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Wind speaker



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Canada's National Aboriginal News Source

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WHAT'S INSIDE

QUOTABLE QUOTE

In Cree, there is a saying: "Kahgee pohm noten took."

It means: "The fighting has ended."

To the many Aboriginal people who served, fought and died for our freedom, we should be forever thankful.

IN HER OWN WORDS

The Minister of Indian Affairs, Jane Stewart, spoke to journalists involved in the Aboriginal media to catch them up on the work she's done since her appointment and her vision for the department. Disappointingly, there was little said regarding the Royal Commission on Aboriginal Peoples report, or on how the government plans to proceed with the report's recommendations. What she did say, however, may surprise.

.....Page 3.

THE BEST OF THE CHRISTMAS CONTEST

Windspeaker readers share their best Christmas memories. Whether it was Christmas on the trapline, or in the city, the joy that permeates the heart at this special time of year lives on and on.

.....Pages 16 to 19.

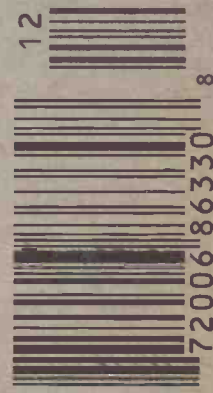
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ROB MCINLEY

Walking for wellness!

The turnout for the National Addictions Awareness Week Sober Walk in Edmonton was large enough to shut down mid-morning traffic in the city's downtown core on Monday, Nov. 17. An estimated 500 people took part in the walk that wound its way from Edmonton's City Hall to the Sacred Heart Church of the First Peoples. In total, walkers travelled more than 15 blocks, braving the chilly weather and an unexpected snowfall, to show the importance of the special week.

Feds in conflict over tax exemption

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

A provincial government's attempt to limit the scope of the tax-exempt rights of Aboriginal people was scheduled to be heard in the highest court in the land in mid-November. The federal government was ready to add its voice in support, despite the fact that it is federal legislation which created the right in the first place.

Aboriginal leaders and a member of the official Opposition are saying that means the government is in conflict of interest and in breach of its fiduciary duty.

If the case had not been put over to the next session, federal lawyers would have appeared in the Supreme Court of Canada on Nov. 12 to argue in support of the government of New Brunswick's attempt to collect provincial sales tax from Aboriginal people.

Last year, the Maritime prov-

ince's court of appeal struck down changes in provincial tax regulations which refused to recognize that Aboriginal people were tax-exempt on purchases of goods delivered to a reserve. In the *Tomah* decision, the New Brunswick Court of Appeal ruled that the right to be exempt from the payment of provincial sales tax was protected by Section 87 of the Indian Act.

New Brunswick tax officials sought leave to appeal that decision. As the case was readied to make its way back to court, the federal government sided with the province against the tax-exemption.

Chris McCormick, who works as a full-time tax-issue watchdog for the Association of Iroquois and Allied Indians (an Ontario political-territorial organization of chiefs that is based in London), told *Windspeaker* he believed the federal government is about to make a serious error. He said Canada's participation in the court case is in direct conflict

with its duty to protect Aboriginal rights.

"It's quite clear that the federal government is setting itself up as an adversary of Aboriginal people in this case. That's a long way from the new minister's vision of partnership and co-operation," he said. "This is a conscious violation of [past] Supreme Court decisions and the fiduciary obligation of the government of Canada for Indian peoples."

The position the government lawyers plan to argue in front of the Supreme Court justices is filed with the court in advance in a document called a *factum*. McCormick, and lawyers working for several Aboriginal clients with an interest in the case, analyzed the federal government's *factum* before it was presented to the court and judged it to be a thinly disguised attempt to use the law to shrink the scope of the Section 87 tax exemption.

Lawyers working for Roger Obonsawin, an Ontario Aboriginal businessman who has

been outspoken in his fight against the payment of taxes by Aboriginal people, are taking the federal government's position even further. They believe the *Tomah* decision, if it gets by the Supreme Court, can be used to extend the exemption to the federal Goods and Services Tax.

"In our view, the reasoning of the [New Brunswick] Court of Appeal to reach its decision concerning the exemption from provincial tax on goods would also be applicable to an exemption from federal tax on goods," wrote Vancouver lawyer Leslie Pinder, in a letter to Obonsawin. "In other words, following the principles from the *Tomah* case, goods acquired by an Indian or a band and destined for use or consumption on a reserve should be GST exempt."

Pinder goes on to write that Revenue Canada has behaved in a highly unusual manner since the *Tomah* decision was handed down.

(see Tax exempt page 8.)

Sentences evolving

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

Because Aboriginal people participate in the Canadian justice system in disproportionate numbers, they should know that courts across the country are finding decisions about the imposition of conditional sentences to be hard work.

A three-judge panel in the Alberta Court of Queen's Bench listened to sentence appeals all day on Nov. 12 and each case revealed that judges, prosecutors and defence lawyers are still feeling their way along as they deal with the relatively new phenomenon of the conditional sentence.

Birke Stonefish's sentence review hearing was the fourth of the day for Madame Chief Justice C. A. Fraser, Justice R. P. Fraser and Justice M. A. Binder. In each case a change in sentence was sought by people convicted of criminal offences.

Stonefish (see *Windspeaker's* October 1997 issue) is serving an 18-month sentence in the Fort Saskatchewan Correctional Centre, located outside of Edmonton. He was convicted last July 18 of two weapons charges.

By all accounts the 45-year-old Aboriginal man has resurrected himself from a life of heavy drinking and aimless wandering and had become an effective spiritual advisor for the people of the Swan Hills First Nation in northern Alberta before he was arrested, convicted and jailed on outstanding, two-year-old charges.

When he discovered that the police officer who was responsible for the criminally negligent slaying of Chippewa land claim protester Dudley George at Ipperwash Provincial Park in Ontario in 1995 had received a conditional sentence and was not facing incarceration, Stonefish sought to have his sentence reviewed in the hope he could return to Swan Hills and continue his work. The Court of Queen's Bench panel listened carefully to the arguments presented on Stonefish's behalf by Edmonton lawyer Peter Hanington. But in the end the judges decided they could not change the 18-month jail sentence.

The new legislation which created conditional sentences gives judges the discretion to keep convicted offenders out of jail if they do not pose a threat to the community and show they can be rehabilitated without the need for a dose of life behind bars.

Stonefish's lengthy criminal record stretches over a 19-year period and includes seven weapons charges and nine other charges for incidents involving violence. The total time he has spent in jail for all of those convictions combined is 17 months, which suggests that all of the incidents have been minor Criminal Code offences.

A half-dozen letters to the court on Stonefish's behalf were written by community leaders in Swan Hills.

Hanington urged the judges to let his client finish his sentence in the Swan Hills community. He invited the court to impose conditions on Stonefish that would satisfy the judges they were not turning a dangerous offender loose. Chief Dustin Twinn wrote a letter asking the court for the same thing. The Swan

Hills chief even wrote that he would take responsibility for Stonefish while he was out of custody.

After listening to those arguments, the judges adjourned to confer on their decision and returned to say they could not change the sentence because the trial judge had not made any reversible error.

A Supreme Court of Canada decision guides judges in lower courts in this situation. The high court advises that appeal courts should not interfere with trial judges' decisions about whether or not to impose conditional sentences unless the decision of the trial judge is "demonstrably unfit."

The panel however did encourage the parole authorities to evaluate Stonefish at an early date. That recommendation is not legally binding, lawyer Hanington said, but it has a certain persuasiveness behind it because it was issued by a high court.

Some legal observers say the uncertainty about conditional sentences has made more work for lawyers and created more costs for those accused or convicted of crimes. Stonefish's lawyer, said the system needs time to create case law which appeal judges can use for guidance. Until then, defence lawyers will be forced to appeal uncertain cases and "test the waters."

As for Stonefish, he is resigned to finishing his jail term in custody. He could be out in April if the parole board takes note of the court's recommendation.

"My record keeps haunting me," he said. "But I've put it in my mind to accept it."

C-31 court case can continue without Twinn

By Rob McKinley
Windspeaker Staff Writer

SLAVE LAKE, Alta.

Alberta Senator and Sawridge First Nation Chief Walter Twinn was a large factor in the push to appeal Bill C-31. Since the senator's death on Oct. 30, many questions remain about the continued support of the wealthy northern Alberta First Nation regarding the controversial issue.

Interview requests to the Sawridge band have not been answered as it attempts to restructure its administration after more than three decades under Twinn's leadership.

Speculation is that Twinn's wife, Catherine, is planning to take over the Bill C-31 appeal, but she could not be reached for comment.

The C-31 bill has been a troubling issue since it was announced by the federal government in 1985. Initially, the bill was intended to allow thousands of treaty-status women who had married non-treaty men, or people who had previously lost their status for a variety of other reasons, to regain treaty status.

The Sawridge First Nation, near Slave Lake in northern Alberta, and the southern Alberta Native communities of Tsuu T'ina and Ermineskin First Nations, took the bill to task on the grounds that it was not constitutional for the government to regulate who was a treaty member of a particular band.

In 1995, the three First Nations

lost their court case to have the bill revoked, but in June of this year that decision was reversed by the Federal Court of Appeal. That left the door open for the groups to again fight the bill in court.

However, as of Dec. 1, the Congress of Aboriginal people — a national group dedicated to bringing treaty rights back to the people — will file for an appeal of the federal court's most recent ruling. Until their legal work is cleared through the courts, any plans to re-play the original battle over C-31 must wait.

Ermineskin lawyer Marvin Stouro said further action is on hold until the Congress of Aboriginal People's appeal is addressed by the courts.

He said his law firm hasn't heard anything from Ermineskin leaders about when a new challenge to C-31 will take place — if at all.

"We don't have any indication whether to proceed or not," he said from his Vancouver office. "And that's not up to me. It's up to the bands."

Ermineskin representatives could not be reached for comment.

Stouro said the court case could proceed even without Twinn. He said any one of the groups could continue the court battle independently, because it only takes one to win.

"It can be split up," he said, again adding that his law firm has received no indications from its clients on what will happen next.

(see Twinn legacy page 21.)

Border crossing decision appealed

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The federal government is not willing to accept a Federal Court decision which recognized the rights of the Mohawks of Akwesasne to cross the Canada-United States border without paying customs duties.

On Sept. 25, lawyers working for the Ministry of National Revenue filed a notice of appeal of Judge William P. McKeown's 105-page decision in favor of Mohawk Chief Mike Mitchell. The judge ruled on June 27 that Mitchell did not have to pay the \$361.64 in duty that customs officials had billed him after he carried goods across the border into Canada from the United States. McKeown ruled the Mohawks had a constitutionally-protected Aboriginal right to freely cross a border that was drawn through their traditional territory by the colonial powers.

Mitchell, grand chief of the Mohawk Council of Akwesasne, said the government's decision

to appeal was a disappointment.

"It was Canada who challenged us to take the issue to court. Now that their own courts have ruled in our favor, they are appealing the decision," he said. "This does not speak well of Canada's commitment to the position it is advocating for partnership between government and First Nations. This is not a show of good faith on the part of Canada."

The judge's decision limited the constitutional protection for the duty-free importation of goods to those goods used for personal and community use.

"Goods for personal and community use includes goods used for sustenance, household goods and goods used for First Nations' custom," McKeown wrote. "The Aboriginal right includes the right to bring these goods from the United States into Canada for non-commercial scale trade with other First Nations."

Mitchell consulted with chiefs and Elders in his community before deciding on which types of goods he would use to

test Section 135 of the Customs Act. No goods that could be considered harmful to the community (such as alcohol, drugs or firearms) were included.

The Ministry of National Revenue has spent at least \$293,000 so far trying to collect the \$361.64 bill from Mitchell. The larger figure represents the legal costs the judge ordered Canada to pay after he rendered his decision. Legal costs will rise as federal government lawyers develop arguments that will be aimed at trying to overturn the decision.

Graham Garton, the Ministry of Justice lawyer who will prepare the government's appeal, is new to the case. Dogan Akman, the Justice lawyer who handled the case at trial is no longer involved.

Garton said he believes the government feels the need to appeal the decision because there is a fear that other First Nations will begin court action to have their traditional border-crossing rights recognized. He said senior Revenue officials are also worried the wording of the decision may leave the door

open for First Nations to challenge the payment of other taxes, such as the Goods and Services Tax and provincial sales taxes.

"I've just received this file, but it's my understanding that there's disagreement that an Aboriginal right was defined in this case," Garton said. "Also, the word 'duty' in the decision doesn't necessarily apply just to Customs duties. There's concern, as I understand it, that it could apply to other taxes as well, such as the GST and the PST."

Asked if the bottom line in government and bureaucratic circles was the fear of a potentially sizable loss of taxation revenue as a result of the Mitchell decision, the government lawyer responded, "I would assume so."

The appeal will be heard by the Federal Court of Appeal. A panel of either three or five judges will scour the judgment, looking for errors in law. No new evidence can be presented. Only if the appeal panel can find a misapplication of a statute will the judgment be overturned. The only other legal avenue for

Mitchell should the appeal panel reverse McKeown would be an appeal of that decision to the Supreme Court of Canada.

Akwesasne council sources say the Canadian government should recognize the Mitchell decision and should not prolong the expensive court fight.

"We have told Canada that there's nothing to fear by negotiating with the Mohawks on how we plan to implement the exercise of our Aboriginal border crossing rights and trade with other First Nations," Mitchell said. "We have said all along that we would prefer to negotiate with Canada to develop a protocol for the management of our collective Mohawk Nation rights. Court is a hardship on all of us, it is costly in time and resources and reasonable peoples could arrive at more creative solutions outside the court."

While it is customary for an appeal to the Federal Court of Appeal to take up to two years to complete, the two sides are talking and may be able to get the matter before the court as early as next June.

Minis chang

By Paul Barnsley
Windspeaker Staff

Indian Affairs Minister Jean Charest sees important changes in her portfolio to ensure the government's view is made clear. Changes will affect

"We're at a point where change may be so important that it's going to happen in one way or another through different means. To the extent that I can, you appraised from in terms of what I

Stewart wasn't a major announcement. She asked her staff to hold a teleconference with reporters from Aboriginal organizations on Haliburton. Despite the fact that she had a concrete sign that she would implement the Commission on Aboriginal Affairs' recommendation, she wanted to let the ministry officials know she was going to make use of the report. She repeated her previous statement that she sees the report as a tool and that her impression of the report is that it is a

"At the broadest level, we need for structural changes in the relationship, in the way we do business, in service provision. It says: 'Look, right here and there are things that Aboriginal people are the poorest of the poor. We have viewed this as investments. So it's wrong here, folks.'

Stewart assured that she would use her influence to ensure the commission's recommendations were implemented. She said the changes she announced weren't a non-announcement. She was pressed for time to write the report — for in the report — the federal government's dental school system brought no concrete government.

"Now, in some dental schools, it's more important to be addressed than to symbolize this relationship," she said.

But she was not an apology, some reporters believed. She said she feared an apology would be government to serve.

"This is not about apologizing for a decision," Stewart said. "The value of an apology is about saying your fault. Now I and then you will be. What it is about is saying what medical about these kinds where people get with individuals in there saying 'to me? What am I doing or what?' There is did I do? What is caused this?' The value is not that somebody something somebody ago or 100 years ago

Minister anticipates changes in department

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Indian Affairs Minister Jane Stewart sees important changes on the horizon in her portfolio and she wants to ensure the government's point of view is made clear to the people those changes will affect.

"We're at a point now that the change may be so tumultuous and it's going to happen in different ways and through different venues," she said. "To the extent that I can, I'll try to keep you apprised from my point of view in terms of what I'm trying to do."

Stewart wasn't ready to make any major announcements when she asked her staff to set up a teleconference with a half-dozen reporters from Aboriginal media organizations on Halloween afternoon. Despite the fact that there has been no concrete sign that the government would implement any of the Royal Commission on Aboriginal People's recommendations, the minister wanted to let the reporters know that ministry officials are looking at ways to make use of the report. She repeated her previously-stated position that she sees the report as an important tool and then summed up her impression of the 4,000-page document.

"At the broadest level it is about the need for structural change in the relationship, in the way we do programming, in service provision," Stewart said. "It says: 'Look, we haven't got it right here and the proof of the pudding is that Aboriginal people are still the poorest of the poor despite what we have viewed to be best efforts and investments. So there's something wrong here, folks.'"

Stewart assured reporters she will use her influence to allow the commission's recommendations to shape the changes she anticipates. The reporters weren't satisfied with this non-announcement. The minister was pressed for an answer about why even a fundamental step called for in the report — an apology from the federal government for the residential school system — had so far brought no concrete action from the government.

"Now, in something like the residential schools... there is probably no more important issue that needs to be addressed that does — or could — symbolize this change in our relationship," she said.

But she was not ready to commit to an apology, something several of the reporters believed was motivated by fear an apology would expose the government to severe legal liability.

"This is not about the government apologizing for somebody's earlier decision," Stewart said. "To my mind the value of an apology in this whole thing is about saying 'OK, this wasn't your fault. Now let's deal with that and then you will be able to move on.' What it is about is about understanding what medical research tells us about these kinds of circumstances where people get into relationships with individuals in power and are sitting there saying 'What's happening to me? What am I doing? Is this wrong or what?' There is that sense of 'What did I do? What is it about me that caused this?' The value of an apology is not that somebody's apologizing for something somebody did 50 years ago or 100 years ago. It is recognizing

that that is a part of the healing. To say to those people 'It wasn't your fault'. 'It wasn't your fault' is, I'm coming to understand, a critical piece and that people will then be able to go and seek the help that they need to deal with what in some cases has been just absolutely repressed devastation."

Still dissatisfied, reporters asked a simple question: Why not just apologize?

"Not only do I think it's not the wise thing to do but the responsible thing to do to say 'OK, there, I apologize' and then to have to go on. It doesn't work that way for me," she answered.

Insight

The hour-long session with the minister allowed reporters to see first-hand how Jane Stewart sees her job and what she plans to do as minister.


Certain words and concepts were easily identifiable as central themes the minister has decided will guide her actions and decisions. She repeatedly referred to First Nation governments as "partners." She often spoke of "government capacity building" and repeated the phrase "structural change" often enough to reveal that it is a big part of where Indian Affairs will be going in the next few years.

"Just even to spend the time with the partners to get a sense of what their interpretation is on where we've been and what we need to do is incredibly fascinating. It's a huge exercise in organizational management and, fundamental in my books to all this is recognizing that government is not about power and about argument, government is about making life better for people," the minister said. "And in my jurisdiction, my responsibility, it's about making life better for Aboriginal people. It's fascinating for me to look at what has happened over the last few years. It's a change in approach. In the last three years there are examples of something that I refer to as a structural change in terms of saying 'God, the way we've been doing it, it's not working anymore. Maybe it never did work.' So there are a number of examples of where we have had that structural change and what I'm fully of a mind of, and I believe it's supported through the Royal Commission, is we have to speed that change up. And the only way to do it, first of all, is to build much stronger trust amongst ourselves, you know, Aboriginal and non-Aboriginal, federal government and First Nations, Inuit government, Métis government. So that we can sit down at the table and feel that indeed we can consult and we can commonly identify the issues, identify the priorities and maximize the resources that we have. And it means everybody doing it differently, not just me. It means First Nations doing it differently; it means the private sector doing it differently; it means the provinces doing it differently. It's a huge undertaking. It's rolling over a relationship, I was going to say a bureaucracy, but a relationship that has grown pretty solid over the last maybe 50 years, maybe more, and modernizing it."

Stewart's comments revealed the change in direction that was initiated by her predecessor is essentially a reflection of government policy, a cost saving measure.

"It's probably no different than what we've been doing just generally in government as you see the whole changing structure of government and people identifying who has what responsibility and what the modern programs are," she said. "If you look at how we've

The minister's position on...
 An apology from the government for abuses in the residential school system:
"To my mind the value of an apology in this whole thing is about saying 'OK, this wasn't your fault. Now let's deal with that and then you will be able to move on.' What it is about is about understanding what medical research tells us about these kinds of circumstances where people get into relationships with individuals in power and are sitting there saying 'What's happening to me? What am I doing? Is this wrong or what?' There is that sense of 'What did I do? What is it about me that caused this?' The value of an apology is not that somebody's apologizing for something somebody did 50 years ago or 100 years ago. It is recognizing that that is a part of the healing. To say to those people 'It wasn't your fault'. 'It wasn't your fault' is, I'm coming to understand, a critical piece and that people will then be able to go and seek the help that they need to deal with what in some cases has been just absolutely repressed devastation."



changed social assistance and employment insurance and made them far more pro-active than just passive programming, I've got to do that in partnership with First Nations as well. Because essentially this is about a priority-setting exercise. It's about building a new relationship, about changing the structure of the relationship and then identifying what the priorities are against which we can make progress, recognizing all the realities that we're working with, particularly the fiscal realities."

The minister emphasized that she wants First Nations to take over a growing share of decision making as the department is restructured.

"One of the things that has held us back is not really accepting the government to government relationship. Governments haven't related well to each other whether they be First Nations and municipal or First Nations and provincial governments because there's not been that appreciation that that is an entity to be dealt with and it's the Indian Act and a couple of other things that have kept it that way," she said. "The paternalistic approach has impeded the capacity building of good government. It's been undermined. We have to understand that. Clear it out and get away from it and focus on, as we said in the speech from the throne, capacity building for good government in Aboriginal communities."

Aboriginal leaders say the federal government's idea of self government is delegated authority without real sovereignty. Stewart refused to speculate when asked if there was a chance of real sovereignty for First Nations.

"I just would reiterate the commitment that our government has to the

inherent right to self government and the recognition that this is a restoration of jurisdiction not a delegation or that sort of thing," she said. "It is about restoring jurisdiction. With that kind of thinking we'll make progress, I believe. It'll be a step at a time. But it is fundamental to the approach that this government takes in building a new relationship and I take heart in that."

The interview took place the day after the latest in a series of tragic deaths on Alberta reserves which have prompted sit-ins, other demonstrations and calls for more accountability from chiefs and councils. A lack of accountability on the part of band councils and Indian Affairs has played a part in the tragedy because poverty exists, in many cases because of purely political reasons, in bands with great wealth. Stewart granted that there will be growing pains as First Nations governments assume jurisdiction and said that a big part of her job will be to help without imposing the federal government's will.

