

# Wind speaker

MAY 1996

Canada's National Aboriginal News Source

Volume 14 No. 1

## QUOTABLE QUOTE

"The most important thing to me is that the community, especially the Native youth, understand that I have not lied to them."

— Shania Twain

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## International court completes first stage in case against Canada

By Christine Wong  
Windspeaker Correspondent

OTTAWA

There is "overwhelming evidence" to support the charge that the Canadian government has violated First Nations rights in Canada, an international panel of Indigenous judges has ruled.

After a three-day preliminary hearing, judges at the First Nations International Court of Justice recommended that the court proceed to trial with a three-count indictment against the federal government next fall.

The preliminary hearing, held April 2 to 4 at a downtown Ottawa hotel, was the first sitting of the court, which was launched by the Chiefs of Ontario last autumn.

Canada was charged with unlawfully interfering with the internal affairs of First Nations, unlawfully imposing its laws on First Nations peoples and territories, and the unlawful seizure of First Nations lands, resources and tax revenues.

The seven judges, representing First Nations from Canada, the U.S., Mexico, Australia and New Zealand, pulled no punches when releasing their final judgments on the last day of hearings.

"Massive genocide has been carried out...and continues," Okanagan judge Jeanette Armstrong said.

"(It's) a crime against humanity that cries out for redress," said judge Moana Jackson, a New Zealand Maori. "The (Canadian) legal system itself is a violation of Indigenous peoples and their rights."

Five witnesses testified on behalf of the Onondaga, Hnahnnu, Haida, Dene and Cherokee nations. All spoke about the environmental devastation of water, land and other natural resources by governments and mining companies. Elders from six First Nations also observed the hearing and acted as advisors to the court.

The defence table sat empty throughout the hearing, since no representatives of the Queen or the federal government showed up to present a case for the defence. Prime Minister Jean Chretien and Governor General Romeo LeBlanc were served with the indictment last September, but did not respond.

For many observers and participants in the court, it was something they had never see before: rather than a courtroom overwhelmingly populated by non-Native faces, it was a court in which every witness, lawyer and judge was a member of a First Nation.

The Chiefs of Ontario set up the Court because Canadian and international legal systems (like the U.N.) are unfair to Aboriginal peoples and do not recognize their ways of life, Ontario Regional Chief Gordon Peters said.

"It's time that First Nations simply started to exercise their sovereignty," Peters said. "(The court) is an expression of our jurisdiction."

The court followed recommendations of the Report of the Royal Commission on Aboriginal Peoples, which recently suggested a separate justice system for Aboriginal Canadians, Peters said. The First Nations International Court of Justice is completely independent of government influence and is funded entirely by donations.

Court organizers received letters of support from Nobel Peace Prize winner Rigoberto Menchu Tum, the Navajo nation in Arizona, the Grand Council of the Crees of Quebec, the U.N. Centre for Human Rights and the National Association of Friendship Centres, as well as donations from the Mohawk Council of Kahnawake, the Federation of Saskatchewan Indian Nations and several individual Manitoba bands.

But representatives from many well known Aboriginal organizations, such as the Assembly of First Nations, were noticeably absent. The AFN and other groups did not give official support to the court

(see Court page 3)



Bert Crowfoot

## Happy face!

The beginning of April brings the Saskatchewan Indian Federated Collage's annual powwow. It's the first of many for this coming year's powwow season. Dancer Lena O'Watch is a happy participant and shows her glee as the photographer takes his shot.

Inside: National Aboriginal Achievement Awards



# Repeat performance of last summer's tensions can be expected if minister fails Chippewas

By Debora Lockyer  
Windspeaker Staff Writer

CAPE CROKER, Ont.

The ice is beginning to break around the Bruce Peninsula in northern Ontario and with the open water comes the beginning of another season for the Native fishery.

But, instead of approaching the coming spring with enthusiasm, the Chippewas of Nawash are worried. They are anticipating another season of tension with the non-Native commercial fishery and sport anglers.

The Chippewas are so concerned, in fact, that they have issued a call for help from the federal minister of Indian Affairs. They want a federal inquiry into the events of last year, which saw the burning of a Native tugboat — it was later sunk — the sinking of a Native fishing boat and the stabbing assault of four Native youths.

During the summer and fall of 1995, many Native fishing boats were the target of vandals. Thousands of yards of Native nets were lifted from the waters and stolen or damaged. The Chippewas of Nawash fear that 1996 will bring similar events.

But word from the minister's office has been less than encouraging. It has, indeed, left the Chippewas in the hands of the organizations they trust least.

"Because the events take place off reserve," said Lynn Boyer, a spokesperson for Indian Affairs Minister Ron Irwin, "they come under the jurisdiction of the province and local police services."

There have been no charges brought against the perpetrators of last summer's crimes despite lengthy investigations by police into the incidents. Chief Ralph Akiwenzie of the Chippewas of Nawash said the police have not gone far enough in their attempts to bring these events to a satisfactory conclusion.

Akiwenzie believes that the police have, in effect, sent a message to the people of the Bruce: Ontario's police cannot, or will



Chief Ralph Akiwenzie of the Chippewas of Nawash in northern Ontario.

not, protect the people or property of the Chippewas, and all actions taken against the Nawash will go unpunished.

But police inaction is only part of a larger issue, said Akiwenzie. April 27 marked the third anniversary of a provincial court decision which ruled in favor of a constitutionally protected priority Native right to fish commercially in the waters around the Bruce Peninsula. In that decision, Ontario was re-

mindful of the province's obligation to uphold this right under Canada's constitutional agreement and was directed to take a new approach in its policies to live up to that obligation.

What this "new approach" meant to the Chippewas was a negotiated co-management agreement where the Nawash would have not only a fair share of the fishery but also a say in how the resource is managed.

The failure of the province to negotiate on the co-management agreement has left the Nawash commercial fishery in jeopardy and open to attack. Anglers and officials of the Lake Huron management unit of the Ontario Ministry of Natural Resources accuse the Native fishery of depleting fish stocks and ruining attempts to rehabilitate the trout fishery, said Akiwenzie. Such accusations have acted as the incendiary device which has sparked tensions in the fishing community, he said.

Last summer, "a mob of 75

to 100 anglers marched on the open market at Owen Sound to protest Native fishing. That protest climaxed with a bag of fish guts being flung at a Native woman trying to sell fish," reads the background information sent to Irwin.

"The minister has expressed his sympathy for the victims of these acts and will support the Chippewas as he can, and as much as the department can, in their work with the province and local agencies to help resolve the situation," said Boyer. What form that help will take is less than clear.

Today's political climate under Ontario's new Harris government is not conducive to negotiation, said Akiwenzie. The chief doesn't believe the new premier, Michael Harris, has the political will to reach negotiated settlements with Native people.

The Nawash are not alone in their contempt for how the crimes against local Native people have been handled by the authorities. Renowned lawyer Clayton Ruby said that the pattern of ineffective local law enforcement in crimes of violence that are racial in origin is not new. It's something the world saw in the 1960s in America's deep South.

