

Windspeaker

August 1999

AMMSA, Canada's largest publisher of Aboriginal news

Volume 17 No. 4

WHAT'S INSIDE



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Lucy Idlout, rising star from the North, wows them in the big cities Page 12



Scenes from Treaty 8 Centennial Commemoration in northern Alberta Pages 20 and 21.

Windspeaker's Aboriginal Business Guide Pages 26 to 35.

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KENNETH WILLIAMS

Toronto celebrates!

Buddy Big Mountain, the first Native ventriloquist, entertains the audience during the Aboriginal Voices Festival held in Toronto from June 16 to 21. The festival included a Buffalo Jump parade through the downtown, and performances by some of the hottest Aboriginal stars in entertainment today.

Federal Court upholds tax exempt rights

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A Federal Court of Canada justice has ruled that a Native woman who works for a reserve-based company doesn't have to pay income tax, even if she lives and works off reserve.

A decision on whether or not the federal government will appeal the June 9 decision in *Schilling v. Canada* won't be announced until Sept. 9 at the latest. The normal 30-day period during which a party to a lawsuit can file an appeal is extended to accommodate the summer holidays. That accounts for the extra two-month wait for Revenue Canada's decision on whether or not to appeal.

The parties agreed to use the Schilling case as a test case to decide the issue of whether a Native person who lives off reserve has the right to be tax-exempt. Rama Ojibway Rachel Schilling, the acting program director at Anishnawbe Health Toronto, was one of four people who were assessed by Revenue Canada and told to pay income tax on their earnings. Schilling resisted paying income tax because, as an Aboriginal person employed by the Six Nations reserve-based Native Leasing Services, she felt the Indian Act clearly stated she was exempt.

Federal Court of Canada Jus-

tice Karen R. Sharlow agreed.

Schilling contracted her services to Anishnawbe Health through Native Leasing Services as a way of shielding her income from taxation under Section 87 of the Indian Act.

In her ruling, the judge noted that Section 87 was designed to exempt the on-reserve personal property of Native people from taxation. She added that previous court decisions have defined income as personal property. Justice Sharlow then added new shape to the law by saying Native people have the legal right to arrange their affairs so their property is located on reserve and therefore immune from taxation.

That ruling vindicated years of activism and lobbying by Roger Obonsawin, the proprietor of Native Leasing Services.

Obonsawin was both elated and angered by the decision.

"Of course we were very satisfied with the decision, but the ruling of the court showed the government had no case," he said. "So why did they put us through four-and-a-half years of hell?"

He believes federal bureaucrats have used every dirty trick they could think of to intimidate Native people into not pushing their rights to the limit and they did it for the purely political reason that non-Native Canadians resent having to pay taxes when

Native people don't.

Native leaders counter this resentment by saying their people paid their taxes (most of the land base of North American) up front by consenting to enter into treaties that allowed the European newcomers to live on their land as partners. A fundamental aspect of all treaties is that one nation will respect the other's jurisdiction by not imposing taxation over the other, they say, adding that any attempt to collect taxes is a repudiation of the original intent of the legally-binding treaty agreements.

Obonsawin, 56, said senior bureaucrats within Revenue Canada have either lost sight of the original intent of the treaties or they don't care about it.

"The deputy minister said to me, 'If we allow you to operate, every Indian in Canada is going to be tax exempt.' I asked him, 'Isn't that the way it's supposed to be?'" Obonsawin told *Windspeaker*.

The judge's ruling seems to back up Obonsawin's contention that Revenue Canada was willing to do anything to stop him.

"Under the principles of private international law, the location of a simple contract debt is the location of the debtor," the judge wrote. This is a subtle way of saying the arguments put forth by the government at trial flew in the face of common, internationally-accepted legal practices

in that the employer, in this case Native Leasing Services. If that reserve-based company owed a debt to its employee, then the debt was located on reserve and protected from taxation by the Indian Act.

As it stands now, pending the Crown's decision to appeal, Native people who work for a company that serves the interests of any First Nation people and that is situated on a reserve do not have to pay income tax. Obonsawin said his company has been flooded with calls from off-reserve residents who are interested in gaining that advantage and there has already been an increase in the number of people who have registered with Native Leasing Services.

Observers have labeled Obonsawin as everything from a scam artist who was exploiting a loophole in the law for his personal gain to, as Native Women's Association of Canada President Marilyn Buffalo called him, "a true Warrior." He has his own views about the best way to protect and preserve Aboriginal rights and he has been very critical of leaders who aren't willing to fight the government for every inch. He angrily pointed out that the Assembly of First Nations did not assist him in this legal fight, which has cost his company more than \$1 million, but he's not surprised.

(see Tax page 16.)

Coalition faces legal action

By Len Kruzenga
Windspeaker Contributor

THOMPSON, Man.

The Swampy Cree Tribal Council has served notice on the First Nations Accountability Coalition and, in particular, its spokesperson, Leona Freed, that allegations of widespread corruption and dictatorships on reserves made by the group are defamatory and that the council is considering legal action.

The tribal council's assistant executive director says the action was initiated by the council to demonstrate that the group is, in fact, accountable and to adopt a pro-active stance against remarks that could provoke further racism against First Nations' people.

The council's notice refers to comments made by Freed on a Winnipeg radio station talk show last year and in Ottawa before the standing committee on Aboriginal affairs. The council contends Freed should have excluded the their eight-member First Nations.

Freed says she believes the tribal council's action is aimed at intimidating her group and to scare off the young organization with a financially taxing lawsuit. She appears confident the letter is simply a scare tactic.

"They would have to open their books and they don't want to do that," she said.

The accountability coalition first rose to prominence last fall after revelations that several Manitoba reserves, including Sagkeeng, Jackhead and Lake St. Martin, had wracked up massive accumulated deficits while the housing and social needs of the communities had been abandoned. Sit-ins and demonstrations were organized by the group both on reserve in Sagkeeng and at Indian Affairs' Manitoba offices.

Freed and her supporters, most of whom are off-reserve First Nations members, have also accused Manitoba chiefs of wracking up exorbitant travel expenses and are lobbying for forensic audits on all reserves whose financial practices are being questioned.

Reports by media that estimate nearly one-third of this province's First Nations are under some form of remedial financial management plans are more indicative of the need by First Nations governments to develop greater financial management skills, then of the widespread corruption the coalition charges, according to other observers.

(see Accountability page 8.)



DEBORA LOCKYER STEEL

The RCMP Musical Ride is performing in communities across Canada, and among the mounted police team is Dino Norris, 31, of Cree-Inuit descent, and his horse Jake. Norris is from Fort MacMurray, Alta. and has been a police officer for 11 years. Norris is soon to be transferred to the RCMP restorative justice program in British Columbia at the end of his three-year stint with the ride.

Inquiry focuses on Cross Lake NFA dispute

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

A national coalition of Canadian churches conducting an inquiry into the effects of hydro development in the north on five First Nations' communities in Manitoba has finished its hearings and is expected to release its conclusions by year's end.

The inquiry was chaired by two Canadian church leaders, a South African cleric and a Winnipeg educator and writer. The five-day session was conducted by the Aboriginal Rights Coalition in Winnipeg and in the Cross Lake First Nation and centered on the struggle by that community to press the other parties - Canada, the province and Manitoba Hydro - to honor the terms of the 1977 Northern Flood Agreement.

Members of the Cross Lake First Nation, lawyers and negotiators for the community, as well as from four other communities who are signatories to the 1977 agreement but who subsequently settled their claims through implementation agreements, presented moving testimony on the devastating cultural, ecological and social effects the massive dams and diversions for hydro development had on the communities.

Cross Lake First Nation legal counsel, Colin Gillespie, provided a history of both the hydro development project and the Northern Flood Agreement negotiations. He said when the original agreement was submitted for ratification in 1978, Canada budgeted no funds for its implementation and

later budgeted funds that were conditional on extinguishment of agreement obligations.

He emphasized that the federal government had purposefully set out to engage in a systematic under-funding of normal programs for the five communities as a method of a "starve them out strategy of extinguishment."

One by one, said Gillespie, the other four communities were ultimately forced to abandon the flood agreement and sign implementation or comprehensive agreements in order to access desperately needed cash to meet the crushing economic and social needs of their people. As the poorest of the five communities, Cross Lake is being punished for holding out for the terms of the original agreement, said Gillespie.

"My diagnosis is straightforward. Implementing the [flood agreement] according to its spirit and intent requires full and honorable participation from the government of Canada. Canada's actions must be in accord with Canada's words," he said. "The covert policy must be exposed, discredited and abandoned. There are reasons for expecting that, if this is done, the other Crown parties will pull their weight."

The presentations made by Manitoba Hydro chairman Bob Brennan and provincial Minister of Northern Affairs David Newman revealed Gillespie's prognosis for future negotiations as overly optimistic.

"I'm going to be very vigorous about what I call the big lie, the big misrepresentation that you've been subjected to on this issue.

The myth," said Newman.

He went on to tell the inquiry it is a myth that hydro development created crushing poverty and social upheaval and it is a myth the flood agreement is a treaty protected by the Canadian Constitution. Newman said it is a myth that, if the community signs a new agreement to exchange their claims for cash and land, provincial responsibility to the First Nation would end.

Earlier in the week, Brennan underlined the position that Manitoba Hydro had successfully concluded new agreements with four out of the five First Nations who were affected by the flooding - Split Lake, Norway House, Nelson House and York Landing First Nations - representing 70 per cent of the total flood agreement First Nation population.

The third governmental signatory to the flood agreement, the government of Canada, chose not to make an appearance before the inquiry, however Indian Affairs Minister Jane Stewart has stressed her government's commitment to resolving the dispute.

But former Indian Affairs minister Warren Allmand, who was a principal architect of the 1977 agreement, appeared before the inquiry and told commissioners the original agreement was viewed as a modern-day treaty by the Liberal government of the day. Its intent was to provide the means for the communities to eradicate poverty, unemployment and combat the social ills plaguing the five communities, he said.

Allmand's position galvanized the resolve of Cross Lake, but continues to prevent a resolution to

the dispute, as the community insists the flooding has significantly changed the way of life for the Cree people in the community.

The absence at the hearings of province's major political lobbying groups, the Assembly of Manitoba Chiefs and the Manitoba Keewatinowi Okimakinak, underscored the political nature of the debate within their member First Nation communities.

Central to their absence is the apparent reluctance by Canada, the province and Manitoba Hydro to appear to revisit the flood agreement out of concern that negotiating with Cross Lake on the basis of the original 1977 agreement would result in reopening negotiations with the other four communities.

MKO Grand Chief Francis Flett said the issue is complex, but notes that other First Nations are not doing anything to impede Cross Lake either.

"Look, the other communities have decided to make their own decisions on the NFA. Cross Lake had decided to take another way. We support them in their struggle because we respect the right of each First Nation to make up their own minds as to how they want to do things."

The inquiry's most powerful testimony came from one witness who did not personally appear, Grand Chief Matthew Coon Come of the Grand Council of the Crees of Quebec.

Coon Come, who canceled his appearance because of travel delays, sent a written statement that was read into the record.

"We learned that, at the same time as our lands were being

flooded in the 1970s, that the government of Canada, our trustee and fiduciary, was standing by and facilitating this injustice, the same thing had been going on in Manitoba.

"We learned that, with a gun to their heads, the Northern Flood committee had negotiated an agreement, while we were negotiating, in order to salvage what they could of their future and their way of life, and to try and survive to live another day.

"We learned that this agreement, the Northern Flood Agreement, was in many ways similar to ours [the James Bay and Northern Quebec Agreement]. . . Yet we learned that, like our agreement, it had been twisted, misinterpreted, and, most recently, extinguished in four out of five northern flood communities.

"We learned that the government of Canada says the NFA cannot be implemented because it is too vague. This is strange; in the case of our agreement, they say it cannot be implemented because it is too complex and specific....

"We heard of the divide-and-conquer and starve-them-out strategies that the government of Canada has tried to use against us since the mid-1980s.

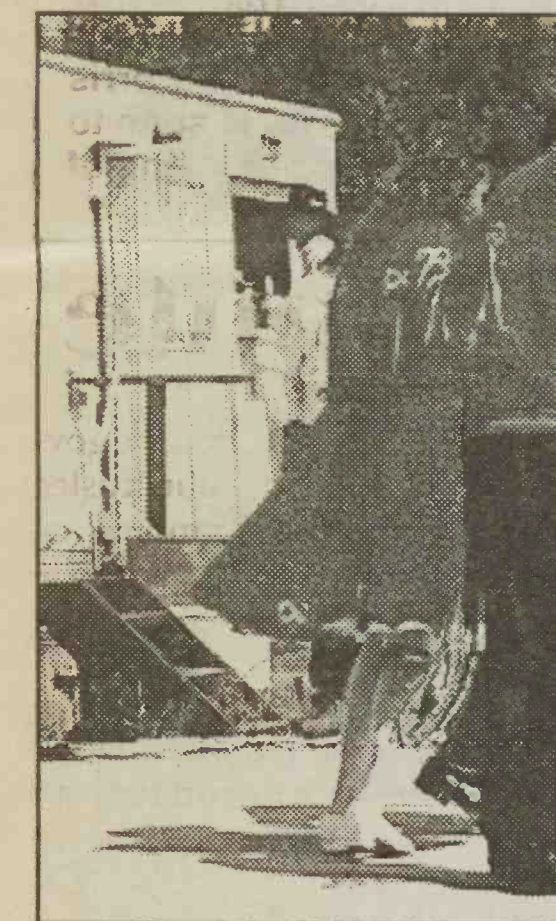
"Commissioners...the tactics that have been used against my people, the James Bay Crees, by the government of Canada are certainly violations of our fundamental rights. . . . However, now that we have made contact with the Crees of Manitoba, we know one more thing: these violations of our rights are not only ongoing and continuing, but widespread and systemic," wrote Coon Come.

Canada

National Aboriginal nation, and were no commemorate the a People. Celebrations. Windspeaker contri



In the North, the Deslin Khav Potlatch, 1999.



The Métis Cultural Dancers audience on June 25.

By Jolene Davis
Windspeaker Contributor

THUNDER BAY, ON

National Aboriginal Day got off to an early start in Thunder Bay when many First Nation people began the day with sunrise ceremony. The Thunder Bay Indian Friendship Centre and the Fort William First Nations both held celebrations. The rest of the day was full with family-oriented fun.

A bannock-making contest was held over an open fire. The moose calling contest was impressive, even though no moose actually appeared. There was story-telling, games, and crafts for the children. Quilts, pottery, and dream catchers were on display. An afternoon feast of moose meat, wild rice, and salads was held in a hall decorated with red and white balloons.

Old Fort William, a local tourist attraction, honored National Aboriginal Day with educational displays of

Canada celebrates Aboriginal Day

National Aboriginal Day celebrations took place across the nation, and were not limited to June 21, the official day to commemorate the achievements and culture of the country's First People. Celebrations lasted the whole week-long and Windspeaker contributors took in many of the activities.



MARIO VILLENEUVE

In the North, the Deslin Khawn Dancers from Teslin, Yukon, performed at the Commissioner's Potlatch, 1999.



PAMELA SEXSMITH GREEN

Chelsey Dillon showed excellent form and was much admired by spectators attending Aboriginal Day activities.



DEBORA LOCKYER STEEL

The Métis Cultural Dancers performed under the hot sun in Hinton, Alta. for an appreciative audience on June 25.

By Jolene Davis
Windspeaker Contributor

THUNDER BAY, Ont.

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Old Fort William, a local tourist attraction, honored National Aboriginal Day with educational displays of

Native traditions in the area. Native actors portrayed how Ojibway paddlers came up the Kaministiquia River by canoe to trade furs at the fort. Visitors gathered to watch Chief Kewaydayash, played by Leeroy Meekis, perform a smudge ceremony with sweetgrass mixed with herbs. This time was used to educate tourists to the roles of the First Nations in this part of the country at the turn of the last century.



ARMAND DUCHEME

Face painting, balloons and fun marked the celebrations in Thunder Bay, Ont.

Ceremonial drumming was part of the celebrations. There were jingle dress dancing, singing and a powwow.

Hundreds gather in border city

By Pamela Sexsmith Green
Windspeaker Contributor

LLOYDMINSTER

Hundreds of people gathered to celebrate National Aboriginal Day at the Lloydminster Native Friendship Centre. For many of the real traditionalists among the crowd, it was also a way to mark the sacred day of the summer solstice, an ancient ceremony celebrated for tens of thousands of years on the plains by the original inhabitants of these lands.

June 21 was officially declared National Aboriginal Day in 1996 by Governor General Romeo LeBlanc to recognize the outstanding contributions Aboriginal people have made to the growth of Canada, as well as their rich cultural diversity, heritage and achievements.

As well as drawing a large crowd from both Lloydminster and Union Lake First Nation, over 200 students from local schools joined in the festivities.

The students were very enthusiastic about the program held inside and outside the Friendship Centre which featured an art show, craft demonstration, tipi raising, story telling, fiddle music and traditional dancing.

The celebration started with a prayer and blessing in Cree and included a special ceremony honoring high school graduates

and a feather ceremony to thank board members of the Friendship Centre for their dedication and hard work.

During the lunch break, elk and bison burgers, along with freshly baked bannock made by some local Elders, were sold to raise money for the new Youth Outreach Program.

Twelve-year-old hoop dancer Desmond Opikikew entertained the crowd during the lunch break. His performance was followed by a demonstration of Métis fiddle music by Alan Cook and 12-year-old Ryland Bernier from Prince Albert.

The real highlight of the day was a large open-air round dance led by Richard Thunderchild and members of the Union Lake Dance Troupe including jingle dancer Delia Harper and fancy shawl dancer Chelsey Dillon.

It didn't take long for a large, enthusiastic crowd of students to join the Round Dance circle, spread out around the corners of 49th Ave. and 46th St., which had been blocked off for the festivities.

"It was very gratifying to see so many children from different cultures join hands and dance together, sharing the sound of the drum and traditional singing. It was the best part of the day," said commentator Brent Dillon.



DEBORA LOCKYER STEEL
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What is the federal government's policy?

Roger Obonsawin had lots to say when he was contacted for comment on his Federal Court of Canada victory in the Schilling case.

He said he believes the Assembly of First Nations has lost sight of the fact that taking government money leaves them open to intimidation and political manipulation. He talked about his opinion that the *Statement of Reconciliation* was meaningless without a hard and binding promise from the government that it would change its approach to Indian Affairs.

In a nutshell, that policy was and is (Obonsawin and others believe) that the politicians and bureaucrats believe the voters don't have a lot of patience with political leaders who tell them their country was built on lies, theft, racism and overt, eyes-wide-open disregard for the law. That's a problem because all of those terms accurately describe the colonial process — the way the Crown came into possession of the land that's now called Canada.

The Canadian public can't handle the truth, the politicians and

bureaucrats believe.

It's not just Native activists who are saying this, by the way. Ask just about any lawyer (Native or non) who deals with human rights issues or international law.

So the political landscape looks like this. The government will do the right thing only when backed into a corner; the government will try to keep any of its genuine efforts at finding true justice for Aboriginal people secret from the public; the government will happily crow about band-aid solutions that don't cost so much they alarm the taxpayers and try to dress them up with baffle-gab and double-speak to make them look like genuine efforts at finding justice for Aboriginal people.

Obonsawin believes the AFN should be attacking this state of affairs instead of exploiting the difficult political situation the government finds itself in to pull in more and more core funding and program dollars. Administering programs isn't government, he said. It's just clerical work that doesn't require the arts of statesmanship or leadership.

Now let's look at the Aborigi-

nal Healing Foundation.

The AFN negotiated the \$350 million healing fund as part of the same deal as the *Statement of Reconciliation*. It was clearly an AFN/federal government initiative. Georges Erasmus, a former AFN national chief, is the AFN-appointed head of the foundation.

When the foundation announced its first wave of funded projects in late June a lot of familiar names were listed as contacts for grants averaging a couple of hundred thousand dollars.

One would think the money would be targeted to where it was most urgently needed — Vancouver's East Side, Toronto's inner city, Winnipeg's Native ghettos, etc.

Erasmus, however, told *Windspeaker* that wasn't part of the foundation's strategy for the first wave. That's a curious development.

Is the Healing Fund about healing or is it about politics? The next wave of announcements will be released in a few months and the right moves then might change our mind, but right now it looks like the latter.

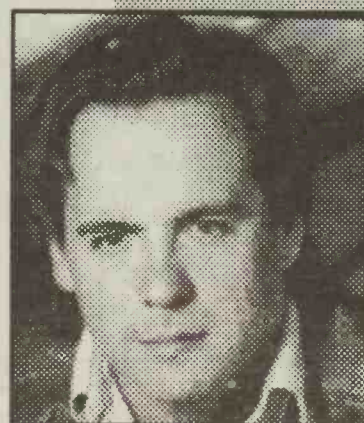
Are you a chip off the old block?

Emerging from the bowels of Curve Lake (a cool, hip Indigenous place), a new name in fashion has been born, nursed on cotton and weaned on thread. Called CHIP, (short for Cool, Hip, Indigenous Person), this line of shirts, hats, shorts and various sports attire has already been taking the powwow and tournament scenes by storm.

But unbeknownst to the owners/designers, Brad Castel and Tanya Leary, a unique problem concerning the concept of fashion and culture has arisen from this company's stitching. It seems before one can wear a CHIP shirt or shorts, it has become mandatory to first be classified as, and be able to prove, that you are a member of the Cool Hip Indigenous People.

From an undisclosed inside source, I have learned that upon the purchase of an article of clothing, you will be asked to fill out a questionnaire. Based on the information contained in that completed questionnaire, it will be decided if you command the necessary attributes to be considered one of the Cool, Hip, Indigenous People, and if you are indeed worthy enough to be the proud owner of their product.

That same clandestine and undercover source, whom I call Deep Pockets, has seen fit to secretly supply me with a sample of the actual questionnaire. The following survey questions are the new standards by which a Cool Hip Indigenous Person is being judged today. Are you one of them?



Drew Hayden Taylor

You are not a cool hip Indigenous person if you:

— wear plaid or flannel of any kind.

— do not care that when it comes to weight and bellies, size does matter.

— suffer from bingo dauber calluses.

— consider the cartoon movie *Pocahontas* a serious depiction of Aboriginal life.

— consider Kraft Dinner a "traditional" Aboriginal meal

— own more than one "Indian Motorcycle" shirt or sweater

— have memorized one or any of the verses from the song "Kaliga"

— think Oka is just a type of cheese

— voted for the Reform Party.

— believe that when in doubt, "fry it."

You are a cool hip Indigenous person if you:

— can properly pronounce all of Kashtin's songs correctly.

— can remember Captain Kirk's character's name when he thought he was an Indian in an episode of *Star Trek*

— can tell the difference in taste between a woodland cari-

bou and a tundra-fed caribou.

— know which Great Lake Manitoulin Island is located in.

— can name all Six Nations, and know which is the most recent.

— can handle a canoe regardless of its construction material (birch bark, fiberglass, wood, porcelain, video game).

— can say hello or any form of greeting in at least four Indigenous languages.

— can say "cool, hip, Indigenous, person" in any Indigenous language.

— are aware that true Native art is not manufactured all the way in the Far East (Micmacs excluded).

— if your Indigenous hips are personally cool.

Of course, there are all sorts of possible combinations and characteristics based on your response to the survey. For instance, you can be partially cool, slightly hip, maybe kind of Indigenous, and fractionally a person. Feel free to mix and match your favorite Aboriginal attributes.