"There's so many incredibly good examples of how that's happened, in most cases without our help. Just because leadership is becoming aware of the fact that you can't govern without transparency and accountability," she said. "Not in a democracy. It just doesn't happen like that... So what we've got here is an indication that change is going to happen because people are asking for it. They're demonstrating they want it. The challenge that I face is as a partner is helping that change happen as quickly and as easily and as effectively as possible. I am going to resist — resist — absolutely to the end going in and declaring a solution because I'm beyond that."

Aboriginal veterans gave Canadians a future

By Rob McKinley and Crystal Blain
Windspeaker Writers

EDMONTON

This year, Clarence Wolf Leg, a Blackfoot from the Siksika Nation, east of Calgary, organized a Remembrance Day Powwow to pay homage to the Native men and women who fought for the freedom of Canada.

Wolf Leg, himself a veteran of active duty with Canada's United Nations forces in Germany and Cyprus, said enlisting helped him to find his own identity.

He said the uniform of the armed forces gave the Indian people something to look up to since their own lives were in turmoil as the Canadian government attempted to assimilate and "civilize" the Indians on reserves and in residential schools.

When he was a young boy in one of those residential schools,

Mark Wolf Leg said he knelt at the grave marker and put his arm around the monument. Speaking to the granite marker, Wolf Leg recalled his words: "I came back to see you, to give you a hug and to have my picture taken with you."

Wolf Leg remembered seeing a former chief from the Siksika Nation.

"I remember one time I looked out of the boarding school window and I saw the chief standing there with his new uniform on. To me, it stood for an accomplishment. . . something to recognize who the [Natives] were in this country — something to be proud of."

From then on, Wolf Leg wanted to represent his country. His father, Mark, also served for Canada, and the younger Wolf Leg wanted to continue that tradition of family pride.

Mark Wolf Leg earned the Italian Star and the North Africa

Star for his duty in the Second World War.

In 1996, the elder Wolf Leg travelled back to Europe for what was hoped to be a reunion of his war-time friends.

Instead, the trip was a sad one. Instead of meeting a particular friend, Gordon Yellow Fly, he found his Native brother's headstone.

Wolf Leg said he knelt at the grave marker and put his arm around the monument. Speaking to the granite marker, Wolf Leg recalled his words:

"I came back to see you, to give you a hug and to have my picture taken with you." (see Remembrance Day page 30.)



ROB MCKINLEY

A Kikino Métis Settlement veteran, one of 40 of the Alberta settlement's members who served in war, wipes away a tear as wreaths are laid at the Kikino Remembrance Day ceremony.

Career Opportunities

District Aboriginal Cultural Teacher & District Aboriginal Education Counsellor Required Immediately - Fort St. John

1. District Aboriginal Cultural Teacher - works with teachers, school administrators and district personnel to promote Aboriginal cultural awareness within the classroom.

Qualifications:

The Aboriginal Cultural Teacher will:

- a. be able to work with students of all ages
- b. be able to design and implement a cultural and language program
- c. be able to speak one or more of the following languages: Beaver, Cree, Sauteau, Sikanior Slavey (Comp. #014)

2. District Aboriginal Education Counsellor - works cooperatively as a member of the school and district counselling support teams to promote the success of Aboriginal students in an integrated public school setting.

Qualifications:

The Aboriginal Education Counsellor will:

- a. possess a university degree program in counselling, social work or related human service field (Master's Degree preferred)
- b. have demonstrated personal involvement with Aboriginal culture and traditions with preference given to fluency in one or more of the following languages: Beaver, Cree, Sauteau, Sikanior Slavey
- c. be able to work with students of all ages (Comp. #015)

Candidates must be eligible for membership in the BC College of Teachers. Quote Competition number on Applying.

For information and to fax resumes contact:
Mr. R. Clayton
Assistant Superintendent
School District No. 60
(Peace River North)
9803 - 102 Street,
Fort St. John, BC V1J 4B3
Phone: (250) 262-6018
Fax: (250) 262-6046

Husky Oil

Information Update

Since the last update, the public has been notified of Husky's application and has responded. The following summary outlines the comments Husky received. With one exception, these responses come from users of the area.

- **Stoney Nation**—The Stoney Nation filed a response on the basis they do not feel they were adequately consulted in regard to the pipeline application.

Husky has met with the Stoney Tribe and is working with them to identify concerns they may have with respect to the right-of-way, particularly the portion adjacent to Stoney lands.

- **Bragg Creek Environmental Coalition**—The Bragg Creek Environmental Coalition appears to be generally satisfied with the contents of the application. They expressed concerns with the safety of the route selected, and the overall level of development which could result from this project.

Husky has reviewed these concerns with the Coalition and believes these issues have largely been addressed.

- **Rocky Mountain Ecosystem Coalition**—The Rocky Mountain Ecosystem Coalition, in conjunction with the Old Sarcee Uterus Clan, responded to the application, claiming the project will occur on Indian lands subject to outstanding land claims with the First Nation Peoples. The Coalition also raised the issue of cumulative environmental effects.

With respect to the outstanding land claims, Husky believes these issues must be resolved between the Crown and First Nations Peoples. With respect to cumulative environmental effects, Husky has applied to use existing disturbed lands for approximately 90 percent of the pipeline route.

- **Parkland Refinery Limited**—The Parkland refinery responded to the pipeline application in order to raise a concern about refinery feedstock. The refinery is located near the town of Bowden, approximately 100 kilometres north of Calgary. Moose Mountain volumes will eventually arrive at the facility. The concern stems primarily from the fact that Moose Mountain production will increase the sulphur content of the refinery's feedstock.

An industry-wide committee is currently revising pipeline specifications with respect to sulphur content. Husky is certain that the future Jumping Pound and Moose Mountain production delivered to Parkland will meet existing and proposed pipeline specifications.

EUB HEARING

The EUB has set a hearing date of December 2, 1997 regarding Husky's application. Public notice of the hearing has been published by the EUB in the appropriate newspapers.

PROJECT SCHEDULE

Pending EUB approval, it is Husky's intention to begin construction in the first quarter of 1998. A detailed project schedule will be available prior to construction.

Project Overview

- **1992/1993**—The Moose Mountain discovery well is drilled and limited testing indicates it is primarily an oil discovery. Results are promising enough to propose further drilling.
 - **1994**—Husky receives approval from the Alberta Energy Resources Conservation Board for further delineation drilling.
 - **1994/1995**—Four additional wells are drilled from three separate pads on Moose Mountain, and environmental and cultural studies are conducted.
- For the environmental study, an ecological base map is developed, wildlife habitat use in the area is analyzed, and surveys/studies are conducted on rare plants, fisheries, bird breeding and the grizzly bear habitat. The cultural study addresses traditional land use of aboriginal people in relation to hunting, fishing, ceremonial use and medicine gathering.
- **1996**—Husky moves from the exploration phase to the first stage of development, and begins evaluating options for transporting production for processing.
 - **1997**—Husky applies to the EUB to build a pipeline to connect production from the #3 pad on Moose Mountain to Shell Canada Limited's Junction U pipeline, which flows to Shell's Jumping Pound gas plant. The EUB sets December 2, 1997 as the hearing date for Husky's application.

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

Laurel Nichol
Manager,
Corporate
Communications
298-7188

Barry Worbets
Manager,
Health, Safety and
Environment
298-6163

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By Kenneth W
Windspeaker S

Remembrances
with Métis Veter
Harvey J. Linne
Gabriel Dumon
\$39.95 (h.c.)
130 pages

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LEST WE FORGET

Stories about war experiences haunt reader

REVIEW

By Kenneth Williams
Windspeaker Staff Writer

Remembrances: Interviews with Métis Veterans
Harvey J. Linnen, ed.
Gabriel Dumont Institute
\$39.95 (h.c.)
130 pages

The number of Canadian veterans of the First and Second World Wars and the Korean War get fewer every Nov. 11, Remembrance Day. This is testament to the value of their sacrifice. Notwithstanding the 1990 Gulf War, Canada has not had to mobilize armed forces on a national scale in nearly 50 years because of the veterans of the bloodiest wars this century.

It is a sacrifice that can be forgotten if we let it. As a

country, we must continue to honor these veterans even after they're all gone.

It is in this spirit that the Gabriel Dumont Institute sought out Métis veterans of Saskatchewan and recorded their experiences. The wars these men and women fought or served in forever affected their lives. For most, it was the first time they ever left home. Their motivation for enlisting was sometimes adventure or a sense of national loyalty, but most often it was the best paying job around. As soldiers, they would learn a trade, get to travel, have their room and board covered, and get paid on top of that. Compared to the opportunities that existed from 1939 to 1945, that seemed like a good deal.

Dorothy Askwith, from Saskatoon, explained why she decided to join up.

I was the oldest, so I quit school

much sooner than I would have liked to, because of the shortage of funds in the family, trying to feed 10 mouths. This was just after the Dirty Thirties and times weren't very good. I never recall having an abundance of anything; clothing, housing, food . . . I always dreamt of getting away from home, somehow, making a buck, so I was elated when I was offered \$1.25 a day in the services. Prior to that I had been making 25 cents an hour as casual labor. And this was going to be steady income. The fringe benefits, too, were a great attraction; I'd have clothes, my medical would be paid for, and the travel was so exciting.

But the travel and excitement would be paid for in blood and fear. Wilfred Henry, from Humboldt, Sask., would survive the Second World War, but would suffer horrifying nightmares and constant pain afterwards.

The longest section in the book is from Edward King, another Second World War veteran, who describes the often bizarre and horrifying moments during the Allied invasion of France. Despite surviving some devastating attacks, King recounts finding a big vat of beer.

On the 6th of August we moved to the front by truck, going through Caen, towards the Falaise Gap. We were in an area where the fighting had been very hard, and where whole units [had] been wiped out. Once, while we were stopped, waiting for the orders to go further, we found some great, big underground tanks of beer. There was a tap, so we were all drinking there. We filled up some jerry cans we used for water. We sat in a circle that night and when planes came nobody moved for cover. That beer kept us talking, and we didn't even get scared.

But later, he saw his

friends get killed around him as he advanced against the German forces. Somehow he made it through, until he got wounded himself.

As Métis people, they would also see how a country could turn its back on them. Ron Camponi, a veteran of the Korean War, expressed his anger at the Department of Veterans Affairs on how they treated Aboriginal veterans.

The Department of Veterans Affairs should have a full inquiry. There are such things as widows' pensions, education and housing that our veterans didn't know about. But we never got any money to go out and research this, to take people up north who speak Cree. No money to run a DVA course here to train people about every benefit, every little loophole and every program there is available, so they can do go out and find veterans and help them.



ROB MCKINLEY

of 40 of the Alberta
wipes away a tear
ance Day ceremony.

Husky Oil

Information Update

NOVEMBER 1997

Moose Mountain Update #8

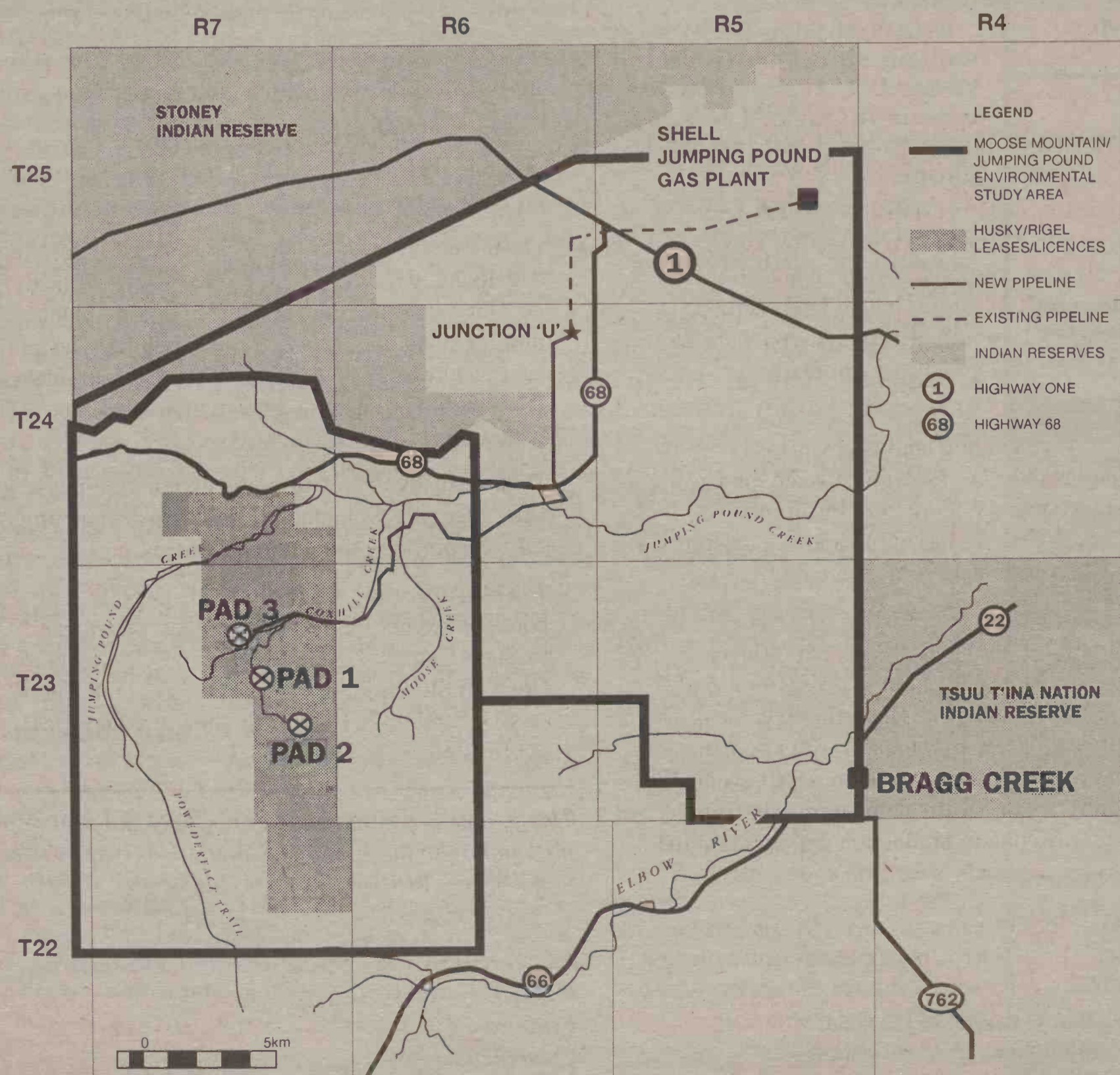
The purpose of this Information Update is to provide a status report on the progress of the first stage of development for oil production at Moose Mountain.

The Moose Mountain project involves the development of a complex oil and gas reservoir. The field is owned by Husky Oil Operations Ltd. at 66 2/3%, and by Rigel Oil & Gas Ltd. at 33 1/3%, with Husky as the operator. To date, five wells have been drilled and completed, four of which encountered oil and one of which encountered gas.

PROJECT STATUS

Husky has applied to the Alberta Energy and Utilities Board (EUB) to build a 25-kilometre pipeline to connect production from pad #3 on Moose Mountain to Shell Canada Limited's Junction U pipeline. The pipeline will follow existing disturbed lands for approximately 90 percent of the route. This route was chosen because it maximizes public safety, minimizes emissions, and uses existing infrastructure and disturbances. Husky believes this approach is a practical and safe way to transport its product without overbuilding facilities/pipelines.

Moose Mountain Region



DAKOTA Ojibway Tribal Council
WINTER Tribal Days 1998
IN RED



D.O.T.C. regrets any disappointment or inconvenience this has caused. You may contact Ken McKay, Director of Dakota Ojibway Culture & Recreation Association Inc. at (204) 729-3682 for details of a Minor Hockey Tournament to be held in Winnipeg, MB 1998.

No. It's your fault!

We gained some new respect for the new Indian and Northern Affairs minister earlier this month as we participated in a telephone press conference called by the minister for the Aboriginal media. For someone who keeps repeating how new she is and how little she knows about her cabinet post, Jane Stewart tip-toed around some tough questions with remarkable poise.

However, when it came to the residential school apology that was recommended in the Royal Commission on Aboriginal Peoples report published one year ago, she didn't have a chance — or a clue.

The minister tried to show compassion for the generations of Aboriginal people who were raped (either literally or figuratively) by the government of Canada and a collection of religious organizations, but maybe that was her mistake. Compassion on the part of the minister makes a funny smell when it's mixed with the government's painfully obvious plan to just deny, deny, deny.

When it comes to historical wrongs — especially when hundreds (maybe thousands) of victims of those historical wrongs are still alive and waiting patiently for a chance to bring justice crashing down on the heads of the people who victimized them — to say that this isn't about apologizing for the mistakes of others is asinine. To turn around and comment that Aboriginal people should be told that "It's not your fault," adds further insult to injury. Of course it isn't the fault of the children who became prey to those who would abuse their authority over them. This is patronizing, touchy-feely nonsense to get the government off the hook, and it's time the minister cut the crap.

The government of Canada doesn't die or retire or change careers. The government of Canada has existed since 1867 and it took over the responsibility for Aboriginal people from the British Crown at a time that dates back to European contact. The fact is, the government of Canada broke the law or committed a civil wrong then, and it is the same government of Canada that exists today. The facts are indisputable that an offence occurred. Guess what, madame minister? The government of Canada — you and your colleagues — are responsible. If you have any sense of honor at all, you'll apologize.



- | | | |
|--|---|---|
| <p>STAFF</p> <ul style="list-style-type: none"> Bert Crowfoot • PUBLISHER Debora Lockyer • MANAGING EDITOR Paul Barnsley • SPORTS EDITOR Kenneth Williams • STAFF WRITER Robert McKinley • STAFF WRITER Tina Kappo • PRODUCTION ASSISTANT Joanne Gallien • ACCOUNTS Judy Beauregard • RECEPTIONIST Lori Rikley • CIRCULATION COORDINATOR Don Kew • CARTOONIST | <p>SALES</p> <ul style="list-style-type: none"> Paul Macedo • DIRECTOR OF MARKETING Keven Kantan • N.A.B, MAN., ONT., MARITIMES Joanne Thibault • S.ALTA, QUE, USA Richie Hardinge • NWT & B.C. Shirley Olsen • SASK. | <p>BOARD OF DIRECTORS</p> <ul style="list-style-type: none"> Harrison Cardinal • PRESIDENT Dan McLean • VICE PRESIDENT Chester Cunningham • TREASURER Joe P. Cardinal • SECRETARY Rose Marie Willier • DIRECTORS Noel McNaughton • DIRECTORS |
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 Phone: (403) 455-2700 Fax: (403) 455-7639
 E-mail: edwind@ammsa.com
 World Wide Web Site - <http://www.ammsa.com>

Phil, why don't you call?

I ran into Phil Fontaine at the Edmonton International Airport on Nov. 5. I was catching a midnight flight to Toronto. I have to admit, I didn't think it was him at first because I'd never seen him in the flesh before, and thought that there'd be some sort of entourage with him. But there he was, all alone, waiting for his flight to Calgary just outside the security area. I know this because he was talking to his friend on his cellular phone, and I was eavesdropping. (I got nothing on tape.)

Before anyone gets indignant about that, just remind yourself next time someone who is important is sitting next to you talking on the phone.

I was actually hoping to have a chat with him before I had to go through the security check and catch my flight. But he had the phone up to his ear and had dialed a number. Just before the person he called answered the phone, I managed to hand Fontaine my card, introduce myself and shake his hand.

He wanted to know if I had any copies of Windspeaker on me. I said no, because I thought I had packed them in my other bag. I was going to Toronto for personal reasons, and only had two copies of the newspaper with me which I was planning to give to Drew Hayden Taylor, fellow Windspeaker columnist and good friend of mine. (Drew wanted a copy of a letter to the editor someone had written about him in the November issue.)

Usually, I have a stack of newspapers with me, but I



Kenneth Williams

only had the two papers a thought were in my other bag. I took a quick look and saw that I did indeed have them in my carry-on bag. I had a quick debate with myself — give the papers to Drew, save one for Fontaine — and decided to hand one over to Fontaine.

I was hoping to use the newspaper as a form of introduction and as something to get the conversation started. The lines of communication between Windspeaker and the Assembly of First Nations had been strained while Mercredi was in power. I wanted Fontaine to know that we reporters weren't faceless voices on the end of the phone.

I wanted to build a bridge between Fontaine and myself. I hoped that he would see journalists as human; that we're capable of just shooting the breeze over a cup of coffee without a secret agenda. Yes, maybe I even wanted him to be my friend. (I knew we could be, if just given the chance.)

But he was still talking on his cellular phone.

I waited patiently, fully aware that you don't make friends by interrupting during calls. Besides, his call sounded important. (He is the chief after all.)

As he kept on talking, I

held the paper and pretended to read it. But I thought that may appear stupid since I work at Windspeaker and should know what was in it. I folded it and refolded it, then got the other one out because I couldn't give the chief a crumpled copy of Windspeaker. (Sorry Drew.)

I tried not to look like I was obviously listening to his conversation, trying to anticipate when it was wrapping up so I could jump in there before he hit his speed dial. I then thought about ditching Fontaine for the arcade across the hall. Oh yeah, that would make a wonderful impression.

So I sat there, watched the clock, and waited.

Now, I'm not saying the chief of the Assembly of First Nations is a gabby guy, but he was still on the phone when I had waited as long as I thought was possible without missing my flight.

I never got the chance to chat. I handed him the paper in my hand, we shook hands again, and he smiled and waved as I went into the security area.

He'll probably remember me if I do phone him in the future.

At least I hope he will now.

