

# Wind speaker



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## Hoops a hands-full!

Alberta's Quentin Pipestem was one of many Canadian competitors in the eighth annual World Hoop Dance Contest held in Phoenix, Arizona on Feb. 7 and 8. The Tsuu T'ina First Nation man is a three-time world champ, but finished fifth this year. (More on the contest, page 12.)

## Leaked letter leads to libel lawsuit

By Paul Melting Tallow  
Windspeaker Contributor

CALGARY

Roy Whitney, chief of the Tsuu T'ina reserve near Calgary, is suing band member Bruce Starlight for defamation of character after obtaining a copy of a confidential letter Starlight wrote to Jane Stewart, minister of Indian and Northern Affairs. The letter accused Whitney and the Tsuu T'ina band administration of mismanaging reserve finances.

Starlight wrote the letter to the minister after several members of the Tsuu T'ina nation approached him with concerns about their community.

"It was just concerns about our community and it was just supposed to be between Jane Stewart and I," Starlight said. "It's the frustration in our community — that's what the letter was about."

Starlight was served with a

court order by the RCMP that forbids him to discuss the contents of the letter publicly.

Reform Party leader Preston Manning has thrown his support behind Starlight and his legal battle with the Tsuu T'ina chief. Manning announced his personal support at a press conference held by the group C.A.I.N. (Concerned About Injustices to Natives) in Calgary on Jan. 22.

"I want to say at the onset, on behalf of the official Opposition, that we are supportive of the efforts of these people," said Manning. He said he is encouraged by "grassroots Aboriginal people" demanding accountability from reserve and federal governments. Those demands, he said, would "change the position of Aboriginal people in this country."

Manning said he is shocked that the letter, supposedly sent in confidence to Indian Affairs, would make its way back to the Tsuu T'ina chief.

(see Starlight letter page 3.)

## Church and government on trial

By David Wiwchar  
Windspeaker Contributor

NANAIMO, B.C.

A precedent-setting trial has begun to address the issue of the abuse suffered by former students of the Port Alberni Residential School and the resulting legacy of problems that abuse created for Aboriginal people in Canada.

The case was launched by 26 First Nations men who suffered sexual, emotional and physical abuse while attending the United Church-operated school in Port Alberni, B.C.

Hundreds of First Nations children attended the school from the mid-1860s to 1973, when it was ordered destroyed by the West Coast and District Council of Indian Chiefs. Many of those children were abused in a variety of ways while living at the school.

The lawsuit was launched against the Federal Department of Indian Affairs and the United Church of Canada after the conviction of former residential school teacher Arthur Henry Plint. Plint, now in his 80s, was sentenced to 11 years in prison for assaulting more than 30 First Nations boys, aged six to 13, between 1948 and 1968.

The civil trial began Feb. 2 with Willie Blackwater, now 43, recounting the horrors of the weekly beatings and sexual abuse inflicted on him by Plint.

Blackwater began his testimony by introducing himself to the court as Number 411.

"I don't have a Native name" said Blackwater. "I was deprived of that privilege."

Blackwater described how he was taken into Plint's office in the middle of the night, sometimes on the pretext of a phone call from his father, and brutally raped and beaten.

From the age of 10 to 13, Blackwater was assaulted at least once a week. He tried to tell people about the rapes, but each time his accusations would result in his being strapped by Principal John Andrews and, later, a beating by Plint.

"Mr. Andrews called me a dirty lying Indian, and said I just wanted to cause trouble, and then he strapped me," said the soft-spoken Blackwater who wiped tears away as he described the horrific beatings from Plint in the dormitory after being strapped in the principal's office.

After Blackwater was knocked unconscious and put in the infirmary following his third attempt at warning other stu-

dents about Plint, he feared for his life and decided to remain silent as other students had vowed to do.

Throughout the first two weeks of the trial, numerous plaintiffs took the stand, describing the atrocities they experienced and witnessed while attending the Port Alberni Residential School.

This case is not necessarily about the physical and mental pain, torture and humiliation suffered at the hands of residential school teachers, but about the liability of the Canadian Indian Affairs Department and the United Church of Canada.

The issue facing the court is not whether the allegations of abuse are true, because that has already been established by the case that sent Arthur Plint to prison. The issue is whether the Canadian government and the United Church are liable for the abuses suffered by the children in their care.

The plaintiffs say they want to see the church and government held accountable for these abuses.

"I was raped and beaten by a man for years," said Blackwater. "Is there any kind of compensation that can be made for that?"

Blackwater's lawyer, Peter

Grant, estimates that compensation for his clients could be between \$100,000 and \$600,000 per person, and that there are several hundred Aboriginal people across Canada who were victimized while attending residential schools.

Even though they say no amount of money will be sufficient to correct the damage done by the residential schools, they want to see a cash settlement that will permit more counselling for alcohol and drug abuse, violence and illiteracy problems in Native communities; problems that can all be traced back to the residential schools experience.

"This is not a question of regret and apology" said Grant. "This is a question of legal responsibility neither the church nor the government have yet accepted."

Several similar cases are pending against the Canadian government and the various churches contracted to run residential schools.

The court will hear from more than 30 plaintiffs, as well as former Port Alberni Residential School teachers and principals, over the 15-day Supreme Court trial period before Justice Donald Brenner makes his decision.

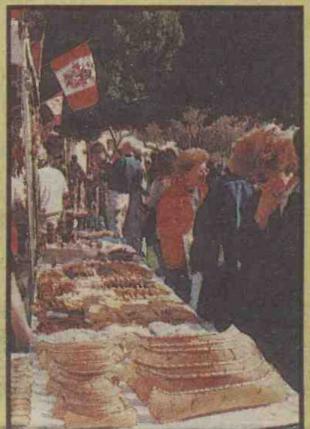
### WHAT'S INSIDE

#### QUOTABLE QUOTE

"The expression of sorrow is directed at those individuals who suffered abuse. It was not directed at all First Nations people, who have all lost something because of the residential schools, whether they experienced physical or sexual abuse or not."

— Ovide Mercredi on the federal response to the Royal Commission on Aboriginal Peoples report.

#### SPIRITS IN THE SUN



Aboriginal artists from across Canada made the trek Feb. 6 to 8 to Scottsdale, Arizona for the first ever Spirits in the Sun art festival. While some wrinkles need to be ironed out for next year's festival, the general consensus was that the showcase of Canadian Aboriginal art was a huge success. ....Pages 15 to 18.

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## Picard redefining relationship with province

By William Nicholls  
Windspeaker Contributor

MONTREAL

The First Nations of Quebec and Labrador are looking to redefine their relationship with the federal and Quebec governments. Recently acclaimed Regional Chief Ghislain Picard said this, and the launching of a dialogue with the Canadian and Quebec populations, are part of the new mandate of the Assembly of First Nations of Quebec and Labrador for this year.

It was part of Picard's political platform this year. There is a need for a new approach, he said.

"The problem is a political one. The things that are confronting us in Quebec are well-

known. The political options that are being considered, like sovereignty and how that may affect First Nations, overshadows any type of relationship other than political," said Picard.

The problems are obvious with each party looking at its own definitions and desires with respect to self determination, he said. First Nations in Quebec say they have the right to choose who they want to be associated with in the event of Quebec sovereignty. But for a great many other issues, there is no choice but to deal with Quebec. Issues such as education, health and social services.

Over the past few years, chiefs have been trying to get Quebec to deal with these issues but have found that sov-

ereignty often is in the background of the negotiations. Picard said First Nations in Quebec and Labrador have to make the best of it without compromising their principles. He wants a framework where both First Nations and provincial governments acknowledge each other in Quebec and Labrador.

"There needs to be a clear understanding on our respective positions. Quebec always says they've adopted a resolution in 1983 recognizing Aboriginal peoples in Quebec are nations, but if there is no will on their side as to what guides us or what our principles are then it's always going to be a situation where we come under them. That has always been unacceptable to us," said Picard.

He went on to say there has

to be openness on both sides, and pointed to breakthroughs in such areas as policing agreements and health.

"We have to explore and look at what can be achieved regionally." Chiefs are also looking at the way Quebec is moving forward with its reforms to family policy, health, and social security. Reforms in which First Nations could participate.

Picard said a lot of the changes in federal jurisdiction being passed onto the provinces are being done without consultation with the First Nations involved and that has to change. The Quebec and Labrador First Nations would be looking very carefully at any proposed changes that could affect them.

A lot of people have seen the

feds coming up short in their response to the Royal Commission on Aboriginal Peoples report, but at least there is more willingness to do something on the part of the federal government, Picard said.

But he said action has to start now because of the rising Aboriginal population.

"We have to prepare some kind of ground for them," said Picard. It should be a collective effort on the part of all First Nations and non-Aboriginal peoples, he said.

Public education is something else the AFN wants to throw itself into. "We need to try to see what we can achieve. It's important that the public understand what the First Nations' aspirations are. It would bring us all a little closer to our goals."

## Artists felt burned by Spirits in the Sun

By Rob McKinley  
Windspeaker Staff Writer

SCOTTSDALE, Arizona

They felt snubbed.

That's how many of the artists and vendors at this year's first Spirits in the Sun Aboriginal arts festival in Scottsdale, Arizona described their feelings.

Many of the 85 exhibitors set up in a civic park at the centre of the city said they felt left out of many of the events at the festival, which took place from Feb. 6 to 8.

They said that despite being the main focus of the festival, they were practically ignored by organizers and got the feeling they were second class compared to the gallery exhibitors and sponsors of the mega artistic marketing showcase.

The vendors and artists were set up in tents spread over the civic park while gallery exhibitors selling high end crafts — some pieces selling for \$20,000 — were housed inside the lavish Hyatt Regency Hotel, 25 kilometres away. Gallery representatives, organizers, media and funding partners for the Spirits in the Sun festival were also invited to three evening galas, but not the artists themselves.

During the evening presentations and performances, the important work of the artists was noted at length. Unfortunately, very few of the artists paid the \$80 to \$100 ticket prices for the evening galas.

Canada's Secretary of State for Children and Youth, Ethel Blondin-Andrew, made a special effort to credit the artists as the reason for the festival.

"I want to thank the sponsors, of course, and there are many people who will do that, but more than anything else, it's not about politicians, it's not about people who look at the whole issue of commerce, but what it's really about is the people who are actually able to do the work that brought us here today, and that is the artists."

Although the words were encouraging and appreciated by many of the artists working in the tents, the ill-feelings remained.

Ron Curley with Horizons Wholesale (the Stone and Bone

*"The poor Maritime bunch were underwater. There was a lot of art damaged by the rain. Who's going to fix that? There should have been an alternative in case of a rain out."*

— Ron Curley with  
Horizons Wholesale

Gallery) from Ohsweken, Ont. said his company did quite well during the festival, but many others didn't. He said there are many places where organizers could improve next year. Curley said he understands that the galleries had to be a part of the festival, but felt they over-shadowed the smaller vendors in the civic park.

"The galleries brought in a certain clientele they needed, but then there's us, in our tents down there, trying to hammer out a living," he said.

The weather didn't help, either, he added.

The Scottsdale area had two consecutive days of rain during the festival. Curley said the park, though scenic, was not made to take more than a few drops of rain and quickly flooded. There was no back-up plan to move the tents to a drier, indoor location.

"The poor Maritime bunch were underwater," Curley said of the representatives from the Atlantic region. "There was a lot of art damaged by the rain. Who's going to fix that? There should have been an alternative in case of a rain out."

Next year, Curley would like to have the galleries and the vendors all under one roof.

Although disappointed, many of the artists and vendors said they would come back next year. They aren't gluttons for punishment, said Curley, they want to showcase Canada's Native art to the people south of the border. The festival is good for creating awareness, he said, but changes will have to be made if it is going to help artists market their goods.

Dennis Hillman, with the Northwest Company, said he

sees where organizers dropped the ball. As one of the major organizers, Hillman said they will be looking at changes next year and is appreciative of comments from the artists, vendors and visitors to the festival.

He said he could understand how the vendors felt snubbed, but said they didn't have all the information.

For one thing, each gallery paid at least \$4,000 for the festival package which included tickets to the gala, "so they paid their own way," he said.

The galas, he added, were for fundraising. They were for potential and current sponsors of the festival. He said there appeared to be two levels of vendors, because there were. There had to be. If it weren't for the fundraising, there would be no festival for the vendors to come to. But that didn't mean that the vendors were looked down upon as second class participants, he added.

"There were two different levels, but not two different classes by any means," he said.

The "hoopla" and "glitz" of the gallery displays and the gala evening receptions "is there to help [the vendors and artists] sell their products," he said.

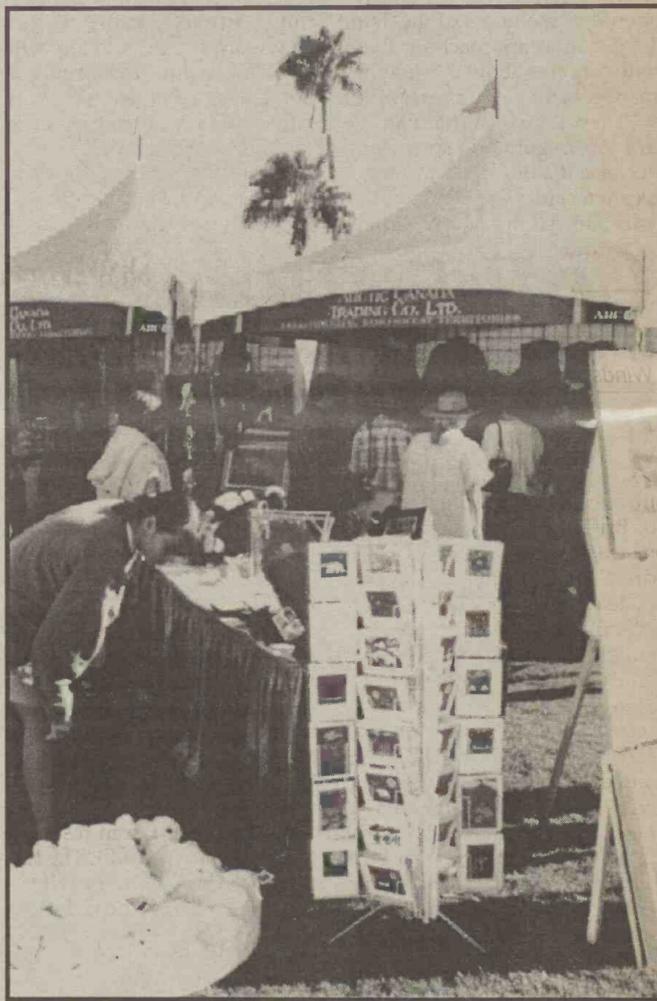
There may have been some misconceptions, he said, but one thing is clear.

"Everyone was there to work."

Whether the participant was a gallery selling \$20,000 carvings or a vendor selling \$50 birch bark biting creations, the festival was a large trade show where participants had to "get out there and sell their stuff."

No one got anything for free, he said.

As for some of the other prob-



ROB MCKINLEY

There were a few wrinkles in the organization of the Spirits in the Sun festival held in Scottsdale, Arizona in February that will have to be worked out before another festival is held. Artists suggest a bank should be set up for credit card purchases, and a dry place for vendors in case of another two-day rain. (see page 15 to 18 for more on Spirits in the Sun.)

lems, Hillman said organizers of next year's festival are already looking at improving on this first effort. Topping the list is the need to have banking and credit card services set up for the vendors. These services were available to the gallery exhibitors, but not to the artists and vendors in the park. The absence of any way to authorize credit cards may have hindered sales.

Evaluating this year's event, Hillman said it was mainly the high end products which were in demand at the gallery booths and the vendors in the park, therefore more effort will be made to secure credit card services for vendors next year.

There are no plans to move the festival from Scottsdale, which is said to be one of the largest markets for Native art in the United States. The Spirits in the Sun festival was initiated by the Northwest Company and the Tribal Councils Investment Group of Manitoba. It was sponsored by the Government of Canada, AT&T Canada, Aboriginal Business Canada, the Royal Bank of Canada, Air Canada, America West Airlines, the Government of the Northwest Territories, Danzas Canada, Indian and Northern Affairs and the Department of Foreign Affairs. The sponsors provided \$1.2 million of support to the festival.

## Starlight

(Continued from page 1.)

"When those people demand accountability in letters to their members, Parliament or to the Minister of Indian Affairs and their ward is to be sued for it. I don't think of nothing that will destroy this grassroots reform local Aboriginal movement than that," the boss said.

Although Starlight with Manning's support, he said, his fight is his own.

"At the end of the day, the guy left with the bill. I don't do whatever they do, I got to worry about what I have to pay my legal bill."

Starlight said the newly formed Aboriginal group, C.A.I.N., is helping with his legal costs. Contributions can be made at a rate of Nova Scotia in Calgary.

Starlight's wife, Deanna, said the media has failed to report that the letter was sent in response to members of the T'ina nation approach with concerns about the management of their resources. "They ask us, 'What do we've got to do so because it's our band,'" Deanna said.

Indian Affairs Minister

## Child

By Paul Barnsley  
Windspeaker Staff Writer

QUESTIONS

Critics are saying that throughout the entire province of British Columbia because the Ministry of Children and Families is in complete disarray.

An unprecedented number of child apprehensions and workers in the city of Vancouver — described as a "frenzy" by some servers — has prompted remarks by a family court judge and calls for Child and Family Services Minister Priddy's head. Members of the community, from foster parents and workers to the provincial legislative assembly, are demanding that the provincial government will do to resolve the chaotic conditions in the city.

Beginning in late November and continuing into February when Carrier Tribal Council Chief Jimmie drew a line in the sand by warning social workers and all other outsiders to stay away from the Kluskus First Nation's 63 children in the Quilley area, 20 were taken from their homes. Twenty-two or 23 of the children are Aboriginal.

Of the 25,000 people in the area, 8,000 live in Quilley which serves as a trading centre for the Kluskus, Kluskus, Nazko, and Kluskus Bluff Indian Bands. The area is the hub of a remote, sparsely populated area of the interior where the economy is completely dependent on logging, mills and forestry. It has been 20 years since the

# Starlight letter motivates Reform's support

(Continued from page 1.)

"When those people start to demand accountability by writing letters to their members of Parliament or to the minister of Indian Affairs and their only reward is to be sued for it... I can think of nothing that would destroy this grassroots desire to reform local Aboriginal government than that," the Reform boss said.

Although Starlight welcomes Manning's support, he believes his fight is his own.

"At the end of the day, I'm the guy left with the bill. Let them do whatever they do, but I've got to worry about who's going to pay my legal bill."

Starlight said the newly formed Aboriginal advocacy group, C.A.I.N., is helping him with his legal costs. Contributions can be made at any Bank of Nova Scotia in Calgary.

Starlight's wife, Deanna, said the media has failed to mention that the letter was sent in response to members of the Tsuu T'ina nation approaching them with concerns about the financial management of their reserve.

"They ask us, 'What can we do? We've got to do something because it's our band money,'" Deanna said.

Indian Affairs Minister Jane

Stewart intends to investigate how the letter was leaked from her department. She said the letter, which had the minister's stamp on it, should not have gone back to Whitney.

"It's absolutely inappropriate that Chief Whitney is in receipt of this letter," she said. "I can confirm that it didn't come from me and it didn't come through official channels in my department, but there will be an internal investigation to, if we can, identify how indeed and if indeed, this letter came from our department," said Stewart.

Mike Scott, Indian Affairs critic for the Reform Party, wants more than an internal investigation. He said the matter deserves an impartial, independent investigation.

"We have no faith in the Department of Indian Affairs investigating itself," Scott said.

Indian Affairs has asked an outside member from another federal department to conduct the investigation. Ron Newman, a civil servant with the Citizenship and Immigration Department, is the investigator. Newman has a background in police work.

Manning is calling for swift action to be taken once the investigation is complete.



PAUL MELTING TALLOW

Reform leader Preston Manning (left) is supporting Tsuu T'ina band member Bruce Starlight in a legal battle over a letter allegedly leaked from Indian Affairs.

"When that investigation is completed, we want the people responsible to be disciplined," Manning said. "Whether that is someone lower down in the department or whether it is the minister herself."

In addition, Manning wants

"Mr. Starlight's legal costs be assumed by the government which is assuming the legal costs of his chief."

Indian Affairs began the internal investigation in mid-January. Minister Stewart gave no timelines on when the investi-

gation would be completed, but she promised to "take action" if it is discovered that a department member circulated the letter, in contravention of the department's oath of secrecy.

Chief Whitney could not be reached for comment.

# Child apprehensions shock community

By Paul Barnsley  
Windspeaker Staff Writer

QUESNEL, B. C.

Critics are saying children throughout the entire province of British Columbia are at risk because the Ministry of Children and Families is in complete disarray.

An unprecedented number of child apprehensions by social workers in the city of Quesnel area — described as a child-seizing "frenzy" by some observers — has prompted angry remarks by a family court judge and calls for Children and Families Minister Penny Priddy's head. Members of the community, from the mayor, and foster parents and social workers to the member of the legislative assembly for the area, are demanding to know what the provincial government will do to resolve the chaotic conditions in the community.

Beginning in late November and continuing into early February when Carrier-Chilcotin Tribal Council Chief Roger Jimmie drew a line in the sand by warning social workers and all other outsiders to stay away from the Kluskus First Nation, 63 children in the Quesnel area were taken from their families. Twenty-two or 23 of those children are Aboriginal.

Of the 25,000 people living in the area, 8,000 live in the city of Quesnel which serves as the trading centre for the Alexandria, Kluskus, Nazko and Red Bluff Indian Bands. The city is the hub of a remote, thinly-populated area of the central interior where the economy is completely dependent on pulp mills and forestry. It has barely been 20 years since the first log-

ging roads disrupted the traditional way of life of Chief Jimmie's Kluskus First Nation. That community — located several hours drive outside Quesnel — is still remote, accessible by helicopter in the winter and logging road in the summer. Many of the band members, unable to hunt and trap as their ancestors did because of the incursion of the forestry industry into their traditional territory, have moved into the city which, as a result, has a relatively high Aboriginal population.

The first of the proportionately high number of child apprehensions began in response to a government audit. The Liberal member of the provincial legislature for the area, Dr. John Wilson, told *Windspeaker* he hasn't been able to find out what prompted the audit.

"We don't have that answer," Wilson said, "except the workers on rest leave weren't able to provide service."

A ministry spokesman said the provincial ombudsman for child and family issues, Child Protection Commissioner Cynthia Morton, ordered an audit of the Quesnel office after a review of a case in the area suggested that things weren't as they should be in the region. The audit led to unspecified internal disciplinary action against one senior staff member. Several sources in the region say it was common knowledge that the local social workers had complained about a lack of support from the Clark government.