In fact, you could be an Indigenous half-breed, or a hip Métis (of sorts), a full-blooded person or maybe your great-grandmother was partially cool.

Vendor be more

Dear Editor:

I attended the powwow at Poundmakers Lodge this past weekend and while the dancing and meeting of new and old friends has always been the highlight of being at a powwow, I was totally disappointed with one of the vendors.

During the break I was wandering about, looking at the different handi-crafts and stopped at one vendor and was shocked that she was selling silver-plated necklaces with pendants in the shape of marijuana leaves.

While I had this particular necklace in my hand and was talking to my friend, the vendor must have thought she had a sale in the making and came over to tell me about the silver content and guarantee on her products.

I said, "I'm not interested in the content or any guarantee but why would you be selling

Losing our

Dear Editor:

What has happened to our powwows? I went to two powwows, one at the Edmonton Agricom on May 28 to 30 and one at Saddle Lake on June 2 to 27. I left the powwow at Saddle Lake ashamed when a vendor next to me was selling yo-yos and a cheap ring, plus had young children gambling on a wheel to win cheap toys made in China, Taiwan or Hong Kong. Where are and what are chiefs, Elders and the powwow committees doing? They don't check

Hunting

Dear Editor:

The Hollywood Indian has two sides of the coin, the colonial killing Indian and the environmentalist. The recent whaling hunt challenged the stereotype that has existed since the non-Native media created these fictitious Indians. The truth of the matter is, we have always been a hunter-gather people. We have lived off the land since time immemorial. The alliance with tofu-eating conservationists was one created by the newagers who want the alliance of First Nations people and their history of land management without fully understanding our position and attitude regarding the earth. An Elder said to me yesterday, "we didn't even know about this alliance. Still, today, our people hunt gather medicines in the old growth forests and sustain part of our lifestyle that we have practiced for thousands of years.

The single act of hunting the whale created confusion and challenged the conservationist's illusion created by Hollywood. It is true that we have sustained the environment successfully. It is true that for thousands of years we have had a history of maintaining the complex environment. It is also true that in

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Vendor should be more aware

Dear Editor:

I attended the powwow at Poundmakers Lodge this past weekend and while the dancing and meeting of new and old friends has always been the highlight of being at a powwow, I was totally disappointed with one of the vendors.

During the break I was wandering about, looking at the different handi-crafts and I stopped at one vendor and was shocked that she was selling silver-plated necklaces with pendants in the shape of marijuana leaves.

While I had this particular necklace in my hand and was talking to my friend, the vendor must have thought she had a sale in the making and came over to tell me about the silver content and guarantee on her products.

I said, "I'm not interested in the content or any guarantee, but why would you be selling

this kind of product at a place that is trying to get our people away from drugs and alcohol."

She just shrugged her shoulders and replied, "Oh, I don't know anything about that" and turned away from me. I said that she should be more aware of her products.

If visitors wearing hats and T-shirts with logos of alcohol or drug products printed on them are discouraged by powwow organizers, then I would also think that the lodge would have let the vendors at this function know that these kinds of wares are inappropriate for sale, not only because it is a powwow, but more importantly because of what the lodge stands for.

I only hope that next year the lodge will advise the vendors.

Sincerely,
Joanne Gallien
Edmonton, AB

Losing our entire focus?

Dear Editor:

What has happened to our powwows? I went to two powwows, one at the Edmonton's Agricom on May 28 to 30 and one at Saddle Lake on June 25 to 27. I left the powwow at Saddle Lake ashamed when a vendor next to me was selling yo-yos and a cheap ring, plus had young children gambling on a wheel to win cheap toys made in China, Taiwan or Hong Kong. Where are and what are chiefs, Elders and the powwow committees doing? They don't check

to make sure that Native handicrafts and beadwork is being sold by a Native person. I have been selling Native handicrafts, beadwork and Native art at powwows for 25 years all over Canada and the USA. I am a Mohawk Indian from Kahnawake Mohawk Territory.

Without Prejudice and Malice,
James T. Rice, Sr.
Mohawk Nation
Suite 101-8800-99St.
Edmonton, AB
T6E 3V2

Hunting whale is part of long, proud history

Dear Editor:

The Hollywood Indian has two sides of the coin, the cold killing Indian and the environmentalist. The recent whaling hunt challenged the stereotype that has existed since the non-Native media created these fictitious Indians. The truth of the matter is, we have always been a hunter-gather people. We have lived off the land since time immemorial. The alliance with tofu-eating conservationists was one created by the new-agers who want the alliance of First Nations people and their history of land management without fully understanding our position and attitude regarding the earth. An Elder said to me yesterday, "we didn't even know about this alliance." Still, today, our people hunt, gather medicines in the old growth forests and sustain a part of our lifestyle that we have practiced for thousands of years.

The single act of hunting the whale created confusion and challenged the conservationist's illusion created by Hollywood. It is true that we have sustained the environment successfully. It is true that for thousands of years we have had a history of maintaining the complex environment. It is also true that in

150 years, since British Columbia was colonized, many natural habitats have been threatened and the environment is being challenged and some of this damage is irreversible. How have we as a people survived in harmony with nature and still kill whales? It is simple. The land sustained our lives, and life sustains life. And in turn we allowed the land and sea to recuperate. It is ironic that the new comers to this land, whose history of a virus-type effect on the earth, are angry. This when the Makah people have historically been shown to be the best managers of that land and the creatures who habit it.

It is important to have conservationist to bring awareness to the non-Native population concerning the depletion and the endangerment of all species. However, over-hunting and no hunting creates a yo yo effect on the environment. Perhaps it is necessary to maintain a balance. Control, sensitivity and accountability as co-inhabitants with the animals and nature is vital to sustaining the earth.

I traveled to the Makah reservation to interview some of the members of the tribe, including the main harpooner. It is a warm community, and it was then that all the questions I had asked

The Grieving Indian impresses reader

Dear Editor:

My name is Cynthia, and I've read the book *The Grieving Indian*, by Arthur H. The editor is George Mcpeek of *Indian Life Magazine*. I would recommend this book to persons who may have a problem with alcohol, drugs, or in other words, would be chemically dependent.

As I was reading this book, it brought back a lot of memories about when I was growing up. It may be the same with all people, not just First Nations people. Today I see that what the author and his family went through is what we went through when we were children. He tells us of the painful lessons he learned.

Beyond the brokenness of

his Native people, it is also a story of help and hope. It took Arthur 13 years to get back on his feet spiritually, the same length of time it took his alcohol addiction to bring him to the point of destruction. From the author's sharing we gain an understanding of the kind of struggles and inner hurts of the First Nations people. One of these is the matter of unresolved grieving. The other was the childhood separation from parents. The author is merely sharing what he has learned through his experiences on both sides of the alcohol problem. He explains that people who need help the most may seem to be the most unlikely. The wildest bunch of teenagers, deep into drugs, alcohol, vandalism and sex, could well be separated children express-

ing their anger, resentment and hurt. Others with similar needs could be the parents of these teenagers, or their grandparents.

Many First Nations people can be spared from this experience if we can get to them with the right message. The author says friendship and trust is the key. They, the suffering, will often only accept help from a friend in whom they have confidence in. So in closing, I'm asking you to help make others aware of this book.

I hope it will be read with an open mind and a tender heart before passing judgement.

Yours truly,
Cynthia Green
Lax Kw'Alaams
Port Simpson, B.C.

Make a stand for children

Dear Editor:

Over the past week I've read a few stories in the Edmonton Journal which have raised some great concerns. Let's see, we have sex crimes by a priest against six boys some years ago that are now resulting in four, \$32 million lawsuits; an elderly nun who, at the height of her spiritual vocation, repeatedly fed Native children their own vomit, and she was let off with a slap on the wrists; and last but not least a Pope who condones these crimes by saying celibacy in the priesthood is still a good

thing and not a problem.

I take it the four, \$32 million lawsuits are for the four white boys. As to the best of my knowledge, the figure Native peoples are being paid in settlements for their pain, suffering and crimes against them by the Roman Catholic Church are being between \$140,000 and \$160,000 — A bit of a double standard.

As human beings is it not our right to protect our children, past, present and future, from the horror inflicted by men and woman hiding behind habits,

cassocks and their so called faith. When in reality their crimes are against humanity and right up there with Hitler and his goons. Let's start seeing some real justice, or is it only our Jewish brothers and sisters that have the (balls) strength and conviction of faith in this area.

What are we as Canadians hiding behind; fear of the truth and the God Almighty dollar? We're the proverbial ostriches with their heads in the sand. Shame on us.

L.J. Wessel
Edmonton, AB

were answered. There was a deep sense of remorse through the community concerning the whale and the loss of his life. The whale that was hunted was a resident whale, making it all the more difficult for the community to hunt. Most media have been responsible for portraying our people as being with no feelings or remorse. By stereotyping us in this manner, we are denied humanity and, once again, become victims of the dominant culture that really never understood us anyway. How could any competent journalist jump to conclusions without interviewing the key people? I kept on thinking this through the entire media frenzy.

I fully and completely support the Makah people. It is not just about the whale, it is about exercising a legal right to carry out their traditions, to gain the self-esteem necessary to reclaim a tradition. The men in that canoe put their lives at risk to gain something back that their community needed. How can a society with all the rights, judge a community with so few rights? How can a society of people who are responsible for so much destruction, judge a community that has lived with complete harmony with nature? When they go to buy a steak

at the grocery store to eat for dinner, do they feel remorse and shame for the death of that animal? I don't see people crying the isles. Are cows not animals too? And what about that whale that was hit by that large ship? Was his death not a tragedy? Why is there not a public outcry about that? What about sport fishing? Is that humane? I don't understand why some cultures eat cat or dog, but it is a part of their culture.

For decades the Makah were denied their culture. This capacity of denying a community traditions important to them is an action that make First peoples feel less powerful and less of a participant in today's society. This act makes a community feel oppressed and that oppression affects the self-esteem of every person. A greater loss of identity would come to exist. Our people suffered from colonization and unspeakable acts. And then community by community, person by person, what was once lost is being reclaimed. Just the ability to be able to gather and exercise our legal rights is what makes the Aboriginal community feel inclusive in the process of being part of a better country. Something that was lost had been regained. That is a reason to celebrate. This act of

whaling is about practicing a legal and traditional right because of prior occupation.

I interviewed the men who trained and sacrificed to become members of this team. They were spiritually, physically, and emotionally connected to this act. A few in the community did disagree, but most did not. The Makah have few rights left from the treaty of 1884. Their lack of land and rights pushed them to practice a tradition in an attempt to reclaim their pride and esteem in the face of hatred, racism that has forced society to challenge the Hollywood Indian.

It is hard for them to judge our people when we are stereotyped and most non-Native people survive on stereotypical ideas of Indians. This act helped abolish the stereotype that we are on the environmentalists' side. We are an independent society struggling to assert our rights and gain freedoms most take for granted. Perhaps we are further ahead in some ways. We broke another stereotype which is one step closer to society realizing we take only what we need. We don't over hunt, over forest, because a different spirit drives us.

Queejong
Tamara Bell
Haida Nation



KENNETH WILLIAMS

Alexandria (left) and Natasha Moody, known as Moody X Two, from Norway House, Man., sing the Canadian National anthem in Cree at the SkyDome in Toronto before a Blue Jays baseball game on June 15.

Treaty 8 signatory ignored

By Paul Barnsley
Windspeaker Staff Writer

HAY RIVER, N.W.T.

As the 100th anniversary of the northern adhesion to Treaty 8 approaches, a small group of people who believe they represent what remains of one of the treaty's original signatories is trying to re-establish what it claims is a distinct Indigenous nation that was intentionally dispersed and almost destroyed by the federal government.

Hay River resident Barbara Beck, a social worker by trade, is leading a political campaign to have the Department of Indian and Northern Affairs formally recognize her people — the Yellowknives of Taltson River. She has spent the last five years researching her people's history and pushing federal and Treaty 8 authorities to undo the historical harm inflicted on the Yellowknives.

There were two parts to Treaty 8. The first part applied mainly to the area south of the 60th parallel and was completed in 1899. Its centennial was marked by a ceremony last month in north-central Alberta that was attended by Indian Affairs Minister Jane Stewart.

In 1900, the northern adhesion, (which covered land in what is now the Northwest Territories), involving four additional signatories, was completed. Historical records uncovered by Beck reveal that her people, a distinct ethnic group separate from the Dogribs, Crees, Dene and other nations which signed the treaty, were represented at the treaty signing by their chief, Akitcho.

The Yellowknives, also called the Copper Indians, had their own community at the time of the signing of the treaty, Beck said, but when the community's school burned down in 1958, the people were forced to move to a variety of nearby communities so their children could attend school. Beck claims federal officials, for reasons she doesn't understand and can't get anyone in government to explain, allowed the Yellowknife members to be absorbed into their

new bands. That allowed the other bands to take over control and title of Yellowknife traditional lands and left the Yellowknife people without a voice or an identity.

"It's like, you buy a house and you go away for a while and when you come back someone's living in your house and using your name. How would you feel?" she asked.

Beck says the current Treaty 8 political leadership is aware that one of the rightful parties to the treaty has been wrongfully phased out, but they aren't anxious to take any action to correct the situation that would upset the status quo.

Historians have already uncovered many examples of carelessness and corruption on the part of the federal treaty commissioners who were dispatched from Ottawa to get Native people to sign treaties in western Canada in the 19th and early 20th centuries. In most cases, the government wanted to have agreements covering lands that contained resources or that were needed to complete the railroad across the prairies.

Two academics who have taken an interest in the Yellowknife people say Beck's arguments have a certain amount of merit.

Dr. C. Stuart Houston, a retired professor of radiology at the University of Saskatchewan, wrote three books about the ill-fated Franklin expedition, led by Sir John Franklin who perished on King William Island along with his crew in 1848. Houston said Beck's research into her people's history has been "intense and studious."

"Barbara has really done her homework," he said. "It's been in the government's interest to downplay Barbara's side of it, but most of what she says rings pretty true."

While some of the history of the Indigenous peoples of the region is almost impossible to verify, Houston said, there's no doubt in his mind that the Yellowknives are not, as some anthropologists have concluded, extinct.

"That's just nonsense," he

said. "There are people in the region who are direct descendants of the Yellowknife people who assisted the Franklin expedition."

University of Alberta Associate Professor of Native Studies, Patricia McCormack, did research and wrote a report for the Department of Indian and Northern Affairs in 1997 that dealt with the competing claims of various Indigenous peoples in the region. She told *Windspeaker* she could not divulge the contents of her report due to a confidentiality agreement she made with the government, but she was willing to talk in general terms about the issue.

"There actually was a band at the turn of the century called the Yellowknives," she said. "I guess the contemporary question is: 'Are they gone or have they lived on in the form of this other group?'"

McCormack backed up Beck's contention that Indian and Northern Affairs did in fact keep a Yellowknife "A" and a Yellowknife "B" band list, a fact that supports the claim there was either a split within the Yellowknife people or the bureaucratic creation of a second, artificial entity.

Most serious researchers into the history of treaties note the treaties were negotiated by a government that fully expected the Indigenous peoples would soon assimilate into the mainstream. Beck suspects the department's actions in not protecting and respecting the identity of her people is a result of the government's ulterior motive of absorbing the Indigenous peoples, thereby undermining and destroying the Yellowknives' claim to sovereignty over the land.

Beck vows to continue fighting. She'll be in attendance when the centennial of the Treaty 8 northern adhesion is celebrated next year, pressuring federal and Native leaders to recognize her people's claim to the land.

A call to Northwest Territory Regional Director General for Indian and Northern Affairs, Robert Overvold, to get the government's position on this matter, was not returned by press time.

Going strong after 25 years

By Ray Lawrence
Windspeaker Contributor

SYDNEY, N.S.

The Native Council of Nova Scotia is celebrating its 25th anniversary, and since 1974 has accomplished much, however, many of the issues that needed to be addressed then remain outstanding.

They are issues found at the forefront of many First Nation agendas across the country: recognition of Aboriginal and treaty rights, as well issues connected to the Constitution that

perhaps only the Supreme Court of Canada will resolve.

The Council came into being primarily to assist Aboriginal women who lost their status because they married non-Native men and who neither lived on reserve nor had access to services.

"It began originally to help the women who had lost their status due to marriage. They weren't wanted on reserve and they weren't wanted in non-Native society either," said chief and president of the council, Lorraine Cook.

(see Council's page 9.)

Stamped parade

Calgary's annual celebration of western culture includes a parade down the streets of Cow Town. Local First Nations people take part in many ways. They set up an authentic Indian Village and perform in the daily dance demonstration. Many of Canada's finest Aboriginal cowboys compete at the rodeo and in the world famous Chuckwagon Races. This year's Stampede was held July 9 to 18.

PHOTO BY PAMELA SEXSMITH G

Struggle

By Marie Burke
Windspeaker Staff Writer

YELLOWK


A Supreme Court decision spurring the government of Northwest Territories to change the number of seats in its Legislative Assembly.

The Supreme Court challenge was launched in March by a group called the Friends of Democracy. The group challenged the constitutionality of the number of seats in the assembly, saying that certain constituencies in the Northwest Territories were under-represented, particularly Yellowknife and Hay River.

The challenge came after a few seats were recommended from a commission that reviewed the electoral boundaries. The recommendations were debated and defeated in the assembly. Three Members of the Legislative Assembly from Yellowknife sided with the Friends of Democracy in the challenge.

"They were looking at a number of people in each rid

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PHOTO BY PAMELA SEXSMITH GREEN



Struggle for democracy continues in North

By Marie Burke
Windspeaker Staff Writer

YELLOWKNIFE

A Supreme Court decision is spurring the government of the Northwest Territories to change the number of seats in its Legislative Assembly.

The Supreme Court challenge was launched in March by a group called the Friends of Democracy. The group challenged the constitutionality of the number of seats in the assembly saying that certain constituencies in the Northwest Territories were under-represented, particularly Yellowknife and Hay River.

The challenge came after additional seats were recommended from a commission that reviewed the electoral boundaries. The recommendations were debated and defeated in the assembly. Three Members of the Legislative Assembly from Yellowknife sided with the Friends of Democracy in the challenge.

"They were looking at the number of people in each riding.

Ideally, according to the British democratic system, which we follow, its representation by population. But in the North, we are saying it is different because some of our ridings are so far apart and there is fewer people that we should have less people represented by less MLAs," said Premier Jim Antoine.

Justice de Weerd ruled in favor of the Friends of Democracy on March 5, stating the two ridings in Yellowknife and the Hay River riding were invalid because the population in each of the districts is more than 25 per cent higher than the average population of the other ridings.

As part of his ruling the Supreme Court Justice gave the Legislative Assembly until April 1 to make changes to amend the Legislative Assembly and Executive Council Act to comply with Section 3 of the Charter of Rights and Freedoms. An extension to comply was granted to Sept. 1.

"A big concern came up that there will be a shift in power from the small communities to the large communities and a shift in

power from Aboriginal control to non-Aboriginal control. It's a major power shift there and Aboriginal people have a problem with that," said Antoine.

Before the official split of the territories on April 1, when the eastern Arctic became Nunavut, the population was primarily Aboriginal. After the split, however, the western Arctic population changed.

"[Aboriginal people] are not the majority anymore," said Friends of Democracy president Robert Slaven. "The population now is 48 per cent Native and 52 per cent non-Native, so they have some understandable concerns that a public government that's strictly representative-based could swamp them," said Slaven.

Intervenors in the court challenge were the Métis Nation, the Dene Nation, the North Slave Métis Alliance and the Lutsel k'e Dene Band, who argued that changes to the electoral boundaries endangers Section 25 of the Charter of Rights and Freedoms, which says "The guarantee . . . of certain rights and freedoms

shall not be construed so as to abrogate or derogate from any Aboriginal, treaty or other rights or freedoms that pertain to the Aboriginal peoples of Canada, and also Section 35 (3) of the Constitution, which deals with Aboriginal treaty rights and includes "rights that now exist by way of land claims agreements or may be so acquired."

The intervenors argued that the 14 seats in the assembly should be maintained until self government and land claim agreements are settled, but Justice de Weerdt rejected their arguments.

"The judge threw the intervenors case out. I guess he was trying to figure out how treaty and Aboriginal rights are going to be affected in the territorial elections. Their lawyers didn't have sufficient arguments," said Antoine.

The 14 MLAs met and the general consensus was not to appeal, said Antoine. Antoine said the government would support the intervenors morally and financially if they wanted to appeal.

The general consensus is that government would comply with the ruling, said Antoine, and Bill 15 was conceived.

There is a 14-seat legislative assembly in the North, but with Bill 15 about to become law, the number of seats in the assembly will jump to 19. The Bill will add three more seats to Yellowknife to give the capital city seven, and will add another each in Hay River and in Inuvik.

Bill 15 has gone through first and second readings. The standing committee of government operations, which is made up of MLAs, has 120 days to deal with it, said Antoine.

By the end of July the committee will have gone to the different communities in the North to get input on Bill 15.

"It's a bitter pill and it's a shift in power. The committee is making its way through communities to get people to understand this Bill," said Antoine. The Bill could have been put through the assembly, but Antoine's style of government is built on co-operation, he said.

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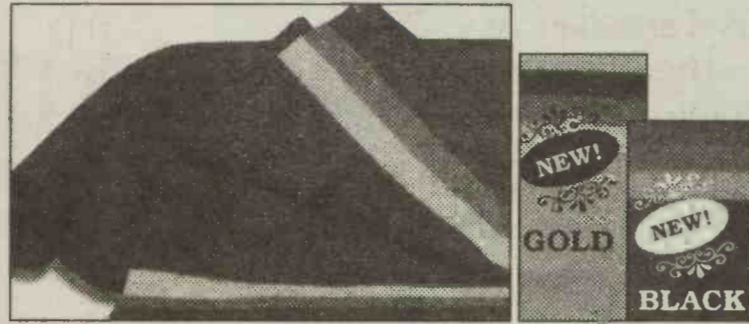
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Council's focus changed

(Continued from page 6.)

She recalls that in the council's early years, women who lost their status were caught between two worlds, but that too has changed. Like the council's membership, Cook lives off reserve and, in a sense, in two worlds where she maintains traditional ways as well as lives among non-Native people.

Although their goals remain essentially the same now as in 1974, the client group now includes many men, women, children, and the elderly - status, Métis, and non-status people.

"We want to be treated fair and equal to our brothers and sisters on reserve," Cook said.

"As an Aboriginal person and a human being - still on my traditional land as far as I'm concerned - I don't have to be on reserve to be an Indian. We weren't herded onto reserves by the government.

"Let's face it, back then, as an Aboriginal woman who never lived on reserve, growing up there was a lot of prejudice," she said. "People would say that as an Indian you should be on that reserve. It wasn't easy and we still have a non-Aboriginal government telling us who is and who isn't an Indian. If you look just three generations down the road, there aren't going to be any Indians left the way things are going."

Although Bill C-31 cleared the way for women who lost their

status to be recognized as the Aboriginal people they are, Cook points out the gender-based flaws in the legislation. Non-Native women remain status Indians through marriage to Native men, and many children of those who lost their status are the last in line for recognition, although they may be every bit as much Aboriginal as those who retained status.

Although some might say they want the best of both worlds, Cook feels Aboriginal and treaty rights go beyond the borders of the reserves and, to access these rights, one does not have to reside in any set location.

There hasn't been a whole lot of change but government has come to the realization that we are here," she says of the off reserve people the council represents.