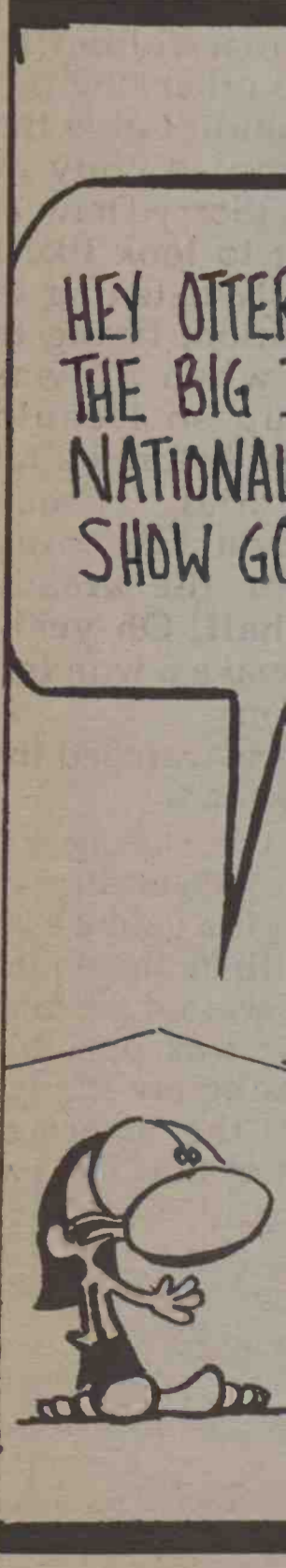
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 Dear Editor:
 I read the N article by Rob ing with pro quotes Rick K ing the majorit are Aboriginal be insulting. ply bigotry Kotowich is a the Regina Act for Children at Kotowich sin

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Dear Editor:
 I reside on a res 200 band membe Judge Reilly w statements and h gard to the [St believe our rese federal investig garding manage We are the pos reserve and don to where our fun education, and s all going. I am looking after my dren and living bedroom house edly asked for a built for a spare one girl. I haven sponse as yet.

We are a com bands because says it is easier to way. The Christ #175 moved to 1975 for a temp their reserve w They are still her serve sits empty ments like a roac access not yet do nal members, w

OTTE



Look to Las Vegas

Dear Editor:
I read the November 1997 article by Rob McKinley dealing with prostitution. He quotes Rick Kotowich as saying the majority of prostitutes are Aboriginal. I find this to be insulting. This view is simply bigotry at its worst. Kotowich is associated with the Regina Action Committee for Children at Risk. I suspect Kotowich simply wants a

piece of the \$250,000 being handed out by Saskatchewan Social Services.
I represent no organization of any kind. I am a law-abiding Aboriginal and feel that most Aboriginals are law-abiding.
If people want to get rid of prostitution in Canadian city centres then the law should create a similar law to that of one in Las Vegas, Nevada. In Las Vegas, prostitutes are given the

choice of being booked for prostitution or to sign contracts agreeing that they stay out of downtown Las Vegas or risk automatic 30-day jail terms. The law applies equally to pimps and customers. This program has been a success in Las Vegas as prostitution is virtually non-existent in downtown Las Vegas.
Yours truly,
Norman Bevis Manyfingers

Comedy character riles CBC viewer

Dear Editor:
I write to urge all readers of *Windspeaker* to write or telephone the nearest CBC studio to bitterly complain about a character called 'Joe Crow' who appears almost weekly in a mercifully brief segment of the otherwise hilarious comedy series *This Hour Has 22 Minutes*. Played by Cathy Jones,

this 'Joe Crow' character offers the viewer a rambling, feeble-minded, and racist monologue that begs to be banished from the small screen as soon as possible. Time to tune it out!
Garry Wright
Ed. note: Mr. Wright, *Windspeaker* would like to speak to you on this issue. Please call.

Limited input angers member

Dear Editor:
I reside on a reserve with about 200 band members. I believe that Judge Reilly was right in his statements and his actions in regard to the [Stoney] reserve. I believe our reserve also needs a federal investigation done regarding management of funds.
We are the poor people on the reserve and don't have a clue as to where our funds for housing, education, and social welfare are all going. I am a grandmother looking after my two grandchildren and living in a small two-bedroom house. I have repeatedly asked for an addition to be built for a spare bedroom for my one girl. I haven't received a response as yet.
We are a combination of two bands because Indian Affairs says it is easier to govern us that way. The Christina River Band #175 moved to our reserve in 1975 for a temporary stay until their reserve was developed. They are still here. Their own reserve sits empty with improvements like a road and bridge for access not yet done. We, the original members, want our own re-

serve back so that our own people can move back.
Repeated letters and meetings with Indian Affairs has gotten us nowhere. Without our consent they have called both bands the Fort McMurray First Nation #468, but we original members still think of ourselves as the Willow Lake Band and are proud to be. We have no input in what goes on in our band, no meetings for our opinions or help in anything involving the band so we never know what is happening.
The fear of speaking out may result in lost jobs or no welfare. I am currently in school, so I have no extra income but I don't worry about retaliations for speaking out. The Great Spirit guides me and helps me. I am 50 years old and want to see my grandchildren grow to be proud to be Indians of our reserve. So I thank you all for reading my letter and admire those that do speak out and commend the Samson Reserve members for their actions in their recent sit-in.

Sincerely,
E. J. Cheecham

Crees contribute to the efforts in Bosnia

Dear Editor:
My name is Master Cpl. Mike Poitras talking to you from Camp Holopina Coralici, Bosnia. I'm in the Lord Strathcona Horse (Royal Canadian) battle group from Edmonton. There are three of us Crees here enjoying the *Windspeaker* paper which you have thoughtfully sent us over here. I work with two great girls, Master Cpl. Donna Poole from Carry the Kettle band, Sask., and Master Cpl. Artis White. Both White's and my

own family have roots in the Muscowpeetung band, also in Saskatchewan.
We are certainly proud to be both Native and Canadian soldiers and believe that our job here eases the suffering in this country. This is my second tour. I was here in 1994 during the war. This is both Artis' and Donna's first.
I read [Ken William's] weekend warrior article on First Nations vets. It says a lot about what we have to sacrifice going over to places like

Bosnia. Once I was in a town where the ruling Serbs burnt out five homes belonging to Muslims. They all were in a tense situation, and no one was listening to the peacekeepers, saying that Canadians couldn't understand their struggles. I related stories about our own fight (Oka). This left them with the notion that we are willing to fight to keep our ancestral lands. At the end of the day they all listened to Canadian soldiers.
Mike Poitras

Christmas as peacekeeper

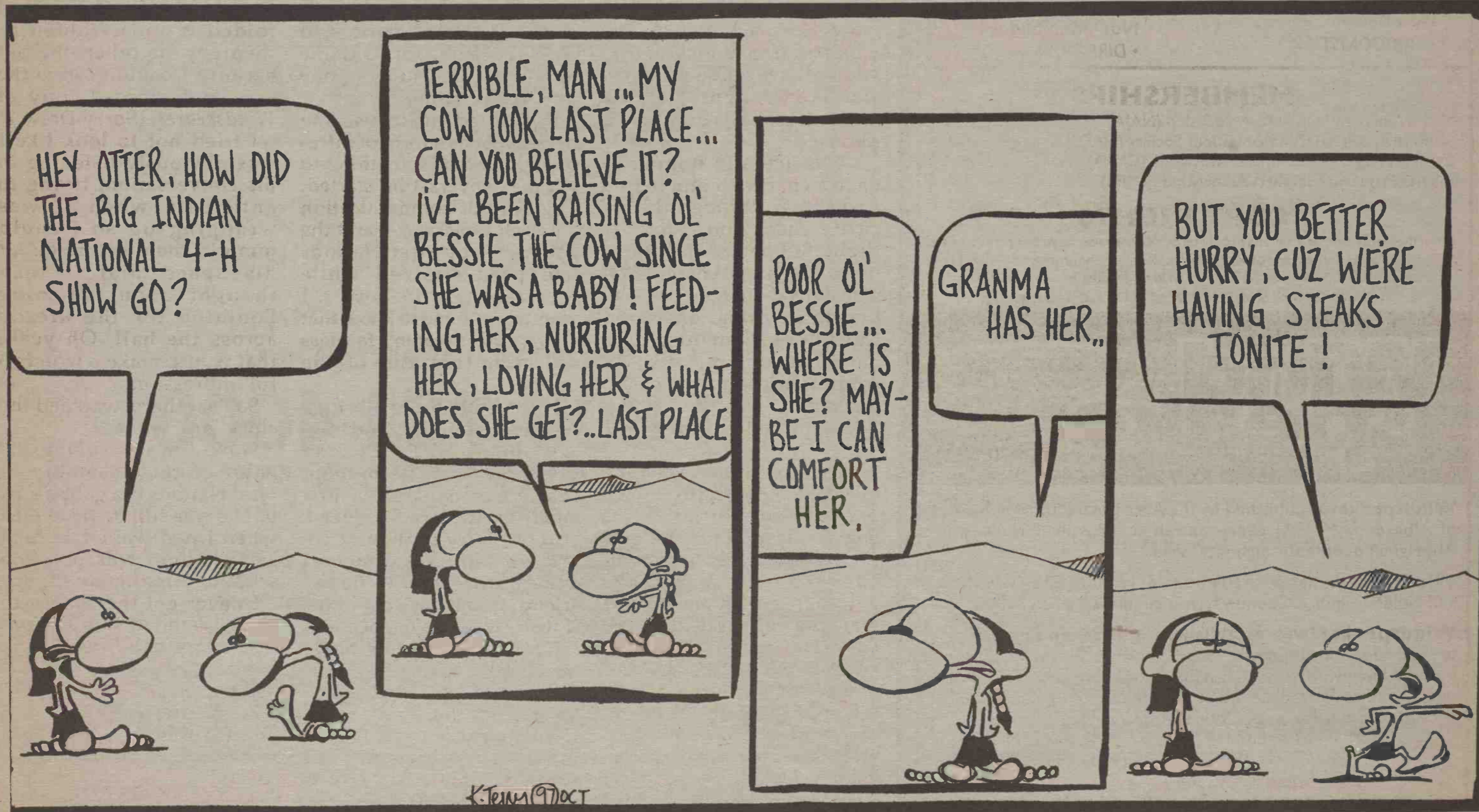
Dear Editor:
I've always gone a little against the grain, which has got me in a conflict or two, being in the military. But here I go telling about a Christmas that hasn't happened yet for the *Windspeaker* Christmas memory contest.
You see, I'm a medic peace-keeping in Bosnia right now. If you think you are an Indian

minority in Canada, try being one in a war-torn European country. Christmas and New Year come at the end of a six-month tour here for me.
Life here isn't too bad though. It's like a comfortable prison with a pay cheque. Though I'll be thousands of miles away from my Edmonton home and even farther from hometown

Merritt, B.C. that's where my heart will be this Christmas season, with my family and friends.
I'll sit back and play a pow-wow tape and get lost in the spirit-lifting rhythm, and thank the Great Spirit that I have such a wonderful family. They gotta be good for me to miss them so much.
Earl Charters

By Karl Terry

OTTER



K. Terry 1997

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Indian Country COMMUNITY EVENTS

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

WORLD AIDS/ABORIGINAL AIDS AWARENESS DAY
Dec. 1, 1997 1-888-285-2226

NATIONAL TB CONSENSUS CONFERENCE
Dec. 3 - 5, 1997 Toronto, ON (902) 473-2392 or (613) 941-1191

NATIVE YOUTH PATHS IX CONFERENCE
Dec. 3 - 5, 1997 San Diego, CA (405) 325-1790

NATIONAL TB CONSENSUS CONFERENCE
Dec. 3 - 5, 1997 Toronto, ON (902) 473-2392

SIBLING RIVALRY WORKSHOPS - HEALING/CHANGING: COMPETITION, CONFLICT & RELATING ISSUES
Dec. 5 - 7, 1997 Winnipeg, MB (204) 783-2976

NATIONAL DAY OF REMEMBRANCE & ACTION ON VIOLENCE AGAINST WOMEN (Status of Women Canada)
Dec. 6, 1997 (613) 995-7835

LOON LAKE 5TH ANNUAL HOLIDAY CLASSIC REC. HOCKEY TOURNAMENT
Dec. 26 - 28, 1997 Loon Lake, SK (306) 837-2102 Robert, (306) 837-2274 Dan, or (306) 837-2216 Tom

ODAWA FRIENDSHIP CENTRE WINTER POW WOW
Dec. 27 - 28, 1997 Ottawa, ON (613) 722-3811 Irvin Hill

SKI-DOO RALLY
Dec. 28, 1997 Loon Lake, SK (306) 837-2102 Robert, (306) 837-2274 Dan, or (306) 837-2216 Tom

DIABETES PREVENTION CONFERENCE
Jan. 12 - 14, 1998 Laughlin, NV (405) 325-1790

"BREAKING NEWS IN HIV/AIDS: GETTING TOGETHER - LEARNING TOGETHER" (Canadian AIDS Society)
Jan. 15 - 18, 1998 Toronto, ON (613) 230-3580 ext. 119

NAPI FRIENDSHIP CROSS CULTURAL DAYS 1998
Jan. 21 - 25, 1998 Peigan Nation, Pincher Creek, AB (403) 627-4224 Quinton Crowshoe

24TH NATIONAL CONSULTATION ON CAREER DEVELOPMENT CONFERENCE
Jan. 26 - 28, 1998 Ottawa, ON (416) 978-8011

NATURAL RELATIONSHIPS/THE JOURNEY TO HEALING, REVIVING & BUILDING
Jan. 28 - Feb. 1, 1998 Gimli, MB (204) 783-2976

3RD HEALING OUR SPIRIT WORLDWIDE CONFERENCE, FOR INDIGENOUS PEOPLES
Feb. 1 - 7, 1998 Rotorua, NZ 1-800-459-1884 Judy or Wendy

NISHNAWBE-ASKI NATION - NAN CUP '98 HOCKEY CHAMPIONSHIP TOURNAMENT
March 5 - 8, 1998 Thunder Bay, ON 1-807-623-8228

VANCOUVER 3RD BRITISH COLUMBIA CONFERENCE ON ABORIGINAL WOMEN AND WELLNESS
March 22 - 25, 1998 UBC, Vancouver, BC (604) 822-2626/4965

GATHERING OF NATIONS POW WOW
April 23 - 25, 1998 Albuquerque, NM (505) 836-2810
see ad page 19

VISION QUEST 98 CONFERENCE - MANY FACES OF ABORIGINAL BUSINESS
May 19 - 21, 1998 Winnipeg, MB (204) 725-0010

5TH ANNUAL WARRIOR SOCIETY POW WOW
May 30 - 31, 1998 Kaproland Park Bandstand, Honolulu, Hawaii (808) 947-3306 Bill Tiger



FILE PHOTO

The federal government is in a conflict of interest regarding tax-exempt status.

Tax-exempt status threatened

(Continued from page 1)

"The general rule is that a decision made by a court stands as the law unless and until it is overruled by a higher court," the lawyer wrote.

"Revenue Canada is apparently not willing recognize that the *Tomah* case applies to the GST tax until there is a ruling from the Supreme Court of Canada. The irony is the federal government is intervening at the Supreme Court level specifically because it believes the *Tomah* decision would apply to GST. Canada wants to argue that *Tomah* was wrongly decided."

The Reform Party Indian Affairs critic, Mike Scott, wrote a letter asking Indian Affairs Minister Jane Stewart for an expla-

nation of the government's participation in the Supreme Court appeal. Scott agrees that the government is not acting properly.

"I am concerned over the apparent conflict of interest," the opposition MP wrote. "Does the federal government not have a fiduciary obligation to Aboriginal people? If so (and there is certainly a great deal of evidence to support this) how can the federal government introduce adverse arguments as an intervenor in the above case?"

McCormick had questions of his own when he wrote Justice Minister Anne McLellan to ask her to promise him the federal government would live up to its fiduciary obligation and not

intervene in the case. He said he received the standard letter from McLellan informing him that she couldn't discuss the case while it was before the courts.

The timing of his letter, he believed, created a trap for the Justice minister. By reading and responding to his letter, McLellan was forced to provide proof that she personally was aware of the actions of the government officials who decided to intervene. He said the fact the intervention proceeded indicates she had given her approval, despite several Supreme Court decisions which tell the government that it must carry out its trust-like obligation to Aboriginal people in order to uphold the honor of the Crown.

Canada's Firearms Act

How will the regulations affect me?

For general information, call
1-800-731-4000

or visit our Internet site: <http://canada.justice.gc.ca>



Canadian Centre
Firearms Centre
Centre canadien des
armes à feu

Department of Justice / Ministère de la Justice
Canada

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Colo

The last time I got a monton, I got a again. It's a qu quite frequently spokesperson men in Canada. a better salary.) the truth, it's ing. This time is a radio talk sho Native woman. Native women question.

"Why is it tha when they reach of success and dating and m white women, women?"

Often they p Mercredi, Gra Tom Jackson ar amples. All wel perous men w are of the Cau sion. Many Na gard this practi of them. As w about the pres tive society.

Many Aborig either entirely triarchal, or h male interaction the culture. Th

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Color-blind love: Practitioners will be questioned

The last time I was in Edmonton, I got asked about it again. It's a question I hear quite frequently, as if I am the spokesperson for all Native men in Canada. (If I am, I want a better salary.) And to tell you the truth, it's getting annoying. This time it happened on a radio talk show hosted by a Native woman. Typically, it is Native women who ask this question.

"Why is it that Native men, when they reach a certain level of success and power, end up dating and marrying only white women, and not Native women?"

Often they point to Ovide Mercredi, Graham Greene, Tom Jackson and others as examples. All well-known, prosperous men whose partners are of the Caucasian persuasion. Many Native women regard this practice as a rejection of them. As well, they worry about the preservation of Native society.

Many Aboriginal nations are either entirely or largely matriarchal, or have strong female interaction embedded in the culture. There is a belief



Drew Hayden Taylor

that women are the protectors and teachers of the culture, especially when it comes to raising children. So when a non-Native woman enters the scene, it can disrupt what some see as the continuing cycle of cultural preservation.

Understanding that, is their concern a valid one? It's certainly true that at many functions and social gatherings where the intelligentsia or successful Aboriginals gather, it looks as if the majority of Native men do sport non-Native spouses. Jordan Wheeler, the Native writer for *North of 60* and *The Rez* (whose wife, by the way, is a lovely Native woman) attributes it to the circles in which affluent Native people are forced to travel.

Since there are more "success-

ful" white people than Native people, relatively speaking, and more prominent Native males than females — I use the term "prominent" loosely — the individuals one is likely to meet, interact and develop relationships with will have a mathematical probability of being non-Native females. Unfortunately, but true.

However, I do seriously doubt this is the only reason. Life is not that simple. Some who like to dabble in amateur sociology believe there is a subconscious (or maybe closer-to-the-surface) belief that a non-Native girlfriend is a symbol of success in both white and Native society.

Or there's the theory that white women are just easier to find in the dark. I don't know

the "real" reason, or even if there is one. One could say that maybe two people just fall in love, but this issue has acquired a political taint.

If snuggling with people of no definable Native heritage is a crime, then it is one I am guilty of. Rightly or wrongly, I am a graduate of the color-blind school of love. But thinking about the last four girlfriends I have had, I've noticed a disturbing trend developing. One that, on the surface, may lend credence to the argument.

One of the first serious relationships I ever had was with a Native woman. Sometime afterward, I fell in love with a woman who was a half-breed like me, then I found myself with a Filipina (still technically a visible minority but not Native and not Caucasian.) Most recently, I spent three years with a white woman. If this trend keeps up, my next girlfriend will either be an albino or an alien.

To the best of my knowledge, none of these relationships were politically or socially motivated. I'm not that

bright or ambitious. They just developed as most relationships do. You see each other in a room, make eye contact, you mumble to yourself "Oh please God, please," and the rest I leave to your imagination.

One older Native woman, a strong proponent of Native men marrying Native women, chastised me for dating a white girl, urging me to break up with her and start seeing a Native woman she had recently met. Even though her three daughters had married, had children by, or were dating white men, I was at fault here. The irony of the situation was not lost on me.

This introduces another aspect to the original dating question. Why is it never questioned why successful Native women marry white men, women like Buffy Sainte-Marie or Tantoo Cardinal? Granted the ratio is different, but I think it is a valid issue. I even posed that question to the host on the radio show. She looked at me blankly for a moment before responding. (see Color-blind page 29.)



FILE PHOTO

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Smithsonian CD explores influence of the violin

REVIEW

By Kenneth Williams
Windspeaker Staff Writer

Wood That Sings: Indian Fiddle Music of the Americas
Smithsonian Folkways Recordings
\$15.00

You had better read the liner notes to this disk. If you don't, you'll be lost. You might still enjoy the music, but the notes give you vital information as to why these 23 pieces were selected for this CD. It will also convince you that the violin is a symbol of survival and adaptation for the Aboriginal people of North and South America.

According to the information in the liner notes, and who am I to question the authority of an ethnomusicologist from the Smithsonian Institution, there is virtually no record of a violin-like instrument that is indigenous to the Americas. The Apache people had one, but no evidence of anyone else having one is apparent.

In fact, it is the Apache word *tsii'edo'a'tl*, which means "wood that sings" that gives us the name of the CD. The *tsii'edo'a'tl* is a three-stringed instrument, made from agave wood, and played with a horse-hair bow.

The violin was imported by Christian missionaries who noticed that music was an effective tool for converting the Aboriginal people. These same people took this wonderful instrument and adapted it for their religious ceremonies and social functions. They crafted their own versions of violins, and changed the tuning to fit their own musical tastes. In the end, you have a foreign instrument that Aboriginal people have claimed and made their own.

As a Canadian, whenever I think about Indian fiddle music, I automatically think about

country and bluegrass music, with very strong French, Irish and Scottish influences thrown in. I think of the Métis people in particular, who play jigs and reels with their own inimitable style.

But this disk is full of tunes from the Chapaco of Bolivia, the Quechua of Colombia and Peru, the Maya from Guatemala and Mexico, the Micmac of Canada, the Gwich'in of Alaska, and the Turtle Mountain Chippewa of North Dakota.

Sometimes the tunes were played for religious festivals, but most often they were played for social gatherings. This is where the liner notes become invaluable because they describe what the song was for, who performed it, when it was recorded, plus a detailed description of how the violin was incorporated then adapted.

None of this takes away from the music, but the extra education makes appreciating these songs easier.