"It's just racism," said Ruby.



A Native fishing boat is sunk, a tug is burned and later sunk, Native fishing nets are stolen and damaged and four youth are assaulted in last summer's tensions around Owen Sound.

## NATION IN BRIEF

**Bad news for First Nations casinos in Alberta**  
Chief Roy Whitney of the Tsuu T'ina First Nation near Calgary said he will go ahead with a \$240 million hotel-casino complex despite a government report which would outlaw Vegas-style casinos on the province's Indian reserves. Whitney said the government proposal, which would allow four non-profit charity casinos on the reserves, falls far short of expectations. The report said Native casinos must abide by the same regulations as off-reserve casinos in the province and operate not-for-profit. Whitney also opposes that the Alberta Gaming and Liquor Commission regulate First Nations casinos. The recommendations are expected to be made policy in July.

**Taxing railways a no-go, says court**

Five British Columbia bands will likely appeal a recent federal court decision which ruled that Native bands do not have the right to tax companies that run rail and communication lines across reserves. The court set aside tax assessment notices for the CP, CN Esquimalt and Nanaimo railways as well as the Unitel communication lines running through the Nanaimo, Matsqui Seabird, Boothroyd and Kamloops reserves. This is a setback for the First Nations who used the case as a test of their tax-

ation powers. Arthur Pape, a lawyer for the Matsqui band, said band members get all the downsides of having railways go through their communities, but get none of the benefits.

**Reform MP needs an education**

Reform MP and Native affairs critic John Duncan got an ear full when meeting with Samia, Ont. Aboriginal leaders. Duncan was on a cross-country tour to sell Reform's Aboriginal agenda, which he contends will put Natives on an equal footing with other Canadians. Walpole Island Chief Joe Gilbert blasted Duncan saying the party's plan would assimilate Natives and abolish their identity as a people. Duncan was also chastised by Lambton County, Ont. residents when one man walked out of a meeting with the MP. Duncan had refused to comment on a lawsuit involving the Chippewas of Samia who are claiming a large parcel of land within the Samia city limits. Another resident said the MP seemed ill-prepared and needed to learn more about Native issues in southwestern Ontario.

**Military refuses to clean up its act**

Saskatchewan leader Chief Blaine Favel said he now has proof that the Canadian military isn't serious about combating racism within its ranks. Favel, grand chief of the Federa-

tion of Saskatchewan Indian Nations is angry that two militia officers have been reinstated after the pair was suspended for leading a racist war game. The training exercise involved a scenario where a group of Aboriginal people blockading a road were being led by a glue-sniffing ex-convict named Frankie Fencepost. While the military contends there was no deliberate intent to racially slur Natives, Favel believes the armed forces is refusing to get to the root of the problem.

**Back to court for Metis**

The Metis Nation of the Northwest Territories will appeal a recent ruling of a European court which upheld the ban of Canadian wild fur by the Dutch. The Metis believe the Dutch judge erred March 28 by not giving more weight to the fact that none of the animals trapped are endangered. It was part of the argument the Dutch government used when imposing the ban. The ban will cause severe economic hardship for the Metis and other Aboriginal people across Canada, said Gary Bohnet, the Metis organization's president. He hopes a win at the appeal level may stop other countries from imposing the ban and make the European Union rethink the proposed ban scheduled to come into effect next year.

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**Is she or isn't she? Shania Twain speaks to Windspeaker about the controversy of her Native ancestry.**  
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**Women building homes? A special Windspeaker feature about 13 women who are shattering stereotypes in the construction industry.**  
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**GALA EVENING**

**Aboriginal Achievers honored in our special pull-out focus.**  
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**AD DEADLINES**

**The advertising deadline for the June issue is Thursday, MAY 16, 1996.**

# Eligible over 100

By Roxanne Gregory  
Windspeaker Contributor

SECHLT, B.C.

Graham Allen, negotiator for the Sechelt Band in British Columbia, accused provincial negotiators of apartheid politics during table talks on treaty criteria and land issues.

"Sechelt is not South Africa," he said, after provincial negotiator, Gina Delimari, described a bomb shell, April 10, announced the province in province-wide treaty negotiations would not include compensation to non-Aboriginal people who have gained the status through marriage.

Allen said he could not believe the province would classify Indigenous people according to their racial origin.

"For the province to have two categories of members is something we never accept. We are involved in these kinds of issues. We are not Mandeliana South Africa, ugly, ill considered, and strous," said Allen.

Allen said the province would have a huge impact on Sechelt and Squamish nations.

"We didn't expect Sechelt chief Garry All band members are to vote, and now they are saying they are going to terminate who has the rights to receive benefits from the treaty? We can't choose our people and don't have the right to terminate. We are one band is going to create confusion within the band."

Feschuk said the province would not be accepting the band, who attained settlement in 1985, and had treaty criteria established in the constitution.

"We are not going to pick and choose who is and who is not."

Federal negotiator said the federal government recognizes the Sechelt's band membership for negotiations and compensation purposes. Wray said the federal government recognized the Sechelt's right

## Court (cont.)

because they see it as a real legal jurisdiction publicity stunt because recognized by the court.

Although the court legal forums like the court it will become an ongoing involving Indigenous people.

"We're laying the court said lawyer Sharon

The court is a step in controlling their own legal date and venue to be

The judges' panel appointed to represent defence team to the court be expanded to include

## News

# Eligibility battle looms over treaty negotiations

By Roxanne Gregory  
Windspeaker Contributor

SECHELT, B.C.

Graham Allen, treaty negotiator for the Sechelt Indian Band in British Columbia, accused provincial negotiators of apartheid politics during side table talks on treaty eligibility criteria and land issues.

"Sechelt is not South Africa," he said, after provincial negotiator, Gina Delimari, dropped a bomb shell, April 10. Delimari announced the provincial policy in province-wide treaty negotiations would not include compensation to non-Aboriginals who have gained their Native status through marriage.

Allen said he could not believe the province was going to classify Indigenous people according to their racial origins.

"For the province to suggest we have two categories of band members is something we'll never accept. We cannot get involved in these kinds of divisive issues. We are not pre-Mandelian South Africa. This is ugly, ill considered, and monstrous," said Allen.

Allen said the decision would have a huge impact on Sechelt and Squamish negotiations.

"We didn't expect this," said Sechelt chief Garry Feschuk. "All band members are entitled to vote, and now the province is saying they are going to determine who has eligibility rights to receive benefits under the treaty? We can't pick and choose our people and say you don't have the right to entitlement. We are one band...all this is going to create controversy within the band."

Feschuk said the policy would not be accepted by the band, who attained self-government in 1985, and has eligibility criteria established in their constitution.

"We are not going to divide our people. We aren't going to pick and choose who is eligible and who is not."

Federal negotiator Bill Wray said the federal government recognizes the Sechelt's criteria for band membership for treaty negotiations and compensation purposes. Wray said that when the federal government recognized the Sechelt's right to self-

government in 1986, it accepted the definitions of band membership as set out in the Sechelt constitution. He wouldn't comment on the provincial decision.

