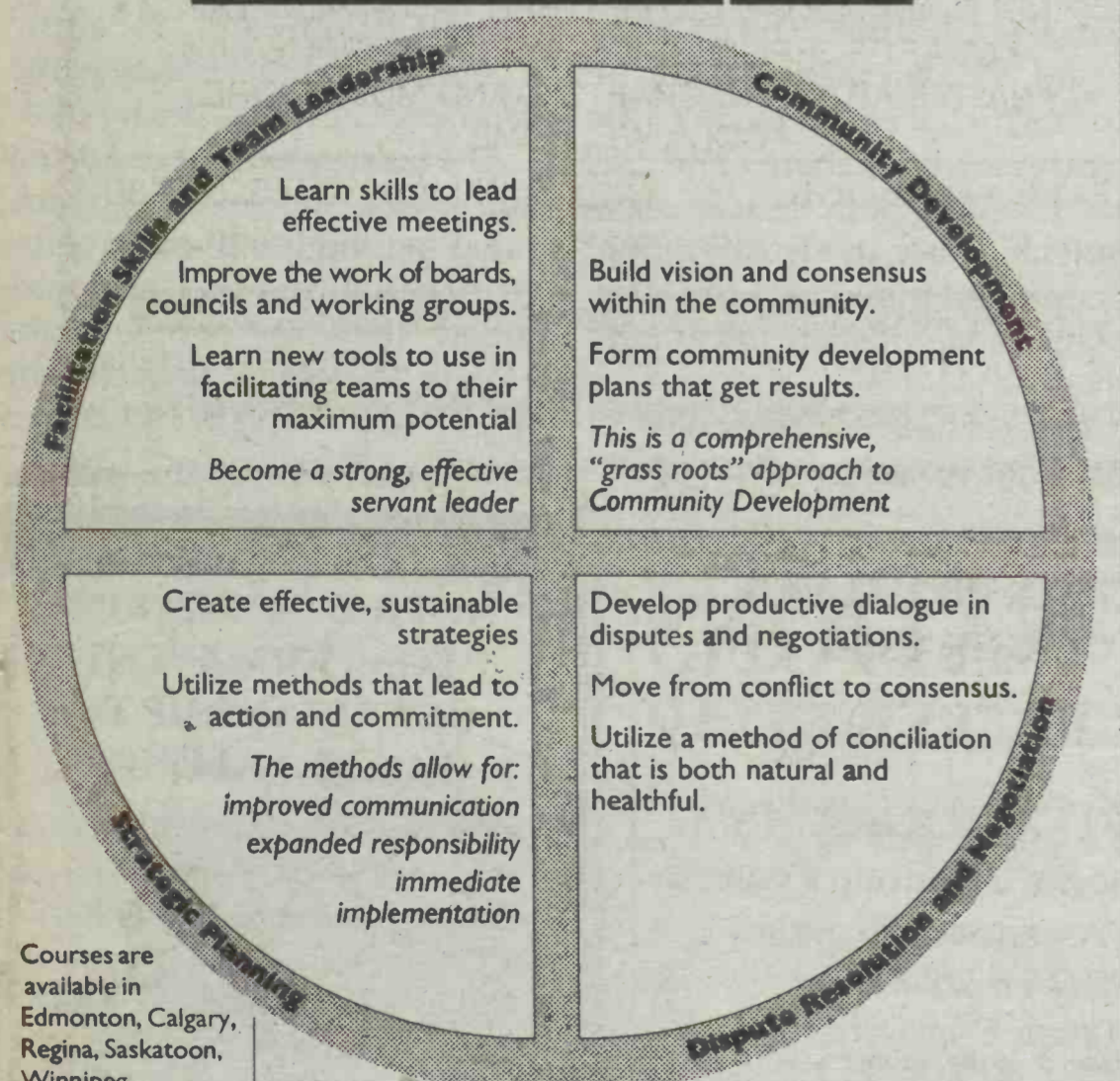
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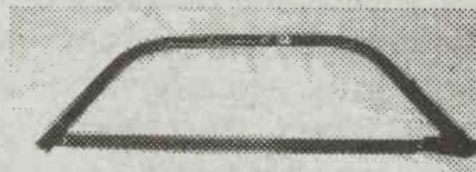
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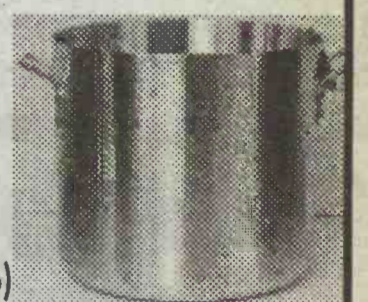
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Provincial title claimed by all-Native team

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

The First Nation Eagles Midget girls' volleyball team earned an all-expense-paid trip to Calgary on May 9 by knocking off a team from Leduc in two straight games at Edmonton's W.P. Wagner Secondary School to win the Alberta provincial championship.