It must be a great job being an ethnomusicologist. You get to listen to the music of different cultures, examine the instruments that are played, and then try to figure out how these instruments and musical forms evolved. Okay, maybe it's just me, but I think that would be a great job. You'd certainly get to hear a lot of interesting music. But it also shows how interdependent cultures are. While listening to these tunes, I could hear the obvious European influences in the music. It's pretty hard not to hear the Celtic-Bluegrass strains in Micmac fiddler Lawrence "Teddy Boy" Houle's "Finale Medley." But then you swear you can hear Chinese, Hindu and Celtic connections in other music that shouldn't have those connections. The drumming in the piece, "La Guanena," by the Tulcan Naspiran family sounds like it's from an Irish bodhran and has the same kind of Celtic bounce associated with that instrument.

(see Violin magic page 13.)

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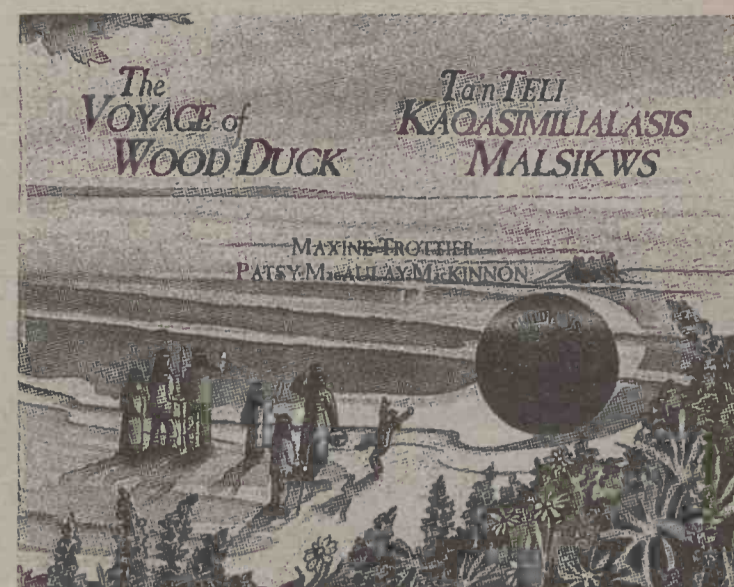
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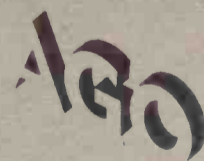
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Community Events
are on page 8.

Abo

By Paul Barnsley
Windspeaker Staff Writer

An Ontario radio owner tried to raise a million towards national Aboriginal work but he couldn't broadcast live Canadian Radio-communications.

Doug Bingley, shareholder of Babel FM, said he learned the frustrations of people encountering the deal with the federal government after he attained a space on the joint venture with *Voices*, an Aboriginal quarterly magazine based in Toronto.

"The Broadcast CRTC policy encourages original participation," said. "Based on frequency should be awarded to our people wasn't. I see Aboriginal casting as a big policy and intervention mean that if we assist Aboriginal

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Aboriginal radio proposal loses out

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

An Ontario radio station owner tried to invest almost \$2 million towards establishing a national Aboriginal radio network but he couldn't get a broadcasting license from the Canadian Radio-Television Telecommunications Commission.

Doug Bingley, controlling shareholder of Barrie's Rock 95 FM, said he learned a lot about the frustrations that Aboriginal people encounter when they deal with the federal government after he attempted to obtain a space on the FM dial for a joint venture with *Aboriginal Voices*, an Aboriginal-owned quarterly magazine that is based in Toronto.

"The Broadcasting Act and CRTC policy encourages Aboriginal participation," Bingley said. "Based on that, the frequency should have been awarded to our proposal. But it wasn't. I see Aboriginal broadcasting as a big issue. I read the policy and interpreted it to mean that if we were willing to assist Aboriginal broadcasting

then the CRTC would give us a license. But they gave the frequency to the CBC. That decision makes the policy look like so much lip service paid to Aboriginal interests. My attitude is: if you're not going to do it, say you're not going to do it. Don't make some dopey policy and then ignore it."

Bingley's proposal received the least attention during the high-profile, much reported process that led to the decision to give the vacant 99.1 FM frequency to the CBC. The decision was announced last July. The change-over will take place in March.

The media in Toronto focused on the CBC and on another proposal that would have established a station to serve the black community in the Ontario capital region. Bingley feels his proposal was the best when considered in the light of written legislation and policy. He suspects that the decision was influenced by political considerations. After several years of drastic federal funding cuts, there was public pressure on Canadian Heritage Minister Sheila Copps to help CBC Radio. Some observers feel the de-

cision indicates the commissioners felt that pressure.

"That's what I sensed," Bingley said.

Gary Farmer, the publisher of *Aboriginal Voices*, has no doubt that political issues were played out in the CRTC decision, but he believes the project will soon become a reality anyway. The actor, with several Hollywood motion picture credits on his resume, is from the Six Nations reserve in southern Ontario. When contacted for his comments, he was making plans for a live broadcast during the annual Toronto SkyDome Powwow in late November. He said that there are two other vacant radio frequencies that could be obtained in the near future. Either could be used to broadcast from a transmitter on top of Toronto's CN Tower, the world's tallest free-standing structure. That would ensure wide distribution of the signal in the huge southern Ontario market. Bingley and Farmer said their long-term goal is to use satellite technology to spread the signal across the entire country, creating a national Aboriginal radio network.

"The decision put us back by

a year," Farmer said. "We should be there, at the most, two years from now."

For Bingley, a non-Aboriginal businessman, this process has been a revelation.

"It's the first time I've wandered down the Aboriginal path and the impression I got from the bureaucrats was 'We'll get around to you.' That's always the case, it seems. They put it off for a year, then 10 years go by, then 100 years go by and nothing happens," he said. "In the mainstream, you get a vague understanding of Aboriginal issues as you watch them from the periphery. But I saw it first hand."

Bingley believes the CBC could have fixed the problems they were having with the AM 740 spot on the dial, a channel the public broadcaster has used for more than 60 years. They should not have been in the running for the FM frequency, he believes. He said he believes in the system. He is a part of the broadcasting system and believes it has treated him fairly for the most part. That just makes it more puzzling for him that, after he allied himself with an Aborigi-

nal group, the system seemed to stop working the way it should.

"It appears Native people have once again been betrayed by the system," he wrote in a letter to the editor that was published in the *Globe & Mail* on Oct. 14. "I hope that's not the case."

An appeal to the minister for a review of the CRTC decision by Bingley (and several other groups) met with no response.

CRTC sources insist there was no political influence behind the decision.

Ian Morrison, spokesman for the Friends of Public Broadcasting, a group that watches CRTC decisions and other developments in the Canadian broadcasting business, said the CBC needed to make the change because the AM 740 frequency was unreliable.

"Our position is if CBC programming is available on Baffin Island and every other remote part of this country then it should be available clearly in downtown Toronto or Hamilton," he said. "There were five million people affected by this. They wanted a strong CBC signal in the Toronto market."

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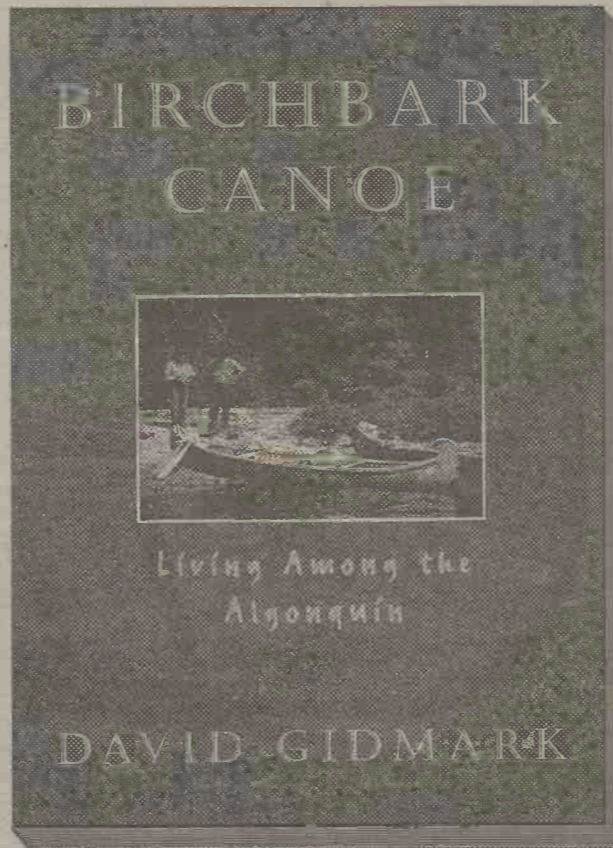
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Dead Dog Cafe Comedy Hour returns

By Kenneth Williams
Windspeaker Staff Writer

EDMONTON

Celebrated author Thomas King has written and recorded the second season of the *Dead Dog Cafe Comedy Hour* for CBC Radio One. Twelve new episodes were recorded at CBC's Edmonton studios from Oct. 27 to Oct. 30. Thomas King plays himself in the series. Floyd Favel returns as Jasper Friendly Bear, a character who runs his radio show out of Gracie Heavy Hand's Dead Dog Cafe. Edna Rain returns as well to play Gracie.

The new episodes began airing on the CBC Radio One show *This Morning*, the week of Nov. 10. Contact your local CBC Radio One station for more details.

King was also in Edmonton for the launch of the College Book Program at Grant MacEwan Community College. This program features Canadian authors of fiction and non-fiction books who will give readings and lectures throughout the year in Edmonton.

King has written two novels, *Medicine River* and *Green Grass, Running Water*. The first novel was made into the CBC television movie, *Return to Medicine River*, and the second novel was nominated for a

Governor General's award. King also has a collection of short stories, *One Good Story, That One*, and a children's book published. Canadian literature students at Grant MacEwan will be studying *Medicine River* as part of their curriculum this year.

As part of the College Book Program kick-off on Oct. 30, King read selections from three works at the downtown campus of the college. About 80 people heard King read from his short story, "A Short History of Indians in Canada," and from a couple of chapters from his two novels. After the readings, there was time for questions and answers.

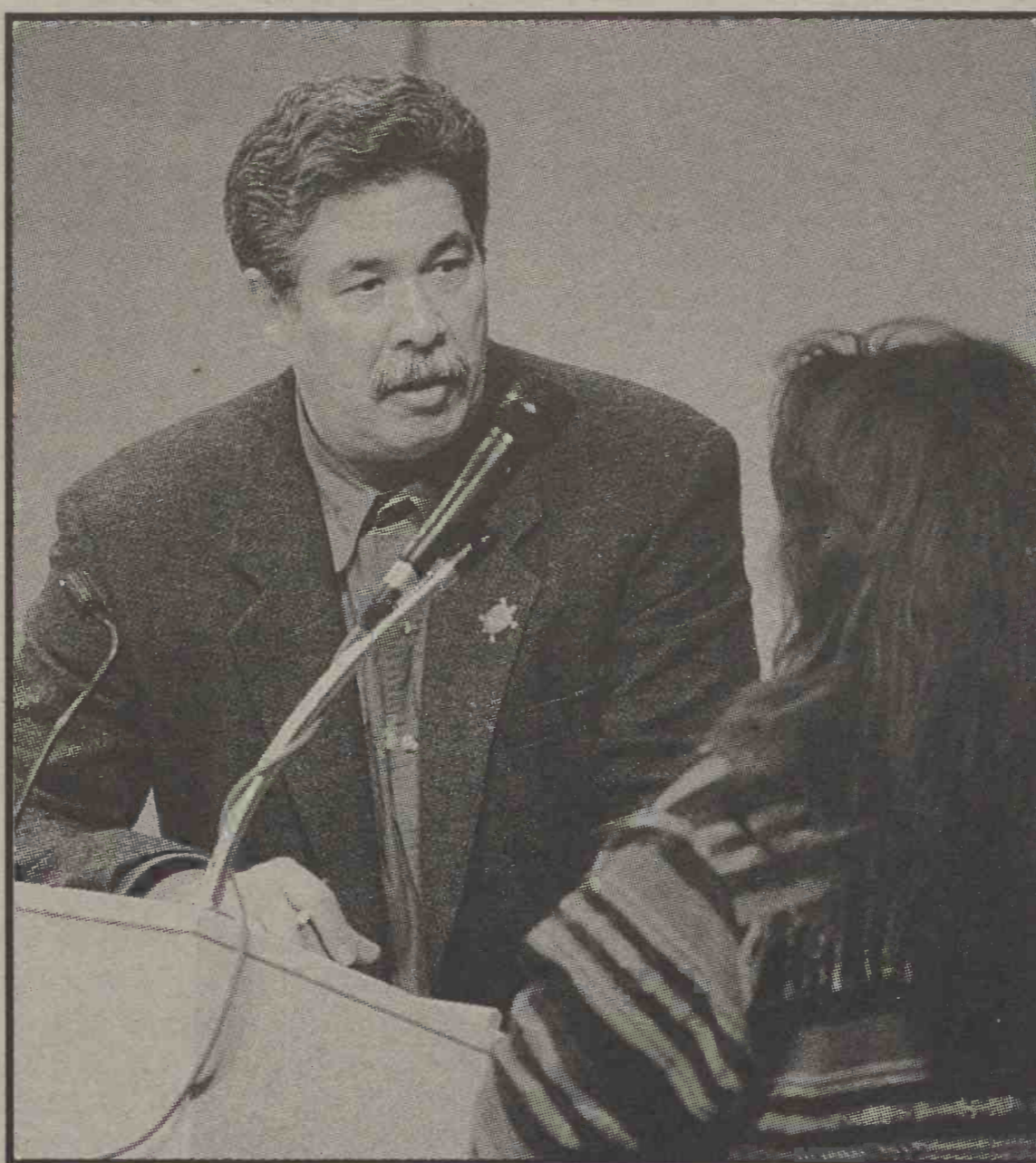
"I thought I had it made," joked King, about receiving good reviews of his novel *Green Grass, Running Water* in *People* and *Newsweek* magazines. "I called my Mercedes dealer to check on availability and color."

He then said that *Green Grass, Running Water* was his favorite because it allowed him to use all the knowledge he had accumulated during his doctorate studies at the University of Utah.

King was asked at what age did he start to write?

"As a boy, I wrote poetry," he responded. "But as a 15-year-old you just don't give a poem you wrote to another boy. You'd get crucified!"

Even though he didn't begin writing his first novel until he



KENNETH WILLIAMS

Writer Thomas King visited Grant MacEwan Community College to kick off the College Book Program.

was in his forties, King did work as a journalist in Australia, and through a series of circumstances that he didn't bother to explain, ended up at the University of Lethbridge teaching English.

It was there that he was attracted to a professor of English who he first tried to im-

press with his cooking, which didn't work, and then his writing, which seemed to make a good impression on her. Through this courtship process, which involved giving her more and more short stories and poems, he discovered that he suddenly had a bunch of short stories that he

could link together into a novel. From this, *Medicine River* was born.

A college professor then asked what King would like a class studying *Medicine River* to come away with?

"The strength and idea of communities," replied King. "When I went to Lethbridge, the Blackfoot made me part of their community. There's a great strength in that community in how they take care of their own."

"If there weren't some strengths in those communities, real strength, we [as Aboriginal people] would've disappeared 200 years ago."

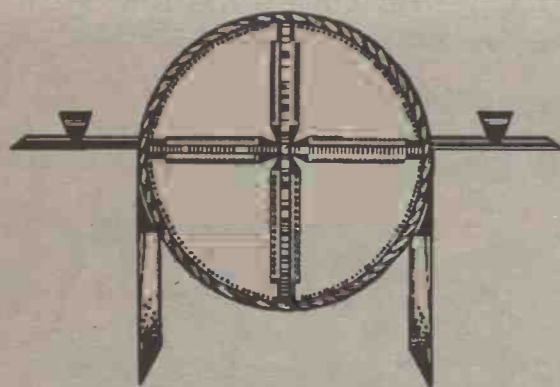
King went on to describe the *Dead Dog Cafe Comedy Hour* as his great labor of love at the moment.

King, who was raised in California, was also asked if he considered himself an American or Canadian writer?

"My history as a writer only begins as a Canadian," he replied. "I think of myself as a Canadian writer. But it's kind of fun because I still have an outsider's point of view on some things."

The night ended with about half of the audience members lining up for autographs and a moment to talk to King.

King now teaches English literature at the University of Guelph, which is about 100 km northwest of Toronto.



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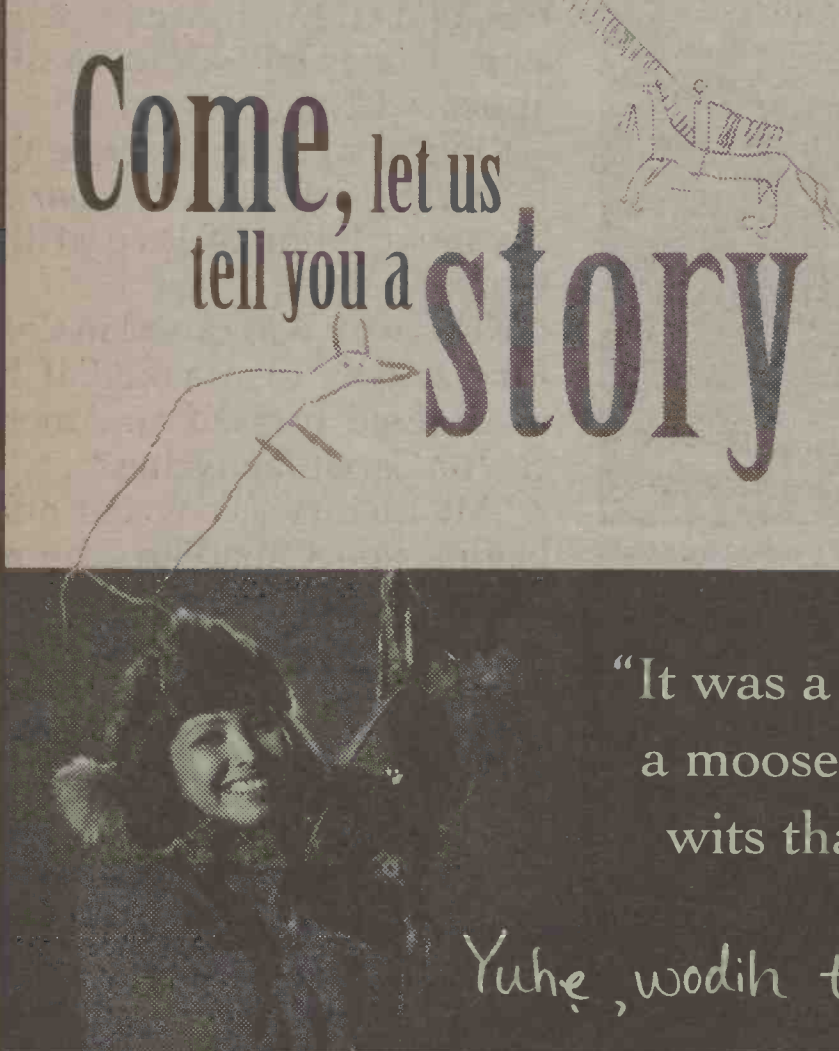
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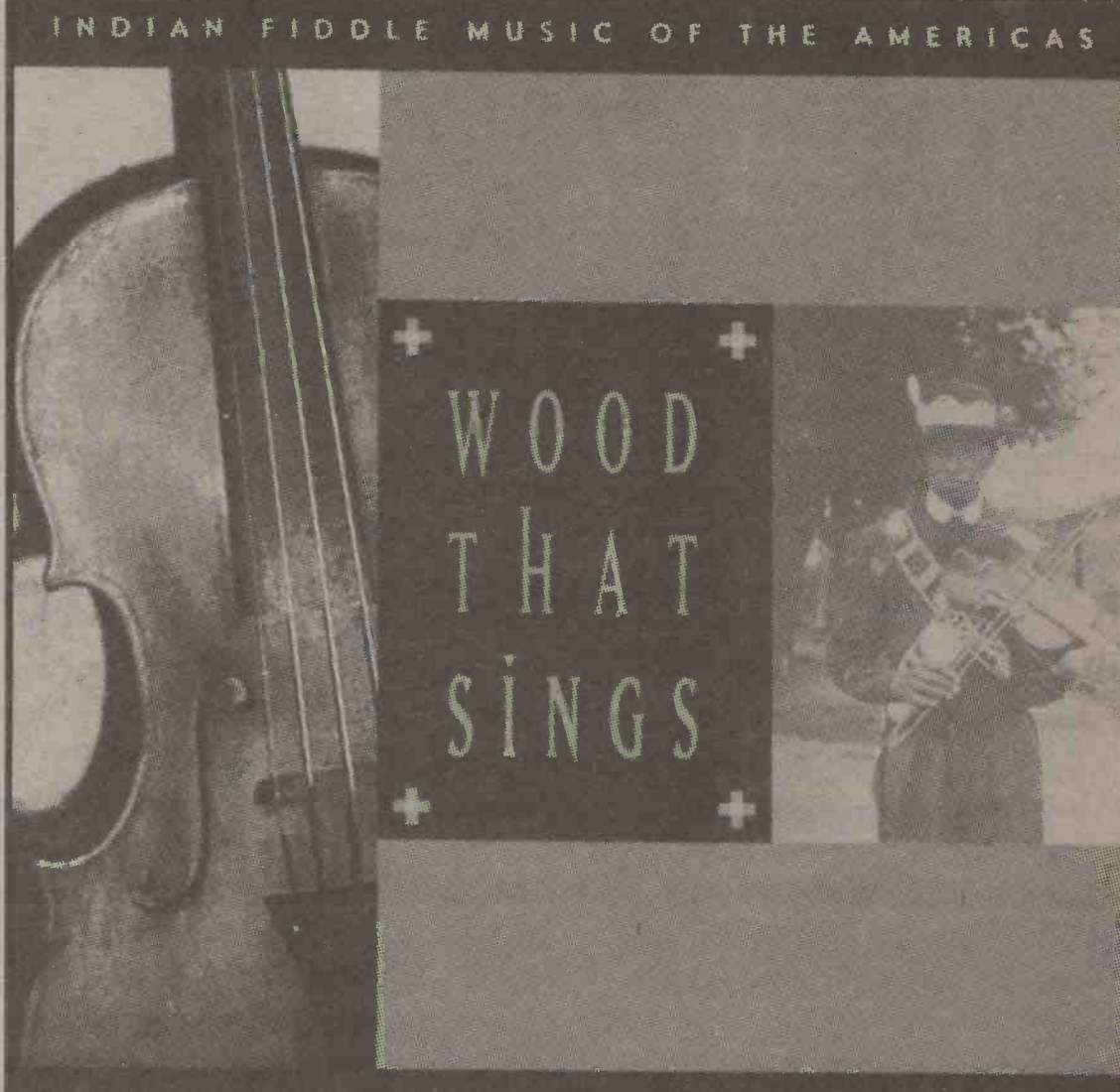
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WOOD THAT SINGS

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Violin magic

(Continued from page 10.)