Although provincial negotiators have denied there is a per capita compensation formula, both Feschuk and Allen felt per capita settlement funding must be behind the move to classify the Sechelts along racial origin lines.

"If there isn't a per capita funding formula, what difference does the ancestry of a band member make," said Feschuk.

"Treaties are with Aboriginal people. The benefits of those treaties are for Aboriginal people... We want to negotiate with people of Sechelt ancestry. We're not talking about band membership lists," Delimari argued.

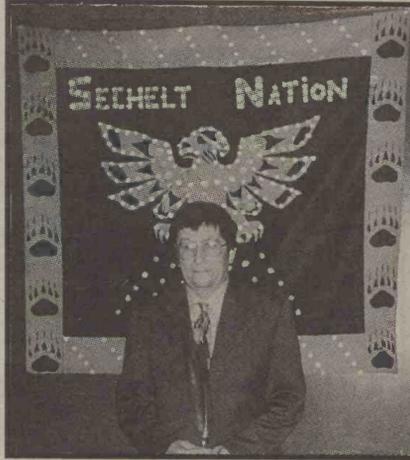
Delimari said the province would consider non-Aboriginal children, who have been adopted by band members as eligible for treaty compensation.

Elder Gilbert Joe claimed the policy would create "a legal nightmare", and that the Sechelt would oppose it.

Lee Dixon, the band Indian registry administrator, said that as of March there were 926 registered Sechelt band members. No one since 1986 has received band membership through marriage. Estimates of the number of Sechelt members potentially affected by the proposal were not available.

Negotiations also failed on land issues with the province again refusing to provide interim protection status for lands claimed by the Sechelt. Frustration and acrimony marked the discussions. The source of friction between negotiators includes nine lots of traditional lands outlined in the February, 1995 Sechelt land claims proposal, and a request by the Sechelt nation for interim protection measures to ensure the availability of those lands for a treaty settlement.

"The province is saying they won't protect areas where there are pre-existing active tenures, leases, and licenses, but they also want to protect 'proposed'



R. Gregory

Sechelt Chief Garry Feschuk

future interests. We're opposed to that," Feschuk said.

Delimari said the province assesses lands for negotiations based on several criteria including the value of the land, how it's used, current and proposed interests, and how the land will be treated in federal cost sharing agreements.

Allen said the Sechelt have made it clear that they will respect all existing leases, and tenures, but they will not recognize the terms of leases and licenses applied for after the Sechelts made public their intentions for those lands.

Delimari offered to make alternate lands available to the Sechelt if existing tenures and licenses became negotiating stumbling blocks. But her suggestion was met with frustration.

"We're back to where we were 200 years ago," said Feschuk. "What you're taking from our land claim in proposed and active interests leaves us with nothing. Now you're dictating what lands we can have. These aren't up for negotiation. If we go back and make another selection, then the proposed interests will come in. What you give us is barren land. It's already been logged off."

Sechelt Elder women in the audience applauded Feschuk's remarks.

Negotiations moved the eligibility question forward to the next main table session in Sechelt to be held May 14. Land issues will be discussed again at a side table slated for April 25. The Sechelt claim is in stage four, the agreement in principle stage, of the six stage B.C. Treaty Commission process.

## Innu beat trespassing charges

By Catherine Osborne  
Windspeaker Contributor

TORONTO

On April 9, just outside courtroom N at Toronto's Old City Hall, about 20 people gathered during a court recess. The mood was surprisingly upbeat, even though it was the third long day of hearings for nine people charged with trespassing at the British and Dutch consulates in Toronto.

By the end of the day, the defendants would be cleared of all charges and impressed that Judge Robert Phillips permitted the case to carry over for as long as it did.

"I thought this was going to take a day," said Lorraine Land, a seasoned activist, coordinator for Aboriginal issues for Toronto's Citizens for Public Justice and one of the demonstrators arrested at the vigil. The hearing allowed supporters, expert witnesses and each defendant to state their argument in detail.

The result was a thorough examination of the ongoing battle between the Innu and Canada's Department of National Defence over low-level flight training being carried out over Innu land in Labrador.

The trespassing charges stem from an incident on Nov. 16, 1995 where interfaith prayer vigils were held by Innu supporters at the consulates in an attempt to put pressure on two of the NATO nations taking part in the training. The demonstrators' aim was to peacefully demand an immediate response from both countries' ambassadors regarding the continued use of the area under renewed 10-year contracts. The vigils ended before either consulate offered official responses.

Canadian Forces Base Goose Bay and surrounding area has been the site for NATO nations flight training since 1980. Pilots learn to pass undetected through enemy radar by practising to fly their jets a mere 30 m from the ground at top speeds. The noise caused from such low flights is piercing to the ears and alarming since there is little warning of the aircraft's presence until it is directly above.

The ongoing case is well documented and one that seems to have worsened in recent years. An environmental study, conducted over a nine-year period by the DND, was intended to determine the effects low-level flights have on nature and humans. But the report was assessed by the Innu Nation and others to be filled with biased deficiencies and gross omissions.

The report stated that there was no conclusive evidence that the flights had any adverse effects on the environment or on humans — a difficult assessment to swallow considering the complaints lodged by Innu over the years. Complaints include everything from changed migration routes of caribou and increased river pollution from aircraft fuel emissions, to growing levels of stress in children who are terrified by the aircraft noise.

Britain, the Netherlands, and Germany have been using the air space for approximately 7,000 flights a year. Last March their contracts were renewed for another 10 years. As well, Canada is currently pursuing Italy, France, Spain, Portugal, and Belgium to sign on. If these nations do, the number of flights is projected to dramatically increase to 18,000 annually.

During the court hearing, defence lawyer Peter Rosenthal called to the stand the nine charged with trespassing on consulate grounds.

Rosenthal also called expert witnesses including Mal Watkins, an economist from the University of Toronto; Peter Penashue, president of the Innu Nation, long-term activist Elizabeth Penashue, and John Olthuis, council member of the Innu Nation. Community worker, Kari Reynolds, who was arrested in September, 1994 during a protest held on the base in Goose Bay, took the stand and brought with her a mock bomb she found at the base's simulated target area.

Presiding Judge Phillips concluded that according to the Criminal Code, the demonstrators have acted in accordance with both a defence of necessity and defence of justification.

"I hold that the defendants were forced to break the letter of the law," he remarked, "in order to prevent a greater evil, that is, to prevent the destruction of the Innu people and their basic human rights."

## Court (continued from page 1)

because they see it as "a pie-in-the-sky kangaroo court" with no real legal jurisdiction, Peters said. They see the court as a useless publicity stunt because its findings and sentences will never be recognized by the Canadian government, he added.