A new 96-point risk assessment check-list was introduced last year. In addition to their existing duties, social workers were expected to complete this exhaustive evaluation of all chil-



Court house observers were shocked when Judge Robin Smith issued a statement from the bench about the child apprehensions in the city of Quesnel. It's uncommon for a judge to publicly involve himself in political issues, but Judge Smith found it necessary to criticize the provincial government's actions.

dren they dealt with. The drastic increase in workload was not backed up by a bigger budget from Victoria.

Aboriginal leaders across the province believe this is a reflection of the political difficulty the NDP government put itself in when it claimed a budget surplus during the last election campaign even though it was facing a deficit. The leaders say the government can't afford to spend any money but also can't afford to be seen as not spending money, which would be a reminder to the electorate of what some observers saw as a government lie.

"It all gets back to money," said United Native Nations British Columbia President Viola Thomas. "There's a new law

and a new policy but there's no commitment on the part of the ministry to back it. The changes created by the Gove Report don't do any good without money to back it up and the government is refusing to spend any money."

Several deaths of children in provincial care during the last few years prompted a provincial inquiry which led to the Gove Report. The report resulted in more than 100 recommendations on ways to improve social services in the province. Thomas and other critics of the government said only four of those recommendations were implemented.

There were eight social workers in Quesnel prior to Nov. 28. Opposition MLA Wilson said they made several attempts during the previous year to get more money and more resources from the provincial government so they could do their jobs effectively. At this moment, six of the social workers are on sick leave, citing stress in the workplace as the cause for their inability to work. Some sources suggest the sick leaves are a tactic that the public service union devised to draw attention to a dispute with the government over work-loads. Parents and support workers in the area say the social workers were trying to do too much with too few resources and suffered occupational burn-out.

Judge Robin Smith believes the social workers.

In an extremely unusual move, the judge issued a public statement from the bench on Feb. 12 which slammed the government and supported the field workers.

"Since Dec. 1, 1997, the ministry has, from time to time, had

two to three times more replacement workers in Quesnel than were available at any given time before Dec 1," the judge said. "Yet these replacement workers are so busy that they have had difficulty keeping up with the work."

Aboriginal communities in the province are severely affected by the problems in the Ministry of Children and Families. Aboriginal children in foster care represent one-third of all children in care. Since the number of children in foster care in the province has risen from 6,500 to 9,900 in the past year, it's a big problem.

A meeting on Feb. 13, between the chiefs, front line social workers from the four area bands and representatives of the ministry, resulted in a joint statement. Ministry spokesman Miriam Sobrino said the meeting went well.

"The ministry made some commitments to work with the Aboriginal communities a lot more closely," she said. "We identified a need for more formalized protocols."

Legislative changes, enacted over a year ago, require authorities to inform band councils when a band member is going to be taken from his or her family and put into foster care. Sobrino said the ministry has observed this new requirement but she admitted it "needs to be done better."

Lhatako (Red Bluff) band councillor Ed Peters isn't convinced the message the chiefs imparted to ministry officials on Feb. 13 is going to make it back to Victoria, especially since Minister Penny Priddy was shuffled out of the Child and Families portfolio four days after the meeting.

(see Lack of support page 28.)

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ROB MCKINLEY

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# As told to Windspeaker . . .

You can't put a price tag on what Native people endured. Three hundred and fifty million is not a good amount. There is no price tag, because right now the cycle still continues. Native people have the highest rate of suicide and there is a lot of addiction among our people. And one of the saddest things is the government just can't get away with putting a price tag on that. I believe Creator has a way of making people pay. And one of these days this race is going to pay for what they did to ours."

Tracy  
Alberta

I believe that while it was the right thing to do, I don't think that a federal government can offer an apology. It was not an apology, because an apology is an admission of wrong-doing and an asking for forgiveness and I don't believe that was what was done. Also, I question whether or not the federal government can give an apology on action committed by their ancestors and the same thing for Aboriginal people, I wonder if Aboriginal people can give an apology without the permission of their ancestors. So I don't think it was an apology. I think they said they were sorry, but they did not admit to guilt, so, therefore, it's not a true apology.

Jim Uttley  
Winnipeg, Man.

I would like to comment on the \$350 million fund put forth by the federal government for residential school abuse. It angers "Robin Hood" — Meegwetch.

"Robin Hood"  
Ontario

What should take place with the \$350 million is to compensate all the victims of the boarding schools days, otherwise DIAND will hire consultants who will eat away at the money and Aboriginal people won't benefit from the funds at all. Very little money will filter into the Aboriginal community.

To me, it would make more sense to compensate each victim, whatever little money would be entitled to them. After all, we were the ones that suffered through the boarding school system. Roughly 100,000 Aboriginal people (children) went to these schools, I sometimes refer to them as concentration camps . . . with the \$350 million, roughly about \$3,500 would go to each victim. Now that would make more sense to me.

George  
The Pas

I think that it's a darned shame that the Assembly of First Nations is taking the responsibility of saying what Native people need in relation to any money or anything that comes from the federal government for the people that suffered the abuse in those schools. I think that all the native leaders should allow the people that were abused to decide what happens to anything regarding compensation of any kind for those dollars or those programs that come out of any kind of commission. I think that they're the ones that should make those decision in regard to everything that happens in the future over those monies or any program. I don't think the responsibility lies with anybody but them because they are the ones that suffered. I think that leaders always try to cash in, whether it be politically or otherwise, on people's pain, just as well as the non-Native. I think that they're just playing their game. I think it's an awful shame.

Pam  
Vernon, B.C.

Money to deal with the healing for residential schools is, personally, not enough, because, I myself have been on this healing journey and have suffered



**"I personally did really appreciate the apology made by the federal government for people that were abused or given a rough ride in the residential school system. That was a long time in coming."**

— Goo Arlooktoo, deputy premier of the Government of the Northwest Territories

through a lot of suicide attempts, drug abuse, alcohol abuse through residential schools. I went through the abuses in boarding schools, the physical, sexual, and psychological abuse, and, personally, there is no way anyone can help us unless we go toward our healings. . . as a psychologist in British Columbia, Rod McCormick said, through our traditional healings, our natural healings and give it all it deserves. And as for all of this money, there is people that, I know for a fact, will be sticking their hands in this fund — fly by nighters. . . It's actually opened the doors towards the psychologists so that they can stick their hands into this big pot of money and not really know anything about the healing or the torment that people have gone through in these residential schools.

Mike  
Muskeg Lake Cree Nation, Sask.

# European suspicious of Canada's intent

Dear Editor:

My name is Peter Schwarzbauer and I am an active member of the human rights organization "Society for Threatened Peoples - Austria" in Vienna. Over the last decades, I have been closely following Canadian politics regarding Aboriginal peoples. Our group's activities have focused mainly on the Lubicon Cree.

I am quite surprised by the recent developments in Canada (Supreme Court decision [Delgamuukw], response of the feds to the RCAP report). While I consider all of this as positive, I do have some reservations on parts of the terminology involved. Nowhere in the Statement of Reconciliation can the word "apology" be found, only "profound regret" and that the feds are "sorry." This is not the same as an apology. I am no lawyer and cannot really assess the legal and political aspects of that distinction. But I remember that in

1990, the Lakota people in the United States tried to get the US Congress to apologize for the awarding of 26 medals of honor to soldiers who participated in the Wounded Knee [battle] a century before. What they got was not an "apology," but also a statement of "regret." They were not really satisfied.

I also understand that the Australian government is not willing to make an apology (not even a statement of regret) to the Aboriginal peoples in Australia, because they are afraid of laying the basis for Aboriginal lawsuits against them.

Why have the media, and also the international media, used the term "apology?" Because it was understood that way by the Aboriginal peoples of Canada?

I am more than suspicious towards anything the Canadian government says or writes on paper before it is proven that it is really acting on it. That is the reason behind my reservation regarding that generally positive development.

Peter Schwarzbauer  
Vienna, Austria

**If you have a comment regarding the federal response to the Royal Commission on Aboriginal Peoples report that you would like to see published, call the Reader Response Line. You have three minutes to state your point of view. Remember to record your name, place of residence and a phone number where you can be contacted during the day. We'll print your responses in the upcoming issues.**

**1-800-661-5469 ext. 223**

# Inuit sovereignty

By Annette Bourgeois  
Windspeaker Contributor

IQUALUIT

The federal government announced its regret for mistreatment of Aboriginal people, but some Inuit leaders were disappointed Canada did not go far enough in citing the role of Inuit played in extending the nation's sovereignty North.

"We are sorry that the Statement of Reconciliation has no reference to those as the Inuit contributors to Canada," said Eegeesiak, president of the Inuit Tapirisat of Canada, the organization which represents Inuit nationwide.

Eegeesiak was responding to the report from the Royal Commission on Aboriginal Peoples, which represented the government, said Canada's regretted past abuse of Inuit.

Eegeesiak, along with other Aboriginal representatives met with Stewart prior to the announcement in Ottawa. At the time, Eegeesiak said he was assured that Inuit concerns would be addressed. However, when Stewart's announcement failed to mention specific contributions to Canadian sovereignty, in particular the Inuit from Quebec to the High Arctic in the 1950s.

"It has been the Inuit in the North that has given the country its greatest claim to sovereignty to that one Canada's land mass in Quebec, Nunavut, Inuvialuit region of the Arctic that Inuit call home," Eegeesiak said. "The fact that some Inuit voluntarily moved here-around the North by governments for the purpose of asserting sovereignty is something that Canadians should understand."

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Peter Schwarzbauer Vienna, Austria

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# Inuit contribution to sovereignty ignored

By Annette Bourgeois Windspeaker Contributor

IQUALUIT, N.W.T.

The federal government announced its regret for its past mistreatment of Aboriginal people, but some Inuit leaders are disappointed Canada didn't go far enough in citing the role Inuit played in extending the nation's sovereignty in the North.

"We are sorry that the Statement of Reconciliation makes no reference to those aspects of the Inuit contribution to Canada," said Okalik Eegeesiak, president of the Inuit Tapirisat of Canada, the organization which represents Inuit nationwide.

Eegeesiak was responding to Indian Affairs and Northern Development Minister Jane Stewart's speech that replied to the report from the Royal Commission on Aboriginal Peoples. Stewart, on behalf of the federal government, said Canada regretted past abuse of Native Canadians.

Eegeesiak, along with other Aboriginal representatives, had met with Stewart prior to her announcement in Ottawa. At the time, Eegeesiak said she was assured that Inuit concerns and issues would be addressed. She was disappointed, however, when Stewart's announcement failed to mention specific Inuit contributions to Canadian sovereignty, in particular the relocation of Inuit from northern Quebec to the High Arctic in the 1950s.

"It has been the Inuit presence in the North that has given this country its greatest claim to sovereignty to that one-third of Canada's land mass in Labrador, Quebec, Nunavut and the Inuvialuit region of the Western Arctic that Inuit call their home," Eegeesiak said. "The fact that some Inuit were arbitrarily moved here-and-there around the North by past governments for the specific purpose of asserting that sovereignty is something that all Canadians should understand and



Prominent Inuit leader, Jack Anawak, was one of many Aboriginal children abused at Canada's residential schools. On the Statement of Reconciliation Anawak said, "I look at it from the point of view that the government recognizes we went through a lot of hardship."

appreciate."

William Barbour, president of the Labrador Inuit Association, echoed Eegeesiak's disappointment that the apology wasn't specific enough to Inuit experiences. The Labradorian Inuit communities of Hebron and Nutaq, he added, were also relocated in the late 1950s to extend Canadian sovereignty. He was looking for an apology for those Inuit whose lives were disrupted.

"I would like to think there is one required, even if it's not by the federal government, but at least by the provincial government, where there was the relocation of two major communities north of Nain in northern Labrador," he said. "That's never really been publicized before."

Stewart addressed these criticisms when she visited Iqaluit, the Baffin Island community that will become Canada's 13th capital city when the Northwest Territories separates in April, 1999. Iqaluit was Stewart's first stop in her tour of Aboriginal communities following the announcement.

"There is a recognition of the fact that peoples were desegregated, that they were moved," Stewart explained. "The under-

standing and the impact that has had here in the North was recognized."

She added it's a step towards an improved relationship between the federal government and Aboriginal communities.

"While it's not perfect, it does, I believe, reflect a new understanding of how we can, together as governments, make the lives of people better," Stewart said.

Goo Arlooktoo, deputy premier of the Government of the Northwest Territories and an Inuk from southern Baffin Island, was encouraged by the federal government's statement of regret.

"I personally did really appreciate the apology made by the federal government for people that were abused or given a rough ride in the residential school system," he said. "That was a long time in coming." Arlooktoo added he's had positive responses about the minister's statement.

"Generally, people appreciate that the government has had the courage to make the apology," he said.

Now one of the country's most prominent Inuit leaders, Jack Anawak was one of many Aboriginal children abused at Canada's residential schools. As a member of Parliament for Nunatsiak in the early 1990s, Anawak and other abused former students of the church-run Sir Joseph Bernier School in Chesterfield Inlet, disclosed the abuse.

It was to these people, and other Native Canadians who suffered physical and sexual abuse, that Stewart said Canada was "deeply sorry," and committed \$350 million for community-based healing.

It was something Anawak had waited a long time to hear.

"I look at it from the point of view that the government recognizes we went through a lot of hardship," he said. "The government is making a genuine effort to do what they can for those of us who went to residential schools and were abused in one form or another."

## Mercredi says feds' response inadequate

By Carrie Regenstreif Windspeaker Contributor

SUDBURY, Ont.

The federal government's response to the Royal Commission on Aboriginal Peoples is a far cry from what the commission recommended, said the former national chief of the Assembly of First Nations.

Ovide Mercredi addressed a standing-room only crowd at Laurentian University, where he was recently hired as a part-time professor in the department of Native studies.

"The centrepiece of their response is what happened to our people in residential schools," he said, referring to the Statement of Reconciliation delivered in January by Jane Stewart, minister of Indian Affairs. "The focus was not so much on the cultural genocide, but on the physical and sexual abuse that occurred in these schools."

The royal commission, which spent \$58 million over six years, released its report in the fall of 1996. It made 440 recommendations. Mercredi said the government has been silent on many of the most important ones.

Media reports which called the Statement of Reconciliation an "apology" to Aboriginal people for past injustices, angered Mercredi.

Native people deserve no less than the apology given to Japanese-Canadians in 1988 by former prime minister Brian Mulroney, Mercredi said.

Mercredi quoted Mulroney as saying there is a big difference between an expression of regret and a formal apology.

"That apology was to all Japanese-Canadians, not just those who lost property because of internment," Mercredi said. "The expression of sorrow is directed at those individuals who suffered abuse. It was not directed at all First Nations people, who have all lost something because of the residential schools, whether they experienced physical or sexual abuse or not."

Along with the Statement of Reconciliation, the government announced a "healing fund" of \$350 million over five years. Mercredi criticized that, too.

"The royal commission recommended to the federal government that it spend an additional \$2 billion, so Aboriginal people can catch up to the rest of Canada, just to catch up in terms of quality of life, housing, education and so on," he said. "Some say it's a good start. Maybe, I'm not sure. They have made no commitment beyond the healing fund."

Even the \$350 million figure is misleading, Mercredi said.

"Don't accept the money figures the federal government is throwing around," he said. "Find out where the money is coming from within the government, which program is being cut back. Very little of the money is new money. Most of it is what I call 'existing money,' taken from other programs to be put into the healing fund. If I'm wrong I challenge the government to prove me wrong."

What Aboriginal communities really need is investment, Mercredi said.

"I want the prime minister to take 'Team Canada' to our communities. I want the premiers of this country and the business people to see firsthand where the investment is needed to liberate Aboriginal people from conditions of poverty," he said.

According to Mercredi, the government doesn't pay much attention to Native people because there is little support for it from the general public.

"Who are they listening to?" he asked. "To the Canadian people, apparently. Polls tell the government that anywhere from 50 to 60 per cent of Canadians believe Aboriginal people are as well off as they are."

The royal commission recommended the government invest money educating the public about Native history and social conditions.

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This is part of the "Effective Strategies" 12th Native Education Conference see advertisement on page 32.

## Protect the whistleblower

At first, we discarded a couple of letters this month from readers who felt the need to speak out, but who were too afraid of retribution to sign their names. Letters from people who won't stand behind their accusations or opinions, who hide behind the veil of anonymity, are rejected on principle.

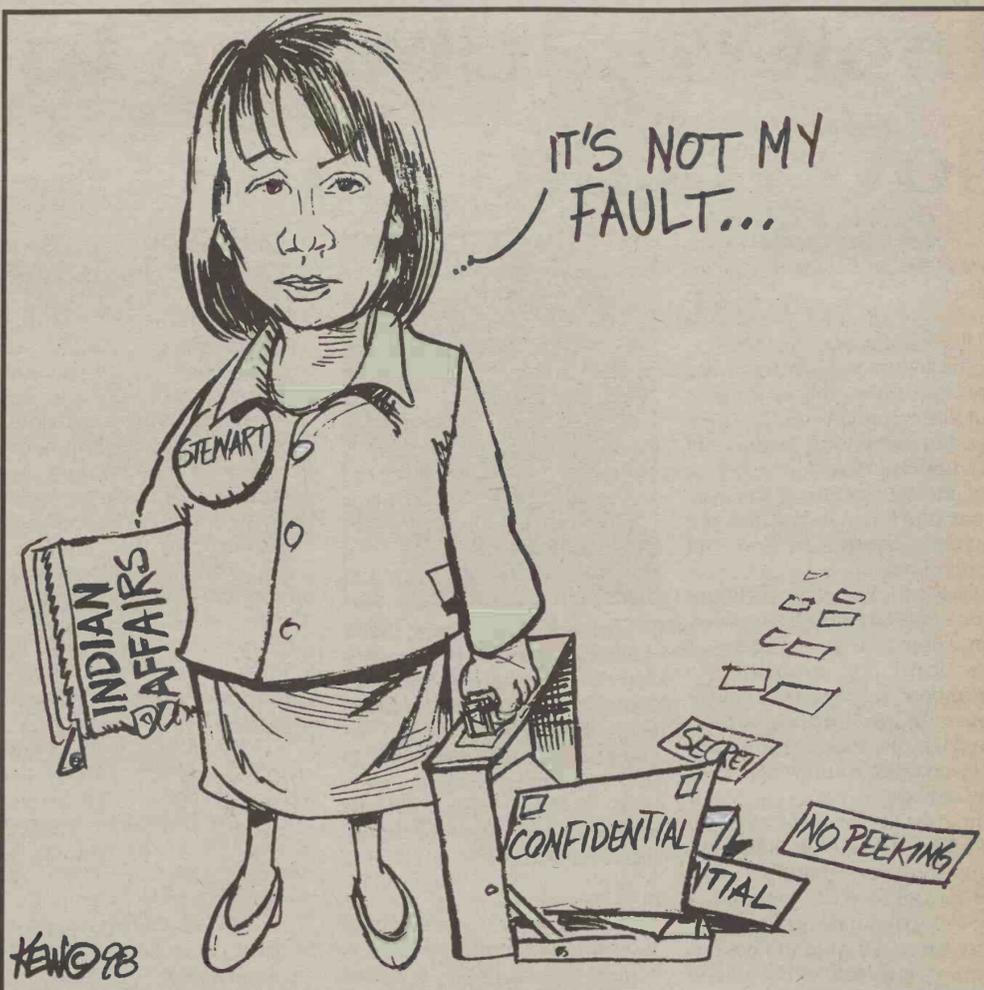
But a recent drama in southern Alberta has made us take a step back and reconsider that position. We refer, of course, to the trouble that Bruce Starlight of the Tsuu T'ina nation has found himself in after writing, and dutifully signing, a confidential letter to Indian Affairs Minister Jane Stewart and then having that letter leaked to the very fellow who, in the letter, Starlight accuses of corruption, his chief. In response, the chief filed a defamation lawsuit against Starlight and effectively muzzled his opposition.

By not protecting its source, Indian Affairs stripped the average Joe of the only leverage average Joes have to effect change in Aboriginal communities. It's important for our readers to know that the same government ministry that had all those enlightened things to say in the *Statement of Reconciliation*, submarined any hope of achieving the objectives in Canada's new Aboriginal action plan. Efforts to strengthen Aboriginal governance and develop a "stable, predictable and accountable" fiscal relationship with Aboriginal governments and organizations have been dealt a levelling blow.

We know how hard it is to get information from Indian Affairs if they don't want us to have it. That makes us extremely suspicious of this leak, particularly when confronted with the fact that Chief Whitney ran as a Liberal in the past. If the letter was leaked for political reasons, we know it'll be harder to get information about that than it was for that letter to escape from the ministry.

In protest of this breach by Indian Affairs, *Windspeaker* has decided to break a long-standing policy and print some of the anonymous letters sent to the paper. Because, the lesson learned from the Starlight affair is you've got to protect yourself, because no one else will.

The stories you read in *Windspeaker* are often achieved by speaking to people not willing to go on the record, but willing to give background material so the right questions can be asked. We know that protecting those sources is essential to maintaining our independence and credibility. Just as Indian Affairs lost all credibility when that protection was denied Starlight.



## Pray for our earth mother

### GUEST COLUMN

By Dan Ennis

Recently, there have been a number of incidents where efforts have been made to retrieve "artifacts" from their resting places within our sacred earth mother. These incidents have serious ramifications for Indian people, in fact, for all people. No amount of rationalizing or intellectualizing can justify digging into and harming our sacred earth mother. It is never right or appropriate for any reason.

One must first consider this activity from the perspective of our respected medicine Elders. They are the ones who keep and pass on wisdom: the wisdom keepers. They tell us our sacred earth mother is alive and she has a spirit. She is sacred. She is not, as the colonizers have regarded her, simply a planet, an ecosystem or a biosphere. She is our sacred earth mother, the one who nurtures us, loves us, provides for us and protects us. We should be able to do the same for her. It is in our best interests.

Our Elders tell us that all life is sacred and that the most sacred life form is our sacred earth mother. We should always treat her with love, respect, compassion and gentleness. The same way we would treat our own birth mothers. We should not be harming her, desecrating her, exploiting her or polluting her by constantly digging away at her — not for any reason.

The remains of our ancestors, artifacts included, are buried in our sacred earth mother for a reason. That reason is the fulfillment of the original instructions given to us concern-

ing the care of our earth mother. By giving back to her, for all that she gave to us during our brief earth walk, we honor her with this one final gesture. We show that we remember, we carry on and pass on those original instructions. This is necessary in order that the sacred hoop, the sacred hoop of life, will continue to turn.

Whatever it is that the white oppressors are expecting to learn about our people by these excavations is worth nothing in light of the fact that my people have been trying to share our ways with them for the past 500 years. But they would have none of it then. They not only choose to ignore us, they tried to wipe out this information. Even today, they refuse to listen to our words when we tell them not to dig up our sacred earth mother, not to dig up our ancestors. They choose not to hear us.