They were scheduled to participate in the Canadian Midget girls volleyball championship tournament in the Stampede city on the May long weekend, after *Windspeaker's* publication deadline.

The 15- and 16-year-olds played six matches over a two-day period to earn the title. Each of the matches was a best of three game series. Ten teams participated in the tournament.

The Eagles finished the preliminary round with a 3-1 record, losing only to Lacombe in a three-game match. By finishing first in their pool, the team got a bye on Sunday morning and then played Grande Prairie in the semi final. They disposed of Grande Prairie in two straight games.

That set up the final game against Leduc.

"Leduc went through their side of the draw undefeated. And then they played us," said Eagles coach Chris Hollingworth. "I don't know. The girls, they were in another

zone. They played really well. They won 15-12 and then 15-6. They're the first Native team ever to win the Alberta Midget level championships and we're pretty proud of them."

Leduc, a much bigger team, was heavily favored going into the final game. Afterwards, both Hollingworth and volleyball mom Bev Ward remarked on the stunned, almost unbelieving silence that lingered in the Wagner Secondary gym for several seconds after the decisive point was scored.

"Nobody expected us to beat them," said Ward. "But the girls did it."

"You should have heard that crowd," said Hollingworth. "It was dead silent. And then it was, you know, 'Oh, my god.'"

Colleen Venne, one of the most accomplished Native women's volleyball players ever, a former University of Saskatchewan Huskie player who's now an assistant coach with the Canadian Women's Junior National team, was watching from the stands when the Eagles grabbed their share of Alberta sports history.

"I was quite proud of them," Venne said. "I haven't ever seen a Native team compete at this level."

Venne has watched the players progress over a period of several years. She said the championship was the result of talented players putting in a lot of hard work with very dedicated coaches.

Hollingworth, who assisted coach Tim Margetts this sea-



First ever Native provincial volleyball champs! The First Nation Eagles, 1999 Alberta Midget Premier Division 2 volleyball champions. Players: Sara Joe Buffalo, Aaron Ground, Rochellee Saddleback, Lacy Yellowbird, Destiny Ward, Kassia Ward, Heather Morin, Kashina Swampy, Laurie Buffalo, Kaylin Buffalo, Allison Buffalo. Coaches: (L) Tim Margetts and Chris Hollingworth.

son, has coached many of the players for more than five years. He's seen them make a huge amount of progress as individuals and as a team. That progress was made in spite of racist remarks directed at the players by opposition players and fans. Hollingworth said the players used the anger created by those remarks as a motivator.

"We really talked a lot this year about character and reputation," he said. "I remember talking to Kaylin [Buffalo] just before the tournament and she said, 'If we lose, people are going to say, 'Indians can play but they can't win.' But if we

win, then they're going to think Indians can win. So we're going to win.'"

If the win in the provincial final was a shock, it would be mild in comparison to a win in Calgary. Big city teams didn't participate in the provincial tournament, but the national championship tourney is an open competition. The team, whose players all come from the tiny reserve communities of Samson or Enoch, would have had to defeat teams from Toronto, Vancouver, Montreal and other big, populous urban centres to claim national bragging rights. Hollingworth said it will take a gargantuan effort to accomplish

that feat. He said it was remarkable enough for a team from a small reserve community to knock off a team from a medium-size municipality like Leduc.

"If we played a big city team, we'd stay with them. I'm not saying we'd beat them, but we'd play with them. These girls are that good. But it was a big deal for us to beat Leduc or Fort MacMurray or St. Albert. I mean, everyone was asking 'Where's Samson? Where's Enoch? Where are these places?'" he said.

Enoch is located near Edmonton; Samson is 80 km to the south. The team is made up of four Enoch Cree Nation and seven Samson Cree Nation members.

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Take notice that on the 9th day of June, 1999 at 9:30 a.m., in Wetaskiwin Family Court (4605 - 51 Street, Wetaskiwin, Alberta), a hearing will take place. A Director, under the Child Welfare Act, will make an application for permanent guardianship of your children born on June 4, 1986, April 9, 1994 and January 23, 1998. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made. Contact: TERESA JOHNSON, Alberta Family and Social Services. Phone (780) 361-1476.

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First Nation honors Gretzky

By Sam Laskaris
Windspeaker Contributor

KA'A'GEE TU FIRST NATION,
N.W.T.

They only have one recreational team and no home rink.

But a Native hockey club based in the Northwest Territories is hoping other associations follow in its path.

National Hockey League commissioner Gary Bettman announced on April 18 — just prior to Wayne Gretzky's final pro game with the New York Rangers — that the league was retiring the number 99 in honor of The Great One's unparalleled career.