"I look back and it seems that we've come a long way. The Supreme Court is starting to disassemble the Indian Act piece by piece," she says, noting the recent ruling on voting rights for off-reserve people is an example of this, as well as the sort of rights victories that affect the council's membership.

As much as the Supreme Courts are gradually dealing with individual issues that affect the off-reserve people, the council is trying to develop a trilateral process between itself and the federal and provincial governments to work out self govern-

ment arrangements.

In conducting their operations the council deals with the provincial and federal governments and, although that working relationship is more productive than in the past, she says there's still much that can be done to improve the situation.

"It's gradually improving. The relationship with [the Department of Fisheries and Oceans] has gotten better over the years."

During their 25 years in operation the council has made progress on many fronts, such as negotiating the deal to administer fish and wildlife harvest programs.

"That's a major accomplishment as far as our treaty rights," Cook says.

But there have been many other victories over the years, and, as a result, the Council, with its staff of 45, is currently responsible for a housing program, a prenatal care program, Elders councils, as well as education, language, employment, and social welfare programs.

Cook stresses that, although they now focus on self government, whereas when the council began it took aim at constitutional issues, what remains for the people living off reserve is far from perfect.

"According to the [United Nations], Canada is one of the top countries as far as treatment of Aboriginal people. I think it's time that the truth comes out."

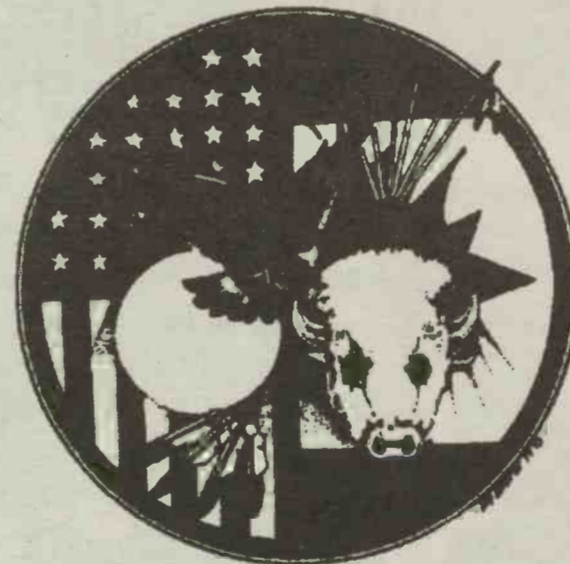
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1. Men's Traditional/Men's Grass
2. Women's Traditional/Women's Jingle

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2nd - \$1500
3rd - \$1000
4th - \$500
5th - \$300

Senior Division (18-49 yrs)

- Men's Northern
- Men's Southern Straight
- Men's Grass
- Men's Chicken
- Men's Fancy
- Women's Northern Traditional
- Women's Southern Traditional
- Women's Traditional Jingle
- Women's Contemporary Jingle
- Women's Fancy Shawl

1st - \$2000 Plus Jacket
2nd - \$1500
3rd - \$1000
4th - \$500
5th - \$300

Teen Division (13 - 17 yrs)

- Boy's Northern Traditional
- Boy's Southern Straight
- Boy's Grass
- Boy's Fancy
- Girl's Northern Traditional
- Girl's Southern Traditional
- Girl's Jingle
- Girl's Fancy Shawl

1st - \$1000
2nd - \$500
3rd - \$300
4th - \$200
5th - \$100

Junior Division (7 - 12 yrs)

- Boy's Traditional
- Boy's Grass
- Boy's Fancy
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- Girl's Jingle
- Girl's Fancy Shawl

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- Red Lake Singers
- Crooked Lake
- Elks Whistle
- Bob Tail
- High Noon
- Dakota Hotain
- Black Lodge
- Battle River Singers
- Mystic River
- The Boyz
- Zotigh
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- Cedar Tree
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- Rose Hill
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- Southern Boys

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- *Terrance Brown Men's Fancy Dance Special \$2000
- *Men's & Women's Masquerade Contest \$2000 Aboriginal Liaison Group
- *Kahomini Dance Special \$1000
- *Other Specials to be announced ...

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Northern Straight
1st - \$5000 2nd - \$4000
3rd - \$3000 4th - \$2000

Northern Contemporary
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3rd - \$3000 4th - \$2000

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Eric Robinson - Winnipeg, Manitoba

Arena Director

Alvin WindyBoy - RockyBoy, Montana

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Women's - Donnetta Ewack - Warm Springs, Oregon

Singing Judge

Edmund Tate Nevaquaya - Apache Oklahoma

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Community torn between opportunity and preservation

By Len Kruzenga
Windspeaker Contributor

THE PAS, Man.

An 11-million-hectare parcel of boreal forest in northern Manitoba being harvested by a privately owned Canadian company, Tolko Industries Ltd, will not be subject to a full environmental assessment, a federal court judge has ruled. The decision has come under fire from environmentalists and several First Nations groups.

The ruling will allow the company to go ahead with massive resource extraction in the area, considered to be the largest single forestry concession in North America.

There were expectations by the conservationists that the court would rule in favor of forcing environmental assessment of the company's logging plan because of several recent cases where the courts had quashed federal permits for such projects because of weaknesses in their environmental reviews.

The action was brought to court because the federal government reviewed the Tolko plan, which includes the expansion of an existing pulp mill and the construction of hundreds of kilometres of logging roads

"The lawyers and judges should not be making such a decision until they have walked upon the land, smelled the scent of the pine on the wind, listened to the sounds of the birds and seen the fish running through the streams."

— Bennie Muskego

across numerous waterways. The government had decided only one aspect of the development, the construction of a single bridge, needed environmental approval.

Because of the immense size of the forest and the company's extensive cutting rights, environmentalists are convinced the cutting will have a deep effect on wildlife and the ecosystem of the region.

Clear cutting is normally employed in forest harvesting of boreal forests. Environmentalists fear that, because the Manitoba tract is the summer home for millions of birds from the central and southern American tropics, and a pristine and rich fish habitat, widespread logging will destroy this system.

They say their concerns are based on the fact that boreal forests

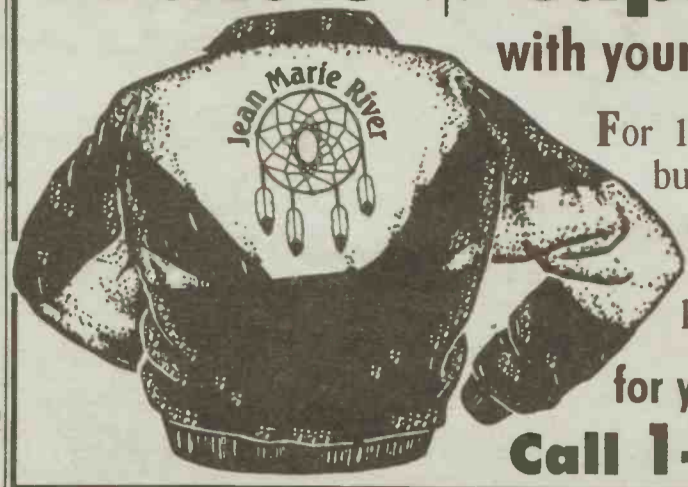
are comprised of jack-pine and black spruce, which take more than a hundred years to fully recover from logging because the soil is thin and easily washed away.

Because the cutting area, over 20 per cent of Manitoba's total land base, covers the traditional territory of Manitoba's northern Crees, it is also a source of rising controversy.

While Canada, the province and many First Nations have signed joint resource management agreements, traditionalists remain skeptical that the anticipated economic benefits of such development - employment, joint harvesting partnerships or silviculture ventures - are worth the price of destroying a habitat that is integral to their culture, history and identity.

(see Boreal page 16.)

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Ontario

By Roberta Avery
Windspeaker Contributor

MNJIKANING FIRST NATION, ONT.

Like his father and grandfather before him, Stanley Sarazin of the Algonquins of Golden Lake near Pembroke, Ontario makes birch bark canoes. Now he's teaching his sons the age-old skill.

"My father was my teacher and now I'm passing it down to my sons. It's a tradition but you can't see that it's that remarkable," said Sarazin.

However that's not how the nominating committee of the Union of Ontario Indian's Lifetime Achievement Awards selected it. Sarazin was honored, alongside chiefs, veterans, teachers and Elders, as one of 20 recipients of the lifetime achievement awards at a glittering ceremony at Casino Rama at the Mnjikaning First Nation on July 24.

Sarazin makes about three canoes a year and spends many hours in the woods searching for materials, but he doesn't have to search for customers; they come looking for him.

Ron Boissoneau



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Ontario organization honors achievement

By Roberta Avery
Windspeaker Contributor

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Sarazin makes about three canoes a year and spends many hours in the woods searching for materials, but he doesn't have to search for customers - they come looking for him.

Ron Boissoneau of



TED SHAW

Stanley Sarazin of the Algonquins of Golden Lake. Ketegaunseebee, who is considered by many to be the father of the concept of First Nation self government, was also a lifetime award recipient.

The high point of his life was the day his people on the remote northern Ontario reserve turned on the taps and "we all had indoor plumbing," he told the crowd of about 800 who attended the award ceremonies.

The low point of his life was when he traveled to England to "reaffirm our treaties with the Queen, but she was too busy to see us."

One of the highlights of the evening was when Ernest H. Bisailon of Thessalon First Na-

tion arrived on stage to an enthusiastic standing ovation. At 98 years old, Bisailon was the oldest recipient, and is still active in Native Affairs.

"I'm surprised. I'm not sure what I've done. I want to thank the people who put me here," he said to the cheering crowd.

Anishinabek Nation Grand Chief Vernon Roote said he hoped the awards, established to mark the Union of Ontario Indian's 50th anniversary, would become a regular event.

"We don't do this kind of thing as often as we should. We deal with a lot of internal problems but there's a lot of good work out there that should be recognized like this," he said.

"This is a very proud day for our nation," said Roote. "For many years I have dreamed about this day, where we would have the chance to honor these fine [men and women] in a ceremony that adequately reflects their service to their communities and service to their nation."

Recipients include the late Lorenzo Big Canoe from the Chippewas of Georgina Island. A beloved former chief, Big Canoe served his community in many ways. He was chief for 16 years, as well as band adminis-

trator for 15 years. He was also a member of the Indian Advisory Committee of Ontario and the National Advisory Council of Canadian Indians, and one of the founding fathers of the Union of Ontario Indians.


John (Jack) Loukes of Alderville First Nation was also a recipient. With determination, Loukes overcame adversity to become one of the first Aboriginal people in the province to obtain his Grade 13 diploma. From humble beginnings as a school-teacher in the 1930s, Loukes dedicated his career to education and assisting young students with their educational goals. A First World War veteran, Loukes is considered by many to be a wise Elder and is well respected in the community of Alderville.

The 50th Anniversary and Lifetime Achievement Awards was organized by the Anishinabek Nation Seventh Generation Charities, which was created to provide a fundraising base for Anishinabek Nation charitable initiatives.

The 1999 Lifetime Achievement Award

recipients are:
The Late Ben Wawia Sr., Red

Rock First Nation
Tim Esquega, Gull Bay First Nation
Louis Kwissia, Pic Mobert First Nation
William Sault, Red Rock First Nation
Ernest H. Bisailon, Thessalon First Nation
Ron Boissoneau, Ketegaunseebee
Alfred C. Debassige, M'Chigeeng (West Bay) First Nation
The Late Ernest L. Debassige, M'Chigeeng (West Bay) First Nation
The Late Mary Lou Fox-Radulovich, M'Chigeeng (West Bay) First Nation
The Late Ether Deleary William B. Dolson
The Late James Mason
The Late Omer Peters
Fred Plain, Chippewas of Sarnia
Dorothy Commanda
The Late Sarah Lavalley, Algonquins of Golden Lake
Stanley Sarazin, Algonquins of Golden Lake
John (Jack) Loukes, Alderville First Nation
The Late Lorenzo Big Canoe, Chippewas of Georgina Island
The Late Elsie Knott, Curve Lake First Nation



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THE CITY OF CALGARY

PUBLIC NOTICE

INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

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

Applications from persons who would be willing to sit on The City of Calgary Aboriginal Urban Affairs Committee for the year 1999/2000 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council. Particulars on the Aboriginal Urban Affairs Committee are as follows:

| Number to be Appointed | Eligibility Qualifications | Term of Appointment | Total Number of Members | Meetings Held | Approximate Length of Meeting | Regular Time of Meeting |
|------------------------|--|---------------------|-------------------------|---------------------------|-------------------------------|-------------------------|
| 9 | 50% plus 1 of total members shall be aboriginal people | 1 year | 11 | Monthly (First Wednesday) | 2 hours | 4:30 p.m. |

Your application should state your reason for applying and service expectations. A resume of no more than two 8 1/2" x 11" pages should be attached stating background and experience. Your personal information will only be used by City Council in consideration of committee appointments. If you have questions about the use of this information, you may contact the Deputy City Clerk at 268-5861.

DEADLINE FOR APPLICATIONS IS 4:30 P.M., 1999 SEPTEMBER 17.

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

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

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

Should you require any further information, please telephone (403) 268-5861.
Diana L. Garner, City Clerk

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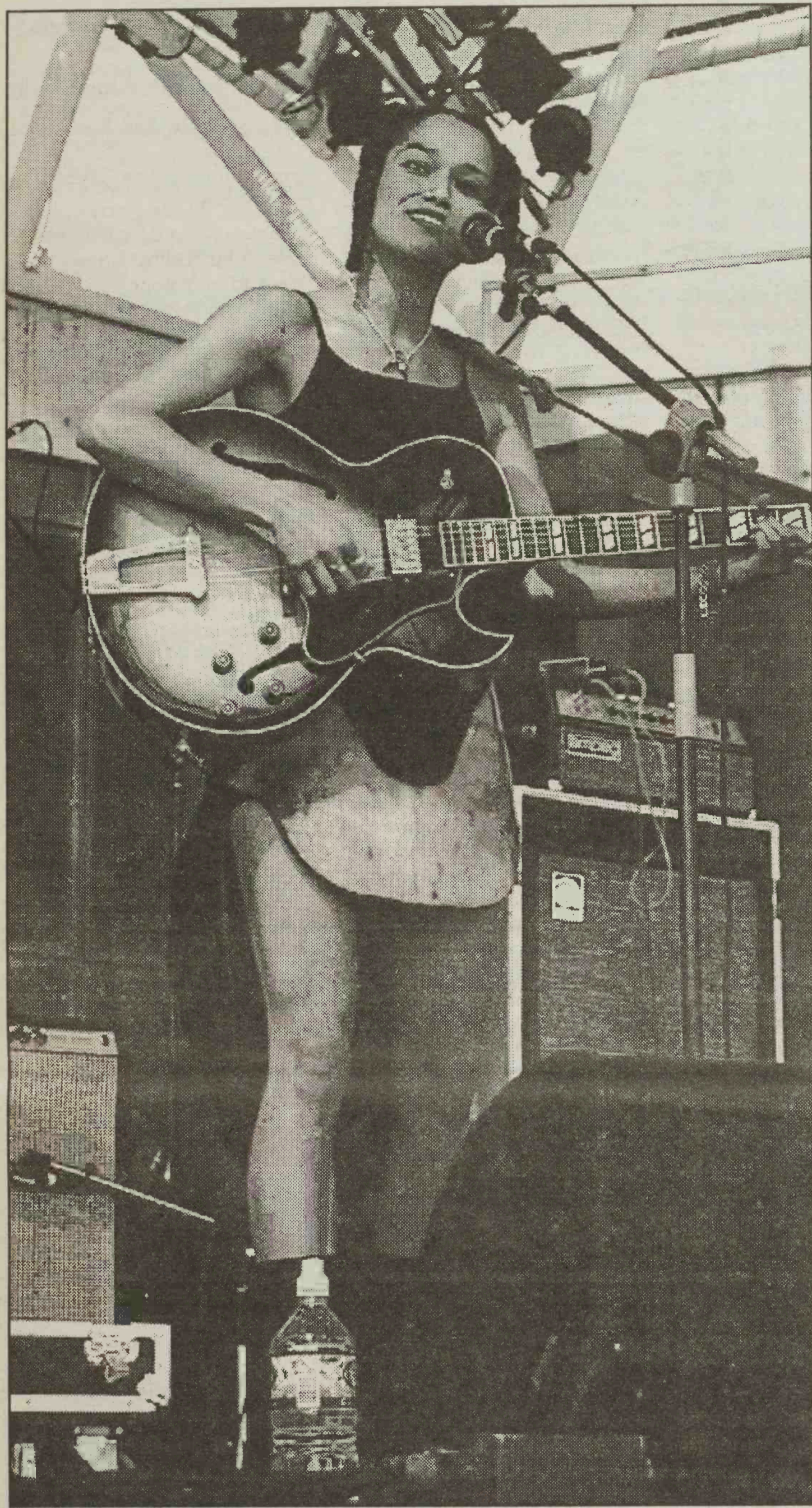
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First musical lady of Nunavut is a rising star



By Diane Slawych
Windspeaker Contributor

TORONTO

It seems fitting that at the same time a territory has been created in Canada's Arctic, a powerful new musical force is emerging from the same region.

Nunavut, created from the east and central Arctic, came into being April 1. That was about the time Lucie Idlout, the 26-year-old singer from Iqaluit, and her band marked their first anniversary of performing together.

You may not have heard of Idlout yet, but chances are you will. After an appearance at a concert in Toronto last November, Idlout secured an agent who booked the band for six North American concerts this summer.

Idlout was pleased to hand over the job to someone else.

"I was trying to do my own bookings, management, fundraising, and recording on top of writing and performing. It came at a really good time," said Idlout.

This string of summer festival dates will expose Idlout to a wider Canadian audience. She has already performed in Germany and details are being worked out for a gig in Asia.

Idlout may be shy talking about herself, but any hint of timidity disappears once she's on stage, as she belts out tunes with reckless abandon, employing a variety of vocal techniques that leave her audience clambering for more.

So what if her lyrics deal with some pretty heavy topics, such as drug and alcohol abuse and suicide? Idlout is fun to watch.

Combine her stage presence, a raw, honest delivery and imposing black Doc Martens along with a seal-skin mini-skirt (which she proudly wears in defiance of animal rights groups), and you may just wonder if you're witnessing the birth of Nunavut punk.

Things have happened so quickly, the band has yet to produce a commercially available recording.

"Having a CD would probably make things a lot easier, to get it out there and get airplay," said Idlout. "We've been getting some airplay with a demo, but that was never truly supposed to be a release. We were just using it as a promo and it managed to sneak out there anyway," she said. "In retrospect it's not a bad thing, but I would probably like to have done it a different way."

One fan in the audience during Idlout's

"Her music is powerful and unique. I'd like to be able to share it with my friends. It's a different perspective and a wonderful opportunity to see people from the North."

— Henry Martinuk,
a fan.

show at Harbourfront Centre in Toronto on June 20, wished he could purchase a CD.

"Her music is powerful and unique. I'd like to be able to share it with my friends," said Henry Martinuk. "It's a different perspective and a wonderful opportunity to see people from the North."

The "North" is clearly evident in both the music and presentation. You hear it in the lyrics, which reflect love for the land and the struggle of contemporary life in an Inuit community, and in the language (two songs are in Inuktitut). Then there's Idlout's choice of clothes.

"I always wear seal-skin for southern audiences in Canada," said Idlout. "There's a whole meaning behind it. I love sealskin and I love to wear sealskin. But it also has to do with the misunderstanding and the mis-education of all these animal protection groups who've done a huge amount of damage to the fur industry and the sealing industry for our people, so it's really a statement about that more than just wanting to wear sealskin on stage," she said.

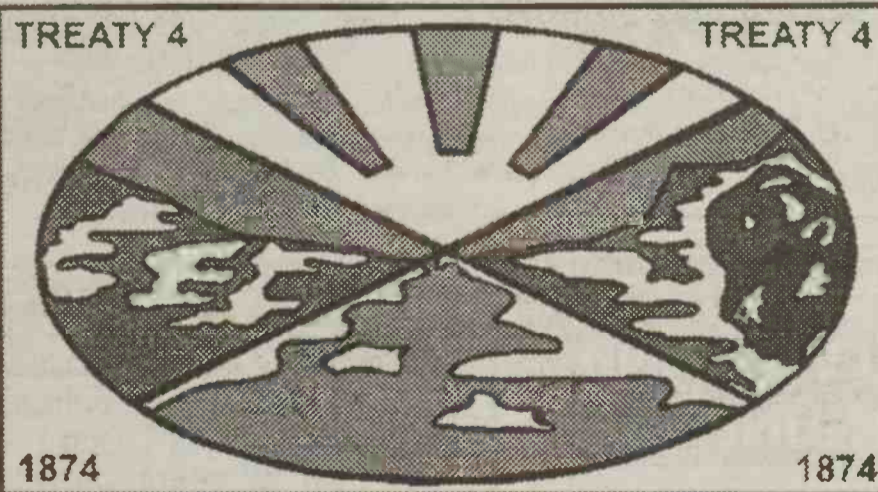
Though touring involves a lot of travelling, she has no immediate plans to leave her home base of Iqaluit.

"I'd like to say that I'm not going to leave. And it's becoming easier and easier to travel in and out of there, so, with any luck, I shouldn't have to move."

Some months before the creation of Nunavut, the new territory produced a host of tourist literature to entice visitors. A line in one pamphlet reads: "The land is one of subtle, haunting beauty, sometimes lonely, always varied." It seems an apt description for Idlout and her musical sensibility.

Lucy Idlout performed at Harbourfront Centre in Toronto on June 20.

DIANE SLAWYCH



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✓ TUESDAY, SEPTEMBER 14, 1999
• Student Activities - Powwow Arbour •
• National Treaty Gathering •
• Amateur Hour - WCC Gym •

✓ WEDNESDAY, SEPTEMBER 15, 1999
• Student Activities - Powwow Arbour •
• National Treaty Gathering •
• Dry Dance - WCC Gym •

✓ THURSDAY, SEPTEMBER 16, 1999
• Student Activities - Powwow Arbour •
• National Treaty Gathering •
• Round Dance - Powwow Arbour •

✓ FRIDAY, SEPTEMBER 17, 1999
• Student Activities - Powwow Arbour •
• Golf Tournament - Last Oak •
• Fastball Tournament - Rexentre •
• Trail Ride •
• Country Concert - George Fox •
• MuchMusic Teen Dance - BFCHS Gym •

✓ SATURDAY, SEPTEMBER 18, 1999
• Fastball Tournament - Rexentre •
• Golf Tournament - Last Oak •
• Parade - Broadway Street •
• Rodeo, Chuckwagon, Flat Races - Rodeo Grounds •
• Powwow - Powwow Arbour •

✓ SUNDAY, SEPTEMBER 19, 1999
• Fastball Tournament - Rexentre •
• Youth Recreation •
• Rodeo, Chuckwagon, Flat Races - Rodeo Grounds •
• Powwow - Powwow Arbour •

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James Buller awards excellence in the arts

By Marie Burke
Windspeaker Staff Writer

TORONTO

The third annual James Buller Awards ceremony held on June 18 honored Aboriginal people in the arts who have achieved excellence and contributed to the area of theatre, film and television.

The Centre for Indigenous Theatre announced the winners of the four categories. Ian Ross's play *fareWel*, which toured in most major cities across Canada, won the James Buller award for Playwright. Best Male Performer went to Adam Beach for his performance in the movie *Smoke Signals*. Best Female Performer was awarded to Tantoo Cardinal for her part in the movie *Smoke Signals*. The award for the Advancement of Aboriginal Theatre was won by both Margo Kane of Full Circle Native Performance in Vancouver and De-Ba-Jeh-Mu-Jig Theatre Group of Ontario for their work in theatre productions.