Certainly that's possible. The Celts are a people who originated in the east, some say India, and who migrated west. They've left their mark in Scotland, Ireland, France, Spain, Wales, Canada, and the United States. Now if the Spanish, who are Iberian, adopted some of the Celtic music into their music, then went on to influence the Quechuan music, the kind the Tulcan Naspiran family plays, then there could definitely be a bodhran style of drumming in their Quechuan song.

That is a far-fetched analysis made without any evidence to support it. But an ethnomusicologist has to consider such things and discover the connections that do exist.

Charlotte Heth is the ethnomusicologist who compiled the tunes for this CD. In her introduction she said the music was chosen "to show the variety, ingenuity, and adaptive techniques of Native musicians, choosing both historic and contemporary fiddle music by Native Americans from the United States, Canada, and Latin America."


The European influences on Aboriginal music may have been caused by aggression, but the Aboriginal people adapted and survived, taking the new music and instrument and making them their own.

Next time you hear Indian fiddle playing, you're hearing the music of Aboriginal survival.

ED

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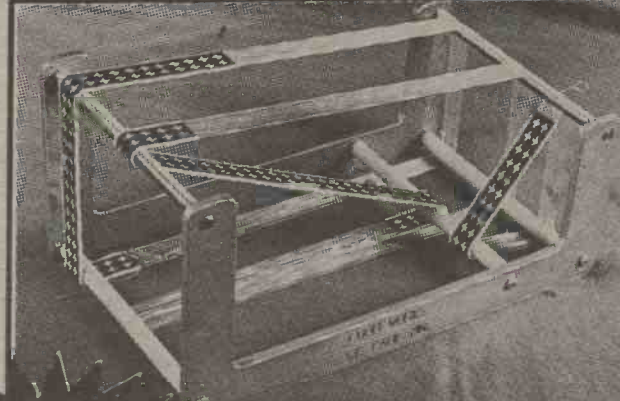
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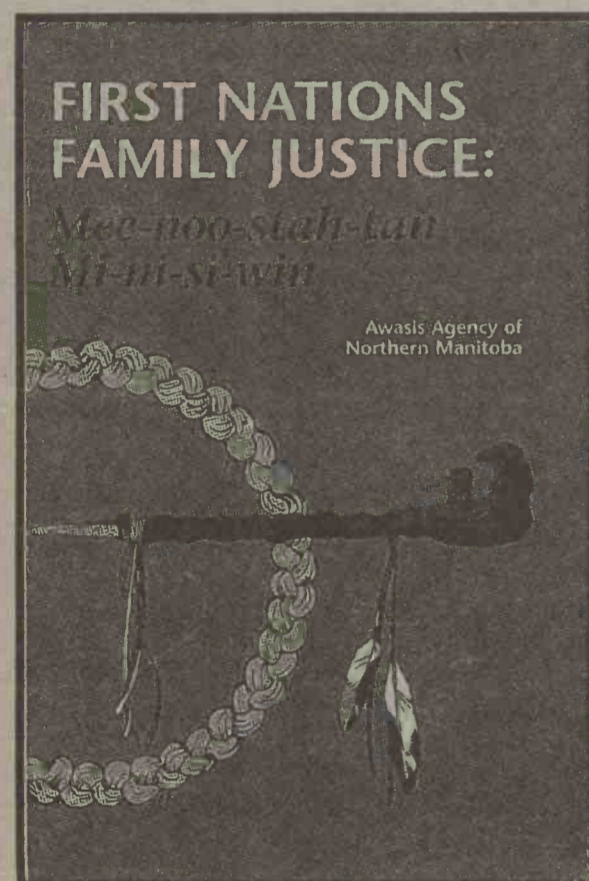
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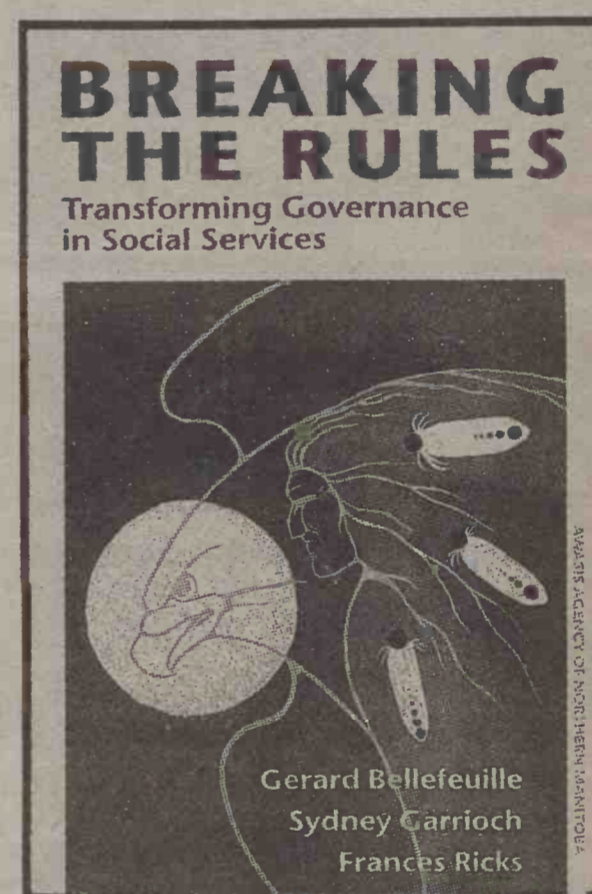
First Nations Family Justice: Mee-noo-stah-tan Mi-ni-si-win

This book encompasses three of the most contentious issues fueling self government agendas in Manitoba: Autonomy over Child and Family Services, justice, and health. It explores the issues and inequities inherent to both the provincially defined child and family service system and the provincial justice system in regards to First Nations child protection, and offers the reader a community approach to family justice. In addition, we share the paradigm shift undergone by Awasis Agency during the past five years and its implications for practice.



Breaking the Rules: Transforming Governance in Social Services

This is the story of three parallel journeys from 1991 to 1997 and speaks to the governance of the Awasis Agency of Northern Manitoba. The three people involved are, Gerard Bellefeuille, Executive Director of the Awasis Agency, Sidney Garrioch, Chief of Cross Lake First Nation and Chair of the Awasis Board, and Frances Ricks, Professor at the University of Victoria.



"It is our hope that by describing our transformational journey other administrators and workers in child and family service agencies might seize the inspiration to challenge their assumptions about protection services and create their own process for transforming their local child and family services. We do not propose that our story represents "the solution" rather it offers some hope and support for Breaking the Rules which in our view, is required if governance in social services is to be transformed."



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Fami

By Rob McKinley
Windspeaker Staff

FORT RESOLUT

It's Trivial Pursue
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TOPONA™ is a
game created by
Territories women
to create something
and fun for families
Marilyn Sanders
Manderville create
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Family learning, family fun in TOPONA™

By Rob McKinley
Windspeaker Staff Writer

FORT RESOLUTION, N.W.T.

It's Trivial Pursuit®— Aboriginal style.

TOPONA™ is a new board game created by two Northwest Territories women who wanted to create something educational and fun for families.

Marilyn Sanderson and Ruth Manderville created the idea for the game after a 12-week business development training program put on by the Keninu K'ue First Nation. That was three years ago. Now, Great Circle Entertainment, the company the two women are primary share holders in, has sold more

than 2,000 copies of the game since the first prototypes rolled off the assembly line last year.

The games have fallen into some pretty high profile hands already.

Sanderson said Prime Minister Jean Chretien and each provincial premier was given a copy of the game.

Games have also been picked up by schools in Manitoba, Saskatchewan, Alberta, the Northwest Territories and even all the way down in Phoenix, where a mail order catalog is highlighting the game.

The second run of TOPONA™ is now in production. This run will produce 10,000 more copies.

The game features more than

500 questions about Aboriginal people of North America. And forget about dice. If you are making a game about traditional Aboriginal people, use some traditional artifacts. Playing sticks, similar to the ones used in Native hand games, are used to determine to where a player moves on the board.

Sanderson said the categories are broken down into regions of the continent so people from specific areas will have equal chances of answering questions.

All of the answers are in a multiple choice format. There are some easy questions, but there's also the real stumpers. Categories include traditional medicines and their uses, foods,

and historical information.

Sanderson said the mix is a "real learning tool" for students, families and anyone in either Aboriginal or non-Aboriginal settings.

Sanderson, Manderville and a research team from the Keninu K'ue training program are responsible for all the questions.

"The questions came from many, many hours of reading," said Sanderson.

Sanderson and Manderville travelled from their homes near the Deninu First Nation to the nearest large library in Hay River regularly. It was a 160 km trip each time.

"Every couple of weeks we'd go in there and clean out

the Aboriginal section," Sanderson said.

Finding time to collect the data and then create the board game was difficult for the two women who also work full time in the Fort Resolution area. Sanderson is the executive director at the Akaitcho Territory Tribal Council and Manderville works with at the Deninu First Nations office.

"We did all of the work in our spare time," said Sanderson.

And that's what it takes if someone wants to commit to a project and become an entrepreneur, she said.

"There's been a lot of struggling and patience. It has been a lot of work," she said.

But it all pays off in the end, right? You've got your board game and it's selling, so now you can retire?

Wrong.

"We haven't got rich yet," she said. "With the first sale of the 2,000 units we pretty well broke even."

But, who knows, in time, Great Circle Entertainment might turn out to be the early retirement nest-egg for the two hard working women of the north — especially with the game's growing popularity.

Sanderson said they are already filling orders for the second batch of games.

Sanderson has some advice for first time dabblers in self-employment ventures.

"You don't always get rich and it's a lot of work," she said.

It took almost two years from the initial idea for the game before the first one was ready for packaging. In that time there were six revisions to the prototype.

It took a lot of leg work, and some financial investment before the game was ready for the customer.

The women are currently working with the Northwest Territories Development Corporation and a Japanese investor to produce more of the games. It took the women some long hours and hard selling to find investors willing to risk money in the board game, but the rewards can be worth it.

Sanderson recommends anyone with an idea they feel could be a winner to find some investors and put the idea into motion.

Investment and funding opportunities and people to help put plans to action can be found in many Aboriginal communities at local development corporations.

The second run of TOPONA™ is now ready for sale —just in time for Christmas. It retails for \$39.95 and can be ordered by contacting the western Canadian distributor at (403) 727-4360. Other places to look for the game are at national game stores or Winnipeg's Northwest Company's catalog.

Great Circle Entertainment is currently looking at more ideas for Aboriginal entertainment and a second set of questions for TOPONA™ is one of those ideas.

Incidentally, the game's name itself is also a puzzle. It is an acronym standing for The Original People Of North America.

NORTHERN SCHOLARSHIP PROGRAM

1997



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SIAST Palliser Institute



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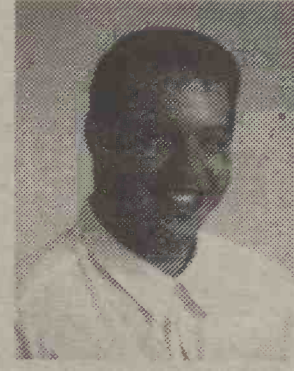
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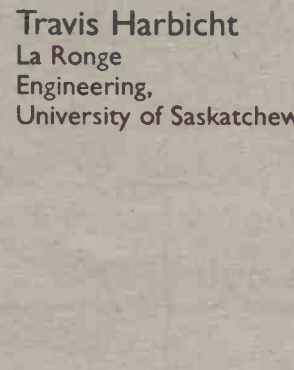


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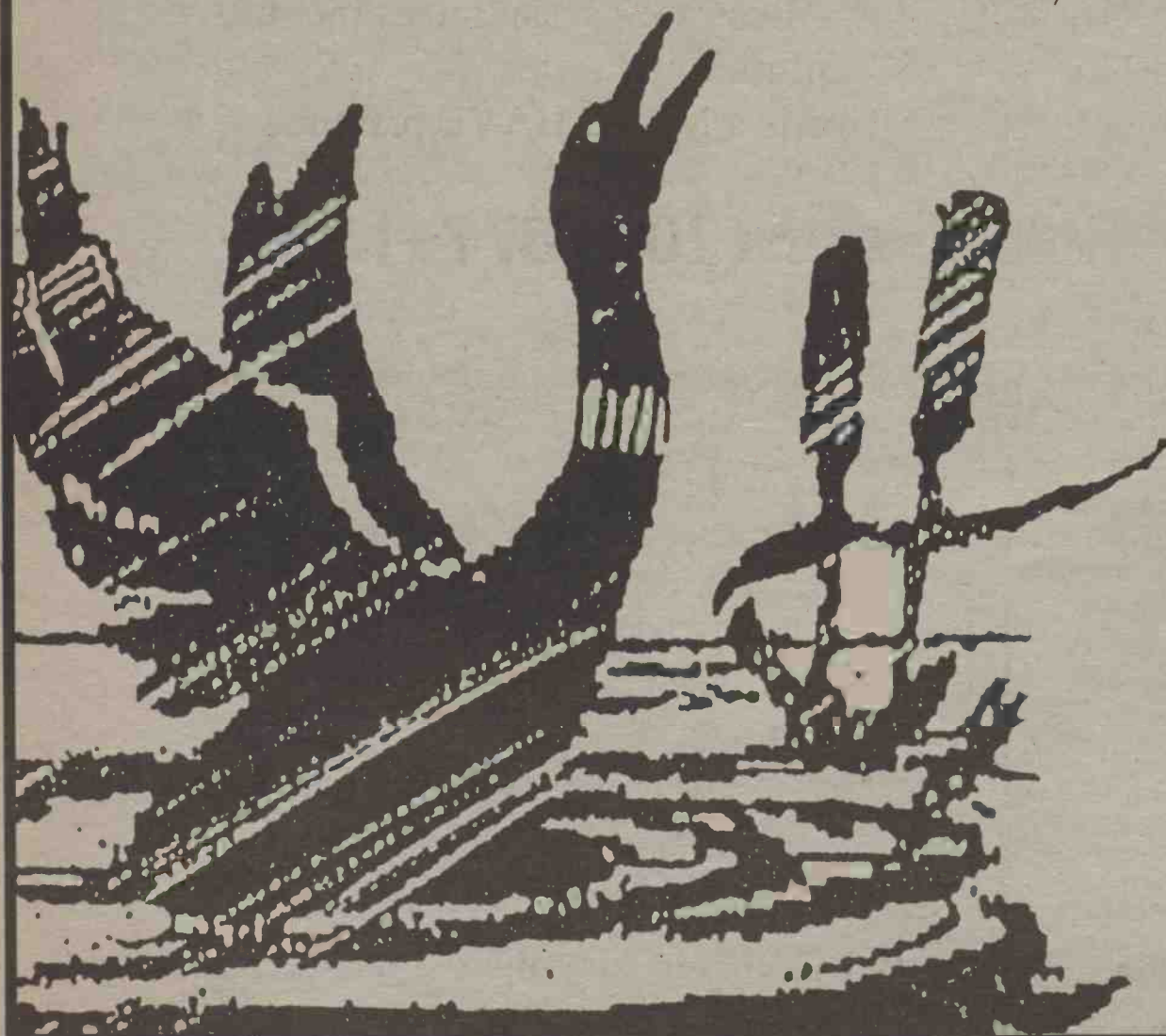
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Cameco Corporation congratulates the winners of the 1997 Cameco Northern Scholarships. This year, 11 scholarships were awarded to students with northern backgrounds.



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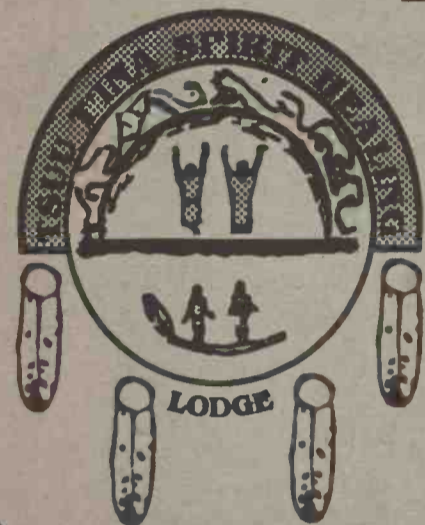


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A Brother's Gift

By Minnie Matoush, of Cree Nation ancestry, Quebec

Many, many moons ago, during a time when the hunters and gatherers lived a nomadic life, small units of families lived on their traplines year round.

The time that I am most fond of took place in the bush at Christmas time. There were four of us living at the winter lodge at that time, both of my parents, my oldest brother, Coomishish, and myself, Abokoishish.

I must have been about four years old at the time. I remember waking up to the smell of bannock, fresh off the cast iron pan. As I pushed the feather blanket away from my face, I could feel the heat from the wood stove.

My mother was busy cooking cinnamon donuts in hot oil, another food item we had adopted. She had wild game cooking in a large pot and the smell of moose filled the lodge.

done during the day.

Once I was all dressed and ready to go out, my mother helped me roll up the bedding. She took the feather blanket and the bear rugs outside to hang for the day.

It was a beautiful day. The smoke from the chimney went straight up towards the blue sky, and the cold air puffs from my own breath made little clouds around my face.

My mother always sat near the entrance to receive the hunting bag. I sat beside my mother and waited too. I heard my brother say, "Quay! Quay! Mandow tookoosin!"

Puzzled, I looked at my mother, but she motioned for me to open my gift. I was so excited and tugged at the hunting bag, and then carefully untied the lacing.

As she set the prepared food at the centre of the lodge, she proceeded to tell a little story. "Abokoishish, an old man came to visit us while you were sleeping last night and he left

something in the wood pile for you," as she nodded her head towards me.

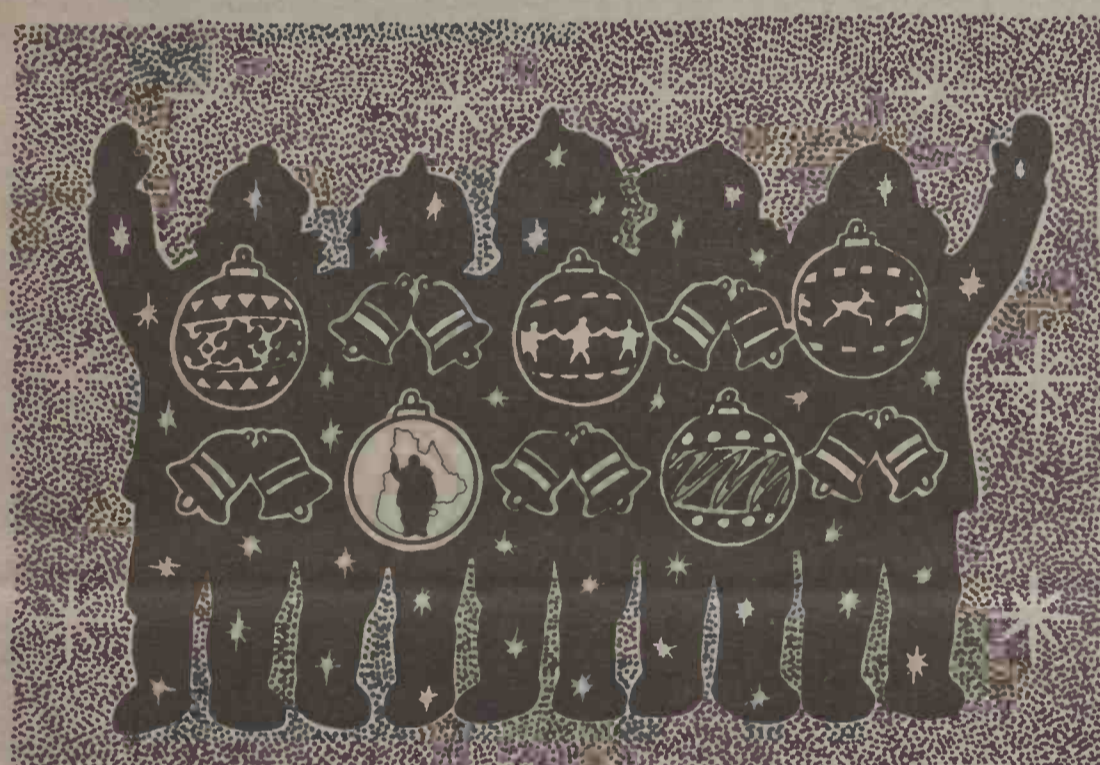
At first I didn't want to believe her, but my brother urged me to go out and find the gift. I went out into the porch and found a brown suitcase on the woodpile.

Well, to my surprise, I found a box of assorted cookies, candy and gum. I was happy with these gifts, and I opened the box of gum to share with everyone.

This was the happiest time in my childhood as far as I can remember, a time of celebration and being together as a small family.

I am honored to share this special story about giving, celebrating life and what we have, even if it's just a small gift.

I would like to dedicate this story to my brother, Coomishish (Etienne) who shared with me a conditional love with all of his relatives, family, even throughout his illness. He departed to the Spirit World in 1979 at age 36.



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Season's Greetings
From the Native Alliance of Quebec to all our Aboriginal brothers and sisters across this great and beautiful Native land.
May the traditions of brotherhood during this Christmas fill your hearts and overflow into the new year so that beauty, peace, love and abundance be with you and all around you.
Mikwetch,
Fernand Chalifoux
Grand Chief/President

MY BEST CHRISTMAS EVER
By LEONIE SA...
FORT PROV...
N.W.T.