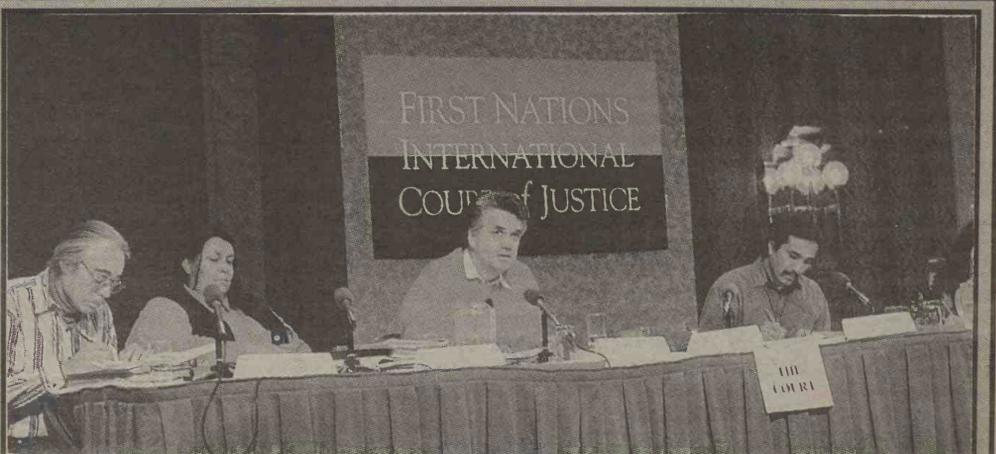
Although the court operates outside recognized international legal forums like the International Court of Justice, supporters hope it will become an on-going mechanism for jurisdictional disputes involving Indigenous peoples around the world.

"We're laying the groundwork for an Indigenous legal system," said lawyer Sharon Venne, who presented the prosecution case.

The court is a step by First Nations toward creating and controlling their own legal system and institutions, Peters added.

The next sitting of the court will take place in September at a date and venue to be announced.

The judges' panel recommended that a friend of the court be appointed to represent the federal government if it does not send a defence team to the next round of hearings. The indictment may be expanded to include charges against other governments.



The judges at the First Nations International Court of Justice listen to the testimony of the Elders to determine if there is enough evidence to send the case against Canada to trial.

From the movie *Laxwesa Wa-Strength of the River*

Salmon is a hot commodity on the West Coast and the battle over who has the right to the catch is heating up with a lawsuit launched by the non-Native commercial fishery.

## Fish fight spurred by government cuts

By Susan Lazaruk  
Windspeaker Contributor

### VANCOUVER

An attempt at a class-action lawsuit against Ottawa's Aboriginal fishing strategy is just another futile attempt by British Columbia's non-Native commercial fishermen, said a Vancouver chief.

"It's just the same old crap," says Musqueam chief Joe Becker, who is also the band's fisheries advisor.

"They've intervened in every lawsuit over the years and they've never won one of them."

Faced with having their fleets cut by 50 per cent this year, West Coast fishermen are fighting back with a writ filed in the province's Supreme Court, accusing the federal government of causing the salmon shortage by cutting a deal with Native commercial fishermen in 1991.

The Aboriginal Fishing Strategy guarantees Native people a fixed number of fish — last season it was 500,000 — for food, ceremonial and social purposes, based on a 1990 Supreme Court of Canada ruling.

A couple of years later, the deal was expanded to allow three Vancouver area bands, including the Musqueam, to legally sell their catch.

The court ruled First Nations' fishing rights cannot be interfered with except for conservation reasons and that they are to be allocated their fish first, before commercial and sports fishermen. (The priority list for catches is: Aboriginal food fishery, Native commercial fishery, commercial fleet and sports fishermen.)

But non-Native fishermen call the deal unconstitutional. They say it deprives them of the right to make a living.

In a writ filed earlier this month, they say the special provisions for Aboriginal fleets have devastated salmon and herring stocks and closed the roe-on-kelp harvesting off the Queen Charlotte Islands.

The 24-page writ says: The federal government "knowingly and without statutory or constitutional authority, and in collusion and conspiracy with themselves and various Aboriginal organizations, have caused wilful damage and loss to the plaintiffs by unlawfully reducing the resource bases which the plaintiffs are entitled to harvest."

It singles out the Aboriginal fishing strategy as one of the main reasons fish stocks on the West Coast have dropped. Last year saw one of the worst years on record — down to under 5 million — because of a disastrous decline in the number of adult salmon returning from the Pacific Ocean to spawn in the river.

The class-action suit was filed by three fishermen on behalf of the estimated 25,000 commercial boat owners and crew members under a new B.C. law that allows plaintiffs to sue in a group, but it still has to be approved. There's no dollar amount in estimated damages, and the federal government has yet to file its defence.

The suit is the latest salvo in a continuing war over dwindling salmon stocks.

The week before, non-Native fishermen learned Ottawa offered an \$80-million plan to buy back fishing licenses to cut the number of the province's 4,400 commercial salmon fishing vessels in half.

The cuts won't affect Native fishermen, whose industry is governed separately under the Aboriginal fishing strategy.

"We actually support the fleet rationalization," said Becker. "The (commercial fishing) fleet is just too efficient to allow the salmon to reproduce itself."

And Native fishermen would like a bigger slice of the pie.

"Historically, the Aboriginals have been getting three to five per cent of the catch, and since the introduction of the Aboriginal fishing strategy, that percentage hasn't changed," said Becker.

He said B.C. Natives favor the Washington state model, where the Aboriginal catch is split 50-50 with non-Natives.

Alan Dixon, executive director of the Native Brotherhood of B.C., said he'd like to see Native participation in the salmon fishing industry rise to 30 per cent from 15 per cent.

Instead of having fish licenses lost permanently through the federal buy-back program, he said they should be held in a license pool for Native fishermen.

"As money and people become available to buy those, they'd be available," he said.

And Ernie Crey of the Sto:lo Fisheries Authority said the most important thing to remember is the cuts are necessary to replenish the fish stocks.

## News

### BUFFALO NATIONS CULTURAL SOCIETY TRIBAL DAYS 96

The Buffalo Nations Cultural Society is putting out an open call for Aboriginal performers for Tribal Days, 1996. Any Aboriginal group or solo artist is eligible to apply to perform.

- all tapes must be received by the Directors of Buffalo Nations Cultural Society no later than **Monday, June 6, 1996**;
- tapes must contain a minimum of four (4) songs;
- performers must be able to perform 30-40 minutes of live material;
- preference will be given to those who perform original material;
- applicants are required to include a short biography;
- must be able to travel to Tribal Days 1996.  
(Location: Rafter Six Ranch, Seebe, AB 40 minutes west of Calgary on August 24 & 25, 1996)

#### PERFORMER INCENTIVES:

- honorarium;
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### CALL FOR TAPES

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"Promoting understanding through cultural exchange and awareness"  
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Phone: (403) 760-2892 • Fax: (403) 762-2388

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Beyond 2000



## Important News is on its Way

In the ongoing process to keep you up to date, Suncor will be distributing its third edition of "Report to the Community" to the Municipality of Wood Buffalo this spring.