Just two days later, officials with the Ka'a'gee Tu First Nation decided to do the same. There was no elaborate ceremony. But it was announced that from here on in no hockey player from the tiny settlement (population 55) would be allowed to don Gretzky's trademark number.

"We just decided to honor him for what he's done for hockey in Canada and the United States," said Chief Lloyd Chicot.

Chicot is hoping other hockey associations, including Native ones, follow suit.

"We're hoping they will pick up on it and do the same thing," he said. The Ka'a'gee Tu First Nation hockey team has been around for a dozen years. The squad, which features players ranging in age

from 20 to 40, traditionally plays 12 to 15 games per season. But all the contests are on the road as there is no arena on the settlement, located southwest of Great Slave Lake. The nearest rink is 75 km away.

Chicot said no player actually had to give up the famous number following the Ka'a'gee Tu First Nation retirement announcement.

"Nobody has ever worn number 99 up here," he said. "But the numbers keep getting closer to it."

This season one player donned a jersey with the number 78.

Chicot said his association E-mailed a message of how it was honoring Gretzky to the Rangers' office. Though there are no plans in the works, he added maybe someday a formal ceremony would be staged with Gretzky on hand.

"He's been to Yellowknife for an ice golf tournament," Chicot said. "And we're only an hour away from Yellowknife so I don't see why he couldn't come here."

If Gretzky ever does make it to the First Nation, perhaps the Ka'a'gee Tu officials should consider changing the colors of their jerseys. Right now they are black, yellow and white — the same colors worn by the NHL's Pittsburgh Penguins. Pittsburgh put somewhat of a damper on the celebrations surrounding Gretzky's final game, downing New York 2-1 in overtime.

Golf a growth sport in Indian country

Broken Tee Country

By Fred McDonald

Tansi everyone! This is the first of a series of columns about the world of Aboriginal golfing in Alberta. There are a lot of Aboriginal people in our province who have taken to this sport as easily as to go hunting or fishing. When I was a little boy, we used to travel up and down the Athabasca River, staying at seasonal sites and meeting with family and friends. It seems to me that in spite of the fact that one way of life is now almost non-existent, there is another new way for Aboriginal communities to get together today — golf!

In the past couple of years I, too, have taken up the long sticks and have found a fine sense of camaraderie in the gathering of many nations at golf tournaments across the province.

All this just to beat a little white ball around a green course, specifically designed to challenge both body and mind.

Tournament golf has become a wonderful way to meet and make new friends, especially since it is a place where a lot of people who are of the

same mind come together in the spirit of friendly competition. It is a great way to have fun and, perhaps, if you have the skill or you are just plain lucky, win a fistful of marvelous prizes.

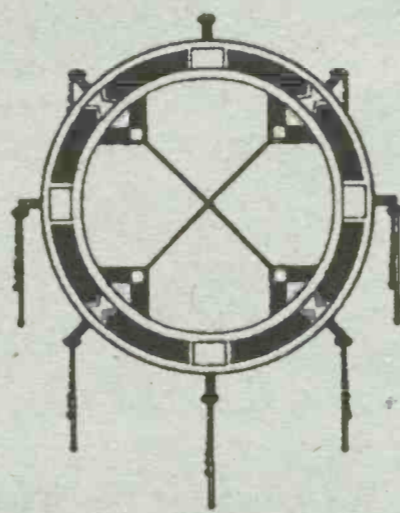
Last year at the 20th annual T'suu T'ina Classic at Redwood Meadows Golf and Country Club, just outside Calgary, there were 32 golfers vying for what are normally 275 tee times available on any given day. Dean Walker, the head professional at Redwood Meadows, said he was amazed to get all the entered competitors into the tournament.

Walker believes one reason for the growing numbers of Aboriginal people who are becoming interested in golf is "the influence of Tiger Woods and how the ethnic thing is changing the way people view golf all over the world."

"Another reason for this growth, in the Aboriginal community, is that golf facilities are being built on their [Aboriginal] land and there's money in it," he said.

(see World of golf page 27.)

ABORIGINAL EDUCATION PROJECT



Mount Royal
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Aboriginal Child and Youth Care Worker Program

The Aboriginal Education Project at Mount Royal College is pleased to announce the commencement of a new educational program for Aboriginal people working in the field of Child and Youth Care. This program offers a culturally modified version of year one of the two year diploma program in Child and Youth Care.