Only negative things can result from digging up our sacred earth mother and our ancestors. You are tampering with the instructions given by the Creator.

The contact that was made between my people and their colonizers 500 years ago signaled the beginning of a relationship based largely on arrogance, racism, oppression, destruction and genocide. That relationship continues today, with one main difference; the white oppressors have managed to recruit, condition, educate and train some of our own people to do the dirty work for them in our communities.

To the wannabe colonizers who are parroting the white oppressors' mantra that these digs are necessary for scientific and educational purposes, I can only respectfully suggest what was told to me by our medicine Elders, that if one wants to find out about our ways and our

identity, one should seek out and speak with one of the medicine Elders, participate in the sacred ceremonies. These are the appropriate places to find these things out, to find out about ourselves.

I now must address those of us colonized Indians who have been educated in the white oppressor's ways and have taken on colonized minds. If you have a loving understanding and appreciation of the teachings of our medicine Elders and our ancestors, there could never be any dilemma regarding what action you should take in this matter. One would know in one's heart, in one's bones, in one's very core, what is appropriate and what is not appropriate. Err always on the side of our ancestors and our medicine Elders, if for no other reason than respect for our ways and our teachings that they have passed on to us.

This digging up of our ancestors has been going on for the past 500 years. The colonizers have no qualms about digging up, and disturbing the gravesites of their own dead, so we do not expect anything different from them. They have forgotten their original instructions because their Elders did not pass on those instructions to them. But this is not the case with our people.

Our people do not have to actively take part in digs. This shows contempt and disrespect for our ancestors, our ways, our medicine Elders and our sacred earth mother. All that we can do is bear witness to what the colonizers do to our sacred burial sites and try to educate them about the error of their ways. We need to offer prayers for the healing of both the colonizers and of our sacred earth mother.

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## Saskato its view

Dear Editor:

Métis hunting rights enumeration of Métis people is a newly contentious issue in Saskatchewan. Many people are perpetuating the notion that Métis are abusing their rights and that the Métis are destroying the prairie wildlife bounty. Some are questioning who should be considered as a Métis person.

All this controversy began in August 1996, when a Justice of the Court of Queen's Bench in Yorkton acquitted Métis John Grumbo of possession of white tail deer meat. The Justice later agreed that Mr. Grumbo's conviction should be considered as an "Indian" as specified in the Indian Act and should be allowed to have Aboriginal hunting rights. Following this decision, all Métis people in Saskatchewan were de facto granted Aboriginal hunting rights. In the Grumbo ruling, the court was about rectifying past wrongs since it granted Aboriginal hunting rights to the Métis long after the Canadian government arbitrarily took the right away. Métis have practiced their original traditions, including hunting and fishing, in Saskatchewan long before the Canadian government began to regulate and eventually take away these rights. Returning, therefore, to the Métis people their inherent right to use and manage the prairie wildlife resources.

This ruling, despite the controversy, is a win for the Métis people, is a win for the Métis people, is a win for the Métis people. Many people are not just granting Métis this right because they have a special privilege, but because they have a special privilege, the "white" community can enjoy. Some have even accused those people who have recently obtained their Métis as opportunists with

## Share

Dear Editor:

I'm a Saskatchewan Ojibway woman living in the western British Columbia for the past two years now. I enjoy the prairie and the wildlife... my people — the Plains Indians and the Métis. I have a sense of humor, our respected Elders, our celebration of sharing, our ceremonial willingness to work together.

Things are moving here. First Nations people are more here than back in the day they're surrounded by the best resources in Canada. It is the Sugar Daddy of the nations, and that is why they are coming for the people's money. They watch trucks roll in, loads of trees taken from their homelands. The people receive the big salaries. Aboriginal people offer services that drain the nation, leave nothing behind.

I sometimes wish I could go home where people are together and share the edge, with no big price tag attached. I want to bring from here to Saskatchewan

# Saskatchewan must reevaluate its view of the Métis people

Dear Editor:

Métis hunting rights and the enumeration of Métis people are newly contentious issues in Saskatchewan. Many people are perpetuating the notion that the Métis are abusing their hunting rights and that the Métis people are destroying the province's wildlife bounty. Some are even questioning who should qualify as a Métis person.

All this controversy began in August 1996, when a Justice with the Court of Queen's Bench in Yorkton acquitted Métis hunter John Grumbo of possessing white tail deer meat out of season. The Justice later agreed with Mr. Grumbo's counsel that Grumbo should be considered to be an "Indian" as specified under the Indian Act and should be allowed to have Aboriginal hunting rights. Following this decision, all Métis people in the province were de facto granted Aboriginal hunting rights. In the end, the Grumbo ruling was really about rectifying past injustices since it granted Aboriginal hunting rights to the Métis people long after the Canadian state arbitrarily took the right away. The Métis have practiced their Aboriginal traditions, including hunting and fishing, in Canada long before the Canadian state began to regulate and eventually take away these rights. The ruling, therefore, returns to the Métis people their inherent right to use and manage the provinces' wildlife resources.

This ruling, despite its victory for the Métis people, is not without controversy. Many feel that it was not just to grant Métis people this right because it gives them a special privilege which the "white" community does not enjoy. Some have even singled out those people who have recently obtained their Métis cards as opportunists with negligible

Aboriginal ancestry. By questioning the Aboriginal identity of Métis people, these individuals have initiated a campaign to take away these hard-fought hunting rights. Will this process end by taking away the right of Métis hunters to make a living and to feed their families?

A recent article in the *Saskatoon Star Phoenix* questioned Métis Nation of Saskatchewan Secretary Lorna Docken's Métis heritage by implicitly hinting that a person who has "the fair skin of the Norwegians" and "the red hair of the Irish" could not possibly be Aboriginal. Such thinking is racist since it equates skin color with a person's culture rather than how a person identifies his or herself. Some maintain that in order to be a proper Métis, a person should have a specific quantity of "Native" blood or look like an "Indian." Such thinking is racist because it builds a false division within the Métis people based on specific blood quantity and outward appearance. Implicit in this assumption is that the blood of a particular ethnic or racial group carries certain cultural attributes.

If we were to use these blood quantity and outward appearance tests, Louis Riel would not qualify as an Aboriginal person. Few would argue that Louis Riel was anything but the personification of the Métis people. After all, he was executed and martyred for defending his people's rights. Nonetheless, he was 7/8ths French Canadian and 1/8th Dene and was 'fair.' By using Louis Riel as a case in point, we should remember that outside appearance and genetics do not determine how a person identifies his or her self. Docken rightly argued that using blood quantity to determine a person's identity is retrograde thinking and is akin to "rating livestock." Thinking

that blood and culture are linked is in line with the crank racial theories of Nazi Germany.

In reality, environment and not genetics determines a person cultural characteristics. Being Métis has nothing to do with how one looks or whether or not, one lives a traditional lifestyle, as some suggest. If we were to use such criteria in assessing who is really Métis we would exclude many proud Métis people living in urban areas. Do all Métis people know how to skin a muskrat or to dance a Red River Jig? Are these people any less Métis if they do not participate in any of these activities? Being Métis is like being a Canadian or a Québécois; it is all about an individual making an active personal choice to be part of a larger community. "Blood" or one's outward appearance does not make a person any more or any less Métis or Canadian. To argue otherwise is racist.

We must accept that there is no one common Métis experience. Here is the Métis' dilemma or perhaps their greatest strength as a people: each Métis person, family and community experience is distinct. Some Métis are more like First Nations people and some are more like Euro-Canadians, and no person is no less Métis than the other. This is the reality which people in the media and the general public should realize. After all, the Métis people's two greatest leaders of the 1885 Resistance, Louis Riel and Gabriel Dumont, were very different from each other in every respect imaginable. Yet, both were proud and passionate Métis. Therefore, is it really just for the non-Aboriginal majority to impose its criteria of "Métisness" upon the Métis minority?

A concerned resident  
of Saskatchewan

## Share pride of home

Dear Editor:

I'm a Saskatchewan Plains Ojibway woman living in Northern British Columbia for close to two years now. I enjoy the country and the wildlife... but I miss my people — the Plains First Nations and the Métis. I miss our sense of humor, our respect for our Elders, our celebrations, our sharing, our ceremonies, and our willingness to work together.

Things are moving slowly here. First Nations people suffer more here than back home; yet they're surrounded by the richest resources in Canada. DIAND is the Sugar Daddy for some of the nations, and that does nothing for the people's morale, while they watch trucks roll by with loads of trees taken from their homelands. The people who receive the big salaries are non-Aboriginal people offering services that drain the nations and leave nothing behind.

I sometimes wish I was at home where people really work together and share their knowledge, with no big price tag attached. I want to bring people from here to Saskatchewan and

show them what we're doing in Saskatchewan. I want to show them Waniskiwan, the Federation of Saskatchewan Indian Nations, Saskatchewan Indian Federated College, Treaty Four Celebrations, Batoche, the Ochimaw Ochi Healing Lodge, Meadow Lake Tribal Business, LaRonge Venture, and many other businesses and places.

I want them to meet people like Gordon Tootoosis, Blaine Favel, Keith Goulet, Allen Sapp, Blair Stonechild, and, of course, the SIFC staff. I want them to hear of Poundmaker, Almighty Voice, Louis Riel, John Tootoosis, Roy Musqua (my Grandfather), Jean Cuthand-Goodwill and all past leaders.

To all Plains First Nations and Métis people, you're doing a great job of leading us into the next century. We'll always be known as head-strong and stubborn, but look at where it's getting us. Saskatchewan Plains is where my heart is, with all our great past leaders, our present leaders, and our future ones!

Karen Musqua-Pelletier  
Burns Lake, B.C.

## Simple approach best

Dear Editor:

Re: "Phil, why don't you call?"

I'd like to say that Phil is just a simple human being as are you and I. I believe he is just as capable of shooting the breeze over a cup of coffee without a secret agenda.

I feel sad when too many people put our political leaders on a pedestal and expect them to perform magic — of course, not to bleed like a normal human.

I met Phil on the street one bright day. I was standing in a parking lot with three friends and along came Phil. I yelled out to him — "Hey, come here." He was very polite, shook my hand, and I introduced him to others. Then he turned around to ask me if, or where, I had met him. Do I know him? I said "no, but we just wanted to say hi

and how are you?"

My friends told me I was crazy to have done such a thing, to be bold. I respond that when too many of us simply forget we are human beings, that our leaders, get to the top, we forget to treat them equally. I believe it gets very lonely on top of the platform.

So, Philip, keep up the good work and I do admire your simple approach to treating people equally, especially to those you meet on the street and taking time to say hi.

And to writer Kenneth Williams, you are not faceless either, you are very much human, as much as you are a good journalist. You do good work, along with your staff.

Thank you for all your best.

Unsigned

Pukatawagan, Man.

## Mixed marriage endangers race

Dear Editor:

I couldn't help but reply to a letter in February's issue by Shannon Belcourt [responding to Drew Hayden Taylor's column color-blind love] with "Who you are, is not who you are with." I have seen this happen time and time again. I have actually heard Caucasian people state that they only married for status, and then found out they weren't eligible. I have heard that Caucasian women seek First Nations men only for use of their status cards, for shopping on reserve land or purchasing new vehicles on reserve land. Not only does it involve marriage, but it involves friends as well. These mishaps are, of course, not the case in every marriage or friendship.

In regards to marriages, I often think that it is important to remind our First Nations people

that, even if we don't want to follow the Department of Indian Affairs' ancestral charts for status, we will, and some bands already have, wiped out the full-blooded First Nation people. I realize that this statement must sound racist to some people, but it is a fact that we will eventually annihilate ourselves if we don't start thinking about our "mixed" marriages in the long run. Take a look at the pictures in the archives and see whether we had many blue-eyed or blonde-haired First Nation people.

We must de-colonize our ways of thinking and become stronger as a First Nation people; teach our children to be proud of who they are, encourage education to the full extent but most of all teach them their culture.

Sheila George  
Cowichan Tribes

## Correction

# More than meets the eye

Editor's Note:

Because of mistakes in the typesetting of a letter published in last month's *Windspeaker*, AMMSA would like to repeat the information provided in an attempt to make clear the writer's intent. We apologize for any embarrassment our mistakes may have caused.

It is worthwhile to point out some of the unique features in [January's] "Fontaine uses bank time to demand apology."

The article revealed Chief [Phil] Fontaine's use of a symposium in Toronto last October on the economic recommendations in the Royal Commission, to send a message to the government of Canada. The article refers to the symposium as "a Royal Bank symposium..." which is not quite accurate. The fact is that this symposium was a partner-

ship between the Council for the Advancement of Native Development Officers (CANDO) and the Royal Bank. This unique partnership between a national Aboriginal organization and a major Canadian corporation to underscore the value of the Royal Commission's work was indeed a unique feature.

CANDO approached the Royal Bank many months ago in an attempt to involve corporate Canada in the need to pay attention to the recommendation of the commission. In addition to the two presentations by Chief Economist John McCallum and Senior Vice President Charlie Coffey, CANDO's President Angie Stewart and members of CANDO's standing committee on education presented four papers. Corinne Jetter (Concordia University) moderated the event, Kelly

Lindsay (University of Saskatchewan), and Wanda Wuttunee (University of Manitoba) presented an Aboriginal historical overview, Fred Wien (Dalhousie University) presented "Nine steps to rebuilding Aboriginal economies," David Newhouse (Trent University) presented on the need for a renewed relationship.

Also, the attendance was not 100, but rather over 200, and the response CANDO has had for requests of the document "The cost of doing nothing" has been great.

While the article was focused on Chief Fontaine, I thought this unique arrangement at a mutually beneficial partnership was worthy of your readers' attention.

Thomas Droege  
CANDO Executive Director

# Indian Country COMMUNITY EVENTS

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

### 5TH ANNUAL RED SUCKER LAKE FIRST NATION'S YOUTH GATHERING '98

Mar. 5 - 6, 1998 Red Sucker Lake, MB (204) 469-5302  
Saul Harper

### NISHNAWBE-ASKI NATION - NAN CUP '98 HOCKEY CHAMPIONSHIP TOURNAMENT

Mar. 5 - 8, 1998 Thunder Bay, ON 1-807-623-8228

### WAYNE YOUNG MEMORIAL '98 OLDTIMERS (35+) INDIAN & METIS HOCKEY TOURNAMENT

Mar. 6 - 8, 1998 The Pas, MB (204) 623-3337

### 5TH ANNUAL "ROCK 'EM SOCK 'EM" ALL STAR SENIOR & OLDTIMERS HOCKEY TOURNAMENT

Mar. 6 - 8, 1998 Manitou Kihew Arena, Saddle Lake, AB (403) 726-2828 Louis or (403) 726-2524 Phyllis

### WELLNESS & WOMEN VIII CONFERENCE

Mar. 9 - 12, 1998 San Diego, CA (405) 325-2248

### 19TH ANNUAL BLACKFOOT INVITATIONAL BASKETBALL TOURNAMENT

Mar. 19 - 21, 1998 Deerfoot Sportsplex, Siksiika, AB (403) 734-5394 Faren or (403) 734-5397 Ira

### 24TH ANNUAL DENVER MARCH POW WOW

Mar. 20 - 22, 1998 Denver, CO (303) 377-3724

### 3RD BRITISH COLUMBIA CONFERENCE ON ABORIGINAL WOMEN & WELLNESS

Mar. 22 - 25, 1998 UBC, Vancouver, BC (604) 822-2626/4965

### SAULT COLLEGE 7TH ANNUAL FESTIVAL OF TALENTS

Mar. 27, 1998 Sault Ste. Marie, ON (705) 759-2554 ext. 766

### BENT ARROW TRADITIONAL HEALING SOCIETY ROUND DANCE

Mar. 28, 1998 Edmonton, AB (403) 481-3451

### WELLNESS & WOMEN VIII CONFERENCE

Mar. 30 - Apr. 3, 1998 Portland, Oregon (405) 325-2248

### TOBACCO REDUCTION: CIRCLE OF RESPONSIBILITY (Saskatchewan Lung Association)

Apr. 1 - 3, 1998 Calgary, AB (306) 787-4086

### SAULT COLLEGE 5TH ANNUAL POWWOW

Apr. 4 - 5, 1998 Sault Ste. Marie, ON (705) 759-2254 ext. 766

### COACH TOUR TO "GATHERING OF NATIONS"

Apr. 19 - May 3, 1998 Albuquerque, NM (250) 338-7280 Gail

### WELLNESS & NATIVE MEN VI CONFERENCE

Apr. 20 - 23, 1998 Albuquerque, NM (405) 325-2248

### GATHERING OF NATIONS POWWOW

April 23 - 25, 1998 Albuquerque, NM (505) 836-2810

### ABORIGINAL YOUTH ENTREPRENEURSHIP CONFERENCE

Apr. 26 - 28, 1998 Regina, SK (306) 761-2034/(306) 585-8555

### EFFECTIVE STRATEGIES - ABORIGINAL COMMUNITY HEALTH PLANNING: EMPOWERING FIRST NATION'S HEALTH COMMITTEES CONFERENCE

Apr. 27 - 29, 1998 Winnipeg, MB (204) 896-3449 see ad page 5

### EFFECTIVE STRATEGIES - FIRST NATIONS SCHOOL BOARD TRAINING

Apr. 27 - May 1, 1998 Winnipeg, MB (204) 896-3449 see ad page 32

### EFFECTIVE STRATEGIES - 12TH NATIONAL CONFERENCE ON NATIVE EDUCATION

Apr. 30 - May 1, 1998 Winnipeg, MB (204) 896-3449 see ad page 32

### NATIVE YOUTH IN SEARCH OF EXCELLENCE, EMPOWERMENT 2000

May 5 - 7, 1998 Billings, Montana (307) 857-0545 see ad page 27

### 2ND ANNUAL MEN & WELLNESS CONFERENCE '98

May 5 - 7, 1998 Edmonton, AB (403) 594-2059 see ad page 22

### NATIVE YOUTH IN SEARCH OF EXCELLENCE, EMPOWERMENT 2000 CONFERENCE/POW WOW

May 8 - 10, 1998 Billings, Montana (307) 857-0545 see ad page 27

### INVESTING IN EDUCATION 7TH ANNUAL NATIONAL YOUTH CONFERENCE

May 17 - 20, 1998 Edmonton, AB (403) 944-0334 see ad page 8

### 1998 CIER INTERNATIONAL ENVIRONMENTAL CONFERENCE

May 27 - 29, 1998 Miramichi, NB (506) 627-4633 see ad page 26

## No penalty for illegal fishing

By Paul Barnsley  
Windspeaker Staff Writer

SURREY, B.C.

Reform Party MP John Cummins received no penalty at all from a provincial court judge who found him guilty of fishing during an Aboriginal-only fishery.

Cummins was charged with illegal fishing on the Fraser River in late Oct. 1996. He was found guilty in British Columbia Provincial Court in October.

At the sentence hearing in early February, Judge Howard Thomas granted the member of parliament for Delta-South Richmond an absolute discharge and cast doubt on the federal regulations which allow Aboriginal-only fishing by saying he believed the regulations were illegal.

Legal experts say the conviction of breaking a federal fishery regulation is similar to a conviction for a traffic offense. It is not a criminal offense.

But Aboriginal leaders in the province believe the fishing regulations which protect their rights should carry some sort of legal weight. At least a half-dozen recent Supreme Court of Canada rulings have backed up the special rights of Aboriginal peoples in British Columbia whose traditional way of life centres around fishing. The leaders called on the Federal Fisheries Minister, David Anderson, to clarify his intentions about the future of Aboriginal-only fisheries.

The First Nations Summit fired off a letter to the Fisheries minister immediately after the

guilty verdict was entered. The letter, signed by Grand Chief Edward John and Chief Joe Mathias, told the minister the judge made his decision without the benefit of evidence from Aboriginal people. They called on Minister Anderson to reaffirm the federal government's commitment to the Aboriginal-only fisheries.

Days later, Anderson responded. He said Judge Thomas was only expressing an opinion and his opinion will not be binding on higher courts. Anderson said there was nothing in the Thomas decision that changes or limits his powers as Fisheries minister to authorize Aboriginal-only fisheries. The minister stated the fisheries will be held again this year.

A member of a party with a strong stated belief in law and order, the Reform MP intentionally violated the fishing laws so he could make his point in court. Cummins has been actively fighting the Aboriginal fisheries since 1992. He rejected calls for his resignation from Aboriginal leaders in the province, saying the judge's remarks and the absolute discharge were a vindication of his position.

The president of the tribal council which represents First Nations that fish in the Skeena River watershed is watching the developments in the south with interest. Tsimshian Tribal Council President Bob Hill had hoped for a stiff penalty when it came time to sentence Cummins.

"I take great exception to the judge giving him a slap on the wrist," Hill said. "The normal penalties range from \$3,000 to

\$10,000 and we feel that's not severe enough. The regulations provide for the most severe penalty of losing your commercial fishing license forever and, considering Mr. Cummins intentionally set out to break the regulations, we feel he should have received that penalty."

The Reform MP has been a commercially-licensed fisherman in the past. Staff at his constituency office could not verify if he currently holds a commercial license.

Hill said the Supreme Court of Canada's Delgamuukw decision means that Aboriginal fishing is the only legal fishing that is occurring off the Pacific Coast and in the major watersheds feeding into the Pacific. Delgamuukw, he said, is a more compelling legal decision than the lower court's obiter (opinion from the bench) comments about the validity of the regulations. The tribal council president doesn't believe the lower court decision in any way vindicates the actions of the Reform Party member.

"If he insists on fighting, he's fighting the highest court in the land," Hill said.

Cummins arguments in court relied on the idea that First Nations have to claim and prove traditional title to territories and the rights that come with that title. Delgamuukw turns the onus back onto non-Aboriginal entities by saying that Aboriginal title exists and was not extinguished when the province exerted its jurisdiction. It's a way of thinking that obviously is foreign to the Reform MP and the provincial court judge.

(see Reform member page 28.)

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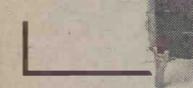
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# Looking at both sides of the coin

Davis Inlet. Mention that name and dark, depressing images immediately come to mind. At least they did for me when I learned I'd be making a day trip to this infamous community.

I envisioned scenes of poverty, anarchy, and substance abuse, just to name a few things. You remember Davis Inlet. They're the people who were forcibly relocated 30 years ago. They ended up on some small island in the middle of no where, put there by the government for some obscure bureaucratic reason.

And didn't they do that same thing to another Inuit community back in the 1950s? They bundled them all up and shipped them from northern Quebec to an island in the far far North, to an area they were not familiar with. All in the name of furthering Canada's claim on the Arctic Archipelago by populating it.

Much like the population of Davis Inlet, these people are saying "enough is enough." They want to go



## Drew Hayden Taylor

back home and are petitioning the government for compensation.