In this issue, you can read about how Suncor's plans for Steepbank Mine and the Fixed Plant Expansion projects are progressing.

Also included are updates from the fall edition, such as continuing developments toward environmental improvement and action plans resulting

from Suncor's community consultation program.

Suncor wants to keep you informed, and as always, provides an opportunity for you to comment on its plans, or to direct questions to senior managers.

So, check your mailbox during the last week in May for your very own "Report to the Community." This is *your* community. Please get informed and be part of the process. By working together we can make a difference — now and beyond 2000.

**Suncor** inc.  
Oil Sands Group

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## News

## Centres change hands

By Christine Wong  
Windspeaker Correspondent

OTTAWA

The federal government is giving First Nations more control over friendship centres across Canada, but no extra money to help them shoulder the added responsibility.

The Ottawa-based National Association of Friendship Centres took over management of 99 federally-funded friendship centres from the Canadian Heritage Ministry on April 1.

Heritage minister Sheila Copps will still be the top bureaucrat in charge of the program, and her ministry will continue to fund it, but the day-to-day running of the program has been taken over by the NAFC. The funding and terms of the agreement will be reviewed in four years.

Copps said the plan fulfills the Liberal government's promise to give Native Canadians more direct control over programs that affect their lives.

"(It) gives Aboriginal people in Canada greater control over their own affairs and a more substantial role in the decision-making process of this country," Copps said.

The Heritage ministry will save money under the plan and the friendship centre program will be carried out "more effectively and efficiently" by the NAFC, said Marc Maracle, the NAFC's executive director.

In terms of funding, however, the government is coming up short, Maracle charged.

The Heritage ministry is giving the NAFC \$74.1 million over five years to cover increased administration costs during the transition, including \$15.6 million for 1996-97. Each individual friendship centre will get \$150,000 under the deal.

But the NAFC will get only five per cent of the \$74.1 million, a figure Maracle said he is "not totally happy with."

Maracle believes the NAFC should receive more than five per cent because it is shouldering most of the extra workload and will incur the most in extra expenses from the change.

Federal funding for friendship centres overall is insufficient, he added, because it fails to keep pace with the growth of the Aboriginal population in cities. Seventy per cent of Aboriginal Canadians now live in urban areas, he said, so the need for friendship centres is greater than ever.

But federal money for friendship centres has been slashed over the last few years, including a 10 per cent drop in the last federal budget and more cuts to come, Maracle said. He said governments must recognize the growing need for friendship centres and fund them accordingly.

Setting the money issue aside, Maracle welcomed the Liberal government's effort to hand First Nations more control over such programs, and urged other federal departments to "take a hard look" at other areas that can be transferred.

Friendship centres were first set up by urban Native leaders in the 1950s to help Native Canadians make the transition from reserves and rural communities to city life. They provide urban Aboriginals with a cultural meeting place, as well as housing, education and employment programs. The federal government took over the management and funding of most friendship centres in 1972.

## Cherokee hosts conference

By R. John Hayes  
Windspeaker Staff Writer

Slated for June 13 to 16 in the Great Smoky Mountains of western North Carolina, the seventh annual Indigenous Environment Network Protecting Mother Earth Conference will be held within the reservation boundaries of the Eastern Band of Cherokee Indians. The natural setting near the famous Blue Ridge Parkway belies the concern the Eastern Cherokee Defense League and other activists have about the effects of toxic chemicals such as dioxin on the environment and the people who live there.

"Since our attendance at [a recent national conference on toxic chemicals], we have learned things that call us to question the level of contamination that the local pulp and paper industry is putting into our Smoky Mountains," said Missy Crowe, a league member and network conference staff worker.

More than 1,200 concerned participants are expected to discuss the environment and Aboriginal people. They'll be camping in an area that has a reputation of wild beauty, a reputation that is carefully crafted by state and regional tourism authorities. The local people, though, know the history of ecological damage from paper and pulp production, logging, industry and, of course, tourism. The conference theme — "Our Rivers Are Life" — will focus on one very damaged aspect of the area.

"Each hosting community has its issue or issues of particular concern," said Jackie Warledo, Indigenous Environment Network conference coordinator. "However, the conference is not exclusively about any one thing."

The Indigenous Environment Network is an alliance of Indigenous community-based people whose mission is "to strengthen, maintain, protect and respect the traditional teachings, lifestyles and spiritual interdependence to the sacredness of the Mother Earth and traditional nature laws." For information, call (218) 751-4967.

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# Stage is set for summer standoffs

Summer approaches and anyone who is a student of Native current affairs can hear the rumblings beginning to sound. It is going to be another long, intense summer in Indian Country.

A phone call from a CBC news program to *Windspeaker* this last month got us shaking our heads. CBC often picks *Windspeaker's* collective brain to short-cut actually researching the issues most affecting Canada's Aboriginal people.

"Is there going to be more action at Ipperwash?" a representative of Canada's broadcasting giant asked.

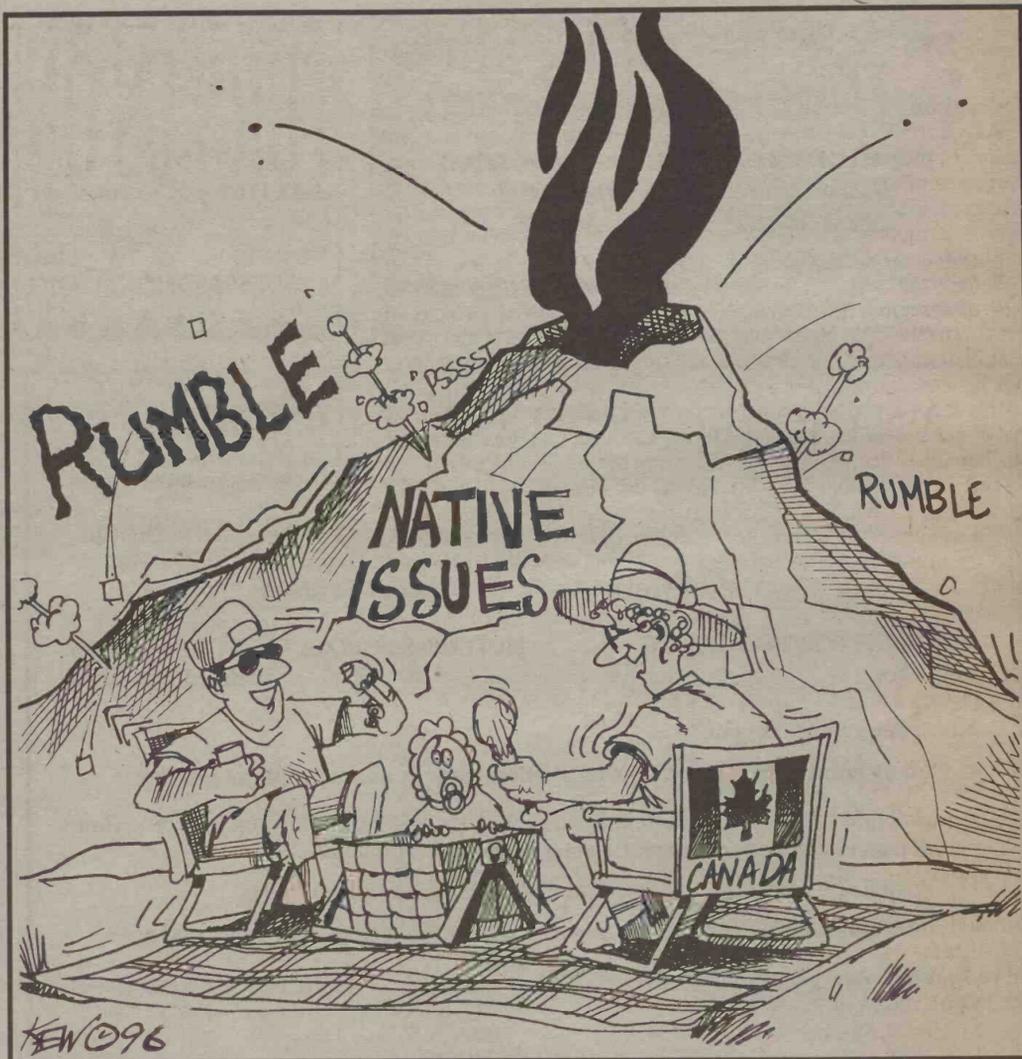
"Has anything changed since last summer?" was our answer. "Has there been any substantive progress made in resolving the outstanding issues of the Kettle and Stoney Point First Nation? Has there been an inquiry into why Dudley George had to die at the hands of a provincial police officer? Has the political climate changed in any way that would make the people change their methods of forcing Canada's hand?"