The program is scheduled to begin on September 1st, 1999. Applications are currently being accepted. The application deadline is July 31, 1999. Admission requirements are as follows:

- Applicants must be 19 years of age or older
- Applicants should be prepared to submit proof of Aboriginal Ancestry
- Preference will be given to students with a high school diploma or its equivalence through upgrading programs
- Preference will be given to applicants who have a minimum of 6 months volunteer or work experience with Aboriginal children or families
- Applicants must complete an evaluative entrance exam or have received 65% plus grade in English 30 or a college level English course
- Applicants must submit two letters of reference and complete a personal interview

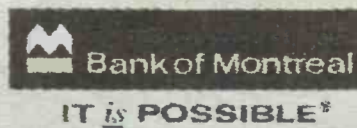
Application is by appointment only. If you would like to apply or require further information, please contact the Aboriginal Education Project at (403) 240-6285.

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ESSENTIAL ABORIGINAL RESOURCE

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Four Aboriginal men and women share their experiences**Search for job and training opportunities poses real challenges**By Len Kruzenga
Windspeaker Contributor

WINNIPEG

Amanda Clarke scans through the Help Wanted ads. It's a daily routine for the 26-year-old from Thompson, Man., who said she came into the city on the hope of finding a job with a future.

After years of slinging beer in a hotel, Clarke said she was lured to Winnipeg because of its larger job market, but so far it hasn't seemed to provide her with the type of opportunity she was looking for.

"I'm looking for a job that will give me some stability as well as the chance to develop some more marketable skills," said Clarke. "But it's really hard to get your foot in the door."

Like so many Aboriginal people, Clarke said she lacks the qualifications employers seem to be looking for.

"It seems they want a lot of computer skills, more than what I expected."

So like hundreds of other job hopefuls, Clarke was faced with having to seek out some additional skills training in order to increase her chances for success in the highly competitive job market. But that, too, posed its own challenges, with a staggering array of options facing her.

"We hear about all these programs and initiatives the government is offering us, but it's really hard to get information from anyone."

Clarke is not alone in voicing this frustration. While the federal and provincial governments fund hundreds of different programs and initiatives, they are delivered by literally hundreds of different Aboriginal organizations and groups, from Indian and Métis Friendship Centres, to Native political organizations, to tribal economic development corporations.

Learning there was not a single organization she could turn to in order to provide the information needed was distressing for the single mother, who is also working on obtaining her status under Bill C-31.

"It's so confusing. I've gone from one place to the next, and they tell me to go somewhere else because I qualify for some other program that's being run by somebody else."

Clarke said she got tired of the run around and eventually stopped going from place to place.

It's a complaint echoed by Raymond Swampy, who said finding out what training programs he qualifies for has been like negotiating a maze.

"Every time I've gone somewhere it seems no one is even sure of the organizations that you qualify for, or what programs are even available."

The lack of one centralized source for the information is an acute problem that remains unresolved by the lead federal and regional Aboriginal organizations themselves.

An official with the Congress of Aboriginal People, who requested anonymity, conceded the major Aboriginal organizations have failed to pool their resources and knowledge of programs and services into a single data-base accessible to the very people who desperately require this type of information.

"It's a mess, quite frankly. You have all the groups from the AFN, CAP, NWAC (Native Women's Association of Canada) and all the other regional groups fighting for funding and carving up pieces of the pie. They've forgotten the real reason they exist is to be helping as many people as they can," she said.

"That's what these Aboriginal organizations are supposed to be doing," said Clarke. "The government is funding them to supposedly help us get access."

While the federal government employment office is the closest thing to a single source of employment information for job seekers, it, too, poses significant social barriers for many Aboriginal job seekers unfamiliar and uncomfortable with navigating their way through a rigid and often hostile bureaucracy.

But for 24-year-old James Cromarty the problem of access is less daunting. A high-school graduate with additional post-secondary courses in computer programs, he's adept at surfing the World Wide Web and accessing information directly from organizational sites.

"I know the feeling the others

have had, but, I guess, I got so frustrated and mad when I first started knocking on doors that I figured I'd have to do it by myself and get the information ahead of time so people couldn't pass me around, because I had the information to ask the right questions."

Cromarty said the change in attitude he experienced was amazing.

"One place that had given me the brush-off was my tribal council office. But when I found out that an initiative of the government was directed at funding training jobs at organizations like tribal councils, I walked in showed them the information I had and before I knew it I had a job there."

That first toe-hold, said Cromarty, led directly to him finding another job once the term of his training program ran out.

"While I was working there I heard about another position that required completion of the training program I was in, so, because I was there at the right time, I managed to get that job."

At 39-years-old, Dianne Lamoreaux faces even larger hurdles in her search for training programs or entry-level positions that could help her build a solid skill base.

"So many of the jobs and programs are aimed at youth under 30, so it doesn't leave a lot for those of us who weren't able to get our act together until we were older," she said. "I was married really young, had

three kids before I knew it and, now that I've figured those things out, some opportunities are closed to me."