LAC STE ANNE PICTORIAL CONTEST
The Lac Ste Anne... which will be in...
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Thanks to

ER'S CHRISTMAS WRITING CONTEST

My BEST CHRISTMAS EVER

By LEONIE SABOURIN, FORT PROVIDENCE, N.W.T

The best Christmas I had was when I was 23 years old. That's when my parents were in Willow Lake. It's a place where they go for winter until Christmas. They trap and fish, and my dad and the other men go out hunting for moose or caribou.

I kept two of my sisters. They were going to school while my parents were in the bush. We didn't have much, but we did the best we could.

Me and my sisters went out and got a tree and we cleaned the whole house. We decorated the house and the Christmas tree. It was beautiful the way the tree

smelled and the smell of the fire. We got our presents and put them under the tree.

After I finished everything, I went to lay down. I waited for my parents. I must have fallen asleep. I heard someone banging on the door and I heard a skidoo running. I looked out the window. There were my parents. I was happy to see my mom and dad.

I woke up my sisters. Everybody hugged each other and opened their presents. The best Christmas I ever had was with my mom, dad, brothers and sisters.



Happy holidays to you and yours. May Christmas fill your hearts and homes now and throughout the coming year.



from the Chief, Elders & Staff of Confederacy of Treaty Six First Nation

Suite 601, 10025 - 106 Street Edmonton, Alberta T5J 1G4



A Christmas Wish

By Evelyn Ballantyne, The Pas, Manitoba

The wood stove stood at the centre of the room, giving warmth to those who sat around exchanging legends and stories of days gone by. The aroma of fresh baked bannock filled the house.

Our home was a two-storey structure. Houses in the reservation I grew up in were similar in design. The main floor was an open area, where the ordinary every day activities took place. The upstairs served as a sleeping area and beds were arranged in such a way that girls slept in one corner, parents in one, and boys slept in another corner of the room. The chimney provided warmth to the upstairs.

What I remember most about those days, was the excitement that could be felt for days. The celebration of Christmas played such an important part in our family and community life, and represented a time of great enjoyment.

It was a time for feasts and visitors. It seemed that it was never ending. The sharing of food and good times was to be seen all over the community. I remember my mother and father taking my sister and I along as they made their visits. The neighbors we visited

would make sure that treats for children were abundant. My sister and I would sit on the floor by our parents and listen as they told stories about hunting, fishing, and trapping. Every now and then, everyone would burst out laughing. Such a joyous time. I can close my eyes and think to when I was a child and it seems like it was only yesterday.

The first week of the two-week celebration was set aside for visiting and cooking tons and tons of food. By Christmas Eve, the excitement was unbearable for us. We were told to be in bed earlier than usual as Santa would pass by our house if we stayed up late. Believing so strongly in Santa, we of course obeyed, and were on our best behavior.

This particular Christmas, the house looked wonderful with its glittering decorations. There was no electricity at the time, and that made everything in our house even more warm. As my sister and I climbed the stairs to our bed, we took one last look at the beautiful tree. We whispered into the night wondering what we would find under the tree the next morning. (see Christmas wish page 18.)

something in the wood pile for you," she said as she nodded her head towards me.

At first I didn't want to believe her but my brother urged me to go out and find the gift. I went out into the porch and found a small brown suitcase on the woodpile. I told my mother that the suitcase was the only thing I could find. I brought it in and my brother helped me open it.

Well, to my surprise, I found a box of assorted cookies, candy and gum. I was so happy with these gifts, and I opened a package of gum to share with everyone. We all exchanged hugs and kisses, then settled down to eat. My father said a prayer of thanksgiving, and for a safe return of those who were far away from us. My sisters, Annie and Mariam, and a brother, Allen, were away at residential school. After the prayer, my father gave his offering of food to the spirits who had gone onto the Spirit World.

This was the happiest time in my childhood as far as I can remember, a time of celebration and being together as a small family. We didn't have much in material things, just the bare essentials. The gift from my oldest brother meant more to me than any commercial toys. I was very proud to wear my otter tail tips sewn on top of my rabbitskin hat.

I am honored to share this special story about giving, celebrating life and sharing what we have, even if it's just a small thing. Nowadays, we seem to outdo one another with material gifts such as stereos, televisions and diamonds. What about being together as a family or a community, sharing our specially prepared food, and extending our love to those in need such as our children and our Elders.

I would like to dedicate this story to my late brother, Coomishish (Etienne) who shared unconditional love with all of his relatives and family, even throughout his illness from cancer. He departed to the Spirit World in July 1979 at age 36.

LAC STE ANNE PILGRIMAGE - July 25 - 29, 1998

PICTORIAL THEME CONTEST

The Lac Ste Anne Pilgrimage Board is offering an open contest to select the pictorial theme which will be incorporated as part of the promotion of next year's event.

The theme of next year's Pilgrimage is: "The year of the Holy Spirit"

Guidelines:

- Interested participants are to submit an original creation, in the form of a drawing or sketch in reproducible form.
The drawing should in some way represent the spirit, history, and/or current theme of the pilgrimage - with an emphasis on aboriginal content.
Artists should consult the comments of Pope John Paul (available at address below).
Artists should include a written interpretation of their work.

Drawings or sketches can be sent to:



Pictorial Theme Contest
Lac Ste Anne Pilgrimage Board
c/o 10336 - 114 Street
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Tel: (403) 488-4767 Fax: (403) 488-4698

Submission deadline:

February 6, 1998

The winner will be presented with a framed copy of his or her creation. A copy will also be displayed in "The Shrine" at Lac Ste Anne.

Thanks to all the Pilgrims and to all those who assisted us last year.

Please come again next year.



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As another year draws to a close, we sincerely wish you happiness, health and prosperity throughout the New Year.

CHRISTMAS WRITING CONTEST

The visit

By Tyson D. Wells,
Prince George, B. C.

The evening of Dec. 24, my anxiousness of Christmas was fully heightened. My Grandma and Grandpa and other relatives were in the dining room, exchanging stories of the past.

The house was full of happiness and laughter. The Christmas spirit was there. The weather was chilly with three feet of snow on the ground. It was slippery, and it was snowing, snowing like it was never gonna snow again.

The other kids and I were outside playing, sliding down little hills, doing what kids do best. My Grandpa yelled out the window telling us to get inside right now. We were upset we had to go in but none of us ever thought why

we had to go in or even considered to ask why?

Grandpa heard over the rez that there was a pack of wolves behind someone's property. Me and my cousins were scared even though we were inside.

My Grandpa and my uncle went with their guns to scare off the wolves, but when they got to where the wolves were supposed to be, they were long gone. I went to bed, exhausted from all the excitement and energy flowing through me during the day.

Christmas morning came and I was still shocked about the wolves. I was happy to know that the wolves were around to share the holiday. The spirits are there.

Christmas wish

(Continued from page 17.)

It wasn't long before we heard the steps of our mother making her way upstairs. She always made sure we said our evening prayers, and this night was no exception. As she left, she lowered the brightness of the coal oil lamp that was beside our bed. Now there was only a faint light in the room.

The next morning, Christmas Day! I woke up my sister and within minutes we were running down the stairs. We stopped and looked under the tree. All the presents, so carefully wrapped, looked beautiful. In no time we were on the floor by the tree, looking at the tags with our names on the packages. The sounds of our excitement woke our parents. As usual, we received what we had wished for. I had dropped many hints to my mother about the black doll I had wanted so badly. To this day, I don't know why the doll had to be black. Regardless, my Christmas wish had come true. In one of the packages I unwrapped, there was my little black baby doll.


The rest of the day was spent going to church, eating our Christmas dinner, visiting other neighbors, eating, eating and eating at different feasts throughout the community. I have never forgotten that day and it will always hold a very special place in my memories. Later, I was to find out why the doll was so important to me.

The next three years would not be the same, for my sister and I were sent to a residential school. That doll represented stability, security, and a reminder of my family back home. My sister and I were lucky in that our parents made sure there was enough money to pay for our train fare for us to be home for Christmas. I'll never forget that.

Today, I have carried on the traditions I was taught by my parents. At Christmas, while some values and customs may have changed, we still celebrate by sharing the Christmas dinner and the exchanging of gifts. Within our own family we still go house to house for feasts. . . but that long ago Christmas will always be memorable.

Just in time for Christmas

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Wishing all of our faculty and clients - past, present and future, a very merry Christmas and a healthy and prosperous 1998.

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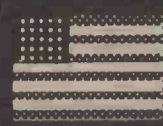
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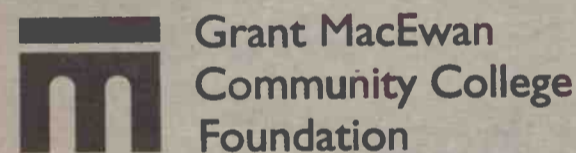
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CHRISTMAS IS...

BY JUANITA LEDOUX, DAUPHIN, MANITOBA

Christmas is a time for love and a time to share. I spend Christmas usually worried about if everybody in my family is happy or having a good time. I love Christmas time because it's so full of love and happiness.

My family and I get all dressed up to have supper and talk about the joy of Christmas. This year I think we are going to Regina to spend time with my sisters

and their families.

I just can't wait for Christmas to come, not because of all the presents. I don't care about that. I just want for all of us to be together.

It's a time for me to realize how much I love my family and the people around me. The only thing that I want for Christmas is for my family to be happy, and for all other families to feel the love and happiness that I feel for mine.

Out of the bush for Christmas

By Mary Rose Loe, Fort Nelson, British Columbia

Each year just before Christmas, visitors would stop at our home on the Rabbitskin River near its mouth on the Deh Cho, the Mackenzie River. One of us would hear the dog sleigh bells and the anticipation would begin.

There was a long stretch on the river where we lived and we could hear the bells and dogs barking a long way off. We would all wonder who our visitors would be.

My Dad would say to Mamma, "Put the tea pot on" and she would start cooking. Our place would be the visitor's last meal before reaching Fort Simpson and Mamma would feed them meat, fish or whatever we had, and plenty of it. She would also make a special cake — just like a big bannock, but with molasses and raisins.

There would be one, two, or sometimes as many as five teams travelling together to Fort Simpson. Company was a welcomed sight. Colorful decorated dog blankets would be placed on the team for warmth. Not the everyday blankets, but the special ones.

The people would be heading

into town to trade furs, pick up supplies or special Christmas treats and to socialize. Christmas was a time when many people would come together, visit relatives and old friends, make new ones. It was a time when more than one romance was sparked.

Sometimes on the way back from Fort Simpson, the travellers would carry a bag of rock candy or peppermint stick candy for the children. My Mamma would also receive something; frozen caribou meat or a big fish from Mills Lake.

Then the visitors would head out together. There would be more than one dog team, because winter in the north held potential dangers. An advantage of travelling with others was that each team would take turns breaking trail through the snow. If one dog team had to break trail all the way, the trip would take two or three days.

Often travellers from Jean Marie River, Spence River, maybe a few more places, would join in with their dog teams. Sometimes my Dad, my brother, or my uncle would go. (see Out of the Bush page 28.)

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New centre keeps Elders close to home

By Rob McKinley
Windspeaker Staff Writer

TIMISKAMING, Que.

The Timiskaming Seniors Nursing Home at the Timiskaming First Nation in northwestern Quebec has brought care and treatment of Elders back to the community.

Prior to the centre's opening in early October, Timiskaming Elders who needed an extended care facility had to travel out of their communities for nursing care at other convalescence homes.

This way, said Shirley McBride, president of the new center's executive board, "it keeps our people at home."

The concept for the new centre was created in 1992. Keeping with the need to have Elders stay in the community, a funding group in Timiskaming was put together. The name of the fundraising group amplified the

need to build a local nursing home.

"Keep Our Roots Alive," helped to raise funds and lobby for the new building.

The campaign worked well, and five years later, the centre is housing its first residents.

The spacious centre offers 11 beds and one respite for recovering hospital patients. Regular visits by physicians, a qualified nursing staff and health care workers offer all the services essential to the residents.

One of the focal points of the centre's layout, according to McBride, is the sun room, equipped with a fireplace.

"It's beautiful and it gets the morning sun, which is so important to the older people."

A dining room, kitchen, examination room, pharmacy and activity room are just some of the areas that make up the new building's interior design.

The total cost for the facility was \$800,000 which included a

lot of assistance from the community.

"The people here pitched in. It was the community that did it," said McBride.

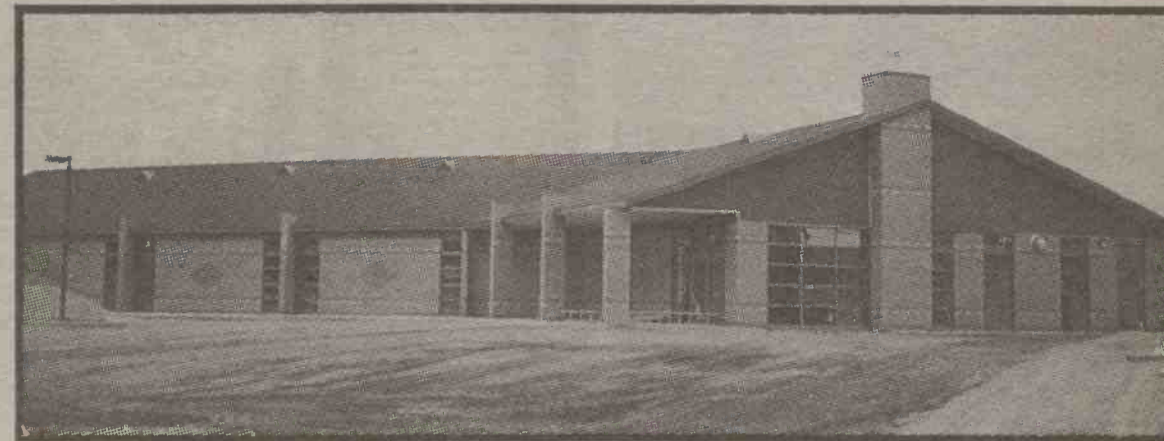
Francois Paulhus, a civil structural engineer with Genivar Consulting Group was also impressed with the strong community input toward the new centre.

Genivar was the engineering firm contracted to create the new centre.

Paulhus said the contributions made to the community were excellent and the end result is an impressive 720 sq. m building.

"It is a good time to work together with the community. We have been working with them for a couple of years [on other projects] and everything always goes well. They are very dynamic and they like to work. They are a highly skilled community," he said from the company's western Quebec office in Hull.

He said the majority of the con-



The Timiskaming Seniors Nursing Home.

struction work was done by the people of Timiskaming, which kept a lot of the dollars within the community instead of hiring companies from outside the area.

Genivar's last project with the people of Timiskaming was their new band office and that too was a co-operative community effort.

Paulhus said both structures highlight a community with a desire to take care of its own.

The new seniors home was built to strict hospital standards, complete with specialized installation, framing, insulation, fire protection, and heavy duty

plumbing.

The centre is built to be enjoyed by generations of Timiskaming people, he said.

"We are very happy with it and they are very happy also," he said, calling it a "triple A" project.

The official opening ceremonies of the new building will be next June 21. That date was selected as the official day because it is also Indian Culture Day in Quebec.

A competition for a logo and traditional Native name is currently in the works for the new centre.

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FILE PHOTO

Earlier this year, Arthur Littlechild of Ermineskin First Nation (left) and Sawridge Chief Walter Twinn celebrated the court decision that would allow another run at the constitutionality of Bill C-31.

Twinn legacy

(Continued from page 3.)

Doris Ronnenberg is president of the Alberta chapter of the Native Council of Canada. The council is a provincial component of the national Congress of Aboriginal People. Ronnenberg has been fighting to have the rights of C-31 people re-established as long as Sawridge, Ermineskin and Tsuu T'ina have been fighting against the bill.

Despite being on the other side of the table from Twinn, Ronnenberg was saddened by his death.

"His children lost a father and his family [lost] a husband," she said.

Ronnenberg admired Twinn for his strong business sense and the success he had in his community.

"What you had to give Walter was that he was a good businessman. You can't take that away from him."

Ronnenberg said he will be remembered, but the fight for

the rights of C-31 people must go on.

Ronnenberg is confident the appeal taking place now will turn out favorably for those fighting for Bill C-31. She said the Federal Court of Appeal reversed the original decision only because it felt the judge's comments were biased, not because of the contents of the bill.

"They in no way said that the winning was wrong. It was not set aside on the merits of the case. . . it was only the comments of the judge that were viewed as biased," she said.

For now, Ronnenberg and lawyers from both sides of the issue will wait for the outcome of the latest appeal to Bill C-31.

"Everything is at a standstill," she said.

Estimates on when further action may start up range anywhere from three to nine months.

It was a pleasure to work on the Timiskaming Nursing Home project



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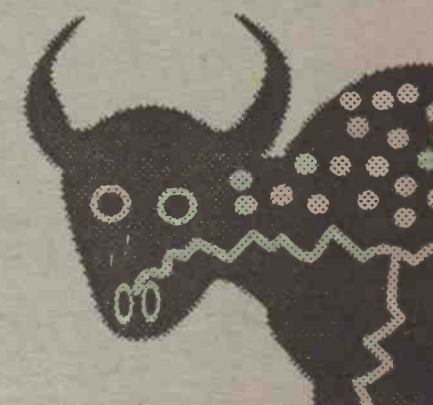
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Sports heroes help Aboriginal youth

By Matthew Stewart
Windspeaker Contributor

VANCOUVER

An exciting new youth club has been formed to encourage First Nations children to make healthy choices, participate in sports and their communities, and to stay in school.

The Seventh Generation club was unveiled on Nov. 6 during a ceremony hosted jointly at the Squamish Nation Recreation Centre in North Vancouver by First Nation educators and the federal government.

The youth club is using professional sports figures to promote its aims. The launch event featured club co-captains Gino Odjick of the Vancouver Canucks NHL team and Ivano Newbill of the Vancouver Grizzlies NBA team. The young people who attended the launch had an opportunity to meet the athletes.

Orca Bay Sports & Entertainment, the company which provides publicity for the Canucks and Grizzlies teams, is an eager promoter of the Seventh Generation club.

"The important first step in getting kids to think and act positively on these kinds of issues is getting their attention," said Kevin Gass, vice-president, Communications and Community Investment for Orca Bay. "Athletes are very effective at grabbing kids' attention and relating to them through sports and other areas that kids understand."

The launch event was

hosted by Christa Williams of the First Nations Schools Association, which is administering the program under the guidance of a management board. More than 100 schools in British Columbia are operated by First Nations governments.

"We hope that all the teachers encourage the kids to participate," said Wayne Bobb, president of the First Nations Schools Association of British Columbia. "Teachers and administrators should realize this is not just another one of those gimmicks that comes along. This has the potential to grow into a real important part of the kids' education. Seventh Generation offers a vision of things to come."

Bobb also pointed out that this initiative is open to all First Nations students, whether they attend a First Nations school or a public school.

The club's mission statement clearly defines its objectives:

"To create a club where First Nations youth can envision their future:

by recognizing their own energy, the culture of their people, and the teamwork needed to succeed; by giving them opportunities to make healthy life choices, participate in community and meet the challenges of life."

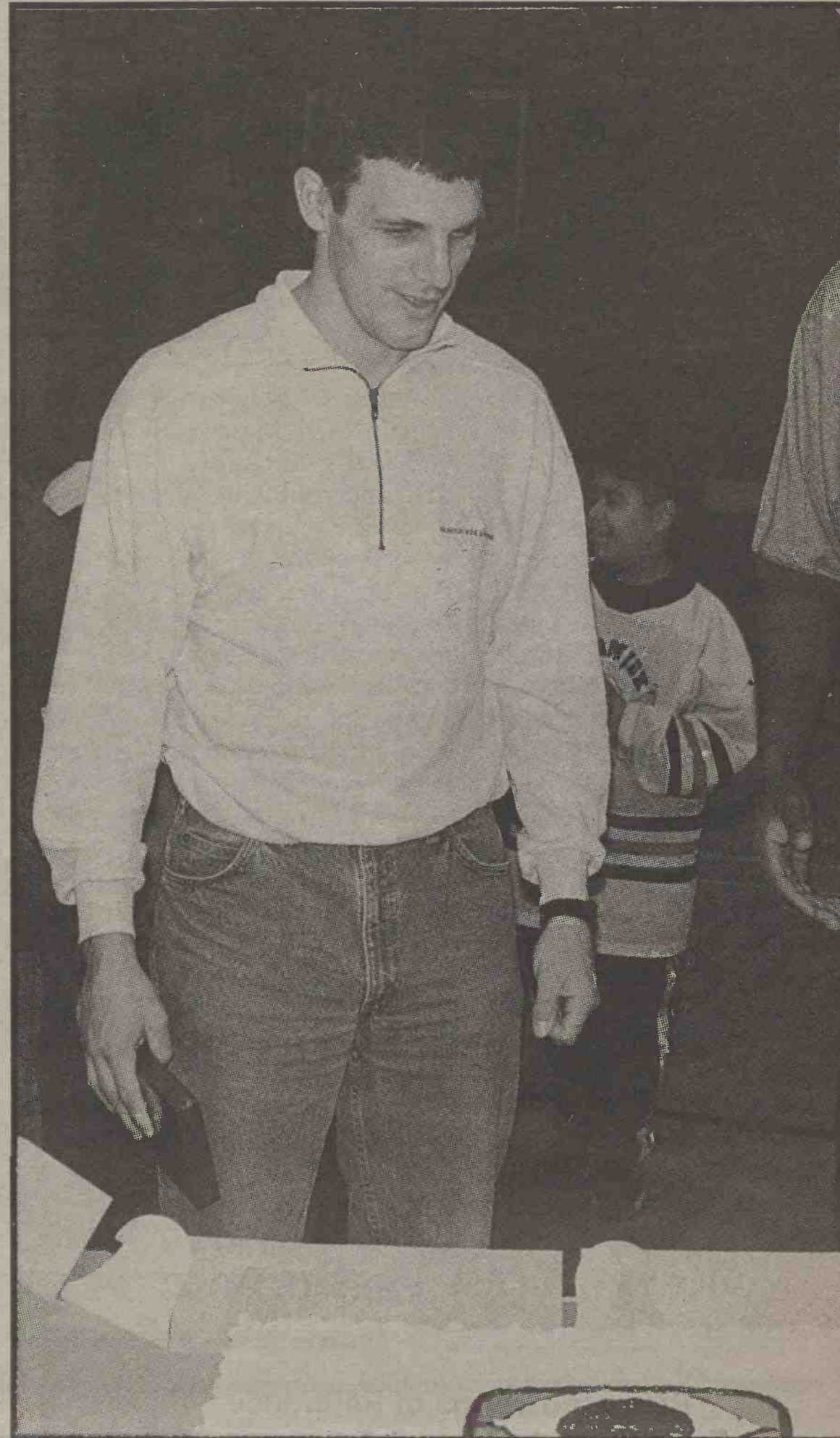
The Seventh Generation club is being advertised through posters and handouts distributed through the First Nations school system. A bi-monthly newsletter is in the works. Once they join the club,

the students will receive membership gifts, including a membership card, wall calendar, club handbook and the newsletter. They will also be able to participate in contests and activities outlined in the newsletter. By entering these contests and participating in club activities, member students can win exciting prizes such as the opportunity to be a ball girl or boy at a Grizzlies game, tickets to Canucks and Grizzlies games, and club clothing and, at the same time, learn new things.