No. So the safe bet is that Aboriginal people are still frustrated at the generations it's taken to get their issues dealt with and they are not willing to wait any longer.

Why is Canada constantly shocked at the tactics Native people have had to embrace in order to make their concerns a priority in this country? Canada's governments get plenty of warning of the brewing problems, but they regularly choose to ignore them.

A perfect case in point is the tension that grew in northern Ontario last summer with the Chippewas of Nawash and the non-Native fishery. Native fishing boats were sunk, people stabbed and nets vandalized. The Chippewas have called for help in resolving things before the situation turns ugly. But this is not warning enough for Canada's bureaucrats. The feds are choosing to do nothing.

So CBC, here's a scoop. Pack your bags and book your hotel rooms. Owen Sound, Ont., may be your next Ipperwash — or Penticton, B.C. — or Kahnawake, Que. — or ...



# Native American Tammanend America's real father

## GUEST COLUMN

By Jack D. Forbes  
University of California, Davis

Who is the real father of the United States, George Washington or Tammanend (Tammany)? In April 1975, I gave a speech on that question at Michigan State University. I argued that George Washington was a late-comer and that a famous Delaware (Lenape) leader known as Tammanend was the original father-figure for the people of the United States.

Most people have heard of "Tammany Hall," a nickname for the Democratic Party organization in New York City. That name stems from the period of

the U.S. War for Independence from Britain and a democratic revolution. They chose the name "St. Tammany" because at that time Tammanend, a Native leader in the 17th century, was held up as an ideal statesman and a symbol of democratic leadership.

The fame of Tammanend spread throughout the colonies and eventually a parish was named after him in Louisiana. May 1 was celebrated as Tammany Day for quite a few years. Only after 1800, when the U.S. turned in a more conservative and anti-Native direction, did George Washington replace Tammany.

Why did the Atlantic coast British subjects elevate Tammany to such a high position? Probably it was because the Lenape had maintained a long-standing position as the grandfathers or elder brothers

in a democratic confederation and alliance system which embraced many nations from the Mohican and Mohegan of New England to the Shawnee of Kentucky, Tennessee and the South. The Lenape themselves had at least three divisions and several dialects, and numerous self-governing village-republics, but all lived in peace with each other. Even in the 20 century, in Oklahoma, the tradition was remembered of the Lenape being grandfathers to many nations.

This great kinship system was extremely democratic and doubtless Tammanend was remembered in tradition as a wise and benevolent leader, the opposite of the British king.

Another factor is, however, that many colonial subjects in the Americas turned towards Indigenous symbols when they began to rebel against European

rule. The Mexicans turned from "New Spain" to embrace the ancient Native nationality of Meshica (Mexican) and also used the Mexican name "Anahuac" and the Aztec symbol of the Eagle on the cactus. In South America, rebels also turned to Native symbols, seeking to revive the Inca Empire in both the Tupac Amaru rebellion and much later at the Congress of Tucuman.

Tragically, the U.S. colonists turned their backs gradually upon Tammanend and the freedom he represented. Instead, they chose slave-owner Washington and a revival of slavery. African Americans who were free and who had fought in the revolution were gradually shoved into an inferior position again and slavery became the ideology of much of the South.

In South America and Mexico, the white and near-

white colonials also gradually turned their backs upon an Indigenous identity and reverted to the suppression of Native peoples and peoples of mixed Native-African ancestry.

But should we not revive Tammany Day, the first of May? It symbolizes, after all, the ideal of living in a just society with fair play for all and without the corrupting greed of the form of capitalism which has triumphed in so much of the Americas. Tammanend symbolizes our thirst for wise and benevolent leadership, as opposed to the corrupt, egotistical, self-serving politicians we now usually suffer under.

Professor Jack D. Forbes, Powhatan-Delaware, is the author of *Columbus and Other Carnivals, Africans and Native Americans, Only Approved Indians, and other books.*



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# A mes

Dear Editor:

As a Cree Native Canadian federal p this as a reminder t struggling to survi ceptive comfort of confusion and mis

When I see a gates of this house and I understand h First Nation peopl look beneath the a

It is very easy to that our ancestors proclaim historical we can accept the positive energy to

We can either Only we know wh selves.

# Give M a break

Dear Editor:

Enjoy the page Don't worry about Place, Friends, and Although Roseann

Just remember notice a lot of Na Rez. I don't see to

# They're Winds

Dear Editor:

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I am also looki could help me, it

Editor's note: If the please call *Windspe*

# OTT



NOW I CA  
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# Letters to the Editor

## A message of healing

Dear Editor:

As a Cree Native who has been an "unwilling resident" of the Canadian federal prison system for almost 20 years, I am writing this as a reminder to the many troubled young people on the streets, struggling to survive, who are taking a false direction from the deceptive comfort offered by alcohol and drugs. The answer to their confusion and misdirection is discovered internally.

When I see a young brother come apprehensively through the gates of this house of broken dreams, I see myself as that young man and I understand his hesitant expression. When you realize that many First Nation peoples are imprisoned due to alcohol or drugs, you look beneath the addiction and discover the why of it all.

It is very easy to blame and to point at the contributing injustices that our ancestors lived and that we continue to live. We can forever proclaim historical atrocities as the cause of our situation today, or we can accept the injustice of it all, and use our justified anger as a positive energy to build with our children a promising tomorrow.