Putting it in a different context, it's like saying, "let's put everybody in Sudbury on some island in the middle of James Bay and see how they survive." But it seems to me they don't do things like that to non-Native communities. Why am I not surprised?

So I came to this community on the stunningly beautiful shores of Labrador and saw some of the things I expected to see. Many of the walls in Davis Inlet are covered in graffiti, including some disgusting suggestions on the door of the nun's home. I noticed most of the public buildings no longer have glass. Instead they've

found it more logical to use a form of unbreakable plastic as windows.

The entrance to the school I visited looked like a bunker under siege; dark, heavy mesh screening, ominous looking, and heavily fortified. I admit it, I felt sorry for this community.

But there were other things I saw in this windswept, frozen village — things that I had not been expecting that made me realize this community had been getting a bum rap. For instance, I have never been to a place where the children are so quick to smile. Walking down the hallways of the school these kids would come up to me with a big smile and boldly ask, "Hi, what's your

name?"

At the airport, if it can be called that, a postage stamp sized flat piece of snow covered land, I watched four young kids, all younger than seven, running around the building and through the office in glorious celebration of anarchy. They climbed on everything, played everywhere, and they were having fun. Not just average fun, but the kind of fun that comes with complete freedom.

The parents were standing there processing the half-dozen or so passengers in a cold aluminum room, completely oblivious to the chaos the kids were creating and enjoying. These were happy kids.

And in this same school I described as a bunker, the students were rehearsing a play they had written and were performing for the community. It was a play about solvent abuse, specifically gas sniffing, and how its often cyclical. That is to say the parents drink, and the kids think its okay to do

similar stuff. The play was completely in Innu, their language. And even though I had only been in Davis Inlet for a few hours, I felt proud of these students.

During the ski-doo trip back to the airport, I looked over at the setting sun, and pondered my very brief encounter with this community.

Thoughts were running through my head. We passed a tame wolf that lived in the town, a beautiful animal with a glorious winter coat that a family had adopted.

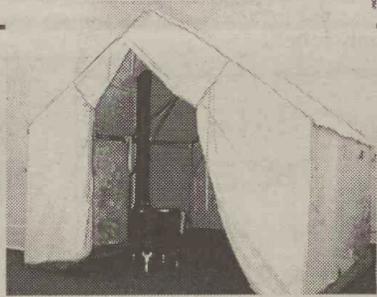
I saw the new houses being put in. And then the ski-doo blew up. Or more correctly, the voltage regulator shorted out and smoke started pouring from the engine. On the walk up to the airport, in the increasingly frigid twilight, I had more time to reflect.

It will be at least another five or six years before the new village the government is building for the community will be ready for occupancy. And these kids will be young adults by then. There is hope for Davis Inlet.

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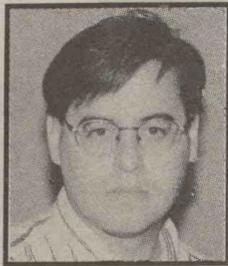
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# Get ready for the next generation

Homeless people bother me. As I walk down the street, or try to ride in the subway, there are always people begging, trying to bring the last few coins out of my wallet. The homeless come in many shapes, sizes, ages, and races. All of them will hit me up for money if given the chance. Some of them have newspapers dedicated to homeless issues that they'll try and sell to me. But most just have a cup and a request: "Spare change, please."

It bothers me that we have homeless people at all. Granted, there will be some people who will refuse to fit in and insist on living on society's fringes, but I'd wager that most homeless people don't want to be.

I now live in Canada's biggest city, Toronto. It used to be a mere hamlet of 2 million people until Jan. 1, when the Ontario government decided that it would save taxpayer's dollars by merging six separate municipalities (York, North York, East York, Etobicoke, Scarborough and Toronto) into one "mega city." Still called Toronto, it now has over 4 million people within its borders. I thought Edmonton was big, but it only has a paltry 800,000 resi-



## Kenneth Williams

dents. Aside from the merger of the other municipalities into one, Toronto is also growing because of the many people moving here. I'm included in that list. This is a truly cosmopolitan city. You will probably hear at least four different languages every day. This city is inhabited by a great mix of ethnic groups. Toronto is the great cultural mosaic that Pierre Trudeau envisioned for Canada.

But mixed in with of all this cultural diversity and economic prosperity are homeless people sleeping on the streets, trying to stay warm in winter, begging for whatever scraps people are willing to throw them. Some take the initiative by selling newspapers or cleaning the windshields of cars that stop for red lights. They are annoying. They are a prob-

lem, and something has to be done other than locking them up all the time.

We, as Aboriginal people, had better start examining this problem, because we are like Toronto. Our population is growing faster than any other population in Canada, but we have a housing crisis on most reserves. Our people are in jails, unemployed or drawing welfare at disproportionately higher rates than any other cultural group in Canada. And now, on top of every other thing we have to worry about, we have a baby boom about burst onto the scene.

We have to prepare the world for the next seven generations, but just how prepared are we for the next one? Usually, countries welcome population increases

because they mean economic growth. The Baby Boomers enjoyed stable economic growth. Jobs were plentiful. Wages were good. Housing was affordable. But a very strong economic foundation had been laid before them, one that does not now exist for the "Aboriginal Baby Boomers."

It will take more than seven generations if we wait for the federal or provincial governments to lay out that foundation. We must do it, and we must start now. Some tough decisions will have to be made. Band councils will have to be more open and accountable to band members, as well as encourage band members to create businesses on reserve. We may have to face the prospect of taxing ourselves on reserves. I know this won't be popular, but we have to start taking different approaches to our old problems.

But this baby boom could also be our first real opportunity to fulfill our dreams of self government and self reliance. People are power. If we stand together as Aboriginal people, and I mean together as Métis, First Nations, Inuit and non-status people, then we can flex economic and political muscle.

Right now, our economic and political power is growing. We have the smarts and the resources to free ourselves from the burden of welfare dependency. No nation can truly guarantee employment for all its people. Even a country as wealthy as Canada is plagued by homeless people. But Aboriginal people have a tradition of caring for those who can't care for themselves. We always fed the hungry, housed the homeless, and cared for the elderly. If we can prepare the world for this next generation, so that they believe their dreams and ambitions are achievable, then we will have fulfilled the dreams of our ancestors. We will become strong, self reliant nations.

I am bothered by homeless people because I know the wrong set of circumstances could put me in their place. I am bothered too because this is a wealthy country, and it seems impossible that there isn't enough for everyone. And I am worried that if we are not ready for this Baby Boom, we're only laying the foundation for them to be the next set of homeless, asking for change.

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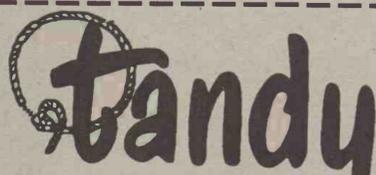


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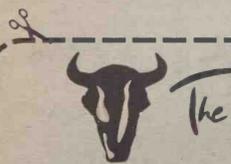


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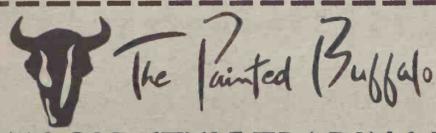


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## Southern experience enjoyed

By Rob McKinley  
Windspeaker Staff Writer

### SCOTTSDALE, Arizona

Although only beginning her professional art career in 1980, Maxine Noel has fast become one of the most widely recognized and respected Native artists in Canada.

Born on the Birdtail First Nation in Manitoba, Noel, 52, now lives in Stratford, Ont..

Noel was one of 70 Canadian artists attending the Spirits in the Sun Canadian Aboriginal arts festival in Scottsdale, Arizona from Feb. 5 to 8. Her work was featured in the Don Mills Gallery Phillip exhibit, one of 40 booths at the Scottsdale Hyatt Regency Hotel which showcased Aboriginal art from galleries across Canada. As well as the gallery displays at the Hyatt, more than 70 artists from across Canada had tents set up at a second venue in downtown Scottsdale.

It was all in an attempt to educate American people about the many facets of Canadian Aboriginal art.

The trip south of the border isn't unfamiliar to the Oglala Sioux. Her art work, which is made up of paintings, stone lithography, and etching, is well known in the states, but the Arizona area market hasn't been tapped... yet.

"I've had work in the states, but never in this area. Never in the southwest," said Noel.

The response to her work was well worth the trip to the Grand Canyon state, she said.

"The response has been amazing," said Noel on the final day of the festival. "It has been an introduction of some of the finest exhibits of Abo-

original art in North America to people who have never seen anything like it. It's been a wonderful interaction."

Noel also was asked to speak at a conference workshop. Collectors and museum and gallery representatives listened as Noel gave her ideas on the marketing of Canadian Native art and of her successes.

But Noel isn't all that comfortable about labeling the response to her work as a success.

"Even as an established artist, it's hard to make a living at this," Noel said.

She isn't sure how to define successful, and realizes that success comes in many levels.

Financial success, she said, is a wave that artists can ride high, but also must prepare for the same wave to crash down on them. Art is a product of the economy, she said.

We are a luxury and as soon as the economy takes a dip, we are the first to fall," she said.

Personal success come from the emotion and spirit put into the art piece. The personal success of art can be very rewarding on a spiritual level for the artist, she said.

"With my work, I paint because I feel it's a form of delivering a message," she said.

The message is of spiritual awakening. Noel said everywhere people look today, there are growing signs of more awareness to spirituality. Television shows, movies and literature are paying more attention to religion and spirituality these days, she said. The resurgence is what is helping Native art — which has always held a strong connection to spirituality — to grow and flourish.

"People are searching for

something more, for something better than the chaos building around them," she said.

Aboriginal art can fill that need

"Now, more than any other time, it is needed," she said.

And there is room for more artists to ride the wave.

"There's always room for more wonderful things in this world," she said.

Right outside the hotel's conference rooms, much of that wonder can be seen in the landscape. Noel said she hasn't seen much of it. She is just as happy to be inside meeting people and looking at the art work as she would be in taking in the desert sun, the jagged mountain peaks and the palm trees of the Arizona outdoors.

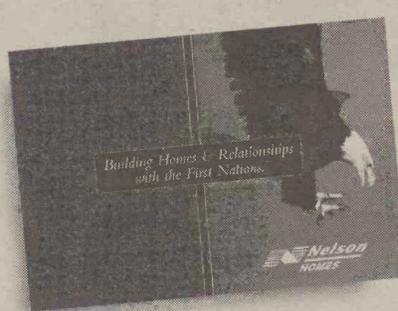
"I've been so caught up in speaking that I haven't seen too much," she said of life outside the gallery exhibits. Perhaps it's because she talks too much.

"I am notorious at networking," she said, adding that she has met or knows just about everyone attending the conference. She has also been an ambassador, sending people in the right direction if they are looking for advice or assistance with their own art careers. "I think I've introduced just about everyone to everyone."

Noel is looking forward to the Spirits in the Sun conference being continued in the upcoming years. She said the success of this first year's event will surely propel the event to become a regular, annual event. She said it has been a near-perfect event.

"I can't tell you what details they have missed," she said. "I'd love to see it again. I'd love to see it grow."

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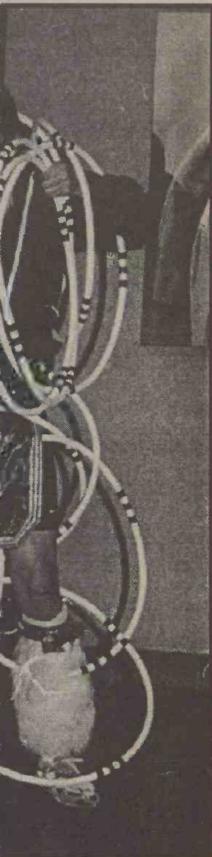
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**AIDS cases on the increase**

Several independent statistical analyses of AIDS surveillance data estimated that the cumulative incidence of HIV infections in Canada to the end of 1989 was approximately 30,000. As part of its ongoing surveillance, statistical and epidemiological research activities, the Bureau of HIV/AIDS and STD has estimated that the total number of persons infected to the end of 1994 could have been between 42,500 and 45,000. This indicates that in those five years, on average, there have been between 2,500 and 3,000 new HIV infections per year (or 50-60 infections per week).

The back-calculation method of analysis was employed using Canadian AIDS data. The pattern indicates a peak of HIV incidence in the early 1980's which primarily occurred in men who have sex with men, but also shows a resurgence of new HIV infections beginning about 1990. This recent increase has probably occurred seen in three risk categories: men who have sex with men

(MSM), injection drug users (IDU) and 'other'. The 'other' category includes mostly heterosexuals and some with no identified risk (NIR).

According to statistics from the Bureau of HIV/AIDS and STD, Laboratory Centre for Disease Control at Health Canada, in the reported cases stemming from men who had sex with men, although the absolute numbers of AIDS cases in this group is still rising, the proportion to total AIDS cases has been steadily decreasing from 79.3 per cent of all adult AIDS cases diagnosed in 1987 to 68.6 per cent of those diagnosed in 1994.

In women, the average proportion for women diagnosed from 1986 to 1990 is 4.6 per cent. The average proportion of whom diagnosed from 1991 to 1994 is 5.6 per cent.

With injection drug users, the proportion of AIDS cases has been steadily increasing from 1.3 per cent of all adult AIDS cases diagnosed in 1987 to 6.2 per cent of those diagnosed in 1994.

Cross-sectional studies in various populations such as

drug users and men having sex with men and heterosexuals across Canada have indicated either a stable prevalence or an increasing trend, further suggesting that the overall epidemic may actually be increasing.

Analysis has also revealed that the age of a person contracting HIV infections is becoming younger. In cases that occurred before 1982, the estimated median age was 32 years. During the peak years of the early epidemic, between 1983 and 1984, the median age at infection was estimated at 27 years. However, during the period 1985 to 1990 the median age at which infection occurred was 23 years of age.

Recent statistics of AIDS and HIV infections in Canada paint a gloomy picture. Independent research targets AIDS as the leading cause of death of males aged 25 to 44 in the cities of Vancouver, Toronto and Montreal.

(see AIDS awareness page 28.)

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# Partnership approach to Aboriginal employment

By Linda Ungar  
Windspeaker Contributor

REGINA

A private-sector driven Aboriginal Human Resources Development Council was announced Jan. 23 at the Hotel Saskatchewan, in downtown Regina. It's a major new partnership between federal and provincial governments, the private sector and Aboriginal leaders — united in their efforts to improve Aboriginal peoples' access to jobs.

The council is part of a five-year Aboriginal Human Resources Development Strategy announced in early January, in response to the recommendations of the Royal Commission on Aboriginal Peoples. Start-up funding for the council is provided by Human Resources Development Canada. The council funding, totalling \$1.5 million over five years, is in addition to the more than \$200 million annually HRDC invests in Aboriginal labor market programming. This longer-term approach is an extension of HRDC's original commitment, which was scheduled to end in 1999.

In 1997-98, nearly 15,000 Aboriginal people will receive training or find work either in Aboriginal communities or in the mainstream economy. Savings

to federal, provincial-territorial welfare and employment insurance programs are expected to be \$24 million.

The Council Champions represent federal and provincial governments, the private sector and Aboriginal organizations. Their primary role is to raise awareness of the council. Implementation of the council is tentatively scheduled for May 1998; its mandate, scope and initiatives will be driven by the membership. A private-sector driven advisory board (to be announced) will determine the composition of the council and potential initiatives. Council members are yet to be named. Each agency represented by a champion is expected to have a member on the council; however, the champions may not become council members.

Pierre Pettigrew, the minister of Human Resources Development Canada, spoke of a renewed federal commitment to Aboriginal employment saying there is a mutual interest in finding solutions and that it is critical to the functioning of mainstream society.

"Investing in the Aboriginal workforce is not only a sound social decision but a sound financial decision." He referred to an Angus Reid survey conducted in August 1997 in which Canadians overwhelmingly supported initiatives that en-

courage the self-sufficiency of Aboriginal people.

"We want more than jobs," said Harry Daniels, Council Champion and president of the Congress of Aboriginal Peoples. "We want to be in the corporate boardrooms to ensure our young people share in Canada. We are more than consumers — we hold the keys to Canada's pension plan. Our youth will ensure Canada lives up to its commitment to retiring Canadians. It is in Corporate Canada's interest to open the doors to Aboriginal people who have been left too long on the sidelines."

Eric Newell, Chairman and CEO of Syncrude spoke about the challenge Aboriginal people face living and working in modern society, while recognizing their culture. He said he takes heart from the achievements of Syncrude's more than 600 productive and talented Aboriginal employees and notes that 20 per cent of Syncrude's contract work goes to competitive, Native-owned companies.

As president of the Native Women's Association of Canada, Marilyn Buffalo was pleased that Aboriginal women were equal champions on the newly-structured board.

"It is hard to be positive when you are poor," she said. Referring to the projected life of the council, Buffalo added, "Five

years is not a long time in the life of a family. We need to map strategies for the long-term to ensure the family is strong and healed. If a mother is strong, the family will be strong and she will be strong if she has a good job."

"Those of us in the health sector have to focus on Aboriginal

employment in local communities," said Dr. Joy Calkin, president and CEO of Extendicare Inc. "We need to engage the Aboriginal community in delivering their own health needs and have to teach others in Canada about Aboriginal healing."

(see Employment page 29.)

## Council Champions

### National Aboriginal leadership:

Marilyn Buffalo, president, Native Women's Association of Canada; Okalik Egeesiak, president, Inuit Tapirisat of Canada; Harry Daniels, president, Congress of Aboriginal Peoples; Phil Fontaine, national chief, Assembly of First Nations; and Gerald Morin, president, Métis National Council.

### Private sector:

Ray Ahenakew, executive director, Meadow Lake Tribal Council; Joy Calkin, president and CEO, Extendicare Inc.; F. Anthony Comper, president and COO, Bank of Montreal; Don Loewen, CEO, Saskatchewan Wheat Pool; J.E. Newall, vice-chairman and CEO, Nova Corporation; Eric Newell, chairman and CEO, Syncrude Canada Ltd.; and George Richards, president and CEO, Weldwood of Canada Ltd.

### Government:

Ethel Blondin-Andrew, Secretary of State (Children and Youth); Ralph Goodale, Federal Interlocutor for Métis and Non-Status Indians and Minister of Natural Resources; Jane Stewart, Minister of Indian Affairs and Northern Development; Bernhard Wiens, Saskatchewan Minister of Intergovernmental and Aboriginal Affairs and David Newman, Manitoba Native Affairs Minister.



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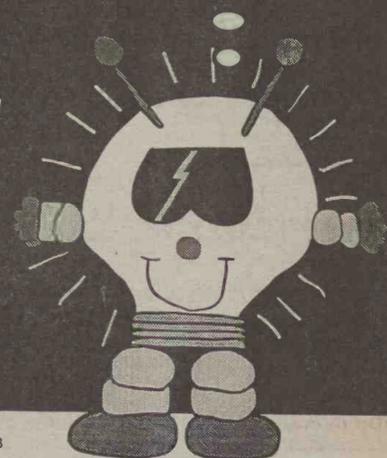


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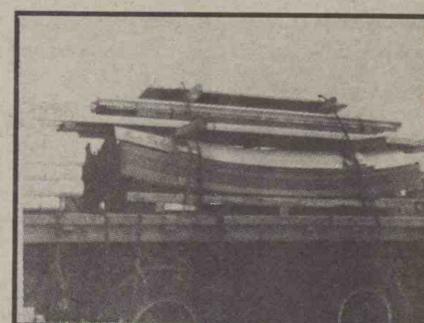
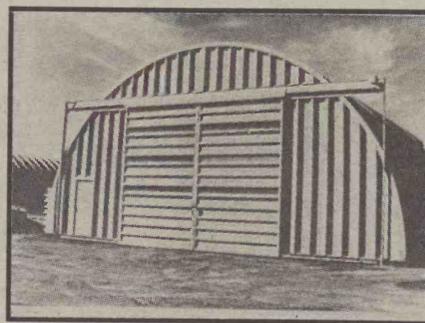
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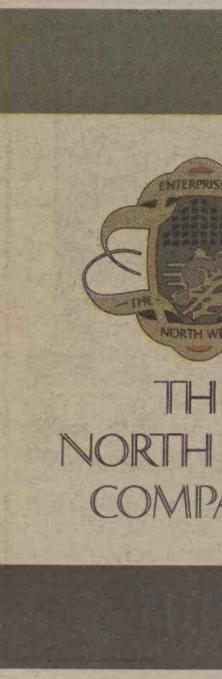
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**Northern Exposure!**

The Delta Drummers and Dancers performed at the Spirits in the Sun festival, held in Scottsdale, Arizona Feb. 6 to 8, to showcase their northern traditions and Inuit stories. The group hoped to create some awareness during the three-day art exhibition about life north of the American border. They wanted to show people that it's not all snow and cold. To do that, the group had to endure the standard questions: "Where are you from, how do you live, do you still live in igloos, do you still travel by dog team?"

**Spirits of artists shared in the sun**

By Rob McKinley  
Windspeaker Staff Writer

SCOTTSDALE, Arizona

The beauty of the Arizona desert was the back-drop for the first annual Spirits in the Sun Canadian Indigenous Arts Festival held from Feb. 6 to 8 in Scottsdale, a city in the south-central part of the Grand Canyon state of Arizona.

More than 80 artists and vendors, 85 entertainers, 40 galleries and 1,000 pieces of Aboriginal art were on display at the extravaganza. The participation was so large, two venues were used.

Aboriginal artists and vendors were set up at an open-air pavilion near the Scottsdale Civic Centre, while gallery exhibitors from across Canada were showing off their impressive collections inside the ballroom of a nearby hotel.

Artists and vendors from across Canada offered a variety of goods, including paintings, birchbark-biting crafts, stone sculptures, clothing, jewelry, furniture and music.

Diversity in products is the key, said Tom Maracle, an owner of Native Expressions, an art outlet located in the Tyendinaga Mohawk Territory in Ontario.

Maracle and his brother David offer original Native crafts ranging from jewelry to fine sculptures. Tom said the range from high-end products to the lower-end ones is what can make or break an artist coming to an event as big as Spirits in the Sun.

"You always have to be prepared for whatever show you come to," said Maracle, who also makes and plays traditional flutes.

He labeled his products in three categories: Breakfast items, dinner items and vacation items.

"If we sell a necklace, for example, we can afford to eat breakfast," he said, adding that a larger item being sold means they can eat a dinner and if a high end craft is sold, "then it's vacation time."

Although sales at the open-air

location were a little slow, Tom Maracle said he still enjoyed the festival. More so, he said, it is the love of the art which helps to make the festival worthwhile.

"It is a way of life that we really love and it grows from our hearts, from our culture and from our minds. It grows from the will that Native people have to offer," he said.