In addition to the obstacles to access and the lack of a centralized information source on program, and services available, the four also say "status" plays a key role in the difficulty many Aboriginal people have in finding programs they qualify for.

Cromarty confides that the fact he has a treaty number helped him immeasurably.

"Because I had a treaty card I could access funding for my position through the Cross Lake First Nation's allocation from Human Resources Development Canada (HRDC)," he said.

For Clarke and Swampy, who are not registered, and Lamoreaux, who is Métis, the situation is much more complicated.

"The Métis and non-registered Indian groups don't get the same level of funding that the treaty people do, so programs and initiatives are a lot more scarce," said Lamoreaux. "When you're registered and you have some information they can't ignore you."

While Cromarty is the only one in the group who has been successful in accessing training programs to develop future employment skills, the other three say they won't give up.

"It's just going to be a little harder for us until we come up with the information that will help us," adds Clarke.

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Nomination deadline
is June 25, 1999.

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World of golf

(Continued from page 26.)

The world of golf is also a place where we can get together to support charities. These, in one way or another, try to make a difference to our sense of caring and sharing and to the growing concern we have towards helping our own people succeed in the mainstream of Canada. It has also become a place where communication and understanding between Aboriginal and non-Aboriginal people has taken root and has a respectable chance of flourishing.

Joanne Lepine, of 2000 Plus Ltd. in Ft. McMurray, Alta., said last year's first annual Northeastern Alberta Aboriginal Business Association (NAABA) golf tournament was a complete success.

"It was well organized. The prizes were of high calibre," she said.

But those are only a couple of reasons why people get involved in Aboriginal tournaments, she added.

"Networking goes on, especially when a lot of managers

from big companies like Syncrude Canada Ltd. and Suncor Ltd. also play in our tournaments," she said.

So, in my own opinion — based on the experiences I've had in these tournaments — it only goes to show that there are a great many reasons for the increasing size of the Aboriginal golf community, a community which involves and encourages many non-Aboriginal people to participate. Golf has become a place where people meet, where friends and families get together and where the business communities network. Golf subscribes to a better sense of a gathering of nations. It is a way to relax and have fun at the same time. It is a way to build paths towards a common good in our different worlds. It is becoming a great way to build strong relationships, one foursome at a time.

The T'suu T'ina Classic is held at the end of July each year. The second annual NAABA tournament is being planned for the end of June.

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EMPLOYMENT OPPORTUNITY

The Sturgeon Lake Cree Nation is seeking "a Candidate" to fill the vacancy of **BAND ADMINISTRATOR**.

Summary:

This position is the Senior Administrator of the Sturgeon Lake Cree Nation.

This individual should:

- > Be knowledgeable of all relevant Federal and Provincial acts;
- > Provide leadership and supervision of all staff;
- > Act as a liaison between Chief and Council and outside agencies;
- > Provide a role as financial advisor to the Band;
- > Provide a role as liaison and public roles officers;
- > Administer the affairs and programs of the Band including public works, construction, utilities, recreation, community planning, financial management and office services.

Requirements:

- > A post secondary degree, preferably in Business Management
- > Knowledge of Cree language and culture would be considered an asset
- > Successful experience in management of large budgets and staff
- > Proven leadership skills, proven administrative skills or experience
- > Commitment to be available for long work weeks
- > Proven oral and written communication skills.

Salary: Is negotiable and dependent on candidate's education and experience.

Please send applications to:

Chief and Council
Sturgeon Lake Cree Nation
P.O. Box 757, Valleyview, AB T0H 3N0
Phone: (780) 524-3307 Fax: (780) 524-2711

Deadline for applications: 12:00 Noon on May 28, 1999

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SIMPSON MCGRATH INC.**REGION 4 ABORIGINAL
HEALTH COUNCIL**

The Region 4 Aboriginal Community Health Council is an advisory body to the Calgary Regional Health Authority (CRHA) and is now seeking to fill its 18 membership positions.

COUNCIL'S FUNCTIONS - the functions and duties of the Council include the following:

- gathering information and community input relating to the health and health needs of the Aboriginal Community served by Region 4;
- providing advice and recommendations to the Calgary Regional Health Authority about Aboriginal health issues.

POSITIONS TO BE FILLED - Of the 18 Council positions, 9 members will be appointed for an initial term of six (6) months, and 9 members to an eighteen (18) month term. Of the 18 positions:

- 6 members will be selected from the Aboriginal community at large
- 6 members will be selected from Aboriginal community service agencies
- 6 members will be selected from CRHA employees and independent health service providers

These positions will provide an opportunity for individual members to learn and develop while making an important contribution to the Aboriginal community.

These are voluntary (unpaid) positions; however, members will be reimbursed for expenses incurred in attending Council functions.