"The awards ceremony went exceptionally well with a reception on the waterfront. We piggy-backed on the Aboriginal Voices festival and a lot of writers and filmmakers were on hand throughout the week which made it even more interesting," said Carol Greyeyes, artistic director of the Centre for Indigenous Theatre.

Greyeyes said that most of the award winners have been in some way connected to the Centre for Indigenous Theatre, which is in its 26 year of operation.

"That says a lot about the Indigenous theatre. People of CIT felt there should be an acknowledgment that they are competing against everyone else in the business. . . . It is not easy for these people, they still have to fight for roles. Our feeling is our people need to be recognized for their work," said Greyeyes.

The Centre for Indigenous Theatre or the Native Theatre School, as it is better known, was founded by James H. Buller. In the 1970s his name became known in the performing arts community as a leader in promoting the arts for Aboriginal people in Canada.

Buller's life story could very well be a drama production in itself. He was a boxer, a professional opera and musical comedy singer before he founded the Native Theatre School program. It is said his vision was that Aboriginal people would create social change through the arts.

"We are the only organization of our kind in North America and our goal is to produce self-sufficient artists to go out and learn what they need to learn," said Greyeyes.

Nominations come from across Canada from anyone who wishes to nominate an Aboriginal person working in the arts, said Greyeyes. Only members of the Centre for Indigenous Theatre can vote on the award winners.

"James Buller wanted Aboriginal people to tell our story. He felt that the arts and theatre would bring more awareness for everyone. He wanted to encourage that to happen," said Greyeyes.

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New Testament translation to Micmac complete

By Yvonne Irene Gladue
Windspeaker Staff Writer

LISTUGUIJ, Que.

Micmac community members in Listuguij, Que. took part in a celebration of the newly published Micmac Bible. The burgundy-colored cover of the New Testament, with its stylistic border of golden fiddleheads, 260 chapters and 7,927 verses, contains both the Micmac and English language translation. The work was coordinated by Wycliffe Bible Translators, Watson and Marilyn Williams, both of whom dedicated nearly 30 years to the completion of the work. The Wycliffe Bible Translators is an organization that works with the Canadian Bible Society. It sends missionaries to communities all over the world to help with translations of the Bible.

"The Micmac people can now read the Bible in their own language," said Hart Weins, translation director of the Canadian Bible Society.

At the celebration, Elders and members of the translation team read from the new Bible and offered prayers during the dedication ceremonies. The team included three translation assistants, Manny Metallic, Nellie Wysote, and Marion Wilmot, community members, and others. Chiefs Ronald Jacques and the late Alphonse Metallic, and the Canadian Bible Society were also recognized for their work on the Bible.

Mi'gmewie is the Native term for the language known as Micmac. About 11,000 Micmac people live in Quebec and the Maritimes. About 6,000 still speak the Micmac language.

The Canadian Bible Society grew out of the British and For-

"Also in the works is the Eastern James Bay Cree language Bible."
— Hart Weins, translation director.

eign Bible Society. From Mohawk languages to Blackfoot and Inuktitut, the Foreign Bible Society and the Canadian Bible Society have been publishing the Bible in Native languages for nearly 200 years.

The Foreign Bible Society was organized in 1804 by a small group of Christian laymen in London, England. Their goal was to ensure that the scriptures would be available to everyone. The first translated version of the Gospel of John for the Inuit of Labrador was published in 1810. Soon the translated versions of other books in the Bible were published in other Native languages. In 1844, the Gospel of Mark was translated by Native Evangelist Paul Osunkhirine for the Micmac of the Atlantic.

The Canadian Bible Society is currently typesetting the revised text of the Western Plains Cree New Testament. The Bible will be published in the Roman and Syllabic formats.

"Also in the works is the Eastern James Bay Cree language Bible. The following year, if all goes according to plan, the Canadian Bible Society will be publishing the New Testament into the Dogrib language," said Weins.

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Work abundant for Aboriginal musicians

By Diane Slawych
Windspeaker Contributor

OTTAWA

Canadians will be seeing more Aboriginal musicians at summer festivals this year because of efforts by the Canada Council for the Arts. Last November, the Council organized talent showcases in three major cities. The showcases featured, among other groups, Aboriginal people's music. Presenters, people who book groups for concerts, in attendance liked what they saw and found work for some of the performers.

In all, 14 Aboriginal groups were featured at showcases in Toronto, Vancouver and Montreal. Eight months later, most of those contacted said they received invitations to perform at a variety of festivals as a result of their appearances at the showcases.

"That showcase was a real mover for me," said Native folk singer Willie Dunn. "Right away I got invited to Vancouver and Calgary folk festivals, the Frostbite festival in Yukon and Aboriginal Voices in Toronto," he said. "I also got a record deal out of it, so it really worked out for us," said Dunn, who performs with guitarist Ron Blankley.

Considered a legend by some, (he was on the scene before Robbie Robertson and Buffy Sainte-Marie), Dunn says he performs mostly in Europe.

"I haven't been seen by Canadians in 20 years, so it's quite interesting this rash of shows."

The showcase was a career boosting opportunity for the Iqaluit singer Lucie Idlout, who's been performing with her band for only one year.

"From that showcase I got an agent, Hugo Rampen, and he booked us a summer-long tour," said Idlout. Meanwhile, the six-person traditional/contemporary singing group, Tzo'kam, was happy with a booking at the Harrison Festival in British Columbia in July.

"The [showcase] experience

was a good one for our group, we're fairly new," said singer Joyce Fossella. "The contacts were beneficial."

Another group who received several offers to perform this year was Jerry Alfred and the Medicine Beat of Pelly Crossing, Yukon.

They'll be performing at the Vancouver Folk Music Festival.

"There were a few other offers that, unfortunately, we had to turn down because of scheduling conflicts, but the offers still come," said band spokesperson David Petkovich.

Aqsarniit, an Inuit group known for its traditional dances and throat singing, got at least half a dozen offers to perform around the country, said band agent Marilyn Tagoona. The band has been busy entertaining crowds at least once a week since February in connection with celebrations for the creation of Nunavut, the new northern territory created April 1. In July they traveled to Norway for a workshop.

Even Elizabeth Hill of Six Nations in Ontario, who didn't get any bookings after the showcase, sounded optimistic.

"The one's I had applied to during and after the showcase were very encouraging. They said 'don't give up, we just have too many people this year' and 'make sure we get your stuff next year so that you're included in the selection process,'" said Hill. "I still get calls from people who find out about me through the Canada Council. That's how I got invited to perform at Nathan Phillip's Square in Toronto this summer," she said.

Sandra Bender of the Canada Council said the impact of the showcases will be seen over the next two years. Many Aboriginal musicians received Council grants for the creation and production of their work, yet very few of them toured outside of their home markets. Now Aboriginal musicians, some of whom perform regularly in Europe, are getting exposure to a wider audience in their own country.

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The symposium includes workshops designed to showcase First Nation achievement as it relates to housing on reserve in this region. There will also be a trade show and a chance to explore partnership opportunities with First Nation and private sector companies.

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Music industry
Each musician is asked to select one person who has gone over and above their duty to promote and encourage the production of Aboriginal music. This person may or may not be of Aboriginal descent.

Boreal forest to be logged

(Continued from page 10.)

"We have seen what happens when our lakes are flooded and what happens to our game and fish and our lakes and rivers when we change, destroy, what the Creator has placed here for a purpose," said Bennie Muskego, a Cree living in the Pas.

"The lawyers and judges should not be making such a decision until they have walked upon the land, smelled the scent of the pine on the wind, listened to the sounds of the birds and seen the fish running through the streams. Once the companies start cutting and disturbing this, it will be gone and not come back."

The environmentalists' position that disrupting the forest would have negative impacts on other world ecosystems is also supported by Muskego.

"We are talking about the same thing. In our culture we learn of how all living things are connected and depend in some way upon the other. We cannot be so arrogant as to think what we do here is not of concern to someone or something else a great distance away."

But many First Nations are coming under increasing economic, social and political pressure to ink deals with the governments and companies that will provide jobs for their mushrooming populations and inject much needed cash for economic development.

One band manager, who asked for anonymity, says the issue has sharply divided his community.

"On one hand our own nations are rediscovering their traditions and everything that sustained our people for thousands of years, and on the other hand our young people, whose economic ideas are

shaped by western education and ideas, are demanding participation in the economy," he said. "The governments and companies tell us that they can help our communities sustain themselves, provide jobs, end welfare, if we sign these resource agreements and allow development. It puts us in an impossible position."

At the time the logging plan for the region was initially presented in 1989, Ottawa indicated it would implement a full environmental review, however that proposal was withdrawn by the company. A decade later, the political and economic climate has changed so much that the latest application prompted only a cursory review by the department of Fisheries and Oceans.

A lawyer for the environmental alliance that brought the case to court, Rod Northey, says the court's focus was far too narrow, failing to take into consideration the enormity of the area and its inevitable widespread impact.

The loss of the case was not just a moral defeat for the group. Mr. Justice Marc Nadon also awarded costs to the company and federal government to be paid by the two environmental groups, the Canadian Environmental Defence Fund and the Manitoba Future Forest Alliance.

By awarding costs against the groups, the decision will have a chilling effect on citizens groups attempting to influence development by taking on companies and governments, said Northey.

For its part, Tolko officials have stated the operation did not require further environmental review because of substantial and thorough licensing requirements demanded of the company from the inception of the plan.

Tax-exempt decision made in federal court

(Continued from page 1.)

"I'm from the old days, the days before core funding. Core funding was a response to the uproar over the 1969 White Paper, but the problem with it is there is a loss of independence. Originally, the leaders decided to adopt core funding for just five years in order to establish a base. Well, those five years have passed and now we're hearing, 'They owe us this money.' In this process the leaders really have become an arm of the government, and that means they can't fight rights issues. They have to make up their minds which masters they're going to serve," he said. "They're getting further and further away from the bread and butter issues and deeper into the area of service delivery."

The response to the court victory has given Obonsawin another cause to pursue. He took great offense to an opinion piece in the *National Post* the day after the decision was handed down. In that piece, writer Diane Francis called the decision "tax racism"

and demanded that laws and agreements that result in special privileges to Native people should be changed. Obonsawin read the article in the paper that champions conservative, big business causes and took note of the point that wealthy people who are served by the publication are quite ingenious in finding ways to legally avoid paying their fair share of taxes. He wondered why the paper published a story that objected so strongly to Native people doing the same thing.

"It's hate literature as far as I'm concerned," he said. "Pure hate for Indians."

He complained to the press council in Ontario and said he discovered the *National Post* isn't a member. Without that avenue of appeal, he said, he turned to another, which the law says is available to him.

"I wrote to the Indian Affairs minister. She has a legal responsibility to ensure that Native rights are protected. The story was a total misinterpretation of history and all that it's doing is fueling more hate towards Indians. The least the minister could do is make a public statement condemning such senti-

ments," he said, adding he doesn't really expect the minister to take any action because of the negative political fallout a move like that would bring.

Should the minister not react or if Revenue Canada decides to appeal the court decision, Obonsawin has a plan already in place. He has been gathering names of Native people who are willing to participate in a class action suit against the federal government that will claim damages as a result of the government's failure to actively carry out its legal obligations to Native people.

Obonsawin is convinced that Revenue Canada is playing to the Diane Francis of this country when it makes tax policy designed to undermine the treaty rights of Native people.

"We shouldn't have to prove what's already been agreed to in the treaties," he said. "They say we should be treated like everybody else. Well, we're not like everybody else. We have agreements and those agreements were hard fought."

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Lacrosse magazine has big ambitions

By Sam Laskaris
Windspeaker Contributor

TORONTO

It's now even easier to follow one of Canada's official sports.

LacrosseTalk, a new Canadian newspaper dedicated exclusively to

news and happenings in the sport, was launched earlier this year. Two issues have already been published. Another two are scheduled to be released later this year.

The publication is expected to continue being produced quarterly. LacrosseTalk is a publication of the British Columbia Lacrosse Association. But there's plenty of more than just coverage of B.C. events in the paper.

The publication also has Alberta and Ontario editors. And there's also coverage of activities in Manitoba and Saskatchewan.

Officials with the paper are also keen on including Native activities in the sport, in both Canada and the United States.

LacrosseTalk's third issue is expected to include a feature story on the Syracuse, New York area Onondaga Warriors, a Junior B expansion entry which has enjoyed considerable success in the Ontario Lacrosse Association this season.

LacrosseTalk's Ontario editor Tom Peters said there could be plenty of more Native lacrosse news in future editions.

"There could be a whole Native section in there," he said. "It's just a matter of getting some writers to do it."

In its first year the publication is dependent on volunteer writing submissions. In the future the paper is hoping to pay some of its writers.

LacrosseTalk, which costs \$1.75 per issue, is available at selected newsstands. Some of the provincial associations are

"It's a very important project because it brings lacrosse together across the country. It's a great way to share ideas and information."

— Ontario editor Tom Peters

even sending out copies to all of their registered players.

"It's a very important project because it brings lacrosse together across the country," Peters said of the paper, which had 32 pages in each of its first two editions. "It's a great way to share ideas and information."

Over the years several other national lacrosse publications have come and gone.

"This is a lot bigger than anything that has been done before," Peters said. "The production and quality of it is a lot better. Everybody seems to be positive about it."

For more information on the publication contact either your own provincial lacrosse association or the British Columbia Lacrosse Association at (604) 421-9755.

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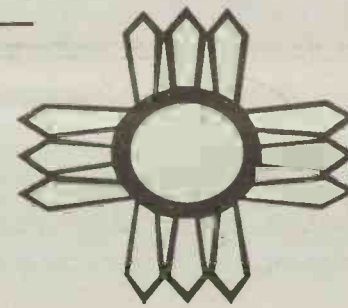
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DO YOU HAVE WHAT IT TAKES?

Canada Mortgage and Housing Corporation (CMHC) is an organization that is committed to quality, affordability and choice for Canadians. We work in partnership with aboriginal groups and communities to meet their housing needs and to contribute to aboriginal self-determination in this area. The Prairie, Nunavut and NWT region is currently recruiting for the following positions:

MANAGER, MARKET ANALYSIS (\$68,354 — \$85,410) — CALGARY

Your primary responsibility will be to manage the Market Analysis function for the region. This involves managing the regional housing and economic analyses and forecasts, assessing the implications for the Corporation and the housing industry, developing and implementing a regional sales plan for market analysis products and acting as the key spokesperson on matters related to economic and market analysis in the region. In addition, you will be a member of the regional management team which is responsible for regional strategic planning and the development and implementation of regional objectives. Finally, you must provide effective leadership to the Market Analysis Team located throughout the region in order to create and sustain a motivated and productive team environment.

The ability to analyze business and economic conditions and interpret their impact on the housing industry and field operations is important. Equally important are leadership and coaching skills to manage a team of specialists and not lose sight of the bigger picture. Well rounded communication and presentation skills are also essential prerequisites.

You must be willing to undertake language training in order to be able to operate in Canada's both official languages. Candidates will also be required to undertake a management assessment as part of the selection process.

SENIOR ADVISOR, ASSISTED HOUSING (\$54,600-\$68,250) — SASKATOON

You will ensure that effective business relationships are established with aboriginal associations with a focus on ensuring the future devolution of housing to First Nations. This will be achieved by identifying housing issues, maintaining ongoing communications with aboriginal organizations and Tribal Councils and by providing expert housing advice and guidance on opportunities available from private and public sources to meet housing needs. Additionally, you will work in a team environment on project issues as the key liaison between First Nations and the Assisted Housing team to facilitate problem solving and resolution.

To be successful in this position, you will demonstrate excellent consulting skills, tact, sensitivity, analytical ability, negotiating skills and above average writing skills. You also possess knowledge of aboriginal peoples' unique historical position and an awareness and respect for aboriginal customs and traditions as well as an understanding of the housing needs of aboriginal clients. You will be required to develop and maintain high levels of trust and credibility with aboriginal organizations and First Nations and their representatives.

SENIOR ADVISOR, STRATEGIC MARKETING — CALGARY

You will develop, in conjunction with regional business managers, a marketing plan which will position CMHC's products and services for maximum promotion, visibility and revenue generation. This will involve developing a strategic marketing plan which addresses local market opportunities, the potential for strategic partnerships and expands upon local and market intelligence seeking out new or under utilized marketing opportunities.

To be successful in this position, you are required to have thorough knowledge of marketing techniques, tools and methodologies and demonstrated experience in developing and implementing complex marketing plans and strategies. This is a special assignment for 12 months with the strong possibility of extension. The salary will be reflective of demonstrated competencies.

For all positions, equivalent combinations of knowledge and experience will be considered.

If you are interested in these challenging opportunities, please submit your resume with a covering letter, clearly indicating the position you are applying for, by August 9, 1999, to: **Human Resources, Canada Mortgage and Housing Corporation, Suite 500, 708 - 11 Avenue S.W., Calgary, Alberta T2R 0E4. Fax: (403) 515-2928.**

As an employer that values diversity, CMHC invites applications from the following designated group members: persons with disabilities, aboriginal peoples, members of visible minorities and women.

We sincerely thank all candidates for their interest; however, only those selected for an interview will be contacted.

AVEZ-VOUS CE QU'IL FAUT ?

La Société canadienne d'hypothèques et de logement est un organisme déterminé à fournir à la population canadienne un vaste choix de logements de qualité, à prix abordable. Elle travaille en collaboration avec les groupes et les communautés autochtones afin de répondre à leurs besoins en matière de logement et de contribuer à l'autodétermination autochtone dans cette région. La Société cherche à engager des personnes pour les régions des Prairies, du Nunavut et des Territoires du Nord-Ouest.

CHEF, ANALYSE DE MARCHÉ (68 354 \$ - 85 410 \$) — CALGARY

Vous aurez comme principale responsabilité de gérer les activités d'analyse de marché pour la région. Cela inclut la gestion des analyses et prévisions en matière d'habitation et d'économie régionales, l'évaluation des enjeux pour la Société et pour l'industrie, l'élaboration et la mise en application d'un plan de vente régional pour les produits d'analyse de marché ainsi que les activités à titre de principal(e) porte-parole sur les questions liées à l'analyse de marché et à l'analyse économique pour la région. En outre, vous ferez partie de l'équipe de gestion responsable de la planification stratégique régionale de même que de la détermination et de la mise sur pied des objectifs régionaux. Enfin, vous devrez créer et maintenir un climat dynamique et productif afin de diriger efficacement l'équipe d'analyse de marché, dont les membres se trouvent répartis partout sur le territoire.

La capacité d'analyser des conditions économiques et d'affaires ainsi que d'interpréter leurs effets sur l'industrie du logement et l'exploitation des bureaux extérieurs constitue une exigence importante, tout comme les qualités de meneur et de formateur nécessaires pour diriger une équipe de spécialistes tout en conservant une vue d'ensemble. Vous devez également montrer de bonnes aptitudes pour la communication et les présentations.

Vous devez être disposé(e) à suivre une formation linguistique afin de pouvoir travailler dans les deux langues officielles du Canada. Au cours du processus de sélection, les aptitudes des candidat(e)s pour la gestion seront également évaluées.

CONSEILLER(ÈRE) PRINCIPAL(E), AIDE AU LOGEMENT (54 600 \$ - 68 250 \$) — SASKATOON

Vous vous assurerez de l'établissement de relations d'affaires efficaces avec les associations autochtones en vous concentrant particulièrement sur la dévolution prochaine du secteur du logement aux premières nations. Pour ce faire, vous devrez cerner les questions liées au logement, maintenir une communication constante avec les organismes autochtones et les Conseils tribaux, de même que fournir expertise et encadrement en ce qui concerne les possibilités de combler les besoins en matière d'habitation à l'aide de ressources privées et publiques. De plus, vous traiterez des questions liées aux projets au sein de l'équipe d'aide au logement où vous serez la personne responsable d'assurer un lien avec les premières nations, afin d'aider à l'aplanissement et à la résolution de problèmes.

Pour mener à bien votre mission, vous devez montrer d'excellentes aptitudes pour la prestation de conseils, la négociation et la rédaction, ainsi que faire preuve de tact, de sensibilité et d'un esprit analytique. Vous devez également connaître la situation particulière des Autochtones dans l'histoire du pays, être sensibilisé(e) aux us et coutumes autochtones et les respecter, ainsi que comprendre les besoins en habitation de ce type de clientèle. Il vous sera aussi nécessaire de gagner et de conserver la confiance des organismes autochtones, des premières nations et de leurs représentants, de même que d'établir et de maintenir une grande crédibilité.

CONSEILLER(ÈRE) PRINCIPAL(E), COMMERCIALISATION STRATÉGIQUE — CALGARY

En collaboration avec les directeurs commerciaux régionaux, vous concevrez un plan de commercialisation qui assurera la promotion, la visibilité et la rentabilité maximales des produits et services de la SCHL. Il s'agira donc d'élaborer un plan de commercialisation stratégique visant à explorer les occasions qu'offrent les marchés locaux ainsi que les possibilités de partenariats stratégiques de même qu'à développer l'information commerciale sur les marchés locaux dans le but de trouver de nouveaux débouchés ou d'autres sous-exploités.

Votre connaissance approfondie des techniques, outils et méthodes de commercialisation de même que votre expérience probante dans l'élaboration et la mise en œuvre de plans et de stratégies marketing complexes assureront votre réussite à ce poste. Il s'agit d'une affectation spéciale de douze mois, avec une forte possibilité de prolongation. Le salaire reflétera vos compétences établies.

Pour tous ces postes, des combinaisons équivalentes de connaissances et d'expérience seront aussi considérées.

Si l'un de ces postes stimulants vous intéresse, veuillez acheminer votre curriculum vitae accompagné d'une lettre de présentation, en indiquant clairement le titre du poste visé, au plus tard le 9 août 1999 aux **Ressources humaines, Société canadienne d'hypothèques et de logement, 708, 11^e Avenue S.-O., bureau 500, Calgary (Alberta) T2R 0E4. Télécopieur : (403) 515-2928**

À titre d'employeur valorisant la diversité, la SCHL invite les membres des groupes désignés suivants à poser leur candidature : personnes handicapées, Autochtones, membres de minorités visibles et femmes.

Nous remercions tou(te)s les candidat(e)s de leur intérêt; toutefois, nous ne communiquerons qu'avec les personnes sélectionnées pour une entrevue.

To obtain additional information on CMHC, please visit our web site at:
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Canada

Casino

By Roberta Avery
Windspeaker Contributor

MNJIKANING FIRST NATION, ONTARIO

It's been three years since Casino Rama opened on the Mnjikaning First Nation, but a cent of the more than \$300 million in profit has reached any of the 134 bands it was supposed to benefit.

"It's very frustrating," says Mnjikaning Chief Lorrain McRae whose 600-member band successfully beat 13 others to become the host site of Ontario's first Aboriginal casino.

Under a net gaming revenue sharing agreement, Mnjikaning is to receive 35 per cent of profits. The casino operator, Carnival Hotels and Casinos, gets five per cent, and the remaining 60 per cent is to be shared by the other 133 bands in the province.

Payments have been frozen by a legal challenge by members of the Métis Nation of Ontario who also want to share in the profits. All parties are now awaiting the Supreme Court of Canada decision on the Métis claim leaving many of the bands cash strapped, especially poorer bands in the north who borrowed money against casino profits to build roads and install water systems on their reserves, said McRae.

Also in the courts, are the Chiefs of Ontario, representing the 134 bands. The organization is seeking \$1.3 billion in damages.