For the Maracle brothers, that will and love of the business has seen their work flourish. They are already known throughout the world, "and are in more galleries than we can count." Yet, despite their success, Maracle said he remembers the tough times starting out.

"We started out 30 years ago making crafts at home, then we had a store, then we moved to a factory and then to a bigger factory," he said.

It is events like the Spirits in the Sun festival which made their climb up the ladder easier, he said.

Heading out to local art shows, then to larger exhibits, contacting wholesalers, getting into galleries and then looking to international markets is a tough road, he said, but it has to be done.

"It all came from the marketing," he said.

While many of the artists set up in their tents in Scottsdale had established a market already, and several had even broke into the American market, there were some who were just starting up. Harley Johnson is one of the newcomers to the Native arts scene.

"I started in 1994. I was a grader operator before that," said Johnson, whose Hobbema, Alta. company, H & H Moose Antler Carvings, has already received promising reviews from more seasoned artists.

The night before the big show began, the artists had a chance to mingle at a supper and social. Johnson, and his business manager Hazel Houle, got a chance to show their carvings to some established artists and, while munching on foot-long beef ribs, the comments were filled with praise.

(see Hobbema artist page 16.)

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## Hobbema artist praised

(Continued from page 15.)

Renowned carver Sonny MacDonald of Fort Smith, N.W.T., took a look at Johnson's carvings and gave him some very strong words of encouragement.

MacDonald, and long-time Native artist and dealer Ron Curley from Horizons Wholesale (Bone and Stone Gallery) in Oshweken, Ont., gave Johnson some marketing tips. They also offered to help set prices on his work when they discovered the newcomer hadn't yet figured out what he was going to sell his art for.

The next day at the show, Johnson, proudly sporting his Edmonton Oilers T-shirt, said his partner Houle had been busy comparing prices with other antler-carved pieces at other booths.

It's a good thing they got the numbers ready because soon after they opened up their tent, the first piece of art was sold.

Moose don't roam in Arizona, so the work was seen as unique by the customers who passed by their booth. Some, however, didn't appear to know much about Canada's wild beasts.

"Muzeandler," said one person with a southern accent. "It's made out of Muzeandler, what's that?"

After a little explaining by Johnson and Houle, the response was, "Ahh. Well, it's very pretty."

Houle said that was one of the more common words used by people who stopped by their booth.

"People say that it's different, pretty, unique, or beautiful. Those are usually the words they use," said Houle.

Although it is always nice to sell a piece of work and make money, the couple said they were just as happy with the exposure received from the Spirits in the Sun festival.

"I really want him to be recognized," said Houle. "We want to use this to promote his work. It's not so much for the dollar signs, but the promotion."

Johnson said the exposure and the chance to talk to other artists and get feedback from customers made the festival worthwhile.

"It is enjoyable. I like talking to the people and listening to their responses. That brings me up and I feel good from it," he said.

Johnson, who worked around-the-clock to bring 20 pieces of his work to the show, said the art is also a part of his healing.

After running into problems with alcohol and drugs, the young artist is now well on the



Harley Johnson and Hazel Houle of H & H Moose Antler Carvings make the most of the festival.

road to recovery, thanks, in part, to his art.

"This clears the mind and clears the body," he said of his work. "I'll keep doing it because I think if you like something, you keep at it, and I like this."

"And he's very good at it," said Houle.

Back at their Hobbema home, the artist and his manager are keeping busy filling local orders they have been receiving.

Both said returning to a similar festival next year is in the cards. First they will finish a three-month craft fair tour which will take them to Calgary, Vancouver and Denver.

Both agree that it will be a busy time, but said marketing and sharing their work with others is very important.

Tom Atsitti, the vice president of Arizona's Navajo Nation, said the Spirits in the Sun festival is all about sharing.

Referring to the Canadian artists as his "brothers from the North," Atsitti said he hopes the sharing of information and culture will strengthen the link between the Native people of the North and South.

"It is my distinct pleasure to be here and share... the pilgrimage of our Northern brothers and friends of the North," he said.

That pilgrimage and sharing of culture was easier before the man-made borders were put up to separate the people, he said.

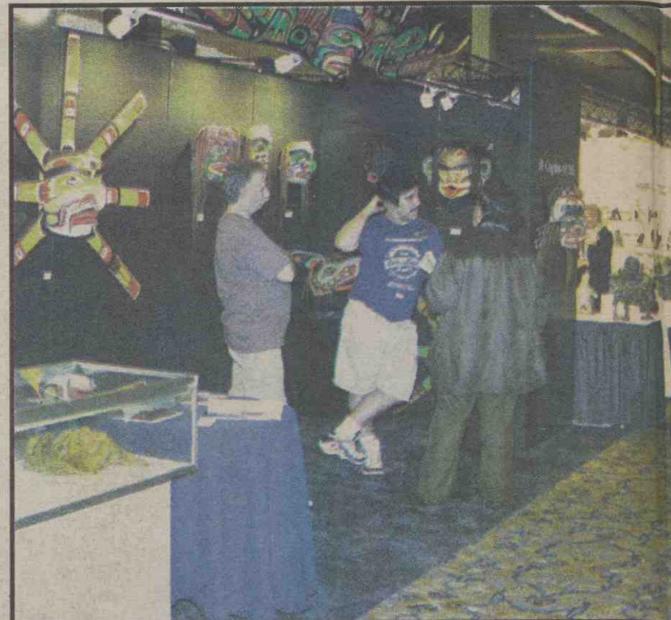
"At one time there was no border line. At one time we were all one people... but now we have to show a card before we can visit one another," he said. "I hope that this exchange here will again bring us together and that one day we can be one again."

Atsitti said the North and the South need to support each other in efforts to bring the arts to everyone.

"We need to show the world that we are one and that we can work together and live together and promote one another in our efforts to become as independent as we used to be, before the North Americans over there by the West Indies rescued Columbus when he was lost," he said with a grin.



Joel Denny with Nova Scotia's Eskasoni Tourism Association showcased Mi'kmaq culture.



Forty galleries dealing in Native art participated at the second venue located in the Hyatt Regency Hotel in Scottsdale. The galleries represented 300 Canadian artists.



(Above left) Alberta Native artist Alex Janvier (right of RCMP member) was presented with a commemorative coin by the Royal Canadian Mint. Janvier designed the white buffalo coin for the mint's latest series. (Above right) Ontario artist Ken Syrette signs an autograph for an admirer.



## Selling furs in the sun can be done

So how do you sell a rabbit-fur sweater to a person from Arizona, anyway?

It sounds like the beginning of a riddle or a joke, but that's just what the hard-working folks at Dene Fur Clouds Ltd. from Fort Providence, N.W.T. were doing at the Spirits in the Sun festival.

The company's booth at the Scottsdale Civic Centre pavilion was set off by a large tipi which drew enough attention itself, but then their displays of patented rabbit pelt sweaters, fur scarves and fur hair scrunchies also created a lot of interest.

"We did sell a sweater today," said Dene Fur Clouds' marketing co-ordinator Paschalina Thurber during the morning of the festival's first day.

Many people familiar to the warmer climates of the southwestern United States were a little puzzled when they saw some of the rabbit-fur products in either purple or red, said Thurber.

"We get asked where we find purple rabbits," she said with a grin. "We tell them that it's so cold in the north that the rabbits turn purple."

Seriously though, Thurber said the display of the warm rabbit-pelt clothing at the Arizona festival was a

great marketing tool and provided a means to educate people living south of the 60th parallel.

"This helps to show people where we are from," she said.

Thurber said selling furs in hot climates is no different than trying to sell any other product. You just have to make the product available. It's all in the marketing.

"If you can get people to try it on, that's how you get them to buy it," she said.

Sales of the clothing were better than expected, with many people buying the beautifully knitted scarves for use as evening wraps. The hair scrunchies were popular with the younger crowd who wanted to keep troublesome pony tails in check.

In all, the 3,500 kilometre trip was worth it, said Dene Fur Clouds' production manager Laurie Day, despite the fact that the company only began operations last September and had very short notice to get ready for the Arizona show.

"It was three weeks to the day to get here," said Day.

Since each pelt is carefully made using a patented method from international designer Paula Lishman, each piece can take many hours or days to complete.

"It was a week-and-a-half from the idea to putting it in the suitcase, and that's pushing it," said Day.

The speed of the work didn't diminish the quality. A black and white sweater, which was entitled 'Raven in the Sun' because of the pattern on it, caught the eye of many people passing by the booth. The price for the one of a kind sweater? \$700.

Like any salesperson worth their salt, the two women had special lines which drew potential customers even closer to a purchase.

"When you own one of the furs [sweaters] you get more people coming up behind you and saying, 'Hi,' just so they can rub your back," said Day.

With sales from the Spirits in the Sun festival, Dene Fur Clouds Ltd. has made some big steps in their first few months of incorporation.

Already securing a fairly steady market from Japanese visitors to the Northwest Territories and with other clients in the territories and other parts of Canada, Day said the company can now add the American market to their expanding list of clients.

"We are global now," she said.

Dene Fur Clouds has received backing and support from the Northwest Territories Development Corporation and the Deh Gah Got'ie Betterment Corporation, which represents both the Dene and the Métis living in the hamlet of Fort Providence.

## Same

Like a large family feast takes hours to prepare and is voured in minutes, the Spirits in the Sun festival took two weeks of planning and was over before it started.

Extensive planning helped the event run smoothly, according to organizers. Spirits in the Sun spokesperson Chris Ryall said the possibility of running the event next year is very good. This year's event must first be examined.

"The feeling is that we are going again next year," said Ryall, but organizers must first spend about a month going over the year's event, determining what improvements could be made. Changes could take place.

A questionnaire is expected to be sent to participants of the year's event asking for feedback.

Ryall said if all goes well, planning for next year will begin immediately following the event. The results of those questionnaires will be analyzed.

"You have to start again almost immediately — though everyone involved is practically dead from exhaustion," he said.

With one successful run behind him, he said selling furs to the public, sponsored again to Scottsdale, should be easier.

"Now you have something to show them," he said.

Early feedback on the festival is very positive, he said. American officials being "blown away" by the variety of entertainment coming to Canada.



# Same time next year?

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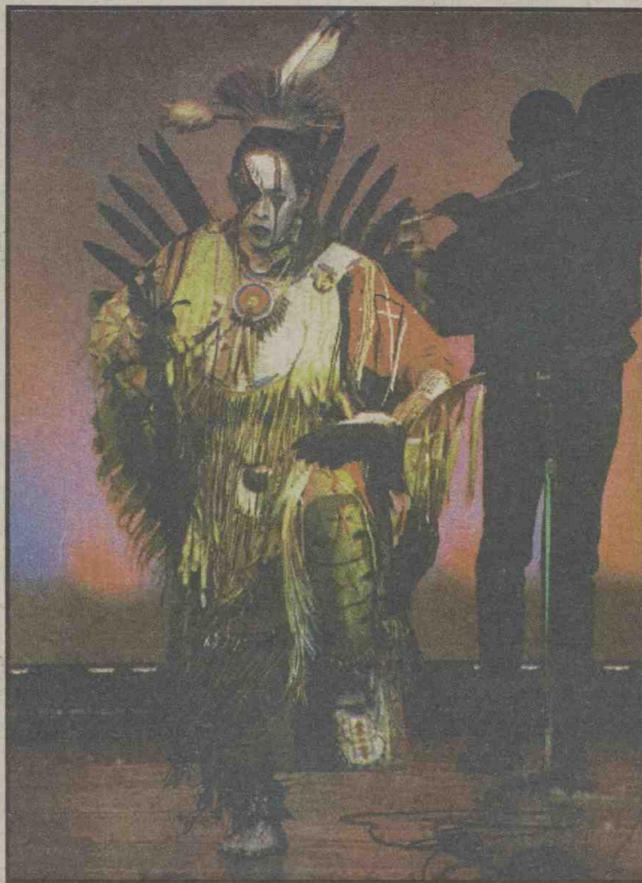
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The Red Thunder Dancers performed in Scottsdale.

Dennis Hillman, the director of Inuit art marketing services with the Northwest Company, one of the companies who helped bring the Spirits in the Sun festival to life, said planning is already underway for next year.

"What we did was tremendously successful and we

wouldn't want to change it all that much," he said.

Once the questionnaires come back, the ball will begin rolling.

"We want our strategy for next year done by March 2," he said. "After all, it's only 11 months away."



participated at the second / Hotel in Scottsdale. The artists.



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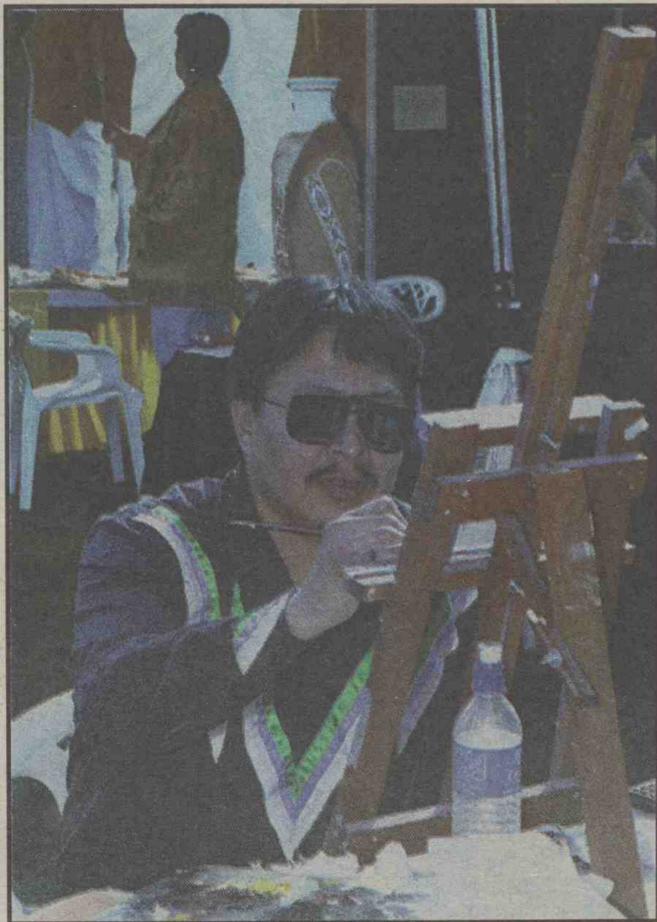
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Saskatchewan Cree artist Clarence Kapay was a long way from Regina, and took advantage of the Arizona sunshine to create more of his popular styles of painted work.

Stories and photos by  
Windspeaker Staff Writer  
Rob McKinley

## Festival highlights

The Spirits in the Sun festival was the culmination of two years of planning and work by the Northwest Company and the Tribal Councils Investment Group of Manitoba. The festival cost almost \$2 million to put on.

Spirits in the Sun brought more than 85 artists from across Canada together. The artists were set up in tents that covered a park area within the city of Scottsdale.

Forty galleries dealing in Native art from Canada participated at the festival's second venue at the Hyatt Regency Hotel in Scottsdale. The galleries represented 300 Canadian Aboriginal artists.

Artist Alex Janvier received a special commemorative coin from the Royal Canadian Mint. The coin, featuring a white buffalo, was designed by Janvier for the mint's Northern Culture and Traditions series.

During an interview with *Windspeaker*, Ontario artist Maxine Noel was approached by a young artist and presented with a piece of art work. The young artist told Noel that she was an inspiration to her. The art work was a beautiful tile carving which the young artist said she wanted Noel, her idol, to have.



Maxine Noel.

The fashion show by designer Dorothy Grant during the Feb. 6 evening reception was a show-stopper. Models walked into the audience wearing the beautiful dresses, suits and jackets. The procession of fine design and attractive models lasted for almost 30 minutes, ending in thunderous applause from a very receptive audience.



Elder Simon Baker, Ambassador of Goodwill from the Squamish Nation in British Columbia.

The appearance of Elder Simon Baker, a chief and the Ambassador of Goodwill from the Squamish Nation in British Columbia was a memorable highlight. The 87-year-old man showed that age doesn't matter when it comes to entertaining a crowd. He got the audience at the Civic Centre main stage laughing and clapping with his humorous anecdotes and his enthusiasm.



Kashtin with performers at Spirits in the Sun.

The grand finale of the festival's gala evening reception on Feb. 7 featured almost 30 Native performers sharing the stage during the final song performed by east coast musician Kashtin.

Many artists said sales were not as brisk as they would have liked, but said the exposure the festival offered Canadian Native art helped offset the lower-than-expected business.

# Dignitaries offer praise for art extravaganza

By Rob McKinley  
Windspeaker Staff Writer

SCOTTSDALE, Arizona

The 80 or so artists that set up booths in the open-air pavilion at the Scottsdale Civic Centre could be considered the front line soldiers of the Native art industry. The gallery exhibits, and those who organized and sponsored the event, could be better described as the generals.

The 40 gallery exhibits were set up inside the lavish main ballroom of the Scottsdale Hyatt Regency Hotel. It was at the same hotel that two gala evening events were held over the Feb. 6 festival weekend.

Sponsors, politicians, organizers and gallery representatives paid upwards of \$100 per plate for each of the two nights of impressive food, networking and entertainment.

After a day of showcasing the high-end pieces of Native artwork — some carvings selling for more than \$20,000 — gallery owners and invited dignitaries feasted on lobster, moose meat, and other edible delights at the exclusive gala receptions.

Ethel Blondin Andrew, Canada's Secretary of State for Children and Youth challenged people at the festival to continue their work in an attempt to teach more of North America's Native youth about their proud culture and ancestry.

That teaching can be done through art, she said.

"Every song, every story, every piece of artistry is about who we are, where we've been and where we are evolving to . . . I would like for you to give to the young people . . . your gift of the arts, your gift of the songs, your gifts of the stories that your people left you with. You have been given a great gift," she said.

Assembly of First Nations National Chief Phil Fontaine's comments were relatively brief, but positive. He said the festival was a great step in bringing people of differing cultures, both Aboriginal and non-Aboriginal, closer together.

"What we are celebrating here is our future together," he said.

Fontaine said the festival itself gave "life and meaning" to Aboriginal people. It showcased the talents of Canada's Aboriginal people and opened the eyes of many Americans who weren't aware of the many impressive talents in the country to their north.

"It has enabled us to tap into the unlimited creativity that resides in our Native people," he said.

Flanked by a British Columbia contingent of the Royal Canadian Mounted Police honor guard, and holding a piece of sweetgrass, television news anchor Peter Jennings presented his compliments to the organizers and participants of the festival.

"I must say that the exhibition has been fabulous. I don't see a flaw," said the veteran newsman.

He went on to say that it is thanks, in large part, to festivals like Spirits in the Sun and the artists who have helped to make it possible, that Aboriginal art, culture, history and spirit have endured many hardships. That struggle is what has forged a strong bond between Indigenous people from across North America, he said.

"What we as Canadian and Americans have in common is unquestionably this: It is only by the tiniest chance that we Europeans failed to destroy the development of Native art in North America," he said. "And it is only thanks to men who are living today, who after World War II, have provided for us a glorious artistic revival."

As a shining example of how Native art has grown and flourished, a long list of entertainers took the stage for the remainder of the evening.

The final evening's entertainment finished with east coast Aboriginal entertainer Kashtin sharing the stage with all the performers who had earlier dazzled the audience.

The stage filled with the many entertainers was a fitting end to what had been a bright, colorful and diverse weekend showcasing not only Canadian Native art, but the culture, spirit and people also.



ROB MCKINLEY

Mary Louise Norwegian and Doreen Wesstrom sat at the Hay River, Dene Cultural Institute booth bringing a sample of the North into the Grand Canyon state.

## Thanks to all of our supporters.



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The North West Company (Northern) would like to thank all of our sponsors and participants for the vision and foresight to help us bring the Spirits in the Sun festival to a reality. We specifically wish to acknowledge the enthusiasm of the Government of the Northwest Territories for their foresight in awarding the initial funding to develop the project. Their contribution stimulated matching assistance from various departments of the Government of Canada, including Aboriginal Business Canada, the Department of Indian and Northern Affairs and the Department of Foreign Affairs and International Trade.

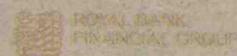
Although government support launched this initiative, the corporate community responded in kind. The contributions of ATT Canada, the Royal Financial Group and the Tribal Councils Investment Group of Manitoba should be particularly noted for their generosity and guidance.

The City of Scottsdale, their Chamber of Commerce, the Arizona Department of Tourism and the Scottsdale Cultural Center for the Arts are to be commended for their cooperation and professionalism in facilitating the festival.

A special tribute must be extended to Canada's native artists and artisans whose creative talents we celebrate and to those who allowed me to pursue this project; providing the opportunity for others to experience the soul of Aboriginal Canada through its art.

Dennis Hillman  
Executive Director  
Spirits in the Sun

Canada



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TERRY LUSTY

Julian Landry and son, Henry, 16, pose with their dogs.

## Mushing a way to ward off evil spirits

By Terry Lusty  
Windspeaker Contributor

EDMONTON

"And, ah . . . they're off!"

No, it's not horse racing. It's dog sled racing. Right in the city of Edmonton!

The Doghouse Classic Sled Dog Races, now in their second year, are proving to be quite a hit with the city folk who turned out by the hundreds to watch the races at Edmonton's Rundle Park on Feb. 7 and 8.

Once the snow had settled and all the dogs and mushers were all across the finish line, awards were presented to competitors from all over western Canada, the Yukon and Northwest Territories. Among the competitors were Aboriginal people with familiar surnames such as Campbell, Mandeville, Poitras and Landry.

The 7.7 kilometre four-dog open and its \$500 purse was won by Sharron Brunner of Red Deer while Michaela Probst from Montana won the purebred category.

In the 14.2 kilometre six-dog open, Brunner repeated as winner, claiming another \$800. Steve Rooke from British Columbia captured first in the purebred category.

The premier event, the 21.4 kilometre 10-dog open was won by veteran musher Kevin Cook from northern Saskatchewan. He took home the biggest prize — \$1,350.

Aboriginal mushers who finished in the money included fourth place (\$650) Ernie Campbell from Yellowknife and

fifth place (\$500) Fred Mandeville from The Pas. Both were only about ten minutes out of first place.

And, although he only squeaked into ninth place out of 12 mushers, a 16-year-old Dene named Henry Landry from Kakisa Lake near Hay River, N.W.T., may be a youngster to watch for some time down the road. He's still green but already making his presence felt. And he walked away with \$250.

Henry is the son of Julian Landry, a building contractor who took up the sport about four years ago.

"I took it up to get away from alcohol," explained Julian.

It worked. He's been sober ever since. Julian had expert help from none other than well known veteran musher Danny Beck.

To help pay their way, Julian managed to get sponsorship from his own band, Kagee Tu First Nation and local businesses in Hay River.