MEMBERSHIP ELIGIBILITY - To be eligible to serve on the Council, applicants must:

- reside within the geographical boundaries of the CRHA (Region 4)
- be 16 years of age or older
- be able to commit from 4 - 10 hours per month to Council activities
- have knowledge and understanding of Aboriginal culture and health

APPLICATION PROCESS - All interested individuals are asked to submit:

- (1) a one-page letter explaining why they are interested in serving on the Council and the skills/experience they would bring and the length of term they are interested in serving, i.e. 6 or 18 month term.
- (2) a one page resume
- (3) names and telephone numbers of two (2) references

Complete applications are to be submitted to the Nominating Committee by mail at the following address, or by fax, by **JUNE 30, 1999:**

Region 4 Aboriginal Community Health Council - Nominating Committee
CRHA

1035 - 7th Avenue S.W., Calgary, Alberta T2P 3E9
Fax: (403) 541-3681

For more information, please call the CRHA at (403) 541-3682

Take part in the fun planned for June 21

(Continued from page 20.)

In 1982, the National Brotherhood of Canada conducted a campaign across Canada to make June 21 National Aboriginal Day. Thirteen years later, in 1995, a Sacred Assembly in Hull, Que. called for a national day to recognize Aboriginal people across Canada. The assembly included Aboriginal leaders from across Canada. One of the group's goals for designating the day was to celebrate the contributions Aboriginal people have made to Canada. According to

Indian and Northern Affairs Canada, Aboriginal people provided assistance that enabled European newcomers to survive harsh climate and isolation conditions in Canada. The Indigenous people are also recognized as people who shared their knowledge of agriculture, medicines, hunting and fishing. One of the sports introduced by the North American people was lacrosse. This sport is now considered a national sport. There are groups who compete in this sport all over the world.



Metis, First Nations and Inuit people all plan activities to celebrate National Aboriginal Day.

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Length: Electronic training (30 weeks): September 7, 1999 - April 14, 2000
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Location: Saskatoon for the classroom training
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Application deadline is June 9, 1999. Please provide transcripts with your application.

For information: contact Sharon Chicoose, Director • **To apply:** contact Pauline Favel, SIIT Registrar
 SIIT Head Office, Saskatoon

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Early Intervention Contract and Program Specialist

WELFARE PROGRAM SUPERVISOR II

Ma'mōwe Child and Family Services Authority is responsible for delivering services to children, youth and families in Edmonton and the surrounding communities of Sherwood Park, Leduc and St. Albert. We are seeking an individual to assume responsibility for negotiation, monitoring and support of Early Intervention Program contracts that are focused on delivering services to Aboriginal children and families in the Ma'mōwe Capital Region.

This challenging, community based position is integral in supporting the Early Intervention and Aboriginal pillar of the Ma'mōwe Capital Region service delivery model. You will require a strong commitment to the Children's Services Initiative and be aware of the service delivery and financial issues of new and emerging Aboriginal agencies. Your knowledge of Aboriginal culture, traditions, values and issues facing Aboriginal people in an urban setting combined with excellent communication, analytical and evaluation skills will be required to negotiate contracts, problem solve, support and monitor the services being delivered by contracted agencies. You will provide leadership in assisting the community in identifying measurable outcomes for Early Intervention programs being delivered to Aboriginal populations. As a member of the Prevention and Early Intervention Unit you will be a link and consultant to community planning groups, the ministry program support area and the Board of Ma'mōwe Capital Region. For more information call Barbara McDougall at (780) 422-3369.

Qualifications: University graduation in the Social Sciences and extensive experience in the areas of early intervention, community development and delivering services to Aboriginal populations. Computer skills with Microsoft Word, public speaking and presentation skills are a definite asset. As this position will be dealing primarily with contracted agencies that deliver services to Aboriginal children, youth and families, preference will be given to Aboriginal candidates. Equivalencies may be considered. Salary: \$41,028 - \$50,784. Closing Date: June 7, 1999.

Competition No. 5228-WDSP

Please submit your resume quoting the competition number to: Joyce Zilinski, Human Resources Consultant, Human Resources, Shared Services Support Centre, 3rd Floor, Centre West Building, 10035 - 108 Street, Edmonton, Alberta, T5J 3E1 Fax: (780) 427-1018

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Qualifications: A completed degree/diploma in the field of Social Work/Social Sciences with an emphasis on counselling, family studies or child development, plus directly related experience. BSW/MSW is preferred. Experience working with Aboriginal families and the ability to speak an Aboriginal language are considered assets.

Note: When applying, please state your location preference. Salary: \$28,188 - \$45,684. **Closing Date:** Open until suitable candidates selected.