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Casino profits still waiting to be shared

By Roberta Avery
Windspeaker Contributor

MNJIKANING FIRST NATION, Ont.

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TED SHAW

Chief Lorraine McRae.

ages from the Ontario government over the 20 per cent it takes from the casino's gross revenues.

Taking money from a casino on a reserve is akin to a tax, which is unlawful in Canada, said McRae.

When her people negotiated the casino deal with the former New Democrat provincial government, all profits were to go to the First Nations. That government was voted out of office the next year and the newly elected Conservative government initiated the 20 per cent claim on gross revenue.

David Moran, executive assistant to the minister responsible for Native Affairs, said the same regulations that apply to other casinos in the province should apply to Rama.

"That's not what we agreed to when we got into this," said McRae.

Mnjikaning is planning a 300-room, all suite, four-star hotel with a 5,000-seat, multi-purpose

entertainment centre to equal resort hotels in Las Vegas.

"The primary objective is to promote First Nations training and employment," said McRae.

All this has meant a big change in lifestyle for the band members on the once sleepy reserve where the Chippewa people cherished their traditional role as the Keepers of the Fish Fence, maintaining the 4,500-year old weir systems — one of the oldest human developments in North America.

Until the casino, unemployment on the reserve was about 80 per cent, and with most of the young families looking for work in Toronto, a 90-minute drive to the south, the school on the reserve closed its doors in the 1950s.

Now there's full employment on the reserve with about 600 First Nation people from across Ontario employed at the casino.

But only a handful are in senior management positions, which is something McRae would like to see changed.

"So we are working hard on training and education for our people," she said.

As part of the casino deal, Mnjikaning negotiated a \$6-million arena and sports complex and a new seniors' home to be built on the reserve at the same time as the casino.

"We have to be mindful of our youth and of our Elders," said McRae.

The increased employment opportunities brought young



TED SHAW

Artists from the Mnjikaning Art Studio decorated the outside of the casino with murals, and have been contracted to paint murals on other buildings on the reserve.

families back to the reserve and last year a new eight-room elementary school was opened down the road from the casino.

For Elder William Simcoe, who was punished for speaking his own Ojibway language when he went to school 60 years ago, the day the new school opened was very special.

"It feels wonderful to see our children back at school at Rama after all these years," said Simcoe, who will help teach the children Ojibway.

He's one of 40 Elders who work alongside the teaching staff to instruct the children about their Indian heritage.

"In the last 50 or 60 years, our people have lost their language and culture. The school is a good

start toward getting it back," said Elder Shirley Shilling, who also helps at the school.

The casino has also provided an opportunity for Indian artists to display their work. The Mnjikaning Art Studio decorated the outside of the casino with giant murals depicting traditional art. This custom has continued with Mnjikaning artists being invited to paint murals on other buildings on the reserve.

While economic prosperity has come to the reserve, the casino has also brought some problems. Some band members have become addicted to gambling. Others find it difficult to deal with the 4.6 million visitors to the casino each year.

"I find the learning materials to be fun and non-threatening: I am gaining an understanding of today's youth I can use in the present and in the future."

Blue Eyes Simpson, Fort Chipewyan, Alberta.

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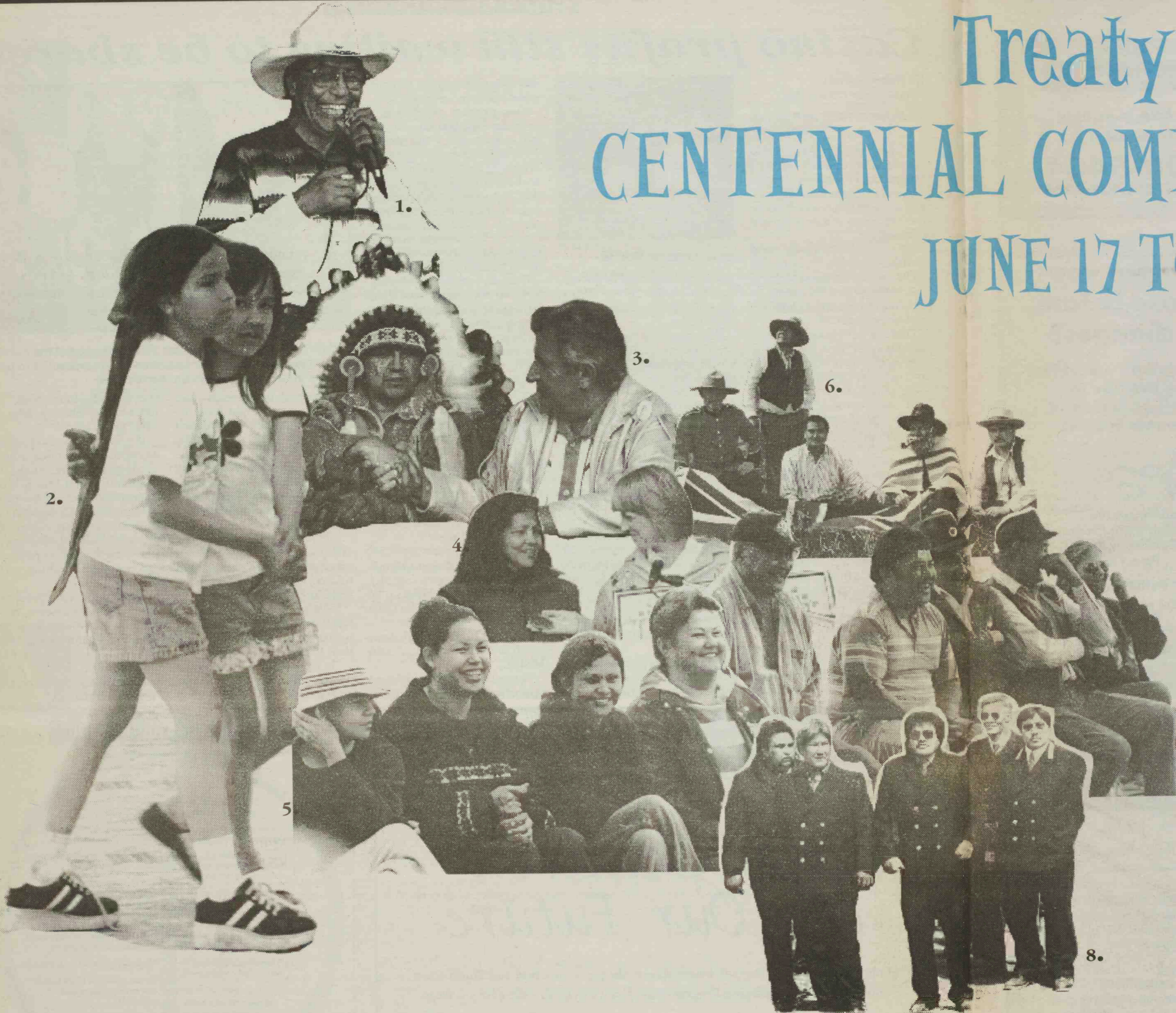
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Treaty CENTENNIAL COM JUNE 17 T



Treaty 8 CENTENNIAL COMMEMORATION

JUNE 17 TO 21

First Nations members from the Treaty 8 area gathered in and around Grouard, Alta. to commemorate the 100th anniversary of the treaty signing. It was five days of hectic activity, including a powwow, treaty signing re-enactment and talent show, among other events. Windspeaker photographers were on the scene during the eventful days, and we bring the images to you.

6.



1. It was a time for broad smiles and fun in the sun during Treaty 8 Centennial Commemorations. Photo by Brad Crowfoot.

2. Laureen Shaw, 9, of Gift Lake, Alta. partnered with Cloe Auger, 7, of Edmonton for a twirl on the dance floor. Photo by Terry Lusty.

3. Treaty 8 Tribal Council Grand Chief Eddie Tallman shakes hands with Alberta Premier Ralph Klein on the signing of the Treaty 8 Bilateral Agreement. Photo by Terry Lusty.

4. "As long as the sun shines, the grass grows and the water flows. . ." Minister of Indian Affairs Jane Stewart (right) holds one of the few remaining original medals given to the signatories of Treaty 8. Liz Logan, Chief Councillor of the Forst Nelson First Nation, wears the medal around her neck and asked the minister to reaffirm the government's commitment to the treaties, which Stewart did. Photo by Debora Lockyer Steel.

5. and 7. The talent show was a huge success, with Winston Wuttunee providing comic relief to an appreciative audience. Photo by Terry Lusty.

6. A re-enactment of the signing of Treaty 8 in 1899 involved actors who are direct descendants of the original chiefs and headmen who made the treaty a reality. Photo by Terry Lusty.

7.

8. Representatives of the Dene nation wore replicas of treaty dress coats provided the signatories of Treaty 8. Photo by Terry Lusty.

9. In the treaty re-enactment, Father Lacombe explains the upside of the treaty and encourages the nations to sign. Photo by Terry Lusty.

10. Talent from across the Treaty 8 area performed during the five-day event.

8.



10.



Better education needed

By Jolene Davis
Windspeaker Contributor

A 1992 study from the Diabetes Research and Treatment Centre in Manitoba reports that among Aboriginal peoples the prevalence of diabetes is conservatively estimated at three times the provincial average. Now, seven years later, the number of Aboriginal people with diabetes is four times the national average, reports Canadian Press.

With medical diagnosis and technology at such an advanced level, how can the percentage be going up?

"What is needed to turn these statistics around is on-going educational programs in each community," said Carmen Moonias-Lavoie, RN, BSCN, and a certified diabetes educator.

Moonias-Lavoie has worked in diabetes prevention and care for five years in northwestern Ontario. As well as working in Thunder Bay, Ont., every few months she goes into isolated communities. Some of the problems she sees there include a lack of continuity in medical care, language barriers between medical staff and patients, and communication gaps between urban medical advisors and staff on the reserves. All of these things impact the management of a diabetic person's condition.

"We find a lot of amputations in fly-in communities because they do not always have transportation agreements for patients coming to the city for tests and treatment," said Moonias-

Lavoie. People with diabetes require a close check of their feet and legs because the blood circulation is poor to these areas.

Prevention is a large part of any diabetes program. Moonias-Lavoie teaches her clients about the importance of a healthy diet, but eating properly is difficult when there are no fresh fruits or vegetables available.

"Sometimes, the shelves are bare," she said. When the right foods are available they may be too costly. She also talks about some traditional foods. She said that people love Pah quay shi ghin nah boo, flour dumplings and loose flour sprinkled over meat. She suggests people eat this in moderation because it is too high in starch and protein.

"The diet in rural communities is not well balanced," she said, and adds, "the diet of some Aboriginals in the city is not good either. They may only eat one or two meals a day and this is not good to keep blood sugar within a normal range."

Moonias-Lavoie uses a special pamphlet that she developed as a tool in her work. It tells the story of a woman with diabetes and covers information on diet, exercise, blood sugar levels, and keeping diabetes under control. "Allowing people to see what they can do to look after themselves is better than just telling them," she said.

There is an article published in The Diabetes Educator, the March/April 1999 edition, that also promotes storytelling as a positive educational tool for Native communities.

Diabetes can affect the eyes, heart, blood vessels, kidneys, and the feet, but these problems happen slowly and silently.

"One of the problems with diabetes is that it is not visible," said Moonias-Lavoie. "It is hard to understand and the terminology is difficult." She is pleased to see that communities, such as Sioux Lookout, are starting walking programs and grocery tours where participants learn to read food labels for nutritional information. Other communities, like Sandy Lake, are developing school programs about healthier lifestyles in the hopes of curbing the number of First Nations people with diabetes.

Three elements have brought on the increase of diabetes since the 1940s. Traditionally, people walked to get wood, pick berries, hunt, or just get from one place to another. Now there is motorized transportation and people are less active. Wild foods were leaner and more nutritious than today's store-bought foods. Another part of the health puzzle seems to be how people deal with problems or change.

Traditional ways of coping, including spiritual rituals, have sometimes been replaced with unhealthy activities such as alcohol or drug use. To prevent diabetes, regular physical activity, nutritious, well-balanced meals, and finding healthy ways to cope are a must.

Moonias-Lavoie said more education and better care on a continuing basis are needed before there will be a decrease in diabetes in the Aboriginal community.

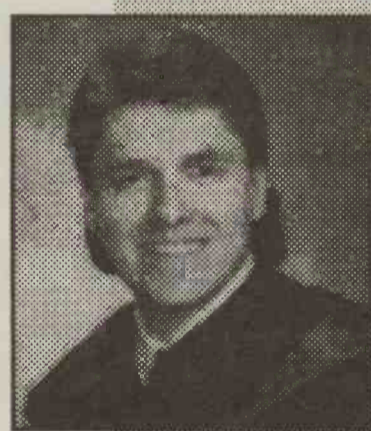
Learn the warning signs

Stroke is the third leading cause of death in Canada and is the leading cause of disability. Strokes can occur quickly and unexpectedly and can be devastating.

What is a stroke?

A stroke is a group of symptoms that occurs because of damage to the brain. A stroke can be caused by decreased blood flow to parts of the brain. Damage occurs because oxygen and nutrients are unable to reach the brain. Stroke can also be caused by bleeding in the brain, which puts pressure on the brain and causes damage. Damage may be short-lived or permanent.

A transient ischemic attack (TIA) is often called a mini-stroke. A TIA is a sudden appearance of symptoms like those seen in a stroke. The difference is that



The Medicine Bundle

Gilles Pinette,
BSc, MD

the symptoms may last only minutes and clear completely within 24 hours. There are no residual effects or functional impairments left after a TIA (unlike in strokes). TIAs are thought to be caused by temporary decreased blood flow, which the brain is able to survive.

The warning signs

Different symptoms may appear depending on which part of

the brain is not getting blood flow and oxygen. Sudden numbness or weakness on one side of the body (face, arm, or leg) that comes and goes, blind spots or brief visual loss, or troubles with speech are common symptoms of a stroke. If the symptoms disappear within minutes or hours, this is likely a TIA. TIAs are important warning signs. TIAs occur before a stroke in about 30 per cent of cases. (see Stroke page 24)

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Forum to people

By Yvonne Irene Gladue
Windspeaker Staff Writer

OTTAWA

Hands Across the World, a one day Indigenous Peoples forum, was part of the AIDS Impact International Conference held in Ottawa on July 17.

"This is a conference held within a conference," said Kim Thomas, a co-ordinator with the Indigenous Peoples Forum. "It is a satellite project, where it is a part of the Aids Impact International Conference and yet it is separated by the fact that it is organized by a different group," she said.

The four-day AIDS Impact International Conference allowed professional health care workers, volunteers, and people living with HIV/AIDS to gather and explore the biological, psychological and social aspects of HIV/AIDS infection.

"In the past eight years, the AIDS Impact International Con-

A teen's

By Louisa Green
Windspeaker Columnist

LLOYDMINSTER, Sask.

So you grew up in a rural community and think that horrible things like war, disease and hunger that you hear about on the national news will never affect you. In fact, why worry about them at all? You're a small town kid, so it could never happen to you, right?

Wrong! AIDS/HIV, the deadly disease that slowly breaks down the immune system and then kills you is on the rise and it is everywhere. It doesn't matter whether you live in the biggest city in Canada or on the smallest reserve, AIDS can, and very likely will, affect your life if you don't take the proper precautions.

AIDS can only be transmitted through bodily fluids, but don't let that fool you into thinking that it's not easy to contract the virus. It's easy - too easy in this transient world of ours. All you have to do is have unprotected sex with an infected person or share a dirty needle with someone who shared a dirty needle with someone else.

Not too long ago, I read about a bar located in Edmonton that was closed down after a killer went in with a syringe full of the AIDS virus and unknowing to

GlaxoWell

"This was made

Forum reaches out to people with AIDS

By Yvonne Irene Gladue
Windspeaker Staff Writer

OTTAWA

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"In the past eight years, the AIDS Impact International Con-

ference held three conferences. The conferences were held in Amsterdam, England, and Australia," said Thomas. "This is the first time that the conference has decided to hold an Indigenous specific forum," she said.

These international conferences have provided an excellent opportunity for individuals from different disciplines to engage in dialogue about HIV disease, said Thomas.

The last conference of this magnitude was held in Australia in 1997.

The Hands Across the World Indigenous Peoples Forum examined the struggle of HIV and AIDS in Aboriginal communities. It highlighted the history of HIV and AIDS amongst Indigenous people. The gathering also looked at a global epidemic snapshot of HIV and AIDS, and a vision for the future of the disease within the Indigenous population was also discussed. The forum included question and answer periods with

panelists and keynote speakers. A feast will include entertainment by Aboriginal playwright/author Thompson Highway.

"We see this gathering as an excellent opportunity to come together to share the experiences of Indigenous people living with HIV or AIDS," said Thomas. "We are looking forward to sharing resources and ideas with people at the conference," she said before the conference.

The title for the forum was selected by a steering committee. It was chosen to reflect a desire to prevent the disease of HIV/AIDS from spreading into all communities. For this reason the committee chose the theme, Hands Across the World as the name for its forum.

The forum was sponsored by the Canadian Aboriginal AIDS Network. They hope that a better understanding of the AIDS issue was gained from this forum.

A teen's view of AIDS

By Louisa Green
Windspeaker Columnist

LLOYDMINSTER, Sask.

So you grew up in a rural community and think that horrible things like war, disease and hunger that you hear about on the national news will never affect you. In fact, why worry about them at all? You're a small town kid, so it could never happen to you, right?

Wrong!
AIDS/HIV, the deadly disease that slowly breaks down the immune system and then kills you is on the rise and it is everywhere. It doesn't matter whether you live in the biggest city in Canada or on the smallest reserve, AIDS can, and very likely will, affect your life if you don't take the proper precautions.

AIDS can only be transmitted through bodily fluids, but don't let that fool you into thinking that it's not easy to contract the virus. It's easy - too easy in this transient world of ours. All you have to do is have unprotected sex with an infected person or share a dirty needle with someone who shared a dirty needle with someone else.

Not too long ago, I read about a bar located in Edmonton that was closed down after a killer went in with a syringe full of the AIDS virus and unknowing to

It doesn't matter whether you live in the biggest city in Canada or on the smallest reserve, AIDS can, and very likely will, affect your life if you don't take the proper precautions.

his victims injected a half-dozen people with it.

This might not seem like a large number, but AIDS works like an inverted pyramid. One person gets it and gives it to several others who pass it on to several more. All of a sudden, in a short period of time, you have gone from one person to a million.

Now, don't get me wrong, there are some positive things about a teenager contracting AIDS. Once you get it, you don't have to sit around and worry about positive test results and miraculous cures, because there are none yet. You will have much more time on your hands to do one of the most important things left in your short life - plan your own funeral.

You can stop worrying about your future, because now you don't have one. You will never have to worry about getting married, having your own children or fulfilling any lifelong

dreams. Your only goal in life will be to see if you have enough energy to get out of bed every morning and make it through another day.

So if you, as a teenager, think that AIDS will never affect you, please think again. Ignorance may be bliss, but it could also be life threatening.

There are no surprise endings when you are dying of AIDS - just endings.

Louisa Green is an 18-year-old who was born in Edmonton and has lived in Toronto, Dewberry and Lloydminster, both in Saskatchewan. She is a 1999 graduate of Lloydminster's Comprehensive High School. Louisa was recently honored to receive a Rotarian Entrepreneurial Scholarship and the LCHS Natives Studies Award from Native Studies instructor Vince Orioux. She will pursue International and Native Studies at Queen's University in Kingston, Ont.



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2001, Boulevard St-laurent, Montreal, Quebec H2X 2T3
TEL: 1-514-499-1854 • FAX: 1-514-499-9436
- CENTRAL INTERIOR NATIVE HEALTH SOCIETY**
1110 4th Avenue, Prince George, British Columbia V2L 3J3
TEL: 1-604-564-4422 • FAX: 1-604-564-8900
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1 - 1563 2nd Avenue, Prince George, British Columbia V2L 3B8
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P.O. Box 1795, Cochrane, Ontario P0L 1C0
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- MÉTIS NATION ONTARIO**
244 - 143 - A Great Northern Road, Sault Ste. Marie, Ontario P6B 4X9
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- ONTARIO NATIVE WOMEN'S ASSOCIATION**
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- ASSOCIATION OF IROQUOIS & ALLIED INDIANS AIDS PROGRAM**
387 Princess Ave, London, Ontario N6B 2A7
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Stroke is the third leading cause of death

(Continued from page 22.)

If you have had a TIA, you have a higher risk of having another TIA or having a stroke.

Other symptoms of stroke or TIA include tingling on one side (arm or leg), complete paralysis, brief dizziness, unsteadiness while walking and standing, clumsy movements, unexplained unconsciousness or falls, difficulty swallowing, and a decreased ability to sense touch and feeling on the body.

Vision can be blurred or lost in one or both eyes. Speech can be slurred or suddenly lost. A person may be unable to find the right word or may have difficulty in understanding written or spoken words.

Jaw weakness or an uncoordinated tongue can make speech difficult. A severe headache with nausea and drowsi-

ness may be a warning sign in some circumstances. Language, mathematical ability, and space perception may also be affected.

Risks and prevention

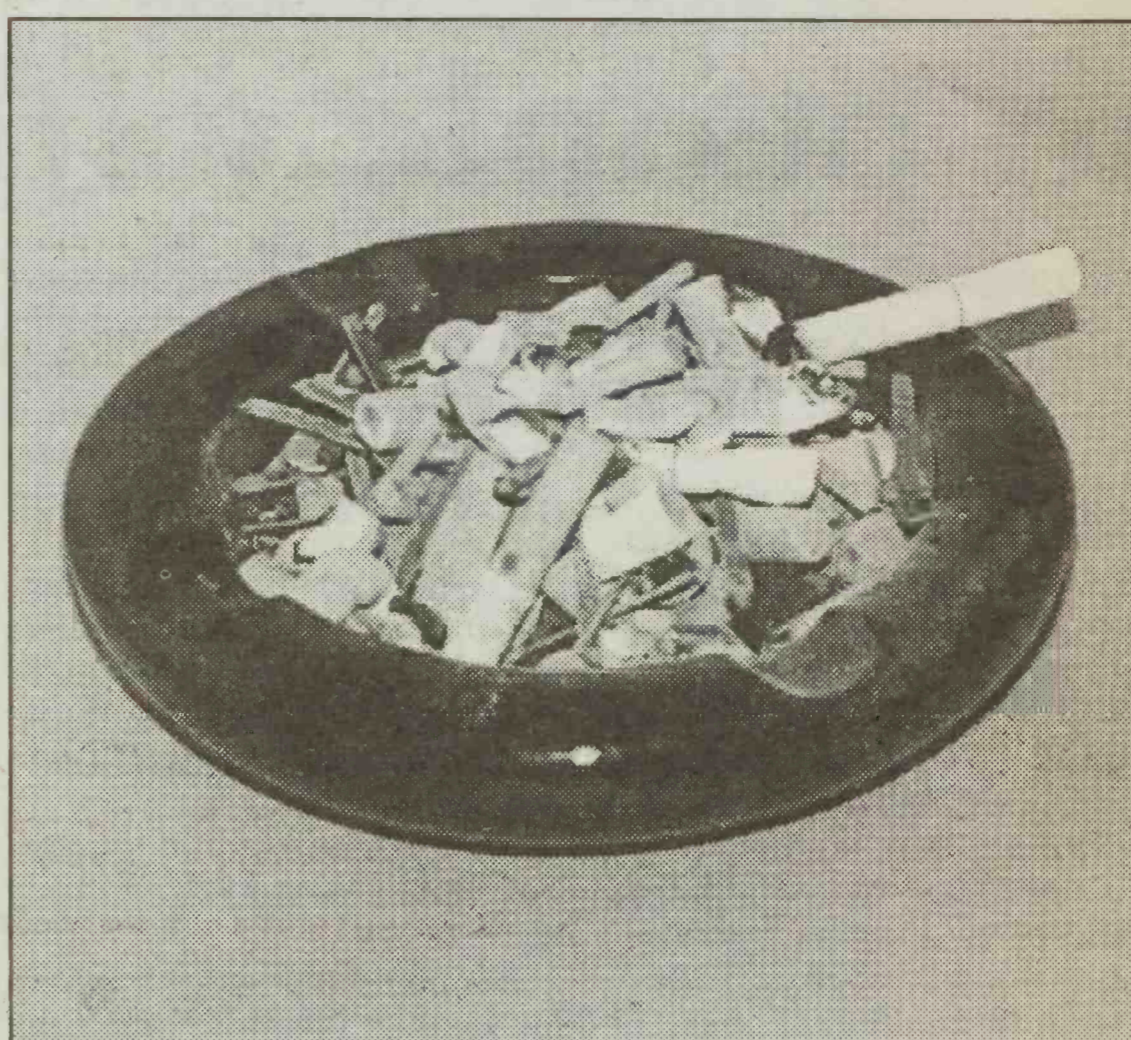
Increasing age, male gender, black race, and a family history of either atherosclerosis or high blood pressure increase the risk of a stroke. These risk factors cannot be changed. Other risk factors for stroke include smoking, high blood pressure, diabetes, and taking drugs like cocaine/crack and amphetamines (speed). Any disorder that can cause blood clots can cause a stroke (e.g., irregular heartbeats, heart valve flaws, an enlarged heart).