The older Landry said he started his son in dog sled racing about two years ago. Last year, he entered ten competitions. He's got about 35 dogs and brought 16 of them on his trip to Edmonton. After a short stop back home, it's off to the world championships at The Pas, Manitoba on Feb. 19, followed by the Northwest Territories Championships at Ft. Resolution on March 28 and 29.

Whether Julian or his son Henry win is not important, the father said. They love the sport and enjoy the challenge. Besides, they can only get better.

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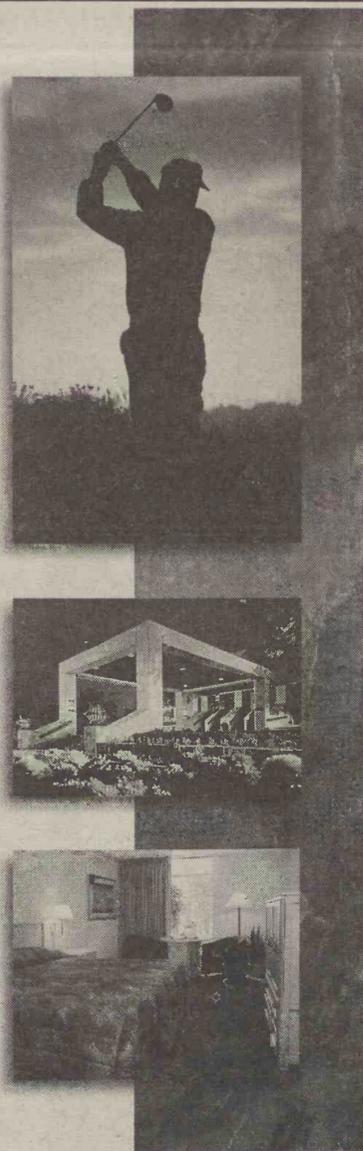
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# New Jersey rookie is a Devil of a player

By Terry Lusty  
Windspeaker Contributor

EDMONTON

Move over Grant Fuhr, Craig Berubé and Harry York. The New Jersey Devils have called up Sheldon Souray, a 21-year-old Métis from the Fishing Lake Métis Settlement, due north of Lloydminster, Alberta.

The six-foot-four Souray wears number two. The big man likes to play it tough. Just ask Edmonton Oilers forward Valeri Zelepukin who got dumped by Souray in a Jan. 28 battle which the Devils won at the Edmonton Coliseum.

Souray is one of Alberta's few Aboriginal players to make it to the National Hockey League. He appears to be fitting in quite well in his first year in the league. Then again, he earned his spot.

The strapping defender might well have been called up earlier had it not been for a broken leg he suffered in Jan. 1994. Drafted in October of the same year, he trained hard, studied the game and the players, and wound up in Albany in the American Hockey League.

In Sept. 1997, his efforts paid off when the Devils summoned him to the big leagues. Unfortunately, a concussion, then a hand injury, sidelined him for most of his first few big-league weeks. In no time, however, he was back on the ice and he notched his first goal on Dec. 16.

It was a nice one at that, especially since it was the game-



TERRY LUSTY

Sheldon Souray.

winner against the New York Rangers. Those kind are hard to forget, he said.

After that, it was "telephone-itis" time — congratulations rolled in from his mom, dad, uncles and friends.

"They're proud of me and I'm proud of where I am," said Souray.

By the same token, he knows one does not dare rest on one's laurels. If you do, he explains, "you might start slacking off, taking short cuts."

You might get away with it in the minor leagues, perhaps, but you just can't afford to do that in the NHL, he said.

"Here, you make a mistake and it usually ends up in the net."

Competing in the NHL is definitely a big adjustment for a young player, the Devils' rookie said.

"It's faster, the guys are

stronger, smarter."

He finds the Devils' defense to be one of their strengths. Who can argue the point? After all, they are in first place in the Eastern Conference and they've been strong contenders for the Stanley Cup over the last few years.

"It's a solid organization with solid guys," he said.

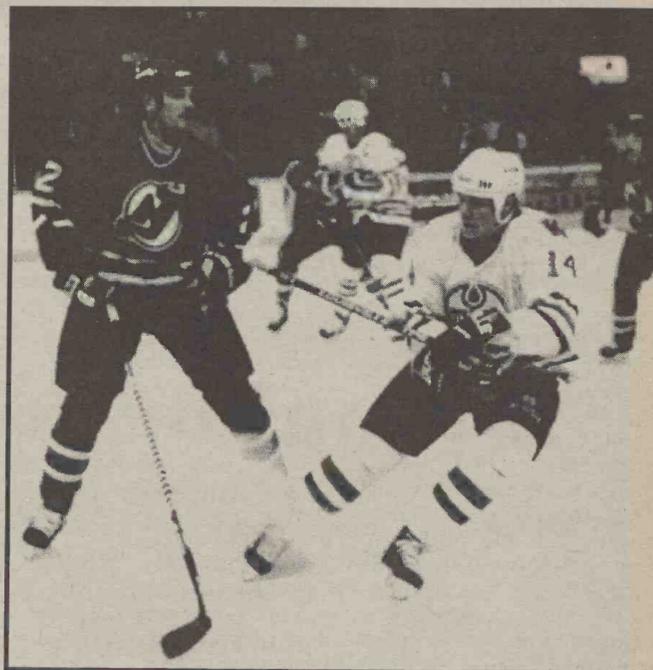
Souray's success proves that the players who make the grade are those who work hardest. He gave up his last two summers to stay in New Jersey and work on his game. Even at practices now, he's one of the last off the ice.

"To work hard is definitely the biggest key," he said.

As a kid, any designs to be in the majors were always "just a dream." It's sometimes hard for the young Métis man to believe he is in the NHL. As a child, one of his idols was Scott Stevens, now captain of the Devils. As well, sharing the ice with the likes of, say Wayne Gretzky, is something else.

It was also something else, to find he could hold his own with so many other pros. And while players such as Gretzky and Brett Hull are kind of protected territory and usually get more respect than the average player, "you don't ever let them think they can take liberties," said Souray. "You don't go trying to kill them in the corners like another guy, say a big, strong winger."

Souray feels he's found his niche as a defenceman although he liked to occasionally play forward as a youngster because he enjoyed carry-



TERRY LUSTY

Sheldon Souray gets ready to take out Edmonton Oilers forward Matts Lindgren during his first NHL visit to his home province on Jan. 28.

ing the puck.

During the break in the NHL schedule for the Olympics in Nagano, a lot of players vacationed in the Bahamas, Hawaii, and so on. Not Souray. He spent it back home with family and friends. After all, that's what he misses most.

Speaking of family, when Souray signed his contract, he gave his parents enough money to pay their bills and be debt-free.

"They've given me so much more than I could ever give them," he stated.

"They've been a tremendous support."

A couple of bus-loads of children from his home community made the long drive south to see their neighbor play in Edmonton. The 75 young fans got to meet Souray after the Devils finished their morning skate at the Edmonton Coliseum.

His message to aspiring hockey players: "If there's something you want honestly, there's nothing you can't do... Hard work... that's the key in life if you want to be successful."

## Small

By Rudy Kelly  
Windspeaker Contributor

PRINCE R

After an explosion by the Nisga'a Urh Cree singer Far stepped up and en capacity crowd with ful voice for the se three nights. Pain tured at the open nies of the All Na ment Feb. 11 in Pr B.C., after starring at the Performing two nights earlier.

Although the nominee made ma in her first visi Rupert, even sh overshadow the re crowd of over 2,20 That was made cle year-old dancer d regalia, shortly af finished her song.

With the singer s to the audience, walked out onto th picked up the micr and began leading

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If you would like more information about submissions, please feel free to write, phone, or fax to the address below.

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ISSN 1206-5323

# Small communities create huge annual event

By Rudy Kelly  
Windspeaker Contributor

PRINCE RUPERT, B.C.

After an explosive entrance by the Nisga'a Urban Dancers, Cree singer Farah Palmer stepped up and entranced a capacity crowd with her beautiful voice for the second time in three nights. Palmer was featured at the opening ceremonies of the All Native Tournament Feb. 11 in Prince Rupert, B.C., after starring in a concert at the Performing Arts Centre two nights earlier.

Although the Juno Award nominee made many new fans in her first visit to Prince Rupert, even she could not overshadow the real reason the crowd of over 2,200 was there. That was made clear by a two-year-old dancer dressed in full regalia, shortly after Fara had finished her song.

With the singer still speaking to the audience, the toddler walked out onto the gym floor, picked up the microphone cord, and began leading her off.

"I guess that's it!" Fara said with a smile, and the crowd burst out laughing as she

turned the Jim Ciccone Civic Centre gym over to the perpetual stars of the show — the basketball players.

The 39th annual All Native Tournament once again drew thousands of people from across British Columbia Alaska to this northwest community of 16,000 people. Some 50 teams, coming from as far as Kake, Alaska, Fort St. James and Vancouver Island converged for the six-day extravaganza that has become far more than just a basketball tournament.

"It's the most successful All Native Tournament in North America," proclaimed tournament chairperson Art Sterritt.

And no one has tried to refute that claim.

The 50 teams play at two venues and are spread over four divisions: senior men's, intermediate men's, masters men's and masters women's. Eleven nations are represented: Tsimshian, Haida, Tlingit, Heiltsuk, Haisla, Gitksan, Wetsu'weten, Nisga'a, Nu Chalnulth, Carrier and Sejahi.

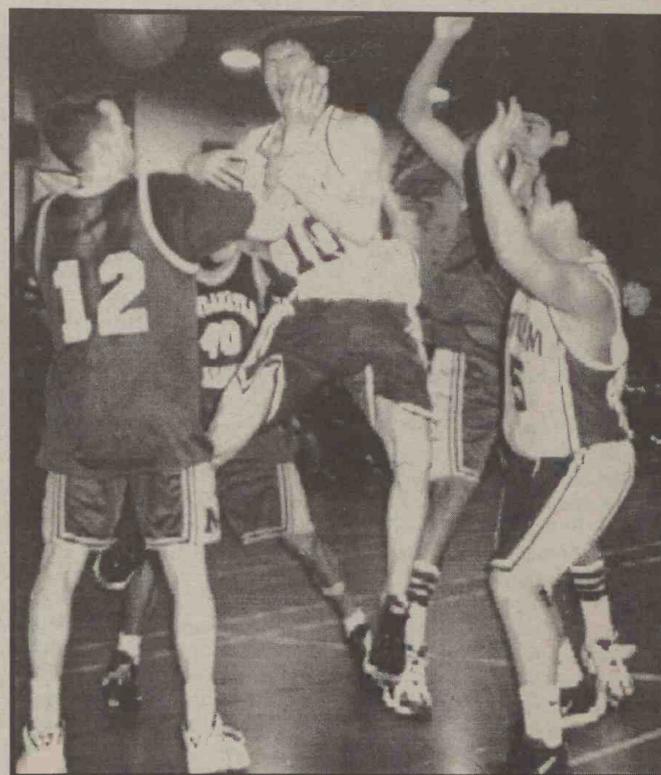
Although the calibre of ball is as good as he has seen at most First Nations tournaments, Sterritt said what makes the All

Native special is the tremendous fan support, with anywhere between 4,000 to 6,000 fans attending each day.

"You can go anywhere else, to any other tournament, like the North American championships and there's only a few hundred people," he said. "There is no other tournament that has this kind of fan support. And that's what brings so many teams in. The players really get caught up in the excitement and the wonderful atmosphere."

Hydaburg, Alaska's star forward Sid Edenshaw attended his first All Native Tournament 14 years ago at the age of 20. He was back again this year, winning most valuable player honours as his senior men's team defended its title. Edenshaw also competes in Juneau, Alaska's Gold Medal tournament, but he said it is nothing like the All Native.

"It never gets old coming here," said Edenshaw after the senior men's final, as he looked at the fans around him. "It's very prestigious to win here. When you've got over 2,000 people packed in, you really get geared up. It brings out the best in everybody."



RUDY KELLY

Metlakatla, Alaska's Dustin Booth (dark uniform, number 12) is literally in the face of Aiyansh's Justin Adams but Adams got the last laugh, winning MVP honors and his community's first All Native title.

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TERRY LUSTY

Edmonton Oilers visit to his home

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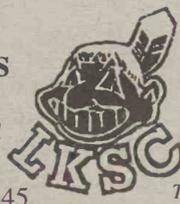
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# Pro lacrosse league expands horizons

By Sam Laskaris  
Windspeaker Contributor

HAMILTON, Ont.

North America's professional indoor lacrosse league has a new name, a couple of new teams and even more Aboriginal players.

The Hamilton-based Ontario Raiders and the Smash, playing out of Syracuse, New York, are the expansion entries in the National Lacrosse League. The circuit, which has been around since 1987, was previously called the Major Indoor Lacrosse League.

Other NLL clubs this season include the Baltimore Thunder, Buffalo Bandits, New York Saints, Rochester Knighthawks and Philadelphia Wings.

The 1998 campaign kicked off in early January and continues until April. The Ontario team is the first Canadian franchise in the league. The club has three Aboriginal players on the roster: brothers Rod and Chad Squire and their cousin Dallas Squire.

"It's always a pleasure to have Native ballplayers in this league," said Johnny Mouradian, the Raiders' general manager and assistant coach, who previously served as the MILL's director of lacrosse operations and is also a former Bandits' GM. "They always have some great talent."

This isn't the first time the Squires have all played together.

Last summer the Six Nations of the Grand River band members were teammates on the three-time Mann Cup winning Six Nations Chiefs, who compete in the Ontario Lacrosse Association's Major loop.

Mouradian admits it's a plus having some Aboriginal players on the Raiders' roster because they will attract fans from area reserve communities to the downtown Hamilton Copps Coliseum.

"It's a good touch to have," he said. "It's a good ace in the hole."

More than 7,000 fans attended the Raiders' home opener, a 15-14 overtime loss to the defending league champion Knighthawks on Jan. 3. The Raiders' home rink has a capacity of 17,500.

"Hopefully, people will come no matter who we have in the lineup as long as we're playing well, working hard and giving them some entertainment and some good value for their money," Mouradian added.

As for the Syracuse franchise, it, too, has three Aboriginal players on the roster: cousins Owen and Mike Benedict and Ed Shenandoah. Unfortunately, Shenandoah, who was expected to be one of the Smash leaders this year, tore a ligament in his right knee during an exhibition game and is expected to sit out the '98 season.

It's Owen Benedict's rookie year in the NLL but his cousin is



Action from the Ontario Raiders' home opener provided some tense moments. It was the first National Lacrosse League (formerly the Major Indoor Lacrosse League) game on Canadian soil. More than 7,000 fans attended the opener which resulted in a 15-14 overtime loss to the defending league champion Knighthawks.

MARK OKRAINEC PHOTOGRAPHIC

a veteran. Mike Benedict spent the past three seasons with Rochester.

The Smash had 10 other Native players at their training camp. Assistant coach Bob Bartlett said the Benedicts and Shenandoah

were not awarded roster spots to please the large Native population in Syracuse and surrounding areas.

"If you talk to (head coach) Kevin (Alexander), he'll tell you everybody that made this team

made it because they're good players," Bartlett said.

Bartlett added he's pleased the NLL opted to expand.

"It gives 46 more players an opportunity to play pro lacrosse," he said.

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# Aborig

By Paul Barnsley  
Windspeaker Staff Writer

Aboriginal sports organizations are cautiously optimistic about the announcement in late February by a federal cabinet minister that will mean Aboriginal athletes and athletes will get better training and more opportunities for advancement.

On Jan. 22, Canadian Minister Sheila Copps announced that \$50 million will be injected into top level amateur sports over the next five years.

After years of funding cuts, this year's fiscal easing, tawawa translates into good news for the best athletes and coaches in the country. Even more important for Aboriginal



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# Aboriginal athletes and coaches to get boost

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Aboriginal sports organizers are cautiously optimistic that an announcement in late January by a federal cabinet minister will mean Aboriginal coaches and athletes will get better training and more opportunities for advancement.

On Jan. 22, Canadian Heritage Minister Sheila Copps announced that \$50 million will be injected into top level amateur sports over the next five years.

After years of funding cuts, this year's fiscal easing in Ottawa translates into good news for the best athletes and coaches in the country. Even more important for Aboriginal athletes

and coaches, the minister has directed that the new funding be used by Sport Canada to move toward equal treatment for those who have traditionally been under-represented in elite sports: women, athletes with disabilities and Aboriginal people.

Ottawa will up its contribution to Sport Canada by \$10 million each year for the next five years. The first installment is due early in the government's next fiscal year which begins April 1. The goal is to make improvements in three areas: increase access to training and competition for national team level athletes, double the number of federally supported full-time national team coaches and increase the number of full-time federally supported athletes from 837 to approximately

1,150.

A background document supplied by the ministry shows that "special initiatives for top performing Aboriginal athletes involved with the North American Indigenous Games" will be developed. Details of this part of the new funding plan have not yet been worked out, but it's possible that Indigenous Games gold medal winners could be targeted for special access to national team coaching and facilities.

Alex Nelson, the executive director of the 1997 North American Indigenous Games in Victoria, is a top Aboriginal recreation official. He told *Windspeaker* he sees this latest development as a positive sign. He said the details of just who will administer the money and how it will be used are still to be worked out.

Nelson believes the success of the Indigenous Games has convinced the sporting establishment and the minister to take a good look at top Aboriginal performers.

"The games have really sped up our movement towards sports refinement," he said. "[The prospect of increased funding] really tests our organizers to keep statistics and validate results. That'll be an interesting process in itself."

The Aboriginal Sport Development Centre, opened last May on Vancouver Island's Tsartlip First Nation, could be a major beneficiary of the new funding. The centre was established to be a national centre of excellence for Aboriginal athletes, but funding woes have kept it from reaching



Canadian Heritage Minister Sheila Copps

that goal. Nelson is hopeful that the centre will benefit from a cash injection from Sport Canada.

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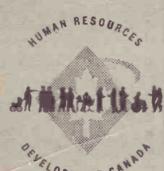
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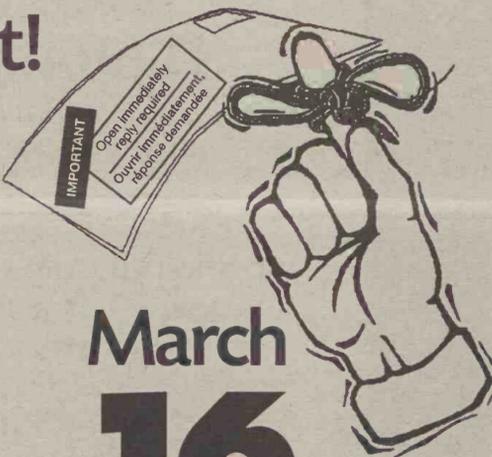


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**Filling a**

By Allison Kydd  
Windspeaker Contributor

WINN

Though the Aboriginal interpreters program at River Community College is new and the first of its kind in Canada, the need for original interpreters is said Ed Roy, co-ordinator of the program. Aboriginal education programming for the college, in fact, it dates back to the communications between Aboriginal peoples and European settlers.

What the new program offers, said Roy, is a way to formalize or put a standard on what is already being done. At the end of the intensive month program, graduates will have a certificate which proves they have reached a standard.

Roy said that graduates shouldn't have any difficulty finding employment in the field. In Manitoba, for instance, qualified interpreters are always in demand, and speakers of Native languages often need help "negotiating their way through English only institutions," such as the legal system and the medical care system.

At present, the interpreters program focuses on these areas, offering courses on legal structures and terminology in Canada, as well as

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Special Session

# Filling a need: certified Aboriginal interpreters

By Allison Kydd  
Windspeaker Contributor

## WINNIPEG

Though the Aboriginal interpreters program at Red River Community College is new and the first of its kind in Canada, the need for Aboriginal interpreters is not, said Ed Roy, co-ordinator of Aboriginal education programming for the college. In fact, it dates back to the first communications between Aboriginal peoples and European settlers.

What the new program offers, said Roy, is a way to "formalize or put a standard to what is already being done." At the end of the intense 10-month program, graduates will have a certificate which proves they have reached that standard.

Roy said that graduates shouldn't have any difficulty finding employment in their field. In Manitoba, for instance, qualified interpreters are always in demand, since speakers of Native languages often need help "negotiating their way through English-only institutions," such as the legal system and the medical care system.

At present, the interpreters program focuses on these two areas, offering courses on legal structures and terminology in Canada, as well as

medical terminology.

This is the first year for the program, so some aspects of the training are still being tested. Ida Bear is the program co-ordinator, as well as one of the two teachers. She also did much of the work of developing the program through the stages of accessing the need, gathering community input and identifying the necessary components. She tells how the program began.

"There was a lot of discussion going on around Native languages; [this] peaked in 1984." This discussion, she said, involved teachers and other organizations, particularly the Manitoba Association for Native Languages. The interpreters program was only one item that was discussed.

Teacher training in Native languages, utilizing Elders in the preservation of language, as well as for prayer and spiritual guidance, and developing dictionaries and grammars were also high on the agenda. The question of establishing Native languages as official languages was touched on as well. This, however, seems to depend on other initiatives being in place first. Initiatives such as the interpreters program.

Both Bear and Roy feel that the interpreters program is very challenging. Ideally it would be at least a two-year diploma course. University

*The "prime considerations [for acceptance into the program] are a certain academic level and fluency in the languages."*

— Ed Roy

level language specialties usually are four-year programs, or two-year after degree programs. The interpreters program incorporates many aspects of such university degrees. It includes, for instance, Algonquian linguistics (a scientific study of the structure of the Algonquian language and dialects) and lexicography (the process of compiling a dictionary), as well as classes on the structure of the Canadian legal system and the structures of Aboriginal justice.

Students must have a high level of commitment to handle the course load. They must also be a special kind of person, said Roy, as they will often have to "interpret in very critical life situations, translating not just words but concepts." Many are already working as interpreters but just want the certification; others enjoy being "pioneers" in

a new program.

In spite of the fact that it's a demanding program, Ida Bear reports that, of the 19 students who began the program in September, only two haven't been able to continue. At present, the study revolves around the Algonquian language and its dialects of Cree, Ojibway, Oji-Cree and Michif, since these are spoken by most Aboriginal people in Manitoba.

There will undoubtedly be a demand for other language groups as the program becomes known. Already, students are coming from Saskatchewan and Ontario, as well as from Manitoba, and Roy said there have been "ongoing requests for services and inquiries from across the country."

Participants must not only be fluent in their own dialect; but also be proficient in English. In fact, said Roy, the

"prime considerations [for acceptance into the program] are a certain academic level and fluency in the languages." Ida Bear mentions that one student in the program speaks four languages: Michif, Cree, Oji-Cree and English.

Though at present the program focuses on interpreting in legal and medical situations, the need for interpreters is obviously much larger than that. Roy feels there are obvious applications in business and, in fact, a "need for [translation] services in just about any field."