Further information on the Seventh Generation club is available through the First Nations Schools Association in North Vancouver at (604) 990-9939.

The centre of attention for many of the Aboriginal youth who attended the launch of the new club was a real-life role model.

Known as the Vancouver Canucks' "tough-guy", Gino Odjick is dedicated to his Algonquin heritage and continually gives back to his community. In the summer of 1995, Odjick completed a spiritual journey of healing for respectability and honor to educate First Nations youth about the dangers of drug and alcohol abuse. The welfare of children is of great importance to the hockey player. He dedicates his off-ice time to running the Aboriginal Role Model Hockey School and helping children with their hockey and softball skills. He eventually hopes to become a policeman in his community when his hockey career is finished.



Vancouver Canuck tough guy Gino Odjick helped celebrate the official opening of a new club for Aboriginal youth.

MATTHEW STEWART

UPS d

By Rob McKinley
Windspeaker Staff Writer

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UPS delivers the goods to advance sport

By Rob McKinley
Windspeaker Staff Writer

OTTAWA

United Parcel Service will be delivering much more than envelopes and parcels to some Aboriginal communities in Canada during the months to come.

The company recently unveiled their UPS Olympic Sports Legacy program, which will bring new sporting equipment to disadvantaged children across Canada.

The program coincides with the parcel service's partnership in the upcoming 1998 Olympic Winter Games in Nagano, Japan and the 2000 Olympic Summer Games in Sydney, Australia.

This year, the first for the sport legacy program, Aboriginal communities have been selected to receive the donated sporting goods from UPS.

Items to be provided will range anywhere from hockey equipment to basketball nets to soccer

uniforms, said company spokesperson Susan Bortot.

It is hoped the campaign will reach young Aboriginal athletes from across the country.

"We'd like to get representation from one coast to the other, including the territories," she said.

Bortot said UPS, also the sponsor of Canada's Olympic Team, is dedicated to showing young Canadians the opportunities that sporting activities can provide.

"We see that supporting children and youth through sports is a way to achieve excellence in, not only sports, but in everything they do," she said.

United Parcel Service, with the assistance of the Canadian Olympic Association, selected the Aboriginal Sports Circle to choose the Aboriginal communities that will benefit from the donations.

The Aboriginal Sport Circle supports and promotes grassroots sport and recreation programs and healthy and active lifestyles of Canadian Aboriginal

youth.

"The mission of the Aboriginal Sport Circle is to increase Aboriginal participation in sport at all levels," said Alwyn Morris, chairperson of the sport circle and 1984 Olympic gold and silver medal recipient in kayaking. "With the assistance of UPS Canada's Sports Legacy program and the [Canadian Olympic Association], we are in a better position to help Aboriginal youth achieve personal excellence through sports."

Rick Brant, the Aboriginal Sports Circle's executive director at the head office in Ottawa, said eight communities from across Canada have already been selected to receive new sporting equipment.

Brant said the eight regional sport circle offices in the country selected one location each that would benefit from the program.

Some examples of the areas receiving the new sporting equipment are Six Nations in Ontario, Enoch Cree Nation in Alberta

and Cape Dorset in the Nunavut region.

This year, the recipients of the items are areas that are served by UPS. Brant said that means they are all in main metropolitan areas of the country.

So far, the requested items have ranged from indoor gymnasium equipment including volleyball nets, floor hockey equipment and basketballs to hockey arena equipment including hockey equipment and rental skates.

Who to award the equipment to is a difficult task, said Brant.

"It's a difficult task to pick just one [in a region] when you've got places like B.C. with some 197 First Nations. Who gets it is a really tough thing to decide."

It is hoped that the program will become an annual campaign for Aboriginal communities. That way, said Brant, more and more Aboriginal youth will have better access to sports and in turn create healthier communities.

The UPS program, he said, is a perfect complement to the work

the Aboriginal Sport Circle has been doing since it started up two-and-a-half years ago.

"Our goal with [the Aboriginal Sport Circle] is to be able to promote sports and recreation and active lifestyles and healthy lifestyles for the Native youth," Brant said.

The sport legacy program could go a long way to help the sport circle meet their goals and put a lot of smiles on Aboriginal youth across the country.

"This is a great start," said Brant.

UPS and the Canadian Olympic Association will present the merchandise personally to the selected communities. Special appearances are also expected to be made by Canadian Olympic athletes at those receptions.

No fixed time for delivery was given by the parcel service, but once all the paper work is finalized, the familiar brown delivery trucks are expected to be rolling out to Native communities stocked with sporting goods.

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Proposed Terms of Reference
Environmental Impact Assessment

Gulf Canada Resources Limited (Gulf) is proposing to develop a commercial Steam Assisted Gravity Drainage (SAGD) oil sands project with an ultimate capacity of 100,000 barrels of per day. The Surmont Commercial Oil Sands Project is located approximately 60 km southeast of Fort McMurray in Township 81, Ranges 6 and 7; Township 82, Ranges 4, 5, and 6; and in Township 83, Ranges 5, 6, and 7.

Alberta Environmental Protection has directed that an Environmental Impact Assessment report (EIA) be prepared for this project. Gulf has prepared proposed Terms of Reference for the Surmont Project EIA and invites public review. Copies of the proposed Terms of Reference and the Disclosure Document may be viewed at the following locations:

- Fort McMurray Public Library
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- Janvier Community Contact Office
- Conklin Community Contact Office
- Register of Environmental Assessment Information,
Main Floor, 9820-106 Street, Edmonton
- Gulf's Internet World Wide Web site:
<http://www.gulf.ca>

Copies may also be obtained by contacting:

Mr. Peter Koning
Senior Regulatory Affairs Coordinator
Gulf Canada Resources Ltd.
P.O. Box 130, 401-9th Avenue S.W.
Calgary, Alberta T2P 2H7

Phone: 1-800-661-1213
e-mail: Peter.Koning@gulf.ca

Persons wishing to provide comments on the proposed Terms of Reference may do so prior to December 16, 1997 by submitting written comments to:

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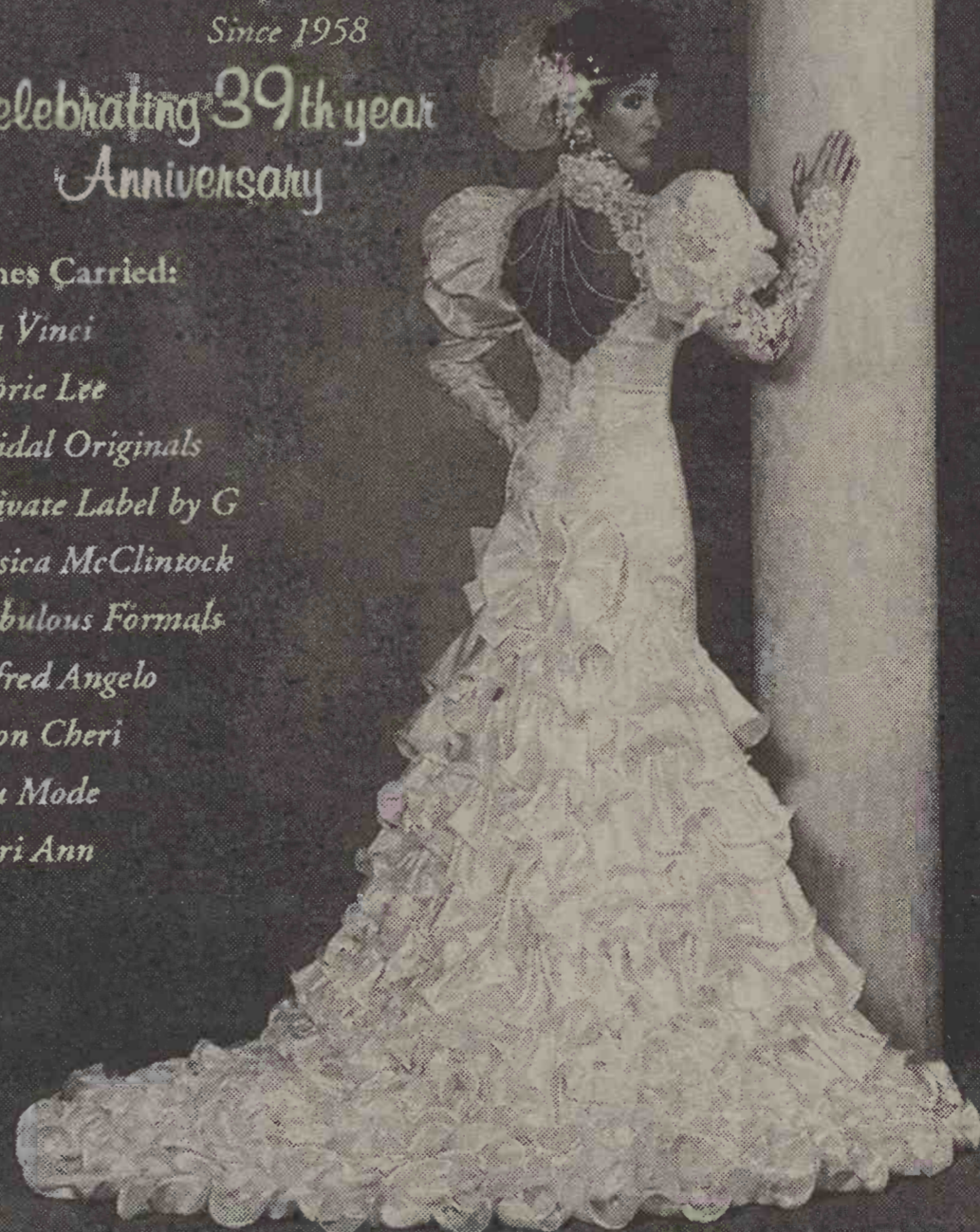
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Albertans sweep Canadian Finals Rodeo

By Terry Lusty
Windspeaker Contributor

EDMONTON

The 24th annual Canadian Finals Rodeo hit Edmonton Northlands Coliseum with a fury as a record attendance of more than 85,000 streamed through the doors to watch Canada's top cowboys compete in nine events from Nov. 5 to 9. Several of the competitors were from Aboriginal country, with one man finishing third overall. It was the Alberta cowboys who managed to walk away with the majority of wins in the events.

Kenton Randle, the pride of the Paddle Prairie Métis Settlement in northeastern Alberta, once again showed he is a force to be reckoned with as the veteran saddle bronc competitor managed to stick all six of his broncs. He finished the week with best scores of 85 on

Clover Alley and 83.5 on Yet Marvelous which put him in a tie with Saskatchewan's Colin Orr for third place overall. Placing first was Travis Whiteside. Shawn Vant, this year's \$50,000 winner at the Calgary Stampede, finished second.

In the novice bareback, it looked as if the talented Trevor LaValley from Bezanson, near Grande Prairie, Alta. was destined for a win until he was bucked off on Saturday night. That allowed Kyle Bowers from Duchess, Alta. to sneak in and tie the event in the final go-round. The resulting ride-off gave Bowers the win by a single point.

The only other Aboriginal contestant was former novice champion, Shawn Henry from Williams Lake, B.C. This year, however, there was no luck to the draw for Henry who, through all six rides, managed a best score of 80.5 — not

enough to finish in the money. The eventual winner of the saddle bronc was another veteran Albertan Rod Hay from Wildwood.

As for the novice saddle bronc, Kyle Thomson outpointed Tom Bingham to win that event, while former world calf roping champion Joe Lucas walked off with all the money. Lee Graves from Williams Lake marked a lightning-quick 3.6 seconds to capture the steer wrestling on the final go-round. That, incidentally, was the fastest time for the entire rodeo.

In ladies barrel racing, it was Dawn Rude of La Glace, Alta. The boy's steer riding went to Nanton, Alta's Mackenzie Loree.

The week-long event has become a staple of rodeo life, and a goal for all up and coming Aboriginal rodeo competitors on and off reserves and settlements across the country.



TERRY LUSTY

Kenton Randle (left) watches the results board with a Canadian Finals Rodeo official.

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SPORTS

Mann Cup contender moves to United States

By Sam Laskaris
Windspeaker Contributor

BUFFALO, New York

A well-established Canadian sports tradition could be exported south of the border next year.

The Mann Cup, the national senior men's box lacrosse championship series, has been staged exclusively on Canadian soil since it was first held in 1910. But if this season's Ontario representative in the national final can repeat as eastern champion, the 1998 series will be played in Buffalo, New York.

That's because the Niagara Falls Gamblers, who captured the Ontario Lacrosse Association title last fall in just their first year of operation, have moved across the Niagara river, and the Canada-United States border, to play in Buffalo.

After the 1997 final in Victoria, it's the east's turn to play host. The 1998 Ontario champs will host next year's Mann Cup, a best-of-seven series against the winner of the British Columbia-based Western Lacrosse Association.

The WLA's Victoria Shamrocks enjoyed their home-floor advantage this year, stopping the Gamblers four games to one to claim the cup.

Despite their first-year successes, the Gamblers lost about \$50,000 (US) this year. The club is owned by Joe Anderson, who runs Smokin' Joes Trading Post on the Tuscarora Reserve near Niagara Falls, New York.

The Gamblers' first-year roster included four Aboriginal players, Tony Henderson and the three Kilgour brothers: Rich, Darris and Travis.

The OLA expansion team averaged almost 800 fans at each home game in their first season while playing in an arena which



FILE PHOTO

The Mann Cup could move south of the border this year.

could accommodate 3,000 spectators. In Buffalo, the team will play out of the Marine Midland Arena, which has more than 18,500 seats. The rink is also home to the National Hockey League's Buffalo Sabres and the Buffalo Bandits of the National Lacrosse League (formerly the Major Indoor Lacrosse League or MILL.)

"The support was there in Niagara Falls," said Gamblers' president Lincoln Fannell. "But I think Mr. Anderson wants to improve the league by having the team playing in a better venue. Hopefully, if Buffalo does well, I think it will spread to the other teams and they'll get more fans to their games."

The Gamblers' brass is hoping to average at least 6,000 fans to their home contests in Buffalo. Though this would be a dramatic improvement on the fan base in Niagara Falls, it's not an unreachable goal

considering the Bandits usually sell out their home dates in the winter season.

The move will give the rabid lacrosse fans of Buffalo a chance to watch their favorite stars 12 months a year, because many of the NLL stars also toil in the OLA, which runs its season from May through August.

The OLA this coming season will feature six teams, including an expansion entry from Akwesasne. The other participants will be the Six Nations Chiefs, Brooklin Redmen, Brampton Excelsiors and Peterborough Lakers.

The Gamblers' move was approved during an OLA meeting involving the established Major teams in September.

"I'm sure (the other teams) had a little apprehension about the travel," Fannell said. "But Buffalo is really just another 20 minutes from Niagara Falls."

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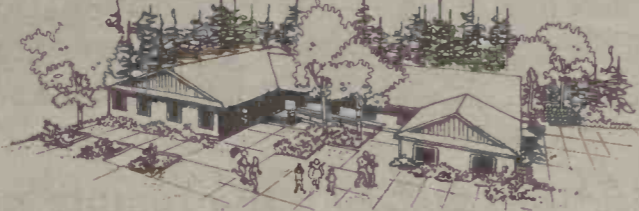
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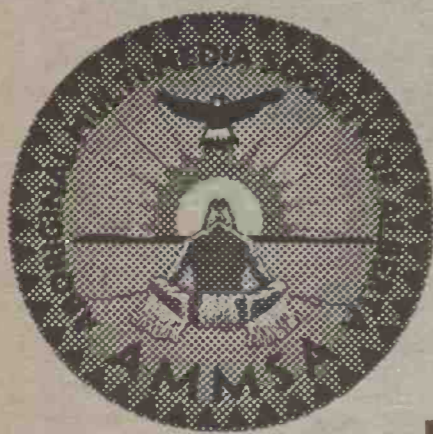
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NOMINATIONS

CHIEF DAVID CROWCHILD
MEMORIAL AWARD

The Calgary Aboriginal Urban Affairs Committee is now accepting nominations for the 1997 Chief David Crowchild Memorial Award. City Council and the Calgary Aboriginal Urban Affairs Committee have established the award to recognize Aboriginal or non-Aboriginal groups or individuals in the Calgary area who have accomplished the following:

- create bridges of understanding, through cross-cultural experiences between Aboriginal and non-Aboriginal cultures;
- create, within Canadian society, an understanding of the uniqueness and value of Aboriginal culture; and
- encourages or supports Aboriginal people in fields of education, employment and training.

All nominations should be received by **Friday, January 30, 1998**. Nominations **MUST** include a resume of the candidate and a detailed description of the contributions as related to the criteria. Please forward nominations in writing to:

mail: Office of the Mayor
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Attention Sharon Small,
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All nominations will be reviewed by the Committee and the winner notified by mail. The winner will be expected to attend the 1997 Chief David Crowchild Memorial Award Ceremony, Wednesday, June 17, 1998.

For further information,
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Ken Ward

This journey continues with uncertainties. Speaking of uncertainties, I have just returned from Vancouver, the city with the colorful life. The city that prairie Indians go to with hopes and dreams of finding Hollywood North. A city with some notoriety — the capital of North America as the fastest growth daily of HIV. Some reports say that about 1,000 people test positive per month. Drugs and needles have a firm grip on this city. It was quite clear to me how one's life can be swept into the darkness of hopelessness there.

I found it an angry city and greedy. Trying desperately to find some solace or a glimmer of hope, I had to search through this mist of darkness, but I found them. How unique and

how special they are.

You see Creator, I have met many warm faces and warm hearts... young and old. I believe everyone has touched my heart dearly, including my adopted brother Joshua Bird in La Ronge, Sask.

The rich deprive the poor. The rich despise the poor. How tragic and noticeable in Vancouver. However, I look at the warriors, survivors who find someone to belong to.

For example: At the Greater Vancouver Native Cultural Society I was welcomed and accepted with loving hearts. Despite working with and surviving on a very low income of \$500, this special group manages to find some sense in it all by recognizing "unity" and be-

lieving in cultural identity. Iris, Alicia, Connie, Bryon, Holly Bear, special friends like Brian Racette, Guy and Doug all contribute. Laurie MacDonald, ironically, is the founder from my home, the Enoch Cree Nation. I am so proud of you all and of the shows that you perform. I was deeply moved.

In the two-spirited world I have stumbled on, I found that this group maintains a sense of family and a sense of dignity. Yes, despite that others condemn them, despite that some of them are forced to live poorly and survive on the streets in the drug world and trade in prostitution, you have managed to keep your heads held high, despite uncertainty.

(see Many colors page 30.)

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Employment Equity Act opens doors for Native job-seekers

By Rob McKinley
Windspeaker Staff Writer
OTTAWA

The one year grace period is over and now the Canadian Human Rights Commission is ready to audit the federal government's public and private sector companies and departments looking for compliance with Canada's new employment equity legislation.

The new act, which was adopted by the federal government in 1995 and came into law on Oct. 26 of 1996, gave federally-controlled employers one year to make sure that Aboriginal people, visible minorities, disabled people and women were represented equitably in their workforces.

The new law now brings the federally-regulated private sector as well as the public sector into the parameters of review. The 1986 employment equity legislation only included the public sector federal government departments.

More than 70 federal government departments as well as 340 Crown owned and chartered companies including Canada Post, CN Rail, Air Canada and chartered banks, will be audited over the next five years by the commission.

"The end results of the Employment Equity Act is . . . to create a workforce that truly reflects the available [resources] of a population and where there are no barriers to the hiring of specific groups," said the human rights commission chief of external relations, Donna Balkan.

The percentage of Aboriginal people living in Canada is approximately three per cent. Employment percentages of Aboriginal people in federally-regulated private sector positions is only .7 per cent, said Balkan.

The numbers in federal public sector jobs are higher than the private sector on paper, she said, but they have been padded by one particular department.

"In the public sector, the percentage is 2.3 per cent, but if you take the Indian Affairs department out, the number goes way down," she said. "The department of Indian Affairs makes the government [numbers] look a lot better than they are."

Balkan cautioned that not all areas of the country will be looking at a three per cent average of Aboriginal people. Some places may have less Native people in their geographic area, she said. Training and experience are also factors. Visible minorities of any kind must have the proper training to enter a specific job, she said.

In order for the new act to be a success, employers must do more than just hire a certain quota of particular people. The commission has created a dozen requirement that must be addressed in each audit.

Some of the requirements

"A study of visible minorities last year found that in the federal public service there is a perception and systemic biases where managers have a tendency to hire people most like themselves."

— human rights commission chief of external relations, Donna Balkan

call for the employer to collect data on minority staffing and hiring within the company or department, the creation of a plan of action to hire more minority people, or implement plans to determine how the current level of employment equity can be sustained.

Balkan said employers will have to provide their long term and short term goals on employment equity.

So what is the correct number of Aboriginal people or people with disabilities a company should have? Balkan said people should be hired for their abilities, not to fill a void in the company's equity roster.

Many places, however, she said have been sadly lacking in their hiring practices of minority people. In most cases, those in hiring positions are white males, she said. They tend to favor people like them.