Recognizing the warning symptoms of a stroke and seeking immediate medical help may improve the outcome.

Stroke prevention includes quitting smoking, stopping street drug use, and controlling diabetes. It is important to have your blood pressure measured regularly and to lower the blood pressure if it is high. Your doctor may evaluate and treat other stroke risk factors.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information or from any error or omissions or from the use of any of the information contained within the text.

Dr. Pinette is a Métis family physician in Manitoba. If you have comments or suggestions for future health articles, write to Dr. Pinette care of this newspaper or email pinette@home.com.



To reduce the risk of stroke, doctors recommend people quit smoking, stop street drug use, and control diabetes.

Notice of Proposed Settlement Of Hepatitis C January 1, 1986 – July 1, 1990 Class Actions

This notice may affect your rights. Please read carefully.

Class actions have been certified in Courts in Ontario, British Columbia and Quebec for:

(a) persons who are or were infected with Hepatitis C ("HCV") through a blood transfusion received in Canada in the period January 1, 1986 to July 1, 1990, secondarily-infected spouses, partners and children and other family members ("Transfusion Actions"); and

(b) persons with congenital clotting deficiencies who received or took blood or blood products in Canada in the period January 1, 1986 to July 1, 1990 and who are or were infected with HCV, secondarily-infected spouses, partners and children and other family members ("Hemophilic Actions").

Class members who reside outside the provinces of British Columbia and Quebec are generally in the Ontario actions. Those class members who reside outside Quebec who received or took their blood or blood products in Quebec are in the Quebec actions.

TERMS OF PROPOSED SETTLEMENT

Subject to the courts' approval, the Federal, Provincial and Territorial governments (the "FPT Governments") will pay the sum of \$1,118,000,000 plus interest from April 1, 1998 (the "Fund") in full and final settlement of all claims by class members in the class actions and certain other persons. The FPT Governments do not admit any wrongdoing or liability on their part. The proposed settlement is a compromise of disputed claims. If approved, the Fund will be distributed based on severity of illness and loss as set out in the settlement agreement. The courts will fix the fees and disbursements of class counsel.

SETTLEMENT APPROVAL HEARINGS

Each court will decide whether the court should approve the proposed settlement, as recommended by class representatives and class counsel. The hearings to decide whether to approve the settlement will be held at the Court House:

in Ontario, on August 18, 1999 at 12:00 p.m. EDT at 361 University Avenue, Toronto;

in British Columbia, on August 18, 1999 at 9:00 a.m. PDT at 800 Smithe Street, Vancouver; and

in Quebec, on August 23, 1999 at 9:30 a.m. EDT at 1 Rue Notre Dame East, Montreal.

Class members who do not oppose the proposed settlement need not appear at the hearing or take any other action to indicate their desire to participate in the settlement. At each hearing, the court will consider objections to the proposed settlement by class members, but only if these objections are filed in written form on or before July 30, 1999.

Class members who object to the proposed settlement shall include in their written objection the following information:

- their name, address, telephone number, fax number and e-mail address;
- in the case of Transfusion class members, a statement that he or she:

- received a blood transfusion in Canada in the period January 1, 1986 to July 1, 1990, is or was infected with HCV and believes that his or her HCV infection was caused by that blood transfusion;

- is a spouse or partner who believes he or she is or was secondarily-infected with HCV by a spouse or partner who is or was infected with HCV through a blood transfusion received in Canada in the period January 1, 1986 to July 1, 1990;

- is a child who believes he or she is or was secondarily-infected with HCV by a parent who is a person described in (b)(i) or (ii) above; or
- is a family member of a person described in (b)(i),(ii) or (iii) above;

- in the case of Hemophilic class members, a statement that he or she:

- is or was infected with HCV and received or took blood or blood products in Canada in the period January 1, 1986 to July 1, 1990;

- is a spouse or partner who believes he or she is or was secondarily-infected with HCV by a spouse or partner who is or was infected with HCV and received or took blood or blood products in Canada in the period January 1, 1986 to July 1, 1990;

- is a child who believes he or she is or was secondarily-infected with HCV by a parent who is a person described in (c)(i) or (ii) above; or
- is a family member of a person described in (c)(i),(ii) or (iii) above;

- a brief statement of the nature of and reasons for the objection;

- whether he or she intends to appear at the appropriate court hearing in person or by counsel, and if by counsel, the name, address, telephone number, fax number and e-mail address of counsel; and

- whether he or she wishes his or her identity to be kept confidential by the Court and counsel and not to be made public.

Every written objection should be sent to the accounting firm appointed by the courts to compile the information and report to the courts at the following addresses:

Quebec:
PricewaterhouseCoopers
1250 René Lévesque Boulevard West
Bureau 3500
Montréal, QC H3B 2G4
Attention: HCV CLASS ACTIONS

British Columbia:
PricewaterhouseCoopers
601 W. Hastings Street
Suite 1400
Vancouver, BC V6B 9Z9
Attention: HCV CLASS ACTIONS

All Other Provinces and Territories:
PricewaterhouseCoopers
100 Ouellette Avenue, Suite 1200

Windsor ON N9A 6T3
Attention: HCV CLASS ACTIONS

ADDITIONAL INFORMATION

Any questions about the matters in this notice should not be directed to the courts as their administrative structure is not designed to address this type of inquiry. A booklet outlining the proposed settlement and/or a complete copy of the settlement agreement may be obtained by calling (888) 726-2656 or e-mailing info@hepc8690.com or visiting the website at www.hepc8690.com.

Toute question concernant le contenu de cet avis ne doit pas être transmise aux tribunaux puisque leur structure administrative n'est pas en mesure de répondre à ce genre de demande. Une brochure décrivant l'entente proposée et/ou une copie complète de l'entente de règlement proposée peuvent être obtenue en téléphonant au (888) 726-2656 ou en communiquant par messagerie électronique au info@hepc8690.com ou en visitant notre site internet www.hepc8690.com.

Questions for class counsel should be directed by telephone or in writing to one of the following class counsel:

Quebec
Transfusion Action
Pierre R. Lavigne
Telephone: (613) 782-2470
or Michel Savonitto
Telephone: (800) 270-3881
e-mail: hep-c@mmmfavocats.com

Hemophilic Action
Henri Petit or Jean Blaquière
Telephone: (800) 342-7924
e-mail: hepc@hodgsonstough.on.ca

British Columbia
Transfusion Action
J.J. Camp
Telephone: (888) 236-7797
e-mail: hepc@campchurch.com
or Bruce Lemer
Telephone: (604) 609-6699
e-mail: blemer@gkn.ca

Hemophilic Action
Marvin R. V. Storrow or David Neave
Telephone: (800) 342-7924
e-mail: hepc@hodgsonstough.on.ca

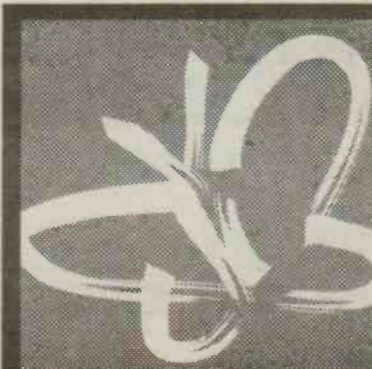
All other Provinces and Territories
Transfusion Action
Harvey T. Strosberg
Telephone: (877) 318-HEPC (4372)
e-mail: hep-c@gignacsutts.com

Hemophilic Action
Bonnie A. Tough
Telephone: (800) 342-7924
e-mail: hepc@hodgsonstough.on.ca

Class members may, of course, seek the advice and guidance of their own lawyers if they consider it desirable or necessary.

If the settlement is approved by the courts, class counsel believe that, unless delayed by appeals, class members will begin to receive payments in the fall of 1999. If the settlement is not approved, the class actions will continue.

This Notice approved by Mr. Justice Winkler of the Superior Court of Justice for Ontario, Mr. Justice K. Smith of the Supreme Court of British Columbia and Madame Justice Morneau of the Superior Court of Quebec.



HEPATITIS C
JANUARY 1, 1986-
JULY 1, 1990
CLASS ACTIONS
SETTLEMENT

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The Native-owned and operated gift shop is located on the Comox Reserve in Courtenay, B.C.

Gallery hits big with the tourists

By Diane Slawych
Windspeaker Contributor

COURTENAY, B.C.

A Native gift shop and gallery is becoming one of the highlights of a trip to the Comox Valley on Vancouver Island — quite an accomplishment in a region that boasts world-class fishing, several good museums, British Columbia's oldest provincial park, and year-round golf.

But it didn't happen overnight. It has taken years of marketing, networking and the knowledge of what visitors want.

"This is our fourth year of operation and this is our busiest year yet," said Ramona Billie, gallery manager, Queneesh Developments. The Native-owned and operated gift shop, located on the Comox Reserve in Courtenay, carries a full selection of Northwest Coast Native Art.

"The Chamber of Commerce sends a lot of people to us, the bed and breakfasts send their visitors to us, and we're very well supported by the people in our community," said Billie. "When they get their friends and relatives through, they bring them to the gallery," she said. "We're on the top 10 list of things to do in the valley."

Before it opened, Queneesh sought business advice from a Native gift shop in Vancouver. Now Queneesh is offering advice to others, most notably to a Native-owned gallery in Campbell River. "We had a lot to do with

helping them open up," said Billie. "They were looking at the construction of our building."

Careful thought was put into building the Queneesh gallery, which combines the attributes of the traditional Big House and the community centre, which share the site. The front depicts the great white whale "Queneesh," and the double-headed sea serpent "L'Hos," important crests of the Comox people. Inside, a swawaywey dancer is on display wearing a mask and a swan feather tunic. It was designed exclusively for the gallery by Calvin Hunt.

All items in the shop have been purchased from the artists rather than placed on consignment. "Artists bring their work through, and we look at our inventory and if it's something we know we can sell we'll purchase it," said Billie. "Because I've been here from the beginning I have an idea of what people are looking for. We have a clientele base now, so if someone's looking for a frog mask, I'll keep their name and when we get one in I'll contact them." The gallery now has regular customers, including Americans and people who have cottages in the area.

Most popular items are jewelry, especially sterling silver pieces with Native designs and hand-carved cedar plaques. Prices start from \$2 for spirit rocks to \$5,000 for a mask. The gallery, which is open daily and employs seven band members, also features guest artists, clothing, books, wood carvings, and cards.

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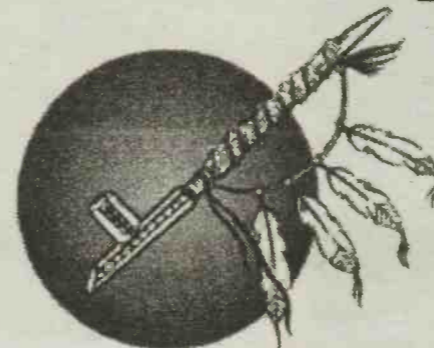
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HEPATITIS C
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JULY 1, 1990
CLASS ACTIONS
SETTLEMENT

Welcome to *Windspeakers* second Aboriginal Business Guide. This Guide is intended to showcase the variety of Aboriginal-owned and controlled enterprises throughout Canada which provide a tremendous variety of products and services to Canadian and international customers.

Please note that businesses included in this list are not necessarily recommended or endorsed by *Windspeaker* or AMMSA.

There are many Aboriginal businesses that are not included in this list due to space and time constraints. If your Aboriginal business is not included in this list and you want it added to our list in 2000, please contact us at *Windspeaker*.

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Knudsen Arts and Crafts Inc.

Air Ronge, SK
Contact: Pat Knudsen
Ph: (306) 425-2312
Birch bark bitings, antler carving and scrimshaw, birch bark baskets, caribou hair tufting.

Fleece Line/Blue Moose Clothing

Brandon, MB
Ph: (204) 728-2010
Manufacturer of authentic Aboriginal footwear and hand wear.

Tangoor Art Ameriedien

Ottawa, QC
Contact: Margaret Horn
Ph: (514) 274-0527
Toll Free: 1-888-275-0527
Fine jewelry, sculptures, paintings and prints.

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Regina, SK
Contact: Elaine
Ph: (306) 525-1880
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Please see our ad on page 15.

Art of the Siem

Nanaimo, BC
Contact: Sandra Good
Ph: (250) 754-0074
Northwest coast Native art, Ay Ay Mut clothing, carvings, jewellery, prints and gifts.

Algonquin Sweet Grass Gallery

Toronto, ON
Ph: (416) 703-1336
Retail and mail order Aboriginal arts and crafts.

Canadian Plains Gallery

Winnipeg, MB
Ph: (204) 943-4972
Gift sales of large variety of native arts and crafts. Booking agent for the Native Canadian Plains Dance Troupe.

Diverse Visions

Saskatoon, SK
Contact: Deborah Parker Fiddler
Ph: 1-800-616-9437
Promotes Aboriginal artists through calendars and greeting cards.

Eel River Bar Crafts Association

Eel River Bar First Nation, NB
Ph: (506) 684 5852
Arts and crafts.

Cher-Lynn Creations

Sherwood Park, AB
Contact: Cheryl Goyer
Ph: (780) 922-3982
Design and manufacturer of custom wedding accessories, alterations.

Spirit Ware

Hagersville, Ontario
Ph: (905) 768-2824
Aboriginal clothing - designs.

Biisina's Traditional Outfits

Wikwemikong, ON
Ph: (705) 859-2499
Wholesaler of beads, custom traditional native clothing.

Blue Moose Clothing Company/ Fleece Line

Brandon, MB
Ph: (204) 728-2010
Manufacturer of traditional Aboriginal clothing.

Peigan Crafts Ltd.

Brocket, AB
Contact: Cathy Bastien
Ph: (403) 965-3755

Fax: (403) 965-3790

Crafts supplies.
Please see our ad on page 32.

Himwitsa Native Art Gallery

Tofino, BC
Contact: Lewis & Cathy George
Ph: (250) 725-2017
Northwest coast native art- retail

Sik-ooh-kotoki Craft Store

Lethbridge, AB
Contact: Mary Weaselfat
Ph: (403) 328-2414
Authentic native crafts, raw materials (rawhide, buckskin) for craftspeople, custom design orders by request.

Manitoba Aboriginal Soapstone Sculptors

Winnipeg, MB
Ph: (204) 586-0846
Aboriginal artisans.

Dinawo

Keene Infamous Indian Apparel & Sporting Goods
Hamilton, ON
Ph: (905) 522-4889
ojistoh@netaccess.on.ca
Manufacture & retail of sports apparel.

Native Reflections

Winnipeg, MB
Ph: (204) 981-9531
Native calendars and greeting cards.

Myrtle's Caribou Hair Sculptures

Churchill, MB
Ph: (204) 675-2249
Aboriginal crafts in caribou hair.

Ermineskin Blankets

Hobbema, AB
Contact: Margaret Johnson
Ph: 1-800-893-1769
Pendleton blankets and more.
Please see ad on page 14.

Aboriginal Art Leasing

Ottawa ON
Ph: (613) 730 7059
Art dealer- sales and leasing.

AGRICULTURAL/ FOOD PRODUCTS

LaRonge Industries

LaRonge, SK
Contact: Susan Church
Ph: (306) 425-2214
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engine repair.

Arctic Beverage

Flin Flon, MB
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Pepsi bottler and distributor.

Parenteau's Gourmet Foods

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Ph: (306) 283-4960
Maker of fine chocolates, jams and honey.

Serninor Food Wholesaler Inc.

Val-d'Or, QC
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Ph: (819) 825-7175
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Tatanka Bison

Prince Albert, SK
Contact: Joseph Fourstar
Ph: (306) 764-6649
Bison breeding stock and bull calves.

BUILDING/ CONTRACTORS/ CONSTRUCTION

Northlands Contracting

LaRonge, SK
Contact: Morris Cook
Ph: (306) 425-3596
Contractor: residential builder, renovations, painting etc.

Green Lake Metis Wood Products Ltd.

Green Lake, SK
Contact: Kelvin Roy
Ph: (306) 832-2135
Sawmill which produces random lengths of green spruce lumber.

Darren Green Sandblasting

Deseronto, ON
Ph: (613) 396-6639
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Independent Coatings & Emulsions-I.C.E.

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Ph: (780) 790-1324
Roadwork (asphalt/crackfill), industrial coatings, laborer crews, industrial maintenance demolition and cartage.

Tuc's Contracting

General Delivery
Ft. McKay, AB T0P 1C0
Contact: Keith Bessey, Area Mgr.

Ph: (780) 828-2366

Water service-potable water, dirty water removal, fire fighting supplies, drilling rig service.

E3 Services

Ft. McMurray, AB
Contact: Shirley Dunning, Owner
Ph: (780) 790-5153
Industrial electrical contractor.

Golosky Trucking & Contracting

Ft. McMurray, AB
Contact: Bruce Golosky
Ph: (780) 791-2357
Heavy equipment contractor providing graders, picker trucks, winch tractors, lowboys, hiboys, vacuum trucks, water trucks.

High Aire Line Construction

Ft. McMurray, AB
Contact: Robert Plews, Owner
Ph: (780) 791-2180
Power line and sub-station construction and maintenance.

Wa Wa Taik Building Supplies

Scatterbury, MB
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Full service retail and wholesaler of building supplies and hardware.

Douglas J. Cardinal, Architect

Ottawa, ON
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McKay Hogan Smith Consultants

The Pas, MB
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Wahkahegun Building Supplies

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Full service retailer and wholesaler of building supplies, hardware and tools.

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Denesoline Environment

Ft. McMurray, AB
Contact: John Knox
Ph: (780) 790-5549
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Chisasibi, QC
Contact: George Pachano
Ph: (819) 855-2977
Construction General contracting.
Please see our ad on page 29.

MSD Corporation

Ft. McMurray, AB
Contact: Michel Nixon
Ph: (780) 791-1660
General contracting.

Norsask Forest Products Limited Partnership

Meadowlake, SK
Contact: Annette
Ph: (306) 236-5601
Manufacturers of wood studs.

Samson Lumber

Hobbema, AB
Contact: Fred Williams
Ph: (780) 585-2660
Lumber of all types.
See our ad on page 8 of this section

Madsen Fence Ltd.

Prince Albert, SK
Contact: Blair Madsen
Ph: (306) 763-4264
Supply, install chain link fence.

Charlie's Roofing

Surrey, BC
Contact: Patrick Goldney
Ph./Fax: (604) 581-3924
Asphalt re-roofing (residential/commercial), asphalt shingle re-roofing, cedar-asphalt conversions.

Joe Deom Associates

Kahnawake, QC
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1-888-726-3548
Consulting engineers, municipal, environmental, building design.

McMurray Glass

Ft. McMurray, AB
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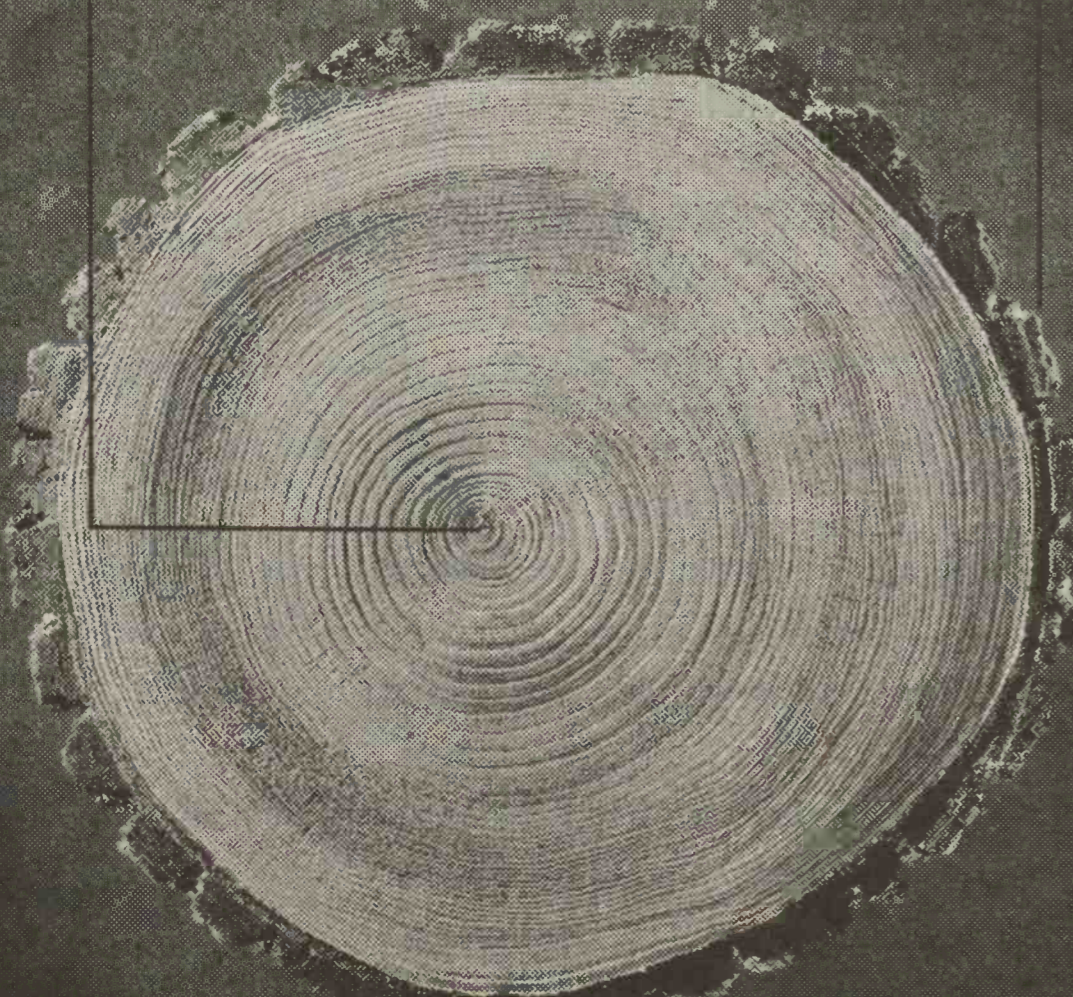
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Ft. McMurray, AB
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Noremac Industrial Coatings Ltd.