The interpreters program isn't the first cutting-edge program offered by Red River Community College. The Aboriginal education program itself was established three years ago. Between the Aboriginal instructors and Aboriginal students, said Roy, there is a high level of trust. The programs offer a model of "institutional diversity," using an "access model" (often incorporating some remedial work and the chance to extend the time needed to complete programs).

For the programs that are already underway, such as the college preparation program, there is, in Roy's words, an "overwhelming demand." The interpreters program shows signs that it will be equally important and popular.

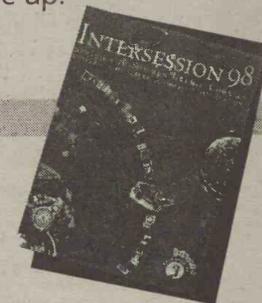
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NEWS

# Band sues feds

By Tracey Bonneau  
Windspeaker Contributor

PENTICTON, B.C.

After being frustrated by the results of a series of meetings with federal Transport officials, an British Columbia interior band has decided to take the government to court.

The Penticton Indian Band can't see why the government isn't willing to include a reversion clause in the agreement that will transfer control of the local airport from Ottawa to the City of Penticton. The band council believes it's part of the government's fiduciary duty to do so and, since Transport officials disagree, has decided to let a judge decide it.

Penticton leaders believe the dispute involving the band, Transport Canada and the City of Penticton shows that the mindset required for *Gathering Strength*, Indian Affairs Minister Jane Stewart's new master plan for First Nations and the federal government to work in partnership, hasn't even made it across the Cabinet table — never mind down to the local bureaucrat.

The fight began in July, 1994 when Ottawa announced it would phase out federal responsibility for certain airports by transferring the responsibility to private interests or local governments. In British Columbia alone, 29 airports were to be affected. But one airport has seemingly become the heart of a growing dispute.

When it came to the Penticton airport, Transport Canada announced that transfer talks would be negotiated with the city

council. That sent signals to the membership of the Penticton Indian Band, from whom the land was expropriated under the War Measures Act in 1942.

Band councillor Joe Pierre was present during meetings in the 1940s when the Indian agents and the band discussed the expropriation. He said he can distinctly remember that his people were coerced into accepting the deal. His first-hand account of that process was included in a letter sent by the band to Transport Canada on Sept. 19, 1996.

"Both the Indian Agent and the other representatives of Canada told the band members that the war was coming and that the reserve was going to be bombed. They said that the only way Canada could protect the band members and the reserve was to build an airport and that the only place that the airport which could protect the band could be built was on the reserve," Pierre wrote.

The councillor said he recalled the circumstances specifically because the Indian agent had considerable difficulty explaining to an Okanagan woman, who did not speak English, the concept of a bomb. There was no word in the Okanagan language with a similar meaning and the band member found it difficult to grasp the implication.

Pierre said that should come as no surprise because during that particular time in history, Okanagans were still very fluent in their language and still had strong cultural ties because colonization happened much more recently in western Canada than in the east, especially in the interior of British Columbia.

(see Penticton Band page 30.)

## ABORIGINAL AWARDS PROGRAM

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Mary McLean, Conference Assistant — mcleanm@nbnet.nb.ca  
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Community Events are on page 8.

# NORT

# MONT

# NORTH

# METRA PAR

# Blacklodge Washington

Blackstone Sask  
Eya Hey Nakoda Sask  
Red Bull Sask  
Stoney Park Sask  
White Fish JR Sask  
Elks Whistle Sask  
Little Island Cree Sask

# GRAND ENTRIES

Friday - 3:00 pm  
Saturday - 12 Noon  
Saturday - 7:30 pm  
Sunday - 2:00 pm  
\* Early grand entry Friday closing ceremonies for North American Indian Youth Conference dedicated to our tribal youth of North America.

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1997 NHL Coach  
(Ojibwa)

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(Special graduation ce...  
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There will be a flag...  
banners in

# 23RD ANNUAL NORTHWEST INDIAN YOUTH CONFERENCE May 5, 6, 7, & 8, 1998

MONTANA CONVENTION CENTER AT THE BILLINGS HOLIDAY INN  
AND

# 23RD ANNUAL NORTHWEST INDIAN YOUTH CONFERENCE POWWOW MAY 8, 9, 10, 1998

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Southern Thunder  
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Cozads  
Yellow Hammer  
Bad Medicine

Oklahoma  
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Ft. Okland  
Southern Medicine  
Crazy Horse  
Parcupine  
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Mystic River  
Young Eagle Cree

Oklahoma  
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Saskatchewan

All Drums Welcome call to register by phone

### GRAND ENTRIES

Friday - 3:00 pm 15 pts  
Saturday - 12 Noon 35 pts  
Sunday - 7:30 pm 35 pts  
Sunday - 2:00 pm 35 pts

\* Early grand entry Friday part of closing ceremonies for Northwest Indian Youth Conference and is dedicated to our tribal youth of North America.

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Prize money 1st, 2nd, 3rd  
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Men's Grass  
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Women's Traditional  
Women's Fancy  
Women's Jingle  
Women's Southern Buck/cloth  
Women's Golden Age (50 up)  
Teen Boy's Traditional  
Teen Boy's Fancy  
Teen Boy's Grass  
Teen Girl's Traditional  
Teen Girl's Fancy  
Teen Girl's Jingle  
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Jr. Boy's Fancy/Grass  
Jr. Girl's Fancy/Jingle  
Tiny Tots

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Dale Old Horn  
Merle Tendoy  
Wallace Coffey

### ARENA DIRECTORS

Kenny Shane  
Jonathan Windy Boy  
Boye Ladd

### SINGING JUDGE

Darren Old Coyote  
Stan Pretty Paint  
Tim Yellowtail

### HEAD YOUNG MAN DANCER

John Olney  
White Swan, WA

### HEAD YOUNG LADY DANCER

Charlene Toehay  
Anadarko, OK

### HEAD WHISTLE MAN

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- Old School Straight
- Battle of the South
- All Montana Invitational
- Best-dressed - Saturday night, sponsored by Corral West
- All-around Iwasil Championship
- Hand Drum - sponsored by Darren Old Coyote
- Women's back up

### SPECIALS

- Men's Northern Fancy Bustle vs Southern War Dance - "Under the Spotlight" sponsored by Boye Ladd and Stan Pretty Paint - \$2,500
- Men's War Bonnet/Buckskin - Sponsored by Committee
- Women's All-around - Sponsored by Jovanna Wuttunee - Sponsored by Ryan Wilson
- Women's Jingle in honor of Miss Iwasil Cerenity Romero - Sponsored by Ryan Wilson
- Head Dancers Honor Contest
- Men's Southern Straight - Sponsored by Kenny Shane - \$1,000
- Hoop dance - sponsored by Joey Summers

### ADMISSION

Free for all Non-contesting dancers  
\$7.00 - weekend pass \$5.00 - daily

### POWWOW COMMITTEE

Ryan Wilson, Kenny Shane, Darren Old Coyote, Stan Pretty Paint, Merle Tendoy, Boye Ladd, Jonathan Windy Boy, Sharon Eagleman, Jovanna Wuttunee, Byron Bends, Big Wind Windy Boy, Jay Windy Boy, Tim Yellowtail, Joan Crooked Arm, Randeon Fitzpatrick, Joey & Melissa Summers, Bernice Mourning Gun

### FOR MORE INFORMATION CALL:

Ryan Wilson, Conference Director, Northern Arapaho Boys and Girls Club (307) 857-0545 or Kenny Shane (406) 638-2180

### KEY NOTE SPEAKERS

Ted Nolan  
1997 NHL Coach of the Year  
(Ojibway)

Lisa Tiger  
National HIV/AIDS Prevention Council  
(Choctaw)

Tim Giago  
Owner Indian Country Today  
(Oglala Lakota)

Litefoot  
Native Rap Star/Actor  
(Cherokee)

## 23rd Annual Northwest Indian Youth Conference Highlights

College and career fair, workshops, tribal government symposium, keynote speakers, National All-Indian high school basketball tournament, nightly dances, talent/fashion show, Crow day, Buffalo feast, parade of banners and tribal flags, scholastic bowl, world class NWIYC IWASIL celebration, Little Big Horn battle sight tours, hand games, Elders, sweats, awards, essay contest.

(Special graduation ceremonies for all graduating Seniors.)  
All attending youth groups are required to bring a banner representing their group and a tribal flag as they will be representing their tribal communities.  
There will be a flag raising ceremony and parade of banners in Grand Entry on Friday.

### REGISTRATION FORM

23rd Annual Northwest Indian Youth Conference  
May 4 - 7, 1998 Montana Convention Center Billings, Montana  
"Native Youth in Search of Excellence"

Check One  Youth  College Student  Chaperone

Name: \_\_\_\_\_ Tribe: \_\_\_\_\_  
Address: \_\_\_\_\_  
Phone: \_\_\_\_\_ Age (youth): \_\_\_\_\_ School: \_\_\_\_\_ Grade(s): \_\_\_\_\_  
Name of Chaperone(s): \_\_\_\_\_

Registration Fee: \$50 American per person. Late registration after April 15, 1998: \$60

Number of paid registrations: \_\_\_\_\_ x \$50 each (or \$60 if late) = \$ \_\_\_\_\_ Total Amount enclosed.

Make money order or check payable to: Northwest Indian Youth Conference  
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# Lack of support cited by social workers

(Continued from page 3.)

Peters also noted that the Ministry of Indian Affairs and Northern Development, which funds social services on reserve, is a main player in this current situation but wasn't at the meeting.

Funding for children in care who reside on reserve is about one-quarter of the funding for children off reserve, Peters said. Sources say Indian Affairs contributes about \$250 per month

for on-reserve foster care while the provincial government contributes a minimum of \$650 (up to a maximum of \$1,500 a month for special needs cases) per month for off-reserve foster care.

Maureen Trotter, a spokesperson for the Quesnel Women's Centre, said there are two main issues which arise out of the alarmingly high number of recent child apprehensions. The very fact that the government has ob-

viously shifted its approach in child welfare in favor of child apprehensions is something that should be looked at more closely, Trotter said. Also, the differences in the rates of funding between the federal and provincial governments is worth close examination.

The legislative changes were intended to keep Aboriginal children in care from being put into foster-family settings of a foreign cultural

environment but the higher provincial payment of foster parents makes it much harder to provide foster care on reserve. Bands that want to look after their own members in their own way are doing it with very little financial help.

"People take their kids home to the reserve but they barely get enough to feed them," said Trotter.

Councillor Peters said his band's social workers are

working around the clock because they believe it's important to put the time in for their people. He's worried that off-reserve foster parents and social workers aren't as motivated to help Aboriginal people who, the provincial government admits, are over-represented in the child care system.

Viola Thomas and Ed Peters both said the main reason for that over-representation is poverty.

## Reform member

(Continued from page 8.)

Cummins, however, cites several other Supreme Court of Canada cases in his arguments that he did the right thing. He argued, and the judge agreed, that the Department of Fisheries and Oceans does not have the right to determine if a First Nation has an Aboriginal right to fish for commercial purposes in a given area.

That's a legal point that may have some merit, which is one reason why the Skeena

Fisheries Commission is pushing the federal government to appeal Judge Thomas' decision, despite the fact that the Crown "won" a conviction in the case.

To date, Minister Anderson's only response has been to discount the judge's findings as not binding or of any effect on the regulations. No appeal has been announced, which creates the possibility of more challenges to Aboriginal-only fisheries in the coming season.

## Aids awareness critical in Aboriginal community

(Continued from page 13.)

An estimated 20 per cent of all new HIV infection cases are identified as Aboriginal. Within the Aboriginal statistics, it has been noted that Aboriginal women have four times more risk of contracting HIV than women in other high-risk categories.

"Unless urgent action is

taken, the AIDS epidemic among Aboriginal people in this country can be expected to get far worse," said Kevin Barlow, the national coordinator of the Canadian Aboriginal AIDS Network. "We need to encourage Canada to take a leadership role both at home and worldwide, where many indigenous populations are being severely

infected by HIV and AIDS."

Each year in Canada, Dec. 1 is Aboriginal AIDS Awareness Day. Supporters of the fight against AIDS urge all Canadians to not only educate themselves and create awareness on that one day. AIDS awareness is big enough and serious enough to be practiced every day.

### NURSE EPIDEMIOLOGIST

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Medical Services Branch requires a public health nurse to implement, co-ordinate and monitor the communicable disease and tuberculosis control programs. The objectives of the programs are to reduce the incidence of infectious diseases within First Nations communities by conducting routine surveillance, reporting of notifiable disease, disease investigation, and implementing preventive measures.

#### Key activities

- assists in the development of a system of communicable disease and tuberculosis notification, investigation and surveillance
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#### Skills and knowledge

- BSc.N or B.N. with a strong Aboriginal community nursing background
- some public health experience preferable
- willingness to participate in additional training
- ability to travel extensively
- knowledge of First Nations language and/or culture preferred

Closing date March 9, 1998

Please submit resume with covering letter to:

Nurse Epidemiologist Selection Committee  
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This is a full-time, term position located in Winnipeg, starting March 15, 1998, ending March, 31, 1999 (renewable), and reporting to the Regional Programs Medical Officer. This position is eligible to be filled under the interchange agreement between the Assembly of Manitoba Chiefs and Medical Services Branch.

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



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Reporting to Vice-President and General Manager, CFM, you will be accountable for leading edge program design, top quality faculty recruitment, high impact delivery, timely and effective marketing and sales of both open market and "partnered" (customized) programs related to Aboriginal Leadership and Management marketplace. In doing so, you will meet or exceed sales, profit and program impact targets.

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Working in a dynamic and highly interactive environment you will be responsible for organizing the logistical elements necessary for smooth program delivery.

It is desirable to have a post secondary education, be computer literate and have strong organizational and interpersonal skills. Preference will be given to candidates with knowledge of Aboriginal adult education, learning methods and principles, especially as they relate to community leadership and training. Strong interpersonal skills for coaching and interacting with clients in the pre-and post-course phone interviews is critical. You should be comfortable relating to Aboriginal leaders and discussing professional development.

Please forward your resume, stating position of interest, by April 3, 1998 to:

#### Recruiting and Training Coordinator

The Banff Centre  
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Tel: (403) 762-6173 Fax: (403) 762-6677 Job Hotline: (403) 762-6420

We thank all applicants. However, only those selected for interviews will be contacted. We expect our employees to demonstrate a strong commitment to lifelong learning and to be comfortable in a work environment that stresses cooperation, communication and accountability to others for results and action.

## Emplo

(Continued from page 14)

Colkin noted that diseases, like psoriasis more effectively treated Aboriginal ways than conventional medicine emphasized the need for government, the private sector and Aboriginals to work together saying, "If partners don't partner in a meaningful way, this will not succeed."

Gerald Morin, president of the Métis National Council reinforced his commitment to the new direction.

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# Employment council established by feds

(Continued from page 14.)

Colkin noted that some diseases, like psoriasis, are more effectively treated by Aboriginal ways than by conventional medicine. She emphasized the need for government, the private sector and Aboriginals to work together saying, "If these partners don't partner in a meaningful way, this will not succeed."

Gerald Morin, president of the Métis National Council, reinforced his commitment to the new direction.

"We are entering a new era, turning a page in history," he said. "We want to work in partnership for practical solutions."

Ray Ahenakew, chief executive officer of the Meadow Lake Tribal Council added his congratulations "on having the initiative to go ahead and see if we can change." He talked about the need to support Aboriginal people in training and employment, to remove the barriers, to get Aboriginal people into decision-making

positions, to talk about profit sharing. Ahenakew also noted that some Saskatchewan businesses had to go to eastern Canada to recruit when there is a pool of potential workers right here in this province needing work.

"And yet we are here, the poorest in the province."

After hearing the announcement of the council, Blair Stonechild, executive director of planning and development at Saskatchewan Indian Federated College and responsible for getting

the SIFC campus constructed at the University of Regina said, "I hope this is new money, not just a repackaging of old funds. It makes a lot of sense to have this kind of initiative when the average age of craftspeople, like electricians, is about 47 years old. There are massive retirements coming and not enough kids to replace in these trades. Aboriginal representation in these fields is appalling right now."

Louis Kenny, chairperson

of the Board of Directors for the Landmark Inn, Regina (which is owned by the Ochapowace First Nation), attended the announcement of the Aboriginal Human Resources Development Council.

He noted that the Landmark Inn trained and employed 50 to 60 Aboriginal workers in the past year.

"We are not just talking about job creation — we are doing it," said Kenny. "We all have to start supporting Indian business."

## PROGRAM IMPROVING ABORIGINAL EMPLOYMENT OPPORTUNITIES

The success of SAIT's first Heavy Equipment Operator course in Horse Lake has led to a second program beginning March 10, 1998.

The eight-week program, which began on January 5, 1998 has 39 students enrolled in the heavy equipment course. These students are learning skills in road building and maintenance, site preparation and reclamation, and pipeline construction. An additional three students are taking line cooking which will give them credit towards Professional Cooking certification.

The program is meeting regional needs according to SAIT co-ordinator Barry Bennett. "For the past few years, natural resource activity has increased in this area," says Bennett, "and this program will result in more aboriginal employment."

The students in the current program are from Treaty 6, 7, and 8, with one from Saskatchewan.

"We're working with the Horse Lake First Nation which is providing facilities and land, and with local 955 of the Operating Engineers union which is providing instructors," says Bennett.

Employers in the region have also contributed to the program. Anderson Exploration, Federated Pipeline and Petro-Canada have sponsored several students, as has Human Resources Development Canada.

Student recruitment for the second program, March 10, 1998 to May 2, 1998 is underway. Anyone interested in the program should contact Bob Horseman in Horse Lake at (403) 356-3324.

Barry Bennett  
Aboriginal Programs Co-ordinator  
Southern Alberta Institute of Technology  
Tel: (403) 235-9369 Cellular: (403) 660-8108



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CareerPLACE

INVESTING IN ABORIGINAL WOMEN

An Initiative by the Native Women's Association of Canada

## FIRST NATIONS EMPLOYMENT AND TRAINING (FNET)

### Director, First Nations Employment and Training (FNET)

FNET is a formal partnership involving the Indian Resource Council, the petroleum industry, Aboriginal organizations, the Federal Government and training/educational institutions. FNET is governed by a Board of Directors which is representative of all its partners. FNET's mission and mandate is to increase the employment and technical training of Aboriginal people in the petroleum and related sectors. The Board is recruiting for a Director to run all the affairs of FNET.

#### Responsibilities of the Director:

The Director is responsible for establishing and managing an efficient administration system to implement FNET's mission, mandates and objectives. Most importantly, the Director will work closely with FNET's partners to identify job opportunities in the petroleum and related industries, to identify skill and knowledge requirements, and to initiate and implement a recruitment and training program that will ensure that Aboriginal people are placed in long term and rewarding jobs.

Other responsibilities will include establishing a workable administration system with appropriate policies and procedures; financial management, proposals and fund raising; maintaining a data base of employment information; outreach activities with Aboriginal communities to promote relevant educational and career paths; formal and on-going reports to the FNET Board and on-going liaison with all FNET partners. The Director will also be expected to develop and implement a plan that will ensure that FNET becomes financially self-reliant after its current three year mandate.

#### Qualifications:

Minimum of University degree with proven experience in senior administration, financial management and Aboriginal human resource issues; working knowledge of the oil and gas industry; good communication skills (oral and written) and working knowledge of computers and data bases. The successful candidate will be a self-starter, highly motivated individual who is dedicated to assisting Aboriginal people realize their potential in the oil and gas and related industries. An understanding of contemporary Aboriginal political and economic issues as well as fluency in one of the major Aboriginal languages will be definite assets for this position.

**Salary Range:** \$40,000 - \$60,000 per year

**Application Deadline:** February 27, 1998; **Start Date:** April 1, 1998

#### Application and detailed resume to:

Mr. Roy Fox, Co-Chairman, First Nations Employment and Training  
c/o Indian Resource Council  
235, 9911 Chula Boulevard, Tsuu T'ina (Sarcee), AB T2W 6H6  
Fax: (403) 281-8351

### First Nations Position COUNSELLOR Counselling Services

Comp. #9019

Reporting to the Coordinator, Counselling Services, and working in consultation with the Native Caucus on campus, the Counsellor will assist students with a wide range of academic and developmental issues, including personal, career, educational, and learning concerns. Focusing especially on the needs of First Nations students and on issues related to First Nations culture, the Counsellor will assist students of diverse First Nations backgrounds to make the transition to the University by providing individual and group counselling as well as relevant outreach services to the campus community. The Counsellor will work as a member of the Counselling Services team committed to improving programs and services for all students, facilitating wellness programs, and promoting peer support.

In accordance with the University's Equity Program and Section 42 of the BC Human Rights Code, consideration for this position will be limited to aboriginal peoples. The successful candidate will be a First Nations person and will have a graduate degree (completed or nearly completed) in Counselling or other appropriate discipline, with appropriate training and experience. The successful candidate will have intimate knowledge of diverse First Nations cultures, issues, and healing practices, and demonstrated practical experience counselling First Nations people.

**Salary (pro-rated):** \$23,264 to \$28,192 per annum, plus performance range. This position is a half-time appointment.

Please submit resume as well as the names of three references to: **Coordinator, Employment and Job Evaluation, Human Resources, University of Victoria, P.O. Box 1700, Victoria, BC V8W 2Y2, Fax: (250) 721-8094, no later than March 19, 1998, quoting competition number.**

The University of Victoria is an equity employer and First Nations candidates are invited to self-identify.



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# Penticton Band sues over expropriation

(Continued from page 26.)

People in Pierre's community believe their ancestors could not have possibly comprehended the legal terms of the expropriation because of language and cultural barriers.

Penticton Elders claim they were led to believe that when the war ended they would receive the land back in its original state. Pierre said he remembers asking how the asphalt would be removed when the land was returned to the band. The Indian agent, he said, promised the asphalt would be dug up and a

special seed would be provided to replenish the richness of the soil.

Pierre's account suggests strongly that the Okanagan Elders relied on the word of the Indian agent. It also accuses the government of breaking promises and ignoring its fiduciary duty in a manner that the record has shown is common-place throughout Canada's history — something for which Indian Affairs Minister Stewart apologized on Jan. 7.

Another significant factor casts doubt on the legitimacy of the

expropriation. The process took place in the 1940s, a time when the Indian Act made it illegal for Native people to be equal partners in a negotiation.

Band members today believe the expropriation agreement was made under duress. They believe that history is now repeating itself, with Transport Canada officials now replacing the old Indian agent.

The only result of a series of letters sent by the band to Transport Canada during the last three years, Chief Stewart Phillip said, is a strong indication that the

government of Canada is not interested in addressing the concerns of the Penticton band and its membership.