"A study of visible minorities last year found that in the federal public service there is a perception and systemic biases where managers have a tendency to hire people most like themselves."

It is an old-school mentality, she said which the new act, it is hoped, will change.

The act is also expected to change the critically low level of unemployment for Aboriginal people across Canada.

One of the hardest hit areas is the Maritimes. Figures from Statistics Canada and the 1991 census results show that more than 30 per cent of Aboriginal people responding to the census in New Brunswick, Prince Edward Island, Newfoundland and Nova Scotia were unemployed. The national average of Aboriginal employment, according to the same report, was 24.6. The national average for all Canadians hovers around 12 per cent unemployment.

Paul Marr, the program manager at the Aboriginal Peoples Training/Employment Commission at the Native Council of Nova Scotia, said the re-vamped employment equity act could open some big doors for Aboriginal people in the Maritimes.

"I think that the visible minorities and the Aboriginal people should capitalize on this," he said.

If companies comply with the new act, Marr said, a better partnership and "harmony" could exist between Aboriginal people and the government.

"There has been some reluc-

...tance to create these partnerships and that's been part of the mistrust [of Aboriginal people] toward the government," he said.

He said the mistrust has been going on for generations. Aboriginal people and visible minorities have felt ignored by the government for generations because they have not been offered a way to get into that workforce.

"This now is a wonderful opportunity. . . If you begin to correct history, things begin to iron out and you start to build racial harmony," he said.

Even with the open door, Marr said, Aboriginal people still need to push themselves and reach for the door.

Marr suggested Native groups should work together to form a united front. With a stronger voice and an opening for the potential of more job opportunities the outlook is good, he said.

"As long as they get more unified and work toward these employment opportunities," the new equity act will be a great benefit, he said.

The big question remains: Will the companies abide by the new, stronger policies?

Marr thinks so. He puts his faith in the need for the government to adhere to its own laws.

"I can see [the Employment Equity Act] having teeth because it is now law and you can't have federal or provincial governments breaking their own laws."

Companies being audited which are not following the act will be dealt with by the human rights commissions.

At the commission's Ottawa office, Balkan said any business randomly selected for the audit which is not in accordance with the act will enter into a written contract with the commission, indicating where the necessary improvements will take place. The commission will review the company's progress in a follow up audit. If the necessary steps still have not been taken, the matter will be brought to the Canadian Human Rights Tribunal for a resolution.

The Employment Equity Act applies only to federal private and public sector workplaces with 100 or more people on the payroll.

The 12 auditors for the commission began contacting the first group of employers in late October. Each audit can last an average of four months.

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FIRST NATIONS ADVISORY SERVICES GROUP

Out of the bush for Christmas

(Continued from page 19.)

When they were ready to leave, the children would quickly dress and go outside. We would stay outside for a long time until we could not hear the dogs or their bells anymore.

At the time I did not realize how significant the Christmas of 1929 would be. It would be the last Christmas I would spend with my family until I left the residential school. I had just turned five in November and I went into town with my parents.

Travelling with us from Head of the Line, the furthest trapline on the Mackenzie River, was William Hardisty with his dog team of five active dogs, with bells

on their harnesses and with decorated dog blankets. From Jean Marie River were Alfred Nahanni, John Nahanni, Louise Norwegian, also Gabriel and Johnny, two brothers and another fellow called Kelly. There were two teams from our place. My Dad, me and Mamma were in one team. My brother Leo, who was nine or 10, drove his own team.

I don't know why they took me but I sure felt special. I was dressed in purple or blue velveteen, an outfit Mamma had made for me from some large jacket she had taken apart. It had lynx fur for trimming around the hood, parka-style, and warm mittens with real duffel for trimming. On my feet I wore

mukluks which were beautifully embroidered by my Mamma.

Early in the morning we started travelling. We travelled for hours. We stopped for tea in the afternoon and got into town at nightfall. We went to the Indian House to stay. The Indian House was made of logs and was close to the store. It was a place for Indians to stay when we came into town to trade furs to the Hudson Bay Company. The Hudson Bay Trading Post was open and we made that our first stop. There were special items in the store that we never had at home, fruit cake, Christmas nuts so rich and so good.

All over town there was

visiting. People were speaking mostly in Slavey and French. There was much talk and laughter. It seemed everyone wished each other a "Merry Christmas." When I first heard the greeting I thought they were talking to or about me and I hid behind my parents. From where I was hiding I kept hearing people say "Merry Christmas" and I was wondering why everyone was saying my name.

At the next house when the same thing happened I peeked out to see who was talking to me, but no one was looking at me or paying attention to me. It wasn't until many years later that I realized why everyone in town kept saying my name at

Christmas.

There must have been about 30 of us. Stomping our feet to knock off the snow, we would stop in, have tea and special treats to eat. Everyone gave us something. Most people would take food with them in a bag that they carried for that purpose. Some of the places I remember going are Gifford's, the Anglican Church, Harriet's, George Sibbiston's, NT Store, Catholic priest's, police barracks (where they gave us cookies) and Andy Whittington's.

A lot has happened since that innocent little five-year-old girl from Rabbitskin River came out of the bush for Christmas. Sometimes it feels like many lifetimes ago.

TL'AZT'EN NATION DAYCARE

Tl'azt'en Nation, a progressive First Nations organization located on the shore of Stuart Lake in the Central interior of British Columbia seeks qualified Early Childhood Educators for our infant, toddler and pre-school programs.

Candidates must possess a minimum of one (1) year B.C. Certified ECE Basic training or equivalent; must pass a Criminal Records search; and have a valid First Aid certificate.

The successful candidates must have some work experience, be flexible, reliable, able to work with a minimum supervision, and demonstrate a strong commitment to providing qualified child care in a First Nations community.

Wages commensurate with qualifications and experience.

Please send resume, proof of qualifications and references to:

Tl'azt'en Nation
Daycare Committee
P.O. Box 2176
Fort St. James, BC
VOJ 1P0
Fax: (250) 648-3288
Attn: Ginny Hennigar



OIL SANDS

Maintenance Supervisor

Competition No. 97-107 - Reporting to the Assistant Superintendent, Extraction Maintenance, you will be accountable for supervising a multiskilled unionized workforce within the context of the collective agreement. This will entail developing and implementing continuous improvement programs, assessing and implementing new maintenance technologies to improve equipment reliability, as well as developing and revising applicable standards and procedures. Ensuring a structured approach to managing safety performance and environmental diligence also falls within the mandate of this role. Shift work will be required.

A highly motivated leader with good interpersonal, communication and organizational skills, you hold a technical/mechanical journeyman certification and 4 to 6 years of millwright/welding or pipefitting maintenance experience in a heavy industrial setting. This will include 3 to 5 years supervising a multiskilled maintenance workforce, at least 2 of which are in a unionized environment. You possess a good working knowledge of Occupational Health & Safety regulations and an understanding of Loss Management techniques. A college/university education in Mechanical Engineering, and maintenance planning experience within the mining industry would be assets.

The job rate for this position is \$75,200 plus eligibility for overtime.

Process Engineers

Competition No. 97-142 - Reporting to the Manager, Process Engineering, you will implement the Engineering Work Request (EWR) process to investigate and resolve plant problems requiring process design. Specifically, you will develop design basis memorandum (DBM) for projects progressing to the EPC stage, and provide project support and follow-up through the commissioning and start-up phases. This role will also see you conduct feasibility studies on various processes to improve plant production levels, profitability and sustainability, propose engineering output on a wide range of issues for various Suncor Energy departments, and potentially provide operations engineering support.

Your degree in Chemical Engineering is accompanied by a minimum of 5 years of experience in the oil and gas or refining industry, as well as eligibility for, or full membership in APEGGA. You possess good organizational, communication and interpersonal skills and are well-versed in computer spreadsheets, word processing and process simulation.

Salary: Staff Engineer - up to \$88,950; Senior Engineer - up to \$78,500; Intermediate Engineer - up to \$64,500.

Laboratory Technician

Competition No. 97-139 - In the role of Laboratory Technician, you will be a member of the Laboratory Services, Planning and Control department. Qualified applicants must possess, at a minimum, a two-year diploma in Chemical Technology from a recognized institution. You will also have several years' experience in an analytical laboratory with a hands-on background in instrumentation including: GC, IC, ICP, AA FT-IR, and Sulphur/Nitrogen analyzers. Experience in a refinery laboratory and with ASTM testing in a LIMS environment would be considered an asset.

The salary for this position will be in accordance with the Bargaining Unit Collective Agreement.

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

For additional information on employment opportunities at Suncor, visit our web site at: www.suncor.com.

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

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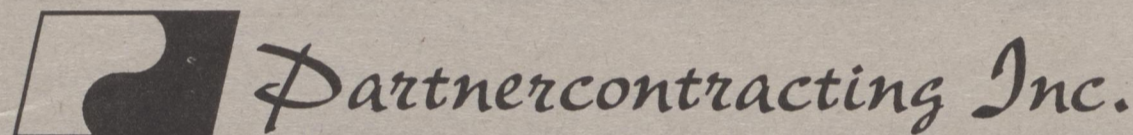


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THE UNIVERSITY OF BRITISH COLUMBIA



DIRECTOR



FIRST NATIONS HOUSE OF LEARNING

The University of British Columbia is seeking a Director for the First Nations House of Learning. The House of Learning, housed in a spectacular longhouse, is known for its unique approach to making the University's vast resources more accessible to First Nations peoples and their communities.

The House of Learning serves to encourage the development of courses and programs; to facilitate cultural relevance; and to provide a variety of student services. Programs offered by the University's faculties include, but are not limited to, the Native Indian Teacher Education Program (NITEP), Ts'kel graduate studies, First Nations Legal Studies, First Nations Health Careers, and initiatives in the Faculties of Arts, Forestry, Applied Science, Agricultural Sciences, Science, Commerce and Business Administration and Graduate Studies, as well as general involvement with all areas of post-secondary education.

The successful candidate will have substantial experience with First Nations cultures and in higher education. For an external appointee, a faculty or staff appointment may be arranged with an appropriate department. The appointment is for a five-year term, and the successful candidate is expected to take office July 1, 1998.

UBC hires on the basis of merit and is committed to employment equity. We encourage all qualified persons to apply. In accordance with Canadian immigration requirements, this advertisement is directed in the first instance to Canadian citizens and permanent residents of Canada.

The position profile is available on request from the address below. Applications and nominations will be received until January 15, 1998 or until the position is filled, and should be forwarded to:

Dr. Daniel R. Birch, Vice President Academic and Provost, and Chair of the Search Committee 6328 Memorial Road, Vancouver, BC V6T 1Z2 E-mail to passmore@unixg.ubc.ca.

Color-blind love

(Continued from page 9.)

"I don't know. I don't even have an answer for that," she said.

And is it only an issue of the dominant culture absorbing and sublimating the much smaller Aboriginal culture? What about, for sake of argument, Natives going out with black people? There was no noticeable reaction to my relationship with my Filipina girlfriend. In fact, many people jokingly commented that she looked more Native than I did. What about the Asians, both South and East? And if you really want to throw a wrench into the works, what about the Sami, the Aboriginal people of Scandinavia, otherwise known

as the Laplanders? They all have blond hair and blue eyes but are recognized as an Indigenous people. I've been claiming to be half Sami, half Ojibway for years.

And does this question only relate to procreative couples? What about gay and lesbian relationships? I've never heard of any grief being given or received over a homosexual interracial relationship. It all gets very confusing.

So I sit here, a single man, afraid to pick up the telephone and call somebody. For depending on who I phone, I will no doubt be making a major political statement. And I just want somebody to go to the movies with.

Director

The Saanich Adult Education Centre (SAEC) is operated by the Saanich Indian School Board (SISB), which is the educational arm of the Pauquachin, Tsartlip, Tsawout, and Tseycum Bands of the W'SANEC people, situated on the Saanich Peninsula, North of Victoria, B.C. The Centre houses a number of adult educational programs, including upgrading and Certificate and Diploma programs offered in conjunction with Camosun College and with the Institute of Indigenous Government. The Directorship is a new developmental position.

Duties: The Director supervises and/or monitors all existing SAEC education programs and services offered by the SISB, and serves as director of development for additional programs and services. The director is responsible for staff development, budget, liaison with other educational institutions and with funding agencies, and W'SANEC cultural curriculum inclusion in programs.

Length of Position: This is a developmental position funded to at least December '98, with a view to making it a permanent position. Start date, etc., are dependent on availability of the successful candidate.

Qualifications: Familiarity with aboriginal history and present aboriginal societies and cultures in B.C. Education related University degree Experience in adult education setting Excellent administrative ability Ability to (co-)design curriculum

Remuneration: \$40,000 - \$50,000 plus excellent benefits

Applications or Inquiries:

Administrator, SISB P.O. Box 368 Brentwood Bay, BC V8M 1R3 Ph: (250) 652-2313 Fax: (250) 652-6929

Deadline: December 12, 1997



Saanich Adult Education Centre

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Remembrance Day ceremonies held across nation

(Continued from page 4.)

The reunion was very sad. Sometimes all you are left with is the memories, explained Wolf Leg.

"That's the hard part about war," he said.

Estimates from Veterans Affairs Canada and the National Aboriginal Veterans Association report the number of Aboriginal men and women serving in the First and Second World Wars, and Korean War at between 10,000 and 20,000.

According to veterans affairs, during the First World War, 4,000 able-bodied treaty Indians served. More than 3,000 treaty Indians joined the Allied forces in the Second World War and "several hundred" fought in the Korean War. Veterans affairs does not have a number for the other Aboriginal people who fought in the battles, but the National Aboriginal Veterans Association estimates an additional 10,000 Métis, non-treaty and Inuk men and women fought for the freedom

of all Canadians in the conflicts. An estimated 500 Aboriginal people died on foreign battlefields during the three conflicts.

Every year, those who served are recognized in Aboriginal communities and major cities across Canada. Aboriginal soldiers have gained a lot of respect for their war-time activities for Canada. In every Canadian land battle, Aboriginal soldiers were in the front line. According to veteran affairs accounts, many Aboriginal servicemen were even ahead of the front line.

Many Aboriginal soldiers were trained as snipers or reconnaissance scouts, using their traditional hunting skills from home as well as military skills.

Robert Berard lost a great many of his friends fighting for this country.

Berard, a Métis who grew up west of Edmonton, served in the Canadian army's First Division Engineers from 1940 to 1946.

Berard said he had many troubles knowing that he came back

from the front lines and many others would never come back.

"For quite a while there, I was lost. . . I couldn't settle down," he said. "I missed the guys."

Berard, who retired as a corporal, led many young men, Aboriginal and non-Aboriginal into battle in Sicily, Italy, France, Belgium, Germany and Holland.

The efforts, amazing acts of courage and kindness, the rigid structure of the military and the friendships created during his tour of duty have made for some of the best times of his life, but there was a lot of pain.

"Army life was the best thing that happened to me in my life," he said. "But there were many worse times also."

One of his most tragic memories is the time his mine sweeping engineering section went into Italy.

"We had 60 men who went into Italy. There was only eight of us left when we came out," he said.

Now, as a board member of the Aboriginal Veterans Association

of Alberta, Berard said all the memories — positive and tragic — need to be honored.

With many veterans now in their 60s and 70s, and fewer of them taking part in remembrance ceremonies, Berard said more needs to be done to keep the memories alive. The torch is now being passed to Canada's younger Aboriginal people.

Berard was encouraged by the turnout of young people to ceremonies across the country, including more than 5,000 people to Edmonton's Universiade Pavilion ceremony, and hundreds to individual communities.

"It's nice to get these young people. We need to encourage them to carry on the cause. Someone has to carry on," he said.

Many colors

(Continued from page 26.)

We do have something in common. You struggle on the cold streets of Vancouver. That is part of your journey. Mine is the search for traditional medicines. We are human and I pray for those who crave for more. Everyone in the world of many colors has one thing in common — our hearts. The heart is unique. It generates life in partnership with the spirit. If the two are neatly balanced, blessed ever so gently by the Creator,

life has fulfillment.

I can only ask that prayers for our people on the cold streets of the city, who struggle from the negative forces of drugs and prostitution, that they not spend Christmas alone. For the others who are the rich, perhaps you are not as fortunate as some are.

To those who acknowledge my writings, I thank you. Where there is life. . . there is always hope. Merry Christmas to you all.

Ken Ward

CAREER OPPORTUNITY

Executive Director

The Executive and the Board of Directors of the Gwich'in Tribal Council are looking for an energetic, self-motivated individual for the position of Executive Director.

Included Attributes:

- Business Administration qualifications and experience (degree preferred)
- Budget development and management experience
- Computer literacy
- Established skills in research
- Good communication skills
- Experience working with community boards, Aboriginal organizations, and other governments.
- Ability to thrive in a cross-cultural environment
- Knowledge of Gwich'in Final Agreement
- Knowledge of Gwich'in subsidiary organizations

The successful applicant will be an outstanding individual with qualifications and/or experience as an administrator and manager. Knowledge of First Nations (preferably Gwich'in) language and culture is a significant asset. This position requires extensive travel. You will be required to ensure that the policies of the Gwich'in Tribal Council are implemented throughout the settlement area. You will also manage the daily operations of the Tribal Council including policy development and the coordination of meetings (preparing agendas and minutes and travel arrangements).

Salary will commensurate with education and experience.

Closing Date: December 12, 1997

Apply to:

James Wilson, Vice President
Gwich'in Tribal Council
P.O. Box 30
Fort McPherson, NT
X0E 0J0
Facsimile: (867) 952-2212
Phone: (867) 952-2330
Email: jwilson@internorth.com



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Intermediate Civil Engineer - Kamloops Branch

- you have 5 - 8 years experience in general municipal type engineering with emphasis on small systems and rural projects
- you are familiar with the development processes and standards of the Department of Indian and Northern Affairs and have experience working on First Nations reserves
- you combine strong technical skills with a sincere caring and respect for your clients and colleagues, and you desire to be part of a highly committed team;
- you have above average technical writing ability coupled with excellent oral and listening skills

E.I.T. Civil Engineer - Kamloops Branch

- you have recently graduated from a certified engineering program or expect to graduate in spring of 1998
- you are interested in First Nations on-reserve work
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- you have the same personal qualities as noted in the qualification for the "Intermediate Civil Engineer" above

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Major responsibilities

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ASSOCIATE DIRECTOR

FULL TIME - ASSISTANT PROFESSORSHIP - NON TENURE TRACK

The Office of First Nations and Inuit Education is seeking to fill a full-time non-tenure track position at the assistant professorship level, effective July 1, 1998, renewable annually. The office is responsible for the delivery of field based teacher education programs, both pre-service and in-service, in partnership with the Algonquin, Cree, Inuit, Mikmaq and Mohawk communities.

The successful candidate should have experience in teacher education programs, particularly those which target the preparation of Aboriginal peoples. This experience should involve not just teaching and student teaching evaluation but also courses and program planning, implementation and evaluation. Applicants should have good communication skills since much of the work involves telephone contacts. Willingness and ability to travel is also important since trips are made to partnership communities on a regular basis. Candidates are expected to have a Master's degree and school teaching experience.

Major responsibilities include:

- Overseeing the development and evaluation of different professional development programs.
- Working closely and collegially with academic and administrative staff in implementing the programs.
- Liaising and planning regularly with community partners regarding program and course delivery as well as student progress.

Salary will depend on the candidate's qualifications and experience to a maximum of \$50,000.00.

Applications will be accepted up to April 1, 1998.

A letter of application, a curriculum vitae, and the names, addresses and phone/fax numbers of three references should be sent to:

Dr. L. McAlpine, Director
 Office of First Nations and Inuit Education
 Faculty of Education, McGill University
 3700 McTavish, Montreal, Quebec H3A 1Y2
 Phone: (514) 398-4533 Fax: (514) 398-2553

ABORIGINAL AWARDS PROGRAM

Offering Awards to College and University Students

NOVA Corporation will present educational awards in 1998 to qualifying Albertans of Aboriginal Ancestry. Applicants must be enrolled in disciplines relevant to the natural gas services or petrochemicals industry (e.g.; engineering, computers, environmental technology, law, commerce, accounting, office administration).

To be eligible for a **College Award** of \$3,500, a student must be enrolled in a two-year program at one of the following:

Grande Prairie Regional College, Grant MacEwan Community College, Lakeland College, Mount Royal College, Olds College, Northern Alberta Institute of Technology, Southern Alberta Institute of Technology.

To be eligible for a **University Award** of \$4,000, a student must be enrolled at one of the following:

University of Alberta, University of Calgary, University of Lethbridge.

Applications, accompanied by most recent transcripts, must be submitted by **June 15, 1998**. Further information and application forms may be obtained by contracting the institutes above or:

Priscilla Paul, Aboriginal Resources
 NOVA Gas Transmission Ltd.
 801 - 7th Avenue S.W.
 P.O. Box 2535, Postal Station M
 Calgary, Alberta T2P 2N6
 (403) 290-7883

Community Events are on page 8.



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As an **ADMINISTRATION OFFICER**, you will utilize your three to five years' experience in retail branch administration from a bank or trust company to assume overall responsibility for the day to day administration of the branch, including staff supervision, audit functions, reporting systems and treasury and accounts reconciliation. Experience in working with First Nations' 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.

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: Manager, Human Resources

We thank all applicants for their interest, and advise that only those candidates selected for an interview will be contacted. No phone calls, please.

Apply now and you could receive one of five ROYAL BANK NATIVE STUDENT AWARDS.



As a Status Indian, Non-Status Indian, Inuit or Metis, you may be eligible to receive up to \$4,000 a year for up to four years to cover the cost of your university or college education.

THE ROYAL BANK NATIVE STUDENT AWARDS are for students of First Nations origin studying in a discipline relevant to the banking industry such as business administration, computer science, economics, etc. To be eligible for one of this year's five awards, you must be a permanent Canadian resident or citizen and be in need of financial assistance to pursue your studies at a recognized Canadian institution.

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 HUMAN RESOURCES DEPARTMENT,
 HEAD OFFICE, ROYAL BANK,

ROYAL BANK PLAZA, NORTH TOWER, 200 BAY ST., 11TH FLOOR, TORONTO, ONTARIO M5J 2J5

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