Ft. McMurray, AB
Contact: Doyle Turner, Owner

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MSD Corporation
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Ph: (780) 791-1660
General contracting.

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Asphalt re-roofing (residential/
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Contact: Joe Deom
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fire stops.

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Install and supply reinforcing steel.
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Al-Con Steel Ltd.
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Ph: (780) 790-2333
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Fax: (306) 955-9211
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Northlands Contracting
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Contractor: Residential Builder,
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Highland Wolf Enterprises
Regina, SK
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Ph: (306) 949-8280
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Tsay Tay Forestry Ltd
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partitions.

Northwoods Construction Ltd.
Beauval, SK
Contact: Bruce Roy
Ph: (306) 288-2293
Build logging roads.

Timmohawk Paving Inc.
Arnprior, ON
Contact: Tim Porth
Ph: (613) 623-8512
Road construction, maintenance.

Green Lake Metis Wood Products Ltd.
Green Lake, SK
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Sawmill which produces random
lengths of green spruce lumber.

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Primrose Oilfield Services
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Ayshkum Engineering Incorp.
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Ontario First Nations Technical Services
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architects offices.

Knudsen Concrete Ltd.
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First Nations Buying Group
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Large contract negotiators for
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a.t. Seymour & Associates
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Computer and business consulting
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OI Group of Companies
Toronto, ON
Ph: (416) 591-6995
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Leasing Services / Obonsawin-Irwin
Consulting Inc. / OI Personnel
Services Ltd.

Sto:Lo Nation Employment Services
Chilliwack, BC
Contact: James George
Ph: (604) 824-2400
Employment & career counselling/
training.
Please see our ad on page 31.

Coffee Connection
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Contact: Dolores Romanchuk
Ph: (780) 791-1414
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Fort McKay Group of Companies
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Ph: (780) 828-4216
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Aboriginal Supplier Alliance
Ottawa, ON
Contact: Simon Brascoupe
Ph: (613) 730-7059
Brings Aboriginal suppliers in
contact with private and public
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InProNet Inc.
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Contact: Peggy B. Richard
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Pinnacle Business Services Ltd.
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The Aboriginal Banking Unit at Bank of Montreal is working with Aboriginal communities to improve access to financial products and services.

The Bank believes that working with Aboriginal communities, businesses and individuals is the best possible foundation for financial growth, success and prosperity.

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Contact: Marg Milicevic
Ph: (780) 423-2237
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Anne A. Noonan & Associates
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Contact: Anne Noonan
Ph: (819) 684-7391
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O'Neil Marketing & Consulting
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Little Drum Consulting
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Contact: Monique

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SKS Consulting Services
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Ph: 204-582-2019
Business training, consulting, fundraising.

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Aboriginal Media Services (AMS)
Edmonton, AB
Ph: (780) 455-2700
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Eagle-Tech Multi Media
Hagersville, ON
Ph: (905) 768-2825
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Arrowfax Canada Inc.
Winnipeg, MB
Contact: Marion Meadmore
Ph: (204) 943-6234
Aboriginal data base research and publishing.

North Star Communications
Sioux Valley Dakota Nation, MB
Ph: (204) 851-0160
Satellite television services.

Beesum Communications
Montreal, QC
Contact: Ernest Webb
Ph: (514) 272-3077
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First Nations Communications Inc.
Ottawa, ON
Contact: Randy Way
Ph: (613) 231-3858
Multi-media services, iweb site development, computer training.

Aboriginal Professional Centre & Internet Services
Ottawa, ON
Ph: (613) 738-8041
Information Technology, internet provider & design, video conferencing.

Inuit Communications Systems Ltd.
Ottawa, ON
Ph: (613) 235-1892
Corporate and television production company

The Nation
Montreal, QC
Contact: Will Nichols
Ph: (514) 272-3077
Publication serving the James Bay Cree in northern Quebec and Ontario.

Missinipi Broadcasting Corporation
LaRonge, SK - Broadcast Centre
Prince Albert, SK - Sales Office
Contact: Brenda Chute
Ph: (306) 922-4566
Saskatchewan's Aboriginal radio network.

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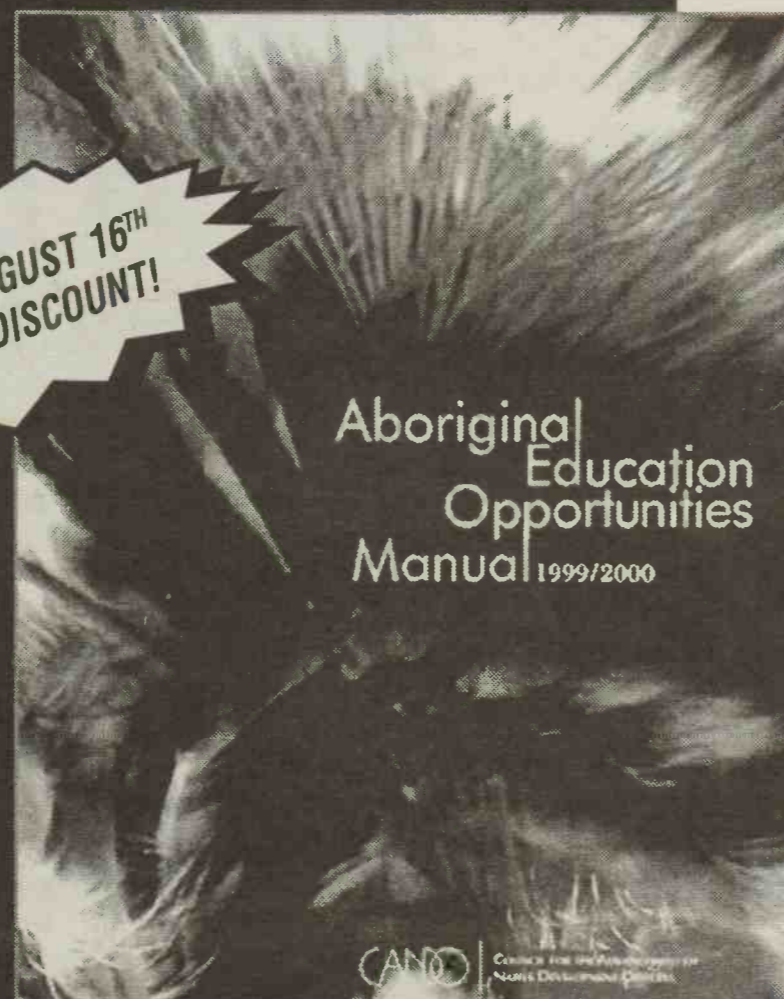
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— Marlene Finn, Researcher,
Dev. Curriculum, Georgebrown College

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This invaluable resource is used by counsellors, libraries, educators, and administrators to guide students' training and career choices.

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Aboriginal Multi-Media Society (AMMSA)
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Contact: Bert Crowfoot
Ph: (780) 455-2700
Web Site: www.ammsa.com
Publisher of Aboriginal newspapers and radio broadcaster.

Anishnabe Printing
Miniwaki, QC
Contact: Sid Cooko
Ph: (819) 449-7997
Printing and publishing.

Crests by J.D.S.
Six Nations Reserve Ontario
Ph: (519) 445-2293
Custom embroidery.

Earthlore Communications
Ottawa, ON
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Ph: (613) 722-1584
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Elm Printing Inc.
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If you are conducting Aboriginal development research, or have experience in the field and want to share it, we would like to include you in one of our next issues. Please send five copies of your manuscript. Contributions may vary in length, depending on the section they are written for: 5000 words for research papers, 1000 words for book reviews, and 2000-3000 for the practitioner submissions.

Submitted manuscripts should be single spaced with 1.5 inch margins, and page numbers centred at the bottom of the page. The title page should indicate the section for which you are submitting, and all identifying information should be restricted to this one page. Research submissions should conform, where practical, to the Publication Manual of the American Psychological Association (4th edition). Review for publication approximately 6-8 weeks from the date of submission.

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Ph: (613) 722-1584
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Spirit Creative Advertising
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Ph: (613) 230-9243
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Chisasibi Telecommunications Assoc.
Chisasibi, QC
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Ph: (819) 855-2527
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Ph: 1-800-585-7547

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Ph: (613) 731-7222 ext. 239
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Ph: (613) 236-8108
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Contact: Kelvin Wong
Ph: (780) 439-2143
Technology solutions in internet/intranet construction and programming.

Nika Technologies Inc.
Edmonton, AB
Contact: Robert Cross
Ph: (780) 452-0090
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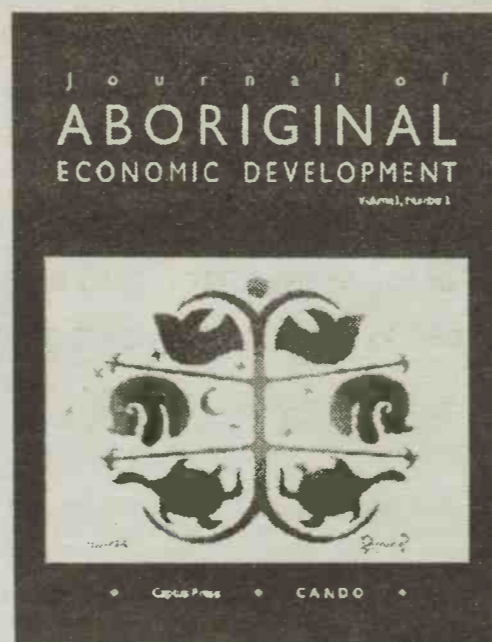
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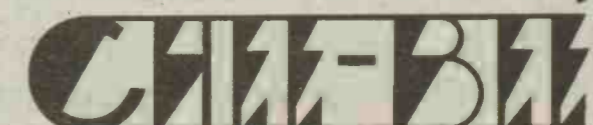
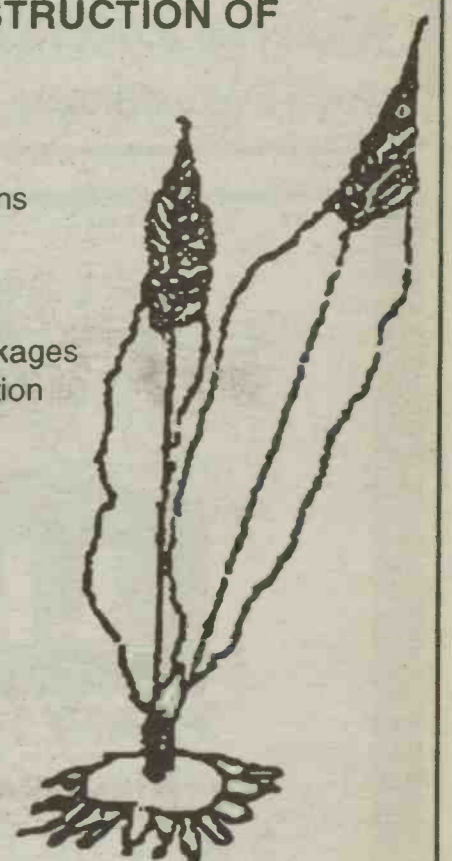
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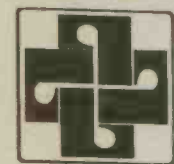
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CANDO strives to strengthen Aboriginal development officers) with the training of their communities as professional

CANDO is a federally registered, based, and membership-driven organization representing each region of Canada.

CANDO offers the Certified Economic Development program of its kind to be sponsored, earn C.E.D. designation through a self-assessment (PLA) option. CANDO meets all complete requirements through a self-assessment at participating post-secondary institutions.

CANDO is inviting applications from qualified individuals for the following positions:

REGISTRAR

The Registrar will fulfill all registrarial duties with CANDO's Certified Economic Development Certification program. As the program is in conjunction with post-secondary institutions, the Registrar will be responsible for coordinating CANDO's institutional accreditation process, managing candidate files, and for providing assistance when selecting courses. The Registrar will:

- identify and encourage new programs to become accredited C.E.D. delivery programs
- provide assistance and guidance to participating institutions undergoing the accreditation process
- review and assess candidate requests

The successful applicant will have:

- a university degree
- experience in education administration
- an understanding of Aboriginal culture
- excellent interpersonal and communication skills

Forward curriculum vitae before August 15, 1999.

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Council for the Advancement of Native Development Officers

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CANDO strives to strengthen Aboriginal economies across Canada by providing EDOs (economic development officers) with the training, education, support, and networking resources needed to serve their communities as professionals.

CANDO is a federally registered non-profit organization that is Aboriginal-controlled, community-based, and membership-driven. The organization is directed by a national board of elected EDOs representing each region of Canada.

CANDO offers the Certified Economic Developer (C.E.D.) Certification program, which is the first program of its kind to be sponsored by an Aboriginal organization. The program allows candidates to earn C.E.D. designation through a Prior Learning Assessment (PLA) option. Candidates can also complete requirements through academic study at participating post-secondary institutions.

CANDO is inviting applications from qualified individuals for the following positions:

REGISTRAR

The Registrar will fulfill all registrarial duties associated with CANDO's Certified Economic Developer (C.E.D.) Certification program. As the program is offered in conjunction with post-secondary institutions across Canada, the Registrar will be responsible for coordinating all stages of CANDO's institutional accreditation process, for managing candidate files, and for providing students with assistance when selecting courses. The Registrar will also:

- identify and encourage new programs and institutions to become accredited C.E.D. deliverers
- provide assistance and guidance to programs and institutions undergoing the accreditation process
- review and assess candidate requests for certification

The successful applicant will have:

- a university degree
- experience in education administration
- an understanding of Aboriginal cultures and issues
- excellent interpersonal and communication skills

Forward curriculum vitae along with a covering letter listing salary expectations before August 15/99 to Anna Classen, Certification Manager.

PLA MANAGER

The PLA Manager will be responsible for all aspects of the C.E.D. portfolio-based prior learning assessment and recognition process. As the C.E.D. program is only two years old, and as the process must be accessible to individuals across the country, the PLA Manager will be expected to develop new and innovative means of providing C.E.D. candidates with PLA resources and support. The PLA Manager will:

- develop policies and procedures for portfolio assessment, and establish evaluation criteria
- conduct ongoing research into what initiatives are being taken in PLA at a distance
- develop extensive on-line and paper-based portfolio development guides
- encourage networking and peer-support through a variety of media
- provide person-to-person portfolio development assistance to C.E.D. candidates via the internet (website and e-mail), telephone, and other means of correspondence
- be responsible for addressing all other PLA matters

The successful applicant will have:

- a clear understanding of PLA theory and practices
- experience in education administration
- good research skills
- excellent interpersonal, written and oral communication skills
- an understanding of Aboriginal cultures and issues

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33 and 34

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Prince Albert Inn

Prince Albert, SK

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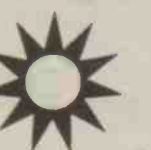
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**ECONOMIC DEVELOPER
OF THE YEAR AWARD 1999**

DEADLINE FOR NOMINATIONS IS AUGUST 31ST!

Sharing our stories and celebrating our successes will ensure that economic development initiatives continue to grow.

Each year CANDO grants awards to four outstanding examples of Aboriginal economic development. Of these four Recognition Award winners, one will be elected Economic Developer of the Year at the 1999 CANDO National Conference.

We invite you to nominate individuals, companies, or organizations that you feel should be recognized for their contribution to Aboriginal economic development. There are no predetermined nomination categories, and accomplishments may be recent or span several years.

For a nomination form or more information, please contact CANDO.

**FOR EARLYBIRD REGISTRATION
INFO CONTACT CANDO...**



Council for the Advancement of
Native Development Officers

Suite 200, 10404-66 Avenue
Edmonton, AB T6H 5R6
Phone: 780/990-0303
Toll free: 800/463-9300
Fax: 780/429-7487
Email: cando@ccinet.ab.ca
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This program provides students with the professional knowledge and practical skills needed for today's rapidly changing health care system.

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We are offering classroom courses this Fall (September, 1999) in Edmonton and Calgary. Please apply before September 3, 1999.

Call Today to Enrol**Edmonton: (780) 484-3134; 484-3174****Fax: (780) 484-3245****Toll Free: 1-888-624-8404****Web Site: www.athabascau.ca****Athabasca University****Canada's Open University™****Ussiniun Youth Treatment Centre
Sheshatshiu, Labrador**

April 01, 2000 the Sheshatshiu Innu Band Council will open the inpatient Ussiniun Youth Treatment Centre, to address the devastating effects of solvent abuse amongst Aboriginal youth in the Atlantic region of Canada. The Band Council is seeking an innovative, community minded professional for the following position:

EXECUTIVE DIRECTOR

Under the direction of the Board of Directors the Executive Director will be responsible for continued planning, development and implementation of a residential treatment program. Once in operation the Executive Director will be responsible for the day to day management and operations of the Centre. The Executive Director develops program direction, manages program staff, monitors the budget, identifies additional funding sources, liaises with Board members and funding agencies and also promotes the Centre's activities.

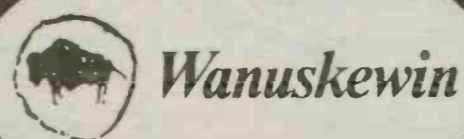
The challenges of this position require strong leadership skills, excellent communication and organizational abilities, experience working in a treatment setting, experience working with youth, be an abstainer from drugs and alcohol, have proven administrative, supervisory, program development and counselling skills and experience working in First Nations communities. Knowledge of First Nation culture, history, traditions and community life are required. Ability to speak an Aboriginal language is a definite asset.

Qualifications: University degree or equivalent knowledge and experience. Working knowledge of Community Social Services and the continuum of care model. Ability to travel extensively is required.

This is a one year term position, offering a salary range of \$30,000 to \$45,000 commensurate with qualifications and experience.

Please submit a completed resume to: Peter Penashue, Interim Coordinator, Ussiniun Youth Treatment Centre, P.O. Box 160, Sheshatshiu, Labrador AOP 1M0 Fax: (709) 497-8799

Deadline for application: **July 28, 1999**

**Wanuskewin**

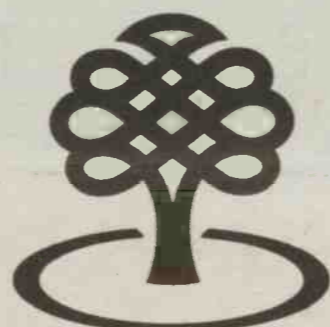
At Wanuskewin Heritage Park, we welcome and entertain guests and strangers with warmth and generosity. This leading scientific, educational and cultural endeavour is a world-class tourist attraction and an unprecedented interpretive centre. Nestled in a valley on the outskirts of Saskatoon, Wanuskewin celebrates 6,000 years of First Nations history. It is a place for bridging, sharing and healing.

CHIEF EXECUTIVE OFFICER

Under your leadership, Wanuskewin — a national historic site — will continue to develop as a cultural touchstone for First Nations people. Working in a unique governance structure, you will exemplify the vision of the Board of Directors, and reporting to them, ensure the continuation of their dream. You will be a facilitator and innovator, building strength from the contributions and divergent perspectives of First Nations, business, government and community interests. Your skills in marketing and fundraising and your sensitive management of people will engender confidence and ensure viability and external support.

Candidates for this position will have solid academic credentials and senior experience in business administration, board management or hospitality. Integrity, sensitivity and respect for the values and diversity of First Nation peoples are essential.

To explore this challenging opportunity in confidence, please reply to:
Judith Chelsom
Suite 401, 2201 - 11th Avenue
Regina, SK S4P 0J8
Tel: (306) 359-2550
Fax: (306) 359-2555
E-mail: execsource@cableregina.com

*the Executive
Source***FOR MORE CAREER OPPORTUNITIES
see pages 18 & 19****Le Conseil des Arts du Canada****The Canada Council for the Arts****AGENT AUTOCHTONE – ARTS MÉDIATIQUES/ARTS VISUELS
(poste temporaire – jusqu'au mois de mars 2002)**

Le Conseil des Arts du Canada est un organisme national qui accorde des subventions et fournit des services aux artistes et organismes artistiques professionnels canadiens. Le Conseil reçoit ses fonds du Parlement, à qui il rend compte de ses activités par l'intermédiaire du ministre du Patrimoine canadien.

Sous la supervision directe du chef du Service des arts médiatiques et en collaboration avec le chef du Service des arts visuels, le titulaire gère les programmes d'aide aux artistes, groupes d'artistes ou organismes artistiques, et particulièrement aux artistes et communautés autochtones. Il élabore des politiques et participe à leur élaboration; fournit des services d'information et de soutien à la communauté artistique; vise à assurer l'accès des artistes et organismes artistiques professionnels canadiens aux programmes et services du Conseil; prévoit les besoins en développement des pratiques artistiques et y donne suite.

Le candidat idéal a :

- une connaissance pratique de l'histoire et de la situation actuelle des arts, plus précisément des arts visuels et médiatiques;
- une excellente connaissance de la diversité des pratiques culturelles au Canada;
- un diplôme universitaire ou une expérience professionnelle équivalente dans le domaine;
- de fortes aptitudes pour les communications et les relations interpersonnelles.

Pour que leurs demandes soient retenues, les candidats doivent joindre à leur curriculum vitae un document d'une à trois pages, sous forme abrégée, indiquant comment leurs aptitudes et expérience correspondent à chacune des qualités susmentionnées.

Les demandes seront acceptées jusqu'au **30 juillet 1999** au plus tard. Les intéressés doivent adresser leur demande, en mentionnant le numéro de concours 3141T, au Service des ressources humaines, Conseil des Arts du Canada, 350, rue Albert, C.P. 1047, Ottawa (Ontario) K1P 5V8. Télécopieur : (613) 566-4323.

Le Conseil des Arts du Canada favorise l'équité en matière d'emploi.

ABORIGINAL HUMAN RESOURCE
CONSEIL POUR LE DÉVELOPPEMENT**National Partnerships**

The Aboriginal Human Resource Development Council is seeking a "National Partnerships for Aboriginal Communities" Program. Reporting to the President, the Program will be responsible for developing and implementing partnerships among Aboriginal organizations and provincial governments which will provide opportunities leading to full participation in the economic development of the country.

The council is seeking a "National Partnerships for Aboriginal Communities" Program. Reporting to the President, the Program will be responsible for developing and implementing partnerships among Aboriginal organizations and provincial governments which will provide opportunities leading to full participation in the economic development of the country.

- Developing and acting on innovative and demonstrable results;
- Promote and influence employment opportunities in the private and public sectors as well as Aboriginal business and career development;
- Promote best case practices of community development, business and career development.

Requirements: experience in provincial government; proposal development; Aboriginal development issues; understanding of related discipline; effective verbal, written and written communication skills.

This is a contract position with a salary commensurate with experience and qualifications.

Deadline for applications is August 19, 1999. Reply in confidence to the address of the President, AHRDCC.

PARTNERSHIPS FOR ABORIGINAL COMMUNITIES
AHRDCC • 1020 • 606 Spadina Cr.
Tel: 306-956-5360 • Fax: 306-956-5360

Th
Le**ABORIGINAL COMMUNITIES
(term)**

The Canada Council for the Arts provides services to professional artists and reports to the Minister of the Heritage.