Competition No. 4986-WDSP

Please submit your resume quoting the appropriate competition number to: Dorothy Kwantes, Human Resource Consultant, Shared Service Support Centre, Alberta Family and Social Services, 4804 - 42 Avenue, Innisfail, Alberta, T4G 1V2 Fax: (403) 340-5587

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Salary: will commensurate with experience and qualifications.

Applicants should hold a valid drivers license, must hold a valid first aid certificate or be willing to obtain, must be bondable and supply a criminal record check and CWIS check.

Submit cover letter and resume to:

Jeannette Hansen, Coordinator
Miywasin Society of Aboriginal Services (Medicine Hat)
641 - 4th Street SE, Medicine Hat, AB T1A 0L1

Competition closes: Friday, June 11, 1999

Only qualified individuals will be contacted for an interview. We thank all those who apply.

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Publicist

ENGLISH PROGRAM

Are you an experienced publicist in the audiovisual field? Someone with extensive media contacts, and a talent for writing great publicity copy? If you're interested in the challenge of promoting homegrown Canadian animated, children's, documentary and interactive productions, then the NFB wants to meet you! Candidates should have a degree in Public Relations, Communications, Journalism, or a related discipline, plus three years of relevant experience as a Publicist in the audiovisual field, or an equivalent combination of education and experience. Working as part of English Program's Publicity team, YOU WILL BE BASED IN VANCOUVER, with frequent travel to Edmonton as well as other city centres. Excellent communication and team skills, as well as the ability to manage a number of projects at once and work under pressure, are a must.

This is a one-year temporary position, with a possibility of extension, offering a salary in the range of \$42,628 to \$53,441, and a full range of benefits.

If these requirements match your profile, and this challenge excites you, we invite you to send your resume, no later than June 11, 1999, quoting Competition No. LS-4757-WS, to: Human Resources Branch (A-12), P.O. Box 6100, Station Centre-ville, Montreal, Quebec H3C 3H5.

We are an equal opportunity employer. Please note that only individuals selected for an interview will be contacted by June 25, 1999.



West Yellowhead Child and Family Services assumed authority for providing services to children and families on April 1, 1999 and is actively seeking an innovative, community minded professional for the following position:

Child Welfare Casework Supervisor

**PARKLAND CHILD AND FAMILY SERVICE OFFICE
WEST YELLOWHEAD REGIONAL AUTHORITY
STONY PLAIN, ALBERTA**

We are seeking an individual with considerable experience in Child Welfare, to supervise a unit that is primarily responsible for providing child and family services to First Nations children and families residing in the Parkland area.

To meet the challenges of this position you will require sound knowledge of child welfare legislation and practice, strong leadership skills, communication and organizational ability. Your knowledge and experience with First Nations and other Aboriginal children, families and communities will be required to guide and support individual social workers and your team in providing culturally appropriate services. You will also contribute to the development of programs and services within the West Yellowhead Child and Family Services Authority.

Qualifications: BSW, BSW, MSW, Social Science degree or S.W. diploma supplemented by considerable child welfare experience. Knowledge and experience with First Nations and other Aboriginal children, families and communities is required. Previous supervisory experience and the ability to speak an Aboriginal language is an asset. As this unit will be dealing primarily with First Nations and Aboriginal children and families preference will be given to Aboriginal candidates. As travel is required, transportation requirements must be met. For further information on this position please call Wayne Marshall, Manager of Parkland Child and Family Service Center at (780) 963-9424. Closing date: June 9, 1999.

Competition No: 5267-WDSP

Please submit completed resume quoting competition number to: Joyce Zilinski, Human Resource Consultant, Shared Service Support Center, 3rd Floor, Center West Building, 10035 - 108 Street, Edmonton, Alberta, T5J 3E1 Fax: (780) 427-1018.

REGIONAL EXPLORATION MANAGER

Hudson Bay Exploration and Development Company Limited, the wholly owned exploration subsidiary of Hudson Bay Mining and Smelting Co., Limited is seeking a REGIONAL EXPLORATION MANAGER for North America. This position will be based in Vancouver, British Columbia.

The incumbent will be responsible for all technical aspects of base metal exploration in North America including the development of generative exploration programs, evaluation of properties and implementation of modern exploration technologies to ensure programs meet the highest technical standards.

The ideal candidate will have the following combination of experience and academic qualifications:

- 1) Minimum ten years experience in mineral exploration with at least five years in Eastern Canada.
- 2) Experience spanning projects from grassroots to camp scale detailed Exploration.
- 3) Knowledge of modern exploration techniques and deposit models.
- 4) Ph.D. with focus on research into mineral deposits.
- 5) Working experience in general office software in a Windows environment along with exploration data management software.

This position reports to the Vice President of Exploration.