We can either be a part of the problem or part of the solution. Only we know what we want for our children, our people and ourselves.

Kevin Leslie Stonechild  
Drumheller

## Give North of 60 a break, reader says

Dear Editor:

Enjoy the paper — love the cartoons. I just have one comment. Don't worry about the show, *North of 60*. I really don't think *Melrose Place*, *Friends*, and *As the World Turns* reflect the mainstream. Although *Roseanne*, *Coronation Street* and *Oprah* might.

Just remember, it's only television — not real life. Besides, I notice a lot of Native people are employed in *North of 60* and *The Rez*. I don't see too many on *Murphy Brown*.

Keep up the good work and take care  
Marjorie Vetter

## They're good, but Windspeaker's better

Dear Editor:

I am a 19-year-old student building an Indian summer camp for kids. During my trip in western Canada (last October) I tried to find a good journal or magazine about Canadian Native people. I found many of them, but none were good as yours.

I am also looking for an Ojibway-Algonquian dictionary. If you could help me, it would be very much appreciated.

With very best regards,  
Pat Levesque

Editor's note: If there is anyone who can recommend to Pat a dictionary, please call Windspeaker and we will pass on the information.

## Mining concerns require addressing

An open letter to the minister of the Environment:

Dear Mr. Marchi:

We are writing to you to express our concerns regarding the proposed Huckleberry Mine project in northern British Columbia. It appears that the environmental assessment process for this project is biased in favor of the proponent, with inadequate attention being paid to the significant social and environmental risks associated with the project.

In light of the federal government's role in these proceedings and its comparatively greater control over mining in Yukon, we have grave concerns about the potential implications of the Huckleberry project on mining in the territory.

Independent experts have expressed serious misgivings about the design and planning of the Huckleberry project. Kevin Morin, a professional geoscientist and president of Morwijk Enterprises (Mining Drainage Assessment Group), has argued that the information provided by HML (Huckleberry Mines Ltd.) is completely inadequate for assessing the potential acid rock drainage and metal leaching potential of the proposed project.

It is his professional opinion that the project should not be allowed to proceed before further research is conducted on these potential hazards and the project design is modified to take this new information into account. Despite these concerns, it seems as though the project may be passed through the environmental assessment process as an "exception," since it is the first proposal to be reviewed

under CEAA.

We find this justification for the project completely unacceptable, especially given the fact that — as Morin points out — the Huckleberry project does not even meet the old MDAP "standard of information." CEAA was established to insure that projects such as the Huckleberry mine do not pose an unacceptable risk to the environment. The application and enforcement of stringent environmental standards is absolutely essential for the protection and maintenance of a sound environment. To allow political and corporate pressures to affect the environmental review process is completely inappropriate and renders the whole process meaningless.

Considering the fact that the Huckleberry mining project is to occur on the Cheslatta Carrier First Nation's traditional territory, we find it deeply disturbing that the government is ignoring their opposition to the project. The federal government has a fiduciary responsibility to the First Nation peoples of Canada, as spelled out in the Constitution.

We view the government's actions with regard to the Huckleberry mine as a breach of faith and an abdication of that responsibility. Until such settlements are in place that would allow the Cheslatta Carrier First Nation to protect their own interests in their traditional territory, it is the government's responsibility to ensure the protection of those lands for future generations. We are adamantly opposed, then, to any attempt to "fast-track" the Huckleberry mine through the environmental assessment process. We fully support the Cheslatta Carrier First Nation and other local interests who have expressed their opposition

to the project.

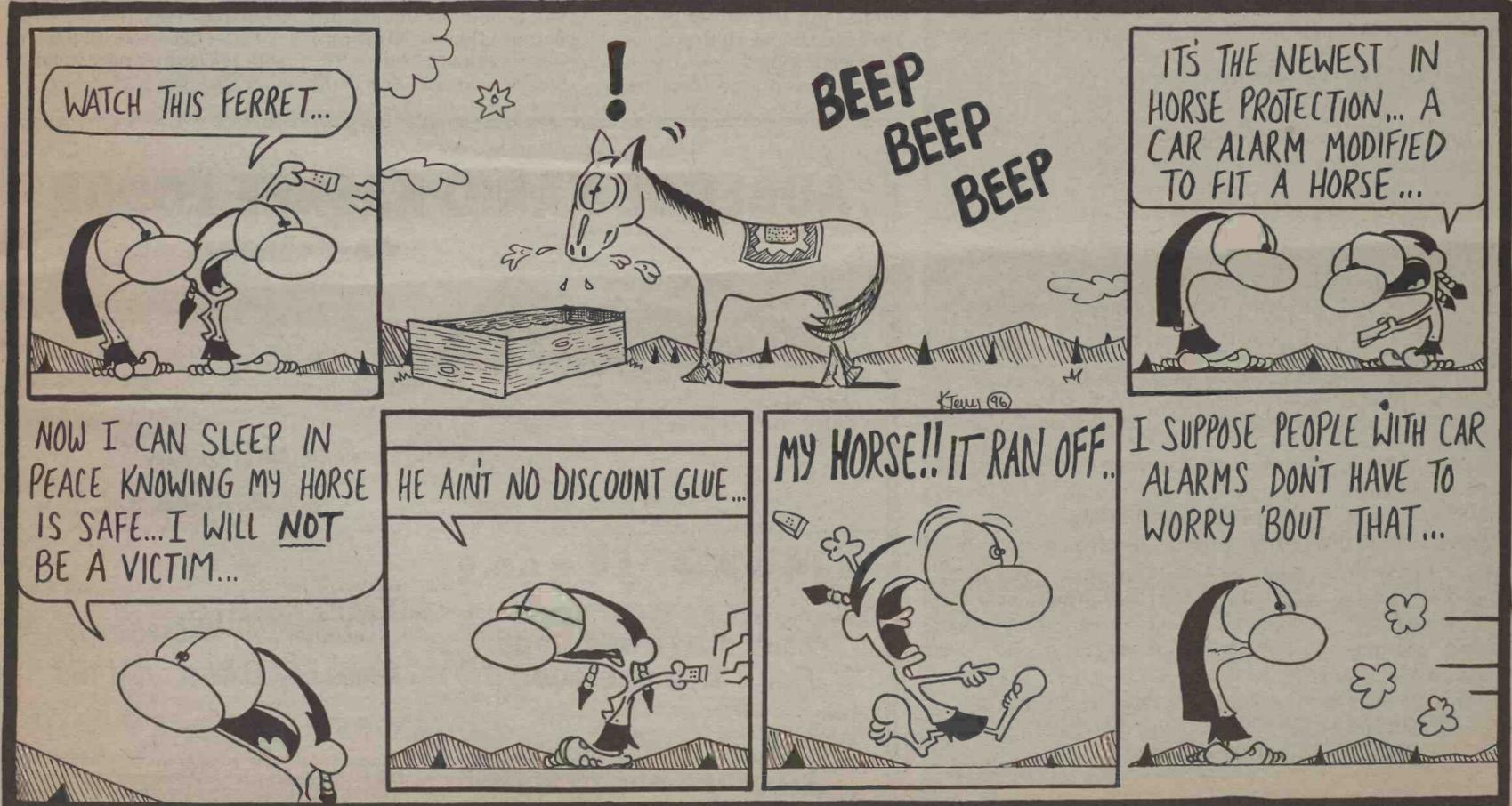
In addition to our concerns about the Huckleberry mine in particular, we are also concerned that this project will set a precedent for similar projects in Yukon. These misgivings appear to be borne out by Yukon territorial government leader John Ostashek's recent statements supporting Japanese investors in the Huckleberry project and criticizing the environmental assessment process as too cumbersome and restrictive.