After several meetings involving band council, the city and the heirs of the original land owners, a solution had evolved. The band offered to accept a reversionary clause — should the airport close in the future, the land would be returned to the band. The idea was embraced by the city.

The agreement was ignored by Transport Canada. Transport negotiators said the federal government only dealt with local gov-

ernments and did not recognize the band council as a local government. Greg Gabriel, an heir to the airport lands, was insulted and outraged that Transport Canada ignored his government system. In a terse letter sent to Transport Canada, Gabriel stated, "Transport Canada has refused to accept the principle of the reversionary clause. If this is the case, then we are now entering into dangerous territory. If Transport Canada's decision is final, then perhaps they should be now preparing for the worst."

Mobil Oil Canada is a wholly-owned subsidiary of Mobil Corporation. We have a successful 57-year history of exploring for and developing hydrocarbons in Canada. Currently, we are rated as one of the country's largest natural gas and oil and gas liquids producer. We're proud that we've become one of Canada's largest energy producers, a major contributor to Canada's energy self-sufficiency and a leader in frontier development. Mobil is

## Career Opportunities

a leading presence on Canada's east Coast where major offshore development projects and rejuvenated exploration activities will launch two supply basins offshore Newfoundland and Nova Scotia. Mobil Oil Canada plans to develop, build, and operate an oil sands mine, extraction and upgrading facilities and related infrastructure, north of Ft. McMurray, Alberta. We have positioned ourselves for growth in 1998 and beyond and have a vision to become the largest, most profitable and most respected energy company in Canada. We are looking for individuals to fill the following positions.

### Senior Business Team Accountant

#### Two Positions

#### The Role

As a Senior Business Team Accountant you will play a significant role within Mobil's Western Canada Business Team structure while maintaining a functional relationship to the Controller's group. This position encompasses all the accounting responsibilities for oil and gas properties plus the associated analytical business support functions.

#### Key Responsibilities

Fulfil production, revenue and royalty accounting responsibilities and meet owner, government and internal reporting and disbursement obligations for all products. Analyse, monitor and translate business performance while providing financial guidance and expertise to the Business Team members. Be jointly accountable for the day to day results of the Business Team. Play an active role in investigating, analysing and initiating business improvement opportunities.

Review, interpret and implement contractual agreements, governmental regulations, company policies and procedures, ensuring financial fiduciary responsibilities are met. Build relationships within the Business Team as well as with external contacts and clients. Actively participate in developing the annual business, financial and tactical plans. Review, interpret and implement contractual agreements, governmental regulations, company policies and procedures, ensuring financial fiduciary responsibilities are met.

Build relationships within the Business Team as well as with external contacts and clients. Act as local centre of expertise regarding financial data, application of accounting guidelines and translating the impact of business decisions on financial results. Act as mentor and role model for junior business team accountants, contractors and students.

#### The Qualifications

- A university degree (accounting preferred) or a professional accounting designation or equivalent years of work experience.
- A minimum of 7 years oil & gas industry experience and at least 5 years production, revenue, royalty and/or joint interest accounting experience.
- A working knowledge of oil and gas accounting principles and producing business operations. (CAPP training would be a definite asset).
- PC/Mainframe computer knowledge and proficiency, including Revenue/Royalty systems and General Ledger system experience. (PRISM and JDEdwards experience would be a definite asset).

- Two Positions are available. Travel between Calgary and field locations is required. Positions may reside in either Calgary or the field location depending upon the residence of the successful applicant.

Competition # BTA001  
Central Alberta Business Team  
Location: Calgary or Harmattan Gas Plant

Competition #BTA002  
Batrum/Cantuar Business Team  
Location: Calgary or Swift Current

#### To Apply

In confidence, send a resume that clearly targets and identifies your qualifications for the position. Please clearly reference the competition number noted in the advertisement. Send your resume by February 23, 1998 to:

Mobil Oil Canada  
330 - 5th Avenue S.W.  
Calgary, Alberta  
T2P 2J7

Attention: Roberta Huggard  
Fax No: (403) 260-7738

We thank all candidates in advance for their interest, however only candidates selected for an interview will be contacted.

### Facilities Engineer

#### The Role

You will provide technical expertise and business support in an ownership / accountability / teamwork based organization and help the Batrum / Cantuar team achieve its aggressive production and expense targets in 1998 and beyond.

#### Key Responsibilities

- Provide ongoing support to operations and maintenance personnel in solving technical problems.
- Develop cost estimates and economic evaluations for facility projects.
- Ensure all quality control procedures are followed and ensure compliance with all regulatory issues.
- Actively participate in Batrum Team business decision making and play an active role in business reviews and safety meetings.
- Code and authorize all related invoices; track and manage both expense and capital spending.
- Provide team leadership in troubleshooting and optimizing facility operations.
- Key member of Batrum's Emergency Response Plan.

#### Qualifications

- Degree in Engineering
- 5+ years in the oil and gas industry with progressively higher responsibilities
- A demonstrated ability to communicate effectively with team members from many disciplines.
- Work skills that balance attention to detail with a firm grasp of the bigger picture.
- The ability to work independently, juggle priorities and manage demands to consistently meet deadlines.
- Must be willing and able to travel.

#### To Apply

In confidence, send a resume that clearly targets and identifies your qualifications

for the position. Please clearly reference the Competition #GP003. Send your resume by February 20, 1998 to:

Mobil Oil Canada  
330 - 5th Avenue S.W.  
Calgary, Alberta  
T2P 2J7

Competition #GP003  
Attention: Gary Poirier  
Fax: (403) 260-7647  
E-mail: gmpoirier@cal.mobil.com

### Joint Venture Representative

#### The Role

- Develop and implement tailored business strategies for Mobil Oil Canada's major non-operated properties; redefine the way we do business with our partners
- Pursue and develop an understanding of competitor strategies and tactics to formulate and negotiate new business opportunities
- Lead initiatives that result in synergistic alliance relationships and innovative operating approaches
- In conjunction with a diverse group of skilled business and technical professionals, control a portfolio of non-operated properties
- Participate with other Mobil business teams in business dealings with partners

#### Qualifications

- A comprehensive understanding of business, industry, and operations in the oil and gas field
- Minimum of 7 years oil and gas industry experience encompassing varied assignments in technical, operating and business groups.
- Ability to assess and evaluate operational, developmental, and potentially synergistic projects that are proposed by our partners and competitors
- A passion for excellence and innovation in business and the initiative to seek out and develop new opportunities.
- Proven track record of delivering business results.
- Outstanding communication, interpersonal and negotiation skills and a demonstrated ability to develop strong working relationships both internally and externally.
- Flexibility and adaptability to handle a diverse, constantly changing portfolio of work
- A willingness to embrace technology in the search for innovative approaches to business needs.

#### Location: Calgary

#### To Apply

In confidence, send a resume that clearly targets and identifies your qualifications for this position by Friday, February 27, 1998 to:

Mobil Oil Canada  
330 - 5th Avenue S.W.  
Calgary, Alberta  
T2P 2J7

Competition #EA004  
Attention: Eco Aukema  
Fax: (403) 260-4302  
Email: eaukema@cal.mobil.com

We thank all candidates in advance for their interest, however only candidates selected for an interview will be contacted.

## A NO

It is with regret that Windspeaker's advertising rates will increase industry-wide rate adjustments. Windspeaker's second anniversary commitment to our

Since Windspeaker's writing, publishing and, in have increased. Of developments in the last

- Windspeaker has 15,000 to nearly the largest circulation distributed in Canada
- Our monthly reach

Windspeaker is committed several cost-saving opti

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Suncor Energy is a unique and sustainable Canadian integrated energy company dedicated to vigorous growth. The company is a world leader in oil sands development, high performing gas producer and one of the top petroleum refiners and marketers in the country.

Suncor Energy is a producer and marketer of custom-blended refinery fuel, is leading new growth initiatives including a planned billion expansion. Suncor's Sands division currently seeks the following skilled individuals to join their team in Fort McMurray, Alberta.

Employment Department  
Suncor Energy Inc.  
Oil Sands  
P.O. Box 4001  
Fort McMurray, AB  
Fax: (403) 791-8333  
Email: bcartwright@

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# A NOTICE TO OUR VALUED CLIENTS

It is with regret that I must inform you of an increase in *Windspeaker's* advertising rates. Effective April 1, 1998 *Windspeaker's* advertising rates will increase approximately 10% in keeping with industry-wide rate adjustments. This rate increase will only be *Windspeaker's* second advertising rate increase since 1991 reflecting our commitment to our non-profit status.

Since *Windspeaker's* last rate increase in 1995 the costs of writing, publishing and, in particular, distribution of the newspaper have increased. Of course, there have been some positive developments in the last two years:

- *Windspeaker* has increased its distribution from 15,000 to nearly 18,000 and continues to have the largest circulation of any Aboriginal publication distributed in Canada.
- Our monthly readership has increased to more than 100,000.

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

1. All advertising contracts or bookings now in place or in place by April 1, 1998 will be honored for the term of the contract. This will provide many clients with the opportunity to extend or renew their contracts and lock-in current pricing for the length of the contract.

2. *Windspeaker* continues to offer frequency discounts and prepayment discounts to its clients which can offset some rate increases for many clients.

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

For the betterment of Aboriginal communications,

Bert Crowfoot  
*Windspeaker* Publisher

For more information please contact your *Windspeaker* communications consultant today.  
Ph: (403) 455-2700  
Fax: (403) 455-7639



OIL SANDS

## Mining Engineers

*Suncor Energy is a unique and sustainable Canadian integrated energy company dedicated to vigorous growth. The company is a world leader in oil sands development, a high performing oil and gas producer and one of the top petroleum refiners and marketers in the country.*

*Suncor Energy Oil Sands, a producer and marketer of custom-blended refinery fuel, is launching new growth initiatives, including a planned \$2.2-billion expansion. The Oil Sands division currently seeks the following skilled individuals to join their team in Fort McMurray, Alberta.*

**SENIOR** (Competition No. 98-015) - As a key member of a project oriented mine planning team, you will be responsible for long range planning and feasibility studies for the existing mine and expansion projects. Together with a minimum of 8 years mine planning and project management experience, the successful applicant will be a motivated self-starter with extensive computerized mine planning experience.

Salary: \$70,695 - \$78,550.

**INTERMEDIATE** (Competition No. 97-044) - Reporting to the Senior Mining Engineer, you will work in several areas over time including long range planning, short range planning and tailings engineering. Support and involvement in industrial engineering and reclamation projects are also within the scope of your work. A rotation in Mine Operations in a production engineering and supervisory capacity is a distinct possibility.

Salary: \$58,050 - \$64,500.

Qualified candidates will also possess an engineering degree from an accredited university and proven mining experience, preferably in surface mining. Eligibility for membership in APEGGA as well as strong interpersonal, communication and computer skills are a must.

## Materials Management Department Quality Co-ordinator

**Competition #98-021** - Reporting to the Director, Materials Management, you will be accountable for ensuring that receipt inspections of all designated pressure piping/equipment and materials are performed in accordance with jurisdictional requirements. Exhibiting strong team building and coaching abilities, you will supervise a receiving specialist, deliver an inspection training program for warehouse personnel and provide leadership in the ongoing process of initiating, implementing and promoting departmental quality principles, through continuous improvement strategies.

To ensure success in this role, you must be an Engineering Technologist, have certification as a Quality Auditor/Engineer/Manager and registration with the National Board Commission or equivalent. Your extensive knowledge of ASTM/ASME material standards and CWB, ASME and API codes of fabrication complements, preferably, a background of at least 10 years in refinery/utility inspection.

Salary: \$64,125 - \$71,250.

## Electrical & Instrumentation Journeyman (Dual Ticketed)

**Competition #97-170** - A full-time permanent position exists for a dual ticketed electrical & instrumentation journeyman with a minimum of five years refinery experience in instrumentation maintenance. Ideally, your background will include experience on instrumentation with the following equipment: analyzers, environmental systems, and TDC3000.

The base salary is \$30.28 per hour plus dual ticket premiums.

*Suncor Energy offers above-average compensation, top benefits and genuine opportunities for professional growth. If you have what it takes to be part of an innovative, aggressive organization, please forward your resume quoting the appropriate Competition Number.*

Employment Department  
Suncor Energy Inc.  
Oil Sands  
P.O. Box 4001  
Fort McMurray, AB T9H 3E3  
Fax: (403) 791-8333  
Email: bcartwright@suncor.com

For additional information on employment opportunities at Suncor, visit our web site at: [www.suncor.com](http://www.suncor.com).

*Suncor Energy is committed to employment equity and encourages applications from all qualified individuals. While we sincerely appreciate the interest of all applicants, only those selected for an interview will be contacted.*

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*Windspeaker's* 200 years of Aboriginal History Calendar has proven to be very popular with our readers.

Order yours today before they are all gone.

All calendars are suitable for framing and are shipped in a mailing tube to avoid creases and folds.

Look for the order form in this issue of *Windspeaker* or call us toll free: 1-800-661-5469



CANADA'S NATIONAL ABORIGINAL NEWS SOURCE

# EFFECTIVE STRATEGIES

## 12th National Conference on Native Education

### Aboriginal Children & Youth: Empowerment/Self-Determination

Crowne Plaza, Winnipeg, Manitoba

April 30 & May 1, 1998 Pre-Conference Workshops April 27 - 29, 1998



#### ▶ WORKSHOPS ◀

#### TWO-DAY PRE-CONFERENCE WORKSHOPS • MONDAY & TUESDAY, APRIL 27 & 28, 1998

- A. How to Get Funds for your Education Programs - Mr. Randy Johnston, Dir. of Education, PBCN  
Ms. Julia Johnston, Education Consultant
- B. Nurturing Teacher Success - Ms. Jeanette Tootoosis-Villeneuve, Education Council, Poundmaker FN
- C. Working With Difficult People - Dr. Harold Mahatoo, Dir. of Education
- D. Rebuilding the Spirit: Healthy Recovery for Native People - Mr. Don Burnstick, Consultant
- E. How to Survive (and really enjoy) the Modern Day Workplace - Mr. Don Shinski, Dove & Assoc.
- F. From the Inside Out: Abuse, Addiction & Transformation - Ms. Val Monk
- G. Suicide Prevention & Grieving - Mr. Ron Thorne-Finch, Counsellor

#### THREE-DAY WORKSHOP • WEDNESDAY - FRIDAY, APRIL 29 - MAY 1, 1998

- H. Aboriginal World View - Ms. Joan R. Jack, L.L.B. Ms. Jess Wiebe, B. Comm. (Honours) Dibenindizomin Consulting

#### ONE-DAY PRE-CONFERENCE WORKSHOPS • WEDNESDAY, APRIL 29, 1998

- I. Language Policy for First Nation Communities - Dr. Richard Ruiz, U of Arizona
- J. Self-Esteem Building - Art More, Ph. D., U of BC
- K. Strategies for Assessing and Remediating Learning Problems in Adolescents and Young Adults  
Dr. James Chalfant Dr. Margaret Pysh, U of Arizona
- L. Curriculum Development - Ms. Anne Alphonse, Black Lake, SK
- M. Multiple Intelligences - Ms. Claudia C. McArthur, DISCOVER V Project, U of Arizona
- N. The One-Size Fits All Curriculum Doesn't Fit --- What Do I Do Now?  
Ms. Leslie Tomporowski, Education Consultant, PAGC
- O. "Strategy of the Dolphins": Leadership Coaching - Ms. Val Monk
- P. Band-Operated Schools and the Law - Pier de Paola, Ph. D., Dir. of Education, O'Chiese
- Q. Sexual Abuse: Recovery and Healing After the Trauma - Mr. Ron Thorne-Finch, Counsellor
- R. Career/Life Planning for Aboriginal Youth - Dr. Rod McCormick, Dir. Native Indian  
Teacher Ed. Prog., U of BC, Mr. Harly Neuman, Graduate Student, U of BC, Peguis Indian Band
- S. Planning Workshop - Ms. Rheena Diabo, Org. Dev. Services, Kahnawake
- T. Board Training for New and Experienced Members - Dr. Harold Mahatoo
- U. Entering the Circle - Team Building - Don Burnstick, Consultant
- V. School Staff Dynamics: Creating a Collegial Environment in First Nations Schools  
Ms. Jeanette Tootoosis-Villeneuve, Education Consultant, Poundmaker FN
- W. Appropriate Evaluation and Instruction of 2nd Language/Diverse Learners: Implications  
Todd Fletcher, Ph. D., U of Arizona
- X. Quality Workplace (Your Place or Mine) - Mr. Don Shinski, Dove & Associates

#### WORKSHOPS • THURSDAY & FRIDAY, APRIL 30 & MAY 1, 1998

##### TWO-DAY WORKSHOPS (Thursday & Friday)

1. Creating Optimal Learning Environments for All Children - Todd Fletcher, Ph. D.
2. Exploring the Medicine Wheel: A Multidisciplinary Approach  
(Seven Views of the Medicine Wheel) - Mr. Joe Mercredi, Counsellor
3. Board Training Workshop - Ms. Rheena Diabo, Kahnawake
4. Educational Leadership in a Multicultural School Environment - Dr. Richard Ruiz, U of Arizona

##### ONE-DAY WORKSHOPS (Thursday & repeated Friday)

5. Building a Mentor-Ship Program for First Nations Middle School Students  
Mr. Morris A. Manyfingers, Tatsikiisaapo'p Middle School, Kainnal FN
6. Understanding and Managing Behavior from a Holistic Perspective  
Ms. Jennifer Janzen, Principal, Marymount School
7. Finding Success in the Classroom for Children with Fetal Alcohol Syndrome/Fetal Alcohol Effects  
Ms. Kathy Jones Ms. Dorothy Schwab, Interagency FAS/FAE Program
8. Aboriginal Traditional Knowledge Systems - Mr. Campbell Papequash, Seventh Generation Helpers
9. Assessment, Accountability and Testing - Mr. Harold Mahatoo, Dir. of Education
10. Anger and Rage: How Violence Has Shaped Our Lives in Our Homes and Communities  
Mr. Frank Whitehead, Cree Nation Tribal Health Centre
11. Community-Based Counselling: Taking back Control of Their Own Lives  
Mr. Roy Mason, Counsellor, Brandon School Division
12. Adapting Teaching to the Learning Styles of Native Students - Art More, Ph. D., U of BC
13. Why We Should Teach Our Students in Their First Language? - Ms. Anne Alphonse, Black Lake, SK
14. Discovering Strengths and Nurturing Multiple Intelligences Among Elementary Students  
Ms. Claudia C. McArthur, The DISCOVER V Project, U of Arizona
15. Give Them A Gift For Lifetime: Teach Them To Read  
Ms. Yvonne DePaola, Early Childhood Teacher, O'Chiese

16. Lets Teach Reading and Meaning Together - Ms. Lesley Tomporowski, Ed. Consultant, PAGC
17. My Classroom is a Pleasure to Be In! - Ms. Val Monk
18. Pathways: Effective Strategies For Working With Youth - Mr. Don Burnstick, Consultant
19. 101 Suggestions for Making Students Successful - Pier de Paola, Ph. D., O'Chiese Ed.
20. Improving Students' Performance by Enhancing Their Self-Esteem  
Mr. Bill Macfarlane, Assist. Dir. of Ed., Saskatoon West Sch. Div.
21. Listening With Two Ears: Student and Parent Perceptions of Teacher Success  
Ms. Jeanette Tootoosis-Villeneuve, Education Consultant, Poundmaker FN
22. Restitution: Restructuring School Discipline - Mr. Don Shinski, Dove & Associates
24. Preventing Suicide Amongst Aboriginal Youth  
Dr. Rod McCormick, Mr. Harly Neuman, U of BC
25. Bringing Aboriginal Traditions/Culture into the Classroom - Mr. Calvin Pompana, Elder

##### THURSDAY ONLY

26. Making Children Successful in Math - Ms. Lillian Smith, Manitoba Depart. of Ed.
27. The Sharing Circle: Ancient Medicine for a Troubled World - Mr. Art Shofley
28. Learned Helplessness - Dr. Margaret Pysh, Dr. James Chalfant, U of Arizona
29. Integrating Art into the Elementary Curriculum - Mr. Jamie Lafond, Calgary Academy

##### FRIDAY ONLY

30. Effective Administration of First Nations Schools - Mr. Edwin Jebb, Opaskwayak Ed. Authority
31. Literacy Intervention Strategies - Ms. Rosana Montebruno, Fort Garry School Division
32. Differentiating Instruction in Middle Years Math - Mr. Keith Murray, Souris Valley Sch. Div.
33. Teachers Helping Teachers - Dr. James Chalfant, Dr. Margaret Pysh, U of Arizona
34. Teaching Strategies for Students With Learning Disabilities - Mr. Jamie Lafond, Calgary Academy

#### EFFECTIVE STRATEGIES CONFERENCE PRE-REGISTRATION FORM

##### HOTEL ACCOMMODATIONS

- CROWNE PLAZA - 1-800-227-6963 • SHERATON WINNIPEG - 1-800-463-6400
- PLACE LOUIS RIEL - 1-800-665-0569 • CHARTER HOUSE - (204) 942-0101

Call your Travel Agent or AIR CANADA 1-800-361-7585.  
When purchasing your ticket, please ask that your Event  
Number CV983120 be entered in the Tour Code box.

##### Pre-Conference (GST included):

	Pre-registration	On-site
Two-Day Workshops (Mon - Tue, A - G)	\$250.00	\$350.00
Three-Day Workshop (Wed - Fri, H)	\$400.00	\$500.00
Wednesday Workshops (I - X)	\$100.00	\$150.00

##### Conference (GST included)

	Pre-registration	On-site
Workshops (Thurs - Fri, #1 - 34)	\$150.00	\$250.00
One-Day Workshop (Thurs or Fri) Circle day	\$100.00	\$150.00

##### Workshop Selections Indicate Your Choices

1st:	2nd:	3rd:
_____	_____	_____
_____	_____	_____
_____	_____	_____

TOTAL ENCLOSED:  
\$ \_\_\_\_\_

SAVE TIME AND MONEY BY PRE-REGISTERING BY FRIDAY, APRIL 17, 1998. Pre-registrations post-marked after April 17, 1998 will not be accepted. On-site registration will be available on a space available basis beginning at 7:00 a.m. each day in the conference registration area of the Crowne Plaza Winnipeg. WRITTEN REQUESTS FOR REFUNDS, minus 25% administration costs, will be honoured only if post-marked no later than April 17, 1998.

To pre-register, mail this completed form along with your cheque, money order or purchase order, payable to:

**R.S. Phillips & Associates, 517 Bower Blvd., Winnipeg, MB R3P 0L7**  
Phone: (204) 896-3449 Fax: (204) 889-3207

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

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

Town/City/Prov.: \_\_\_\_\_

Postal Code: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_