Under the direct supervision of the Head of Visual Arts, the Executive Director is responsible for the development of policies for the Council; the implementation of these policies; the promotion of the Council's programs and services; and the coordination of the arts practices.

The ideal candidate has:

- a working knowledge of the field of Visual and Media Arts;
- an excellent knowledge of the arts and cultural practices;
- a university degree or equivalent;
- strong communication and organizational skills.

To be considered, applicants must submit a curriculum vitae and a cover letter with the application form attachment demonstrating how they meet the listed qualifications.

Applications must be received by August 19, 1999. For more information, contact the Human Resources, quoting number 3141T, at the following address: P.O. Box 1047, Ottawa, Ontario K1P 5V8.

The Canada Council for the Arts



ABORIGINAL HUMAN RESOURCE DEVELOPMENT COUNCIL OF CANADA
CONSEIL POUR LE DEVELOPPEMENT DES RESSOURCES HUMAINES AUTOCHTONES DU CANADA

National Partnership Coordinator

The Aboriginal Human Resource Development Council of Canada creates partnerships among Aboriginal organizations, the private sector and federal and provincial governments which result in the development of career opportunities leading to full participation in the Canadian economy.

The council is seeking a "National Partnership Coordinator" to work with our Partnerships for Aboriginal Career Excellence Strategies (PACES) Program. Reporting to the President, the successful incumbent will work towards achieving the council's mandate by:

- Developing and acting on innovative pilot partnership programs with demonstrable results;
- Promote and influence employment and training strategies for the private and public sectors as well as Aboriginal organization;
- Promote best case practices of corporations, educational institutions, governments and Aboriginal groups in human resource development, business and career development;

Requirements: experience in provincial/national program initiatives, project management; proposal development and implementation; understanding of Aboriginal development issues; undergraduate or graduate degree in business or related discipline; effective verbal, written and computer communication skills.

This is a contract position with AHRDCC. Compensation will be commensurate with experience and education.

Deadline for applications is August 4, 1999.
Reply in confidence to the address below to the attention of President, AHRDCC.

PARTNERSHIPS FOR ABORIGINAL CAREER EXCELLENCE STRATEGIES
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Tel: 306-956-5360 • Fax: 306-956-5361 • Website: www.ahrdcc.com • Email: contact.us@ahrdcc.com

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- INDIAN AND NORTHERN AFFAIRS
- MANITOBA NATIVE AFFAIRS SECRETARIAT
- PRIVY COUNCIL OFFICE
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The programs are individually designed to meet each student's needs and combine regular course work with intensive academic assistance.

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The Canada Council for the Arts
Le Conseil des Arts du Canada

ABORIGINAL OFFICER – MEDIA ARTS/VISUAL ARTS
(term position – up to March 2002)

The Canada Council for the Arts is a national agency which provides grants and services to professional Canadian artists and arts organizations. The Council is funded by and reports to Parliament through the Minister of Canadian Heritage.

Under the direct supervision of the Head of Media Arts and in collaboration with the Head of Visual Arts, the incumbent manages programs of assistance for individual artists, art groups, and/or arts organizations with a special concentration on Aboriginal artists and communities. The incumbent initiates and contributes to the development of policies for the Council; provides information services and support to the artistic community; works to ensure access for professional Canadian artists and arts organizations to Council programs and services; anticipates and responds to the developmental needs of the arts practices.

The ideal candidate has:

- a working knowledge of the history and current status of the arts, most notably in the field of Visual and Media arts;
- an excellent knowledge of the diversity of cultural practices in Canada;
- a university degree or equivalent professional practice in the field;
- strong communication and interpersonal skills.

To be considered, applicants must include with their resume a one-to-three-page point-form attachment demonstrating how their skills and experience correspond to each of the listed qualifications.

Applications must be received no later than 30 July 1999. Please submit to Human Resources, quoting number 3141T. The Canada Council for the Arts, 350 Albert Street, P.O. Box 1047, Ottawa, Ontario K1P 5V8 / Fax (613) 566-4323.

The Canada Council for the Arts is committed to employment equity.

Canada



The University of Manitoba
Faculty of Social Work

FACULTY POSITIONS (2)

Thompson, Manitoba

The Faculty of Social Work at the University of Manitoba invites applications for two full-time faculty members (contingent appointments) for the B.S.W. program at Thompson, Manitoba. This is a four year degree program designated primarily for mature students (mostly Aboriginal) not meeting the usual University admissions requirements.

The successful applicants will be responsible for classroom teaching and field supervision. There are approximately 60 students in the program, five faculty persons, and support staff on site.

Qualifications: M.S.W. preferred; M.A. in a related field and social work practice experience will be considered; teaching experience with adult learners preferred; demonstrated ability to work with Aboriginal students and organizations; knowledge of/or experience in northern settings; familiarity with Access and/or affirmative action programs are important.

Successful applicants will have experience or expertise in one or more of the following areas:

Position 1: Aboriginal Peoples and Social Work; Northern Social Work Practice; Child Welfare.

Position 2: Feminist Perspective and Social Work; Family violence; Addictions; Small Groups.

These are contingent appointments with an initial three-year term (renewable). Rank and salary are dependent upon qualifications. The positions are effective January 1st, 2000 (subject to negotiation).

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

Applications (including curriculum vitae and the names of three references) will be received until August 31st, 1999 and should be sent to: PROFESSOR H. FRANKEL, CHAIR, RECRUITMENT AND HIRING COMMITTEE, FACULTY OF SOCIAL WORK, UNIVERSITY OF MANITOBA, WINNIPEG, MANITOBA, R3T 2N2.

EXECUTIVE DIRECTOR

Native Canadian Centre of Toronto

You are a dynamic, highly motivated and dedicated individual with five to seven years of progressive management experience at a senior level in a social service or cultural agency. You have demonstrated ability in developing and implementing innovative and long-range strategies for

- i) identifying community concerns, needs and priorities
- ii) developing leadership within the community to facilitate self-determination and self-sufficiency.

You have a minimum of five years experience working with Native communities, at least three of which have been in an urban setting.

You will be responsible to the Board of Directors for the general administration, organization and management of the Centre on a day-to-day basis in accordance with the policies established by the Board.

Assess effectiveness of services delivered by Native and non-Native agencies in meeting the needs of Native people in Metropolitan Toronto.

You need a thorough knowledge of available private and public sector funding and the ability to develop proposals to access funding for the Centre's programs.

Act as a role model for the staff and develop and maintain a high profile within the Native and non-Native communities by representing the Centre at various community-sponsored events.

The successful candidate must have a thorough understanding of traditional Native values and culture. Excellent written and verbal communication skills are required. Previous experience working with a volunteer Board of Director would be considered an asset.

ABORIGINAL PEOPLE ARE ENCOURAGED TO APPLY.

Address applications to:

Ms. Kim Horan
Board of Directors
Native Canadian Centre of Toronto
16 Spadina Road, Toronto, ON M5R 2S7
Fax: (416) 964-2111



Date of closure for this posting is August 6, 1999

Note: We appreciate the interest of all applicants, however only those applicants being considered for an interview will be contacted.

New Aboriginal Studies Program



Starts January 2000

► Diploma or Associate Degree

- university transfer
- provides marketable job skills
- relevant, integrated program
- addresses contemporary aboriginal issues

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PEACE HILLS

We are a First Nation owned corporation. Our statement is, "Peace Hills Trust is a national basis with emphasis on..."

As a **LENDING OFFICER**, you will manage commercial credit from a bank or credit union and properly administer the loan portfolio. You will be oriented and business minded with a minimum of 5 years Branch Manager for the successful delivery of services to First Nation organizations.

As a **MANAGEMENT TRAINEE**, you will be responsible for operations, ultimately leading to the completion of a prescribed training program. Business experience is considered an asset and would be considered an asset.

Selected candidates will work in a team environment effectively in servicing a well focused client base. A willingness to relocate is a plus.

If you are a highly motivated individual, please send your resume and brief letter outlining your career goals to:

We thank all the candidates who applied. We will advise that we will contact only those candidates who are being considered for an interview.



CESO • SACO

Vice-President Aboriginal Services

CESO Aboriginal Services has regional office across Canada handling requests for assistance from Aboriginal businesses, organizations and communities. CESO has a remarkable resource of over 4,300 Canadians who volunteer their time. Currently teams are working in the areas of banking, marketing, hotel and tourism operations, organizational management, resource management and all areas of business development of First Nations and Aboriginal people in Canada.

THE POSITION

- The Vice-President Aboriginal Services coordinates and develops the delivery of advisory and consultative support services to eligible Aboriginal people and organizations.
- As part of the senior management team, liaises and consults with officials of government departments and agencies, potential Aboriginal clients and other non-profit organizations, improving and promoting the greater utilization of the program.
- Manages program budgets for CESO Aboriginal Services and is responsible for 6 regional offices and their managers.

QUALIFICATIONS

- Business experience
- Knowledge of government policies, regulations and programs related to Aboriginal communities at a senior management level
- Ability and experience in public speaking
- Excellent oral and written communications skills
- University degree or equivalent experience
- Bilingual (English-French) an asset
- Aboriginal preferred

TERMS

Remuneration to be negotiated. Excellent benefits package. Position is based in Toronto.

Apply with résumé by July 31, 1999 by faxing to:
Manager, Human Resources,
CESO • SACO, (416) 961-1096.

CESO is an equal opportunity employer. Only those chosen for an interview will be contacted.



Vice-Principal, Operations and Finance Queen's University

Queen's University invites applications and nominations for the position of Vice-Principal, Operations and Finance.

The University is located in the historic city of Kingston, Ontario, and has an enrolment of 13,000 full-time and 4,000 part-time students, with approximately 1,000 faculty and 2,000 staff. Further information about Queen's University may be found at <http://www.queensu.ca>.

The Vice-Principal, Operations and Finance reports to the Principal and is responsible for a broad range of non-academic services in the University. The Vice-Principal will provide leadership to the administrative heads who are responsible for human resources, security, internal audit, physical resources, financial services, and risk management services, and may, in addition, have responsibility for academic labour relations. In addition, the Vice-Principal, Operations and Finance will maintain effective relationships with appropriate Ministry officials and, as a member of the Principal's team, be expected to contribute to problem solving and resolution of a wide range of University planning and policy development in areas not strictly included in this portfolio.

The successful candidate will be a team player and must possess exceptional interpersonal and communications skills, a talent for administration, human resources management, and financial planning in a complex organization. The capacity to interact effectively with the Board of Trustees, and unionized and non-unionized staff, is essential. Outstanding leadership skills, combined with respect for decision-making through consultation and consensus-building, are also required. Integrity, knowledge of equity issues, and a combination of education, experience and achievements that will command respect within the University, are essential. The successful candidate must have an appreciation for the teaching and research mission of the University.

In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. Queen's University has an employment equity program, welcomes diversity in the workplace, and encourages applications from all qualified women and men, including visible minorities, aboriginal peoples, persons with disabilities, gay men and lesbians.

Written nominations or applications for the position should be directed to Mr. Jim Lundy, at the address shown at left.

LANDMARK Consulting Group

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The Enns Partners Inc.

70 University Ave.
P.O. Box 14
Toronto CANADA
M5J 2M4
Fax: 416-598-4328

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University in Montreal... appointment. CINE's... ing topics related to tra...


Reporting to the Director... received from commun... promote CINE through... munications, prepare p... duties as well as act as...

The successful candidate... will be an outstanding... ity to speak French is a... and a sample of your w...



McGILL

or men working in one... Degree or equivalent is... and carry out research... McGill First Peoples'... Fellowship is Fall 1999... support for research an...



ANGARA
COLLEGE
VANCOUVER, BC



PEACE Hills TRUST

We are a First Nation owned company, with a strong and profitable growth pattern. Our mission statement is, "Peace Hills Trust Company will continue to operate a full service trust company on a national basis with emphasis on the Native communities".

- LENDING OFFICER
- MANAGEMENT TRAINEE

As a **LENDING OFFICER**, you will draw on your three to five years' experience in retail lending and commercial credit from a bank or trust company to analyze, authorize or recommend loan applications and properly administer the loan portfolio according to established procedures. You are results oriented and business minded which will allow you to provide the needed level of support to the Branch Manager for the successful lending operation of the branch. Experience in providing financial services to First Nation organizations would be considered an asset.

As a **MANAGEMENT TRAINEE**, you will be provided the opportunity to learn all aspects of branch operations, ultimately leading to a rewarding position within the branch network upon satisfactory completion of a prescribed training program. A strong academic background, coupled with relevant business experience is considered essential. Experience in working with First Nations' organizations would be considered an asset.

Selected candidates will work in a stimulating progressive environment that moves quickly and effectively in servicing a well focused market, along with a competitive salary and a full range of benefits. A willingness to relocate is essential.

If you are a highly motivated individual looking for a challenge, we invite you to forward a detailed resume and brief letter outlining income expectations and how the position applied for fits into your career goals to:

PEACE Hills TRUST COMPANY
10th floor, Peace Hills Trust Tower
10011 - 109 Street
Edmonton, Alberta T5J 3S8
ATTENTION: Human Resources

We thank all the candidates who have indicated an interest in these positions, but wish to advise that we will contact only those who will be asked for an interview.

AT LAST... "END DUST" TOTAL DUST CONTROL

PERFORMS BETTER, IS SAFER AND
KINDER TO THE ENVIRONMENT.
ITS SECRET - TOTAL DUST CONTROL
- IS AS OLD AS THE DEAD SEA
"END DUST"...TOTAL DUST CONTROL

Eliminating dust on unpaved surfaces reduces maintenance and improves drainage, vehicle safety, and roadside health condition. End Dust provides Total Dust Control because:

- End Dust is much less corrosive to metals.
- * U.S. Dept. of Health and Human Services Registry of Toxic Effects of Chemical Substances
- End Dust is less toxic* than even baking soda and common table salt. End Dust is over eight times less toxic than calcium chloride.
- End Dust is safer to use around vegetation, plants, pets and most importantly people.
- End Dust is much less irritating to the skin than calcium chloride.
- End Dust improves the structure of roadside soils by resorting soil porosity and aggregate stability. Magnesium is absorbed by the soil and resists leaching into ground waters. Magnesium is essential for health plant life and is used in many fertilizers.

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McGill

EXECUTIVE MANAGER

The Centre for Indigenous Peoples' Nutrition and Environment (CINE), an independent research and education resource for indigenous peoples created by Canada's Aboriginal leaders and McGill

University in Montreal, is seeking an Executive Manager experienced with Aboriginal issues for a 3-year appointment. CINE's goal is to enhance the quality of life of indigenous peoples around the world by addressing topics related to traditional food systems.

Reporting to the Director, the incumbent will be responsible for managing the response strategy requests received from communities of indigenous peoples, and for managing the human resources of the Centre; will promote CINE through community relations and as a resource for communities; will coordinate fund-raising efforts, manage media communications, prepare proposals, represent CINE in meetings, manage budget and report preparation; and undertake related managerial duties as well as act as Associate Director.

The successful candidate will possess a graduate degree in Business Administration, relevant management and financial experience, and will be an outstanding self-starter and result-oriented individual with proven leadership, communications and negotiating skills. The ability to speak French is an asset. Salary will be commensurate with experience. Please submit your resume (including names of references), and a sample of your written work (i.e. proposals, communiqués, etc.) to:

The Director, CINE
Macdonald Campus, McGill University
21,111 Lakeshore Road, Ste-Anne-de-Bellevue, QC H9X 3V9
Fax: (514) 398-1020



McGill

NEW SUN FELLOW

McGill University is seeking a leading Aboriginal scholar with an interest in preserving and promoting Aboriginal culture. The New Sun Fellowship is offered to qualified Aboriginal women or men working in one of the following areas: environment, sustainable development, or nutrition. Minimum qualifications of a Master's Degree or equivalent is required. Candidates finishing a doctoral degree are encouraged to apply. The Fellow will be expected to teach and carry out research in an appropriate subject and to be a resource person for McGill's Aboriginal students in association with the McGill First Peoples' House. The candidate will be expected to lecture, lead seminars and workshops. Expected start date for the Fellowship is Fall 1999. The Fellowship is offered for a two-year term with a salary in the Assistant/Associate Professor range. Financial support for research and travel is also available. An Aboriginal language and French would be an asset. Application to be submitted to:

Dean, Faculty of Agricultural and Environmental Sciences
Macdonald Campus, McGill University
21,111 Lakeshore Road, Ste. Anne de Bellevue, QC H9X 3V9
Telephone: (514) 398-7707 • Fax: (514) 398-7766
E-mail: Maclean@agradm.lan.mcgill.ca

McGill University is committed to equity in employment.



PEACE HILLS TRUST

PEACE HILLS TRUST TAKES PRIDE IN ENCOURAGING
NATIVE ARTISTS TO DEVELOP, PRESERVE AND
EXPRESS THEIR CULTURE THROUGH OUR

17TH ANNUAL NATIVE ART CONTEST

ALL ENTRIES ARE RESTRICTED TO "TWO DIMENSIONAL" ART,
I.E. WORK DONE ON A FLAT SURFACE SUITABLE FOR FRAMING
AND NOT LARGER THAN 4 FEET X 6 FEET.

THIS CONTEST IS SEPARATED INTO THE FOLLOWING AGE CATEGORIES:

- Adult (18 & OVER)
- Youth (14 TO 17) • Youth (10 TO 13) • Youth (9 & UNDER)

| PRIZES - ADULT CATEGORY | PRIZES - YOUTH CATEGORIES |
|-------------------------|---------------------------|
| 1st \$2,000.00 | 1st \$100.00 |
| 2nd \$1,500.00 | 2nd \$75.00 |
| 3rd \$1,000.00 | 3rd \$50.00 |

ENTRY DEADLINE: Friday, September 10, 1999

FOR MORE INFORMATION CALL (780) 421-1606 OR 1-800-661-6549

PEACE HILLS TRUST "NATIVE ART CONTEST" RULES AND REGULATIONS

1. Peace Hills Trust "Native Art Contest" ("PHT Contest") is open to Aboriginal Residents of Canada, except employees of Peace Hills Trust who are not eligible.
2. Entries shall consist of a complete and signed Entry Form and an 'UNFRAMED' two dimensional work of art in any graphic medium (not larger than 4 feet x 6 feet), must be received no later than 4:00 p.m. on September 10, 1999. Entries will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
3. By signing the Entry Form, the entrant: represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is the owner of the copyright in the entry; warrants that the entry shall not infringe on any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims consistent with the foregoing representation and warranty; waives his Exhibition Rights in the entry for the term of the PHT Contest, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the PHT Contest Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the PHT Contest by the Official Registrar, Ms. Suzanne Lyrantzis. Late entries, incomplete entries, or entries which do not comply with the PHT Contest Entry Procedures and Rules and Regulations will be disqualified.
4. All adult winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered by the entrant should be picked up by the

entrant, all other entries will be returned by ordinary mail. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant. CHILDREN'S ENTRIES WILL NOT BE RETURNED.

ENTRY PROCEDURES

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

PEACE HILLS TRUST "NATIVE ART CONTEST" ENTRY FORM

Entry Deadline: Hand Delivered: 4:00 p.m., Sept. 10, 1999. Mailed: Postmark Sept. 10, 1999

(Please Print)
 FULL NAME: _____ AGE: _____
 PRESENT ADDRESS: _____
 CITY: _____ PROV./TERR.: _____ POSTAL CODE: _____
 PHONE NUMBER(S): _____ (HOME) _____ (WORK)
 BAND/HOME COMMUNITY: _____
 TITLE: _____
 MEDIUM(S): _____
 DESCRIPTION: _____
 Yes, you may release my phone number to an interested purchaser. Selling Price \$ _____

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

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

REGISTRAR'S USE ONLY

Number _____ DATE _____
 IN Mail Del. _____
 OUT Mail Del. _____

MAIL TO:
 Peace Hills Trust "Native Art Contest"
 Peace Hills Trust Tower
 10th Floor, 10011 - 109 Street,
 Edmonton, Alberta T5J 3S8
 Attention: Suzanne Lyrantzis
 (780) 426-6568

FOR MORE INFORMATION:
 (780) 421-1606 or 1-800-661-6549
 FAX (780) 426-6568



BILL HELMICH ASSOCIATES

REGISTRATION INFORMATION:

Telephone Registration is required. Each of our classes requires a minimum number of students. Early registration will ensure that you are counted towards that number and that you are informed of the status of the class. We normally confirm fourteen days prior to class. Please call or write for additional information and make prepayment to:

BILL HELMICH ASSOCIATES

P.O. Box 789, Sandia Park, NM 87047

Phone: 505-281-9844 Fax: 505-281-0790

Office Hours: 8:00 am to 4:30 pm Monday thru Friday

HOTEL & TRAVEL RESERVATIONS:

Participants must make their own hotel and travel arrangements. We ask that you do not purchase non-refundable airline tickets until we confirm you class. Bill Helmich Associates is not responsible for your hotel or airfare charges. To assure hotel accommodations, make your arrangements as far in advance as possible.

PAYMENT OF TUITION:

Discounts are available for payment in advance. Attendees may pay the advance payment price if payment is mailed before the class or if payment is brought to the class. BIA/IHS training forms and purchase orders are not advance payment and participant must pay the invoice payment price. Group discounts of 10% are available for groups of five or more from the same organization when registering for the same seminar. Cancellations must be made at least three working days before the first day of the class, otherwise you will be billed a preparation-cancellation charge of \$125.00 and will receive class materials upon request. Prepayment of tuition is fully refundable if cancellation notice is received three days prior to the seminar. Registrants can apply prepayment to other seminars. Confirmed registrants who do not show will be billed a no-show fee of \$125.00 and will receive class materials upon request.

CLASSES:

The seminar hours are from 9:00 am to 4:00 pm daily. The instructor will be available after 4:00 pm for problem solving and consultation. Certificates will be awarded to all who complete the course. Please bring information for class discussion.

UPCOMING SEMINARS: AUGUST 3 - 19, 1999

INTERNAL AUDITING/PREVENTING WASTE, FRAUD & ABUSE

August 3 - 4, 1999; Las Vegas, NV

Tuition: \$300 (advance) \$325 (invoiced)

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

OFFICE MANAGEMENT AND ADMINISTRATION

August 4 - 6, 1999; Las Vegas, NV

Tuition: \$400 (advance) \$425 (invoiced)

Office administrators, executive secretaries, the office manager and the administrative assistant need management skills to meet today's challenging office administration role. This seminar provides mid-management skills and hands on application of these skills.

Seminar contents include:

- Office Management - management function, role of office manager, information systems
- Planning and Organizing Office Operations - job classification and recruiting, employee selection, space and equipment management
- Administrative Office Operations - records management, property and supplies management, time management, paperwork management
- Leadership and Human Relations - authority, leadership style, communication
- Supervision and Motivation - human relations, performance and appraisal, discipline and grievance
- Team Building, Decision-Making and Problem-Solving

LEADERSHIP SKILLS FOR WOMEN

August 10 - 12, 1999; Las Vegas, NV

Tuition: \$400 (advance) \$425 (invoiced)

This course will show you exactly how to manage your job and your career. It shows you how and why a particular management style works to win the cooperation of others. It shows how to motivate others and how to get them to work harder. It will show you how to overcome the obstacles facing today's woman supervisor and how to master the essential ingredients of supervision.

Topics covered will include:

- Barriers to communication
- Negotiating and persuading
- Developing your leadership style management by objectives and decision making
- Gaining influence
- Building trust

ADVANCED FUND ACCOUNTING

August 17 - 19, 1999; Las Vegas, NV

Tuition: \$400 (advance) \$425 (invoiced)

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