Salary will be commensurate with qualifications and experience. Hudson Bay Mining and Smelting Co., Limited offers competitive salaries, a comprehensive benefits package as well as relocation assistance. Apply in confidence to:



Mr. Pat Davidson, Personnel Department
Hudson Bay Mining and Smelting Co., Limited
P.O. Box 1500, Flin Flon, MB R8A 1N9
Fax: (204)687-3582

HBMS is committed to employment equity and encourages applications from all qualified individuals

STURGEON LAKE CHILD WELFARE PROGRAM



P.O. Box 83, Calais, AB T0H 0P0

Phone: (780) 524-4204/4202 • Fax: (780) 524-4209

The Sturgeon Lake Cree Nation is looking for two empathetic, energetic individuals committed to the well being of our Nation's greatest resources **OUR CHILDREN.**

CASEWORKER SUPERVISOR

DUTIES: To administer, monitor and successfully implement the band's child welfare program.

QUALIFICATIONS: BSW or Degree/Diploma in the Social Sciences with extensive on-reserve experience in the Indian Child Welfare Field. Valid driver's license, criminal records check and CWIS check required at time of interview. Knowledge of Cree culture and language an asset.

CHILD WELFARE WORKER

DUTIES: To assist in the successful implementation of the Band's Child Welfare Program.

QUALIFICATIONS: Diploma in the Social Sciences with extensive on-reserve experience in the Indian Child Welfare Field. Valid driver's license, criminal records check and CWIS check required at time of interview. Knowledge of Cree culture and language an asset.

Salary: Is negotiable and dependent on qualifications and experience.

Please fax or forward your resume or curriculum vita to:

Tex Napio; Portfolio Holder

SLCN Child Welfare Program, P.O. Box 757, Valleyview, AB T0H 3N0

Deadline for applications: June 20, 1999 Interviews June 25, 1999

(Interviews are at applicant's own expense. Only those being considered will be contacted)



ABORIGINAL HEALING FOUNDATION

Career Challenges

The Aboriginal Healing Foundation was established with the mission to encourage and support Aboriginal people in building and reinforcing sustainable healing processes that address the legacy of physical and sexual abuse in the residential school system, including intergenerational impacts.

We are seeking knowledgeable and committed individuals to assist the organization in the areas of programs, research and communications. A willingness to travel will be considered an asset. Details are outlined briefly below.

Director of Programs

The Mandate:

- To manage implementation of the Foundation's funding programs for community based healing initiatives, proposal review, and community support functions.

Qualifications:

- Exceptional organizational and proven management skills.
- Solid background in funding programs and in working in Aboriginal programs.
- Demonstrated success and commitment in the areas of healing and wellness.
- Excellent writing, communication and facilitation skills with a flair for program development and modification.
- University training, preferably at the Master's level in Administration, Psychology or related disciplines. An undergraduate degree combined with appropriate experience will be considered.

Director of Research

The Mandate:

- To contract and conduct research for the improvement and expansion of existing healing initiatives for individuals and for communities.
- To establish and maintain a research agenda and the record management function.

Qualifications:

- A sound research background with the skill to work closely with stakeholders to develop a research agenda.
- A team player and manager, familiar with Aboriginal programs.
- University trained, familiar with existing and emerging research issues involving First Nations, Inuit and Metis people.

Community Support Coordinators

The Mandate:

- To liaise with communities, as part of a cohesive team, to support access to Foundation funding.
- To facilitate communities' involvement in the Foundation's processes.

Qualifications:

- Team players.
- A proven background working with and supporting community based healing initiatives.
- An undergraduate degree in Psychology or related disciplines. Equivalent certified training and experience are acceptable.

Informatics Officer

The Mandate:

- To manage day to day operations, including maintenance and support for a 40-user NT network and Lotus Notes installation.
- To train and support staff on all application software (WordPerfect, MS Office, Lotus SmartSuite, AccPac, etc.)

Qualifications:

- Windows NT server certified, with experience in managing a network.
- Proactive, flexible and accurate with well-honed interpersonal skills.
- A university degree or college diploma in a related discipline with a combination of education and experience considered.

The Foundation is also seeking qualified individuals for the following positions:

Archives Manager
Office Manager
Communications Officer
English/French Translator

In meeting the objectives and philosophies of the organization, preference will be given to individuals of Aboriginal descent with strong verbal/written communication skills in English, French, Inuktitut, and/or other Aboriginal languages.

If you are interested in any of these career opportunities or other administrative positions, please forward your resume in confidence by **June 24th, 1999** to: Brenda Higgins, **HIGGINS INTERNATIONAL CONSULTING**, 51 Falconer Bay, Winnipeg, Manitoba R2M 4R6, Telephone: (204) 257-9929, Fax: (204) 257-9707, email: **bhiggins@total.net**.

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