He has extolled the more streamline nature of the process in Yukon and attempted to entice potential Japanese and Taiwanese mining investment by favorably comparing environmental assessment in Yukon with similar processes in other jurisdictions throughout Canada. No one is in favor of an overly complex and cumbersome assessment process. We feel, however, that since the Huckleberry mine is currently being fast-tracked through the environmental assessment process as an "exception," it is entirely inappropriate to use the project as a benchmark on which to base both current and future environmental assessment processes in Yukon.

Given the fact that mineral rights in the territory are still a federal rather than a territorial responsibility, we question the federal government's inclusion of Ostashek in the trade mission to Asia and the role he is being allowed to take in the shaping of the development assessment process and of mining in the territory.

Sincerely,  
Chief Joseph Johnson  
Kluane First Nation  
Burwash Landing, Yukon

## OTTER



By Karl Terry

# Indian Country

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May 21-26, 1996. Edmonton, Alta. (403) 439-3456

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May 24-27, 1996. Fort Hall, Idaho *see ad on page 13*

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June 7-9, 1996. Waswanipi, Quebec (819) 753-2587

# People

## SHANIA TWAIN: Native ancestry called into question

By Jackie Bissley  
Windspeaker Contributor

TIMMINS, Ont.

Shania Twain's Native ancestry has been brought into question after a series of stories appeared in the singer's hometown paper, the *Timmins Daily Press*.

Front page headlines such as "The father Shania turned her back on" and "Grandma waits for call" grabbed readers attention as estranged family members revealed certain facts about the singer's personal life.

At the heart of the revelations is that Shania's biological father is Clarence Edwards, an engineer with the C P Rail who lives in Chapleau, Ont. Shania has previously stated in press interviews that Jerry Twain, a full-blooded Ojibway, was her father.

In a statement issued to the press, the 30-year-old country singer acknowledged Clarence Edwards as her biological father but explained her parents separated when she was two years old. Edwards and Shania's mother divorced four years later. The statement goes on to say that Jerry Twain is the only father she has ever known and that after he married her mother, her step-father legally adopted her.

One of the questions on everyone's mind was why the singer previously failed to publicly acknowledge Edwards as her biological father.

"My father (Twain) went out of his way to raise three daughters that weren't even his. For me to acknowledge another man as my father, a man who was never there for me as a father, who wasn't the one who struggled everyday to put food on our table, would have hurt him terribly. We were a family. Step-father, step-brothers, we never used that vocabulary in our home. To have referred to him as my step-father would have been the worst slap across the face to him," Shania commented by phone from her



Albert Sanchez

Shania Twain

home in upstate New York.

What has the Native community most concerned is the singer's comment about the uncertainty regarding her actual percentage of Native blood. After her step-father adopted her, Shania (born Eileen Regina Edwards) was legally entitled to be registered as a "status Indian". Shania currently holds a status card and is on the official band membership list of the Temagami First Nation.

In 1991, the singer was offered a recording contract in Nashville and applied for immigration status into the United States. At that time, by virtue of her step-father Jerry Twain being a full-blooded Ojibway and the rights guaranteed to Native Americans in the Jay Treaty (1794), Shania became legally registered as having 50 per cent Native American blood.

Shania said that as a child

she was told by her mother that there was Native blood in her biological father's family. The Edwards family denies this claim and says they are of French and Irish descent. In a phone call to the singer's step-aunt who has known Shania since she was four years old, Karen Twain said she remembers hearing the same story from Shania's mother.

Shania said this whole experience of having to defend her identity has left her feeling extremely vulnerable since her parents are not alive to answer to the allegation that she has deliberately lied about her Native ancestry. In 1987, both Twain's mother and step-father were killed in a car accident, leaving behind two sons and three daughters.

"I feel like I've been this tree with good sturdy roots for 30 (see Shania Twain page 15)

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# Hum

In his ninth Human Rights report, Max Yalder Canada is pro forward in almo gay/lesbian right Native rights (th makes one con status of Native ans.) In fact, he way to say that for Canada's Na he took over years ago.

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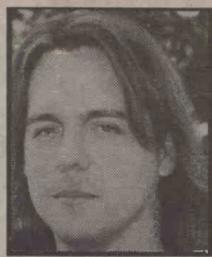
# Human rights for Native people?

In his ninth and last Canadian Human Rights Commission report, Max Yalden has found that Canada is progressively moving forward in almost all areas except gay/lesbian rights and, of course, Native rights (though it certainly makes one concerned about the status of Native gays and lesbians.) In fact, he goes out of his way to say that little has changed for Canada's Native people since he took over his position nine years ago.

When I was growing up on the Curve Lake Reserve in central Ontario, we didn't worry about terms like "human rights" or "commissions". Those were just amorphous terms used by people who lived and worked in the outside world which was another planet for all practical purposes. We occasionally watched the news for a larger view of the universe, but, by and large, my existence didn't extend beyond the reserve boundary.

Back then Native people were an oddity, relegated to the world of the cast of *The Beachcombers*, the occasional powwow and maybe a western or two. Back then we had very few human rights to consider, because other than bureaucratically, we didn't really exist for the majority of Canadians.

Consider it has only been a decade or two since many of us had to get written permission from the Indian agent to leave the



**Drew Hayden Taylor**

confines of the reserve. In fact, there's a rumor that South Africa once sent a delegation over to study Canada's reserve system to help set up their own apartheid system. But like I said, its just a rumor.

When I first moved to the city I remember my aunt telling me that if, for any reason, I was stopped by the police, to immediately toss my status card away. "Eat it, do anything, but don't let them know you are Indian." The fact that I have bluish-green eyes and fair hair did little to allay her apprehensions. There was a look of dark suspicion in her eyes of all things non-Native and authoritarian.

Several years later, I met and dated a beautiful Native woman who had been part of what was called "the scoop up." This was a tragic time when Native kids had been forcibly taken away by the system and farmed out for adoption. She was trying to find out why she had been taken and rediscover her family and culture. And we can't forget the people who were

forcibly sent to residential schools and had their heritage ripped away from them. Not a proud time in Canadian history.

Now as we creep into the last half of the '90s, we tend to think that Canadian society has developed beyond all this and hopefully become better. Things like this can't happen anymore, supposedly. Human rights, once amorphous, are now part of every Native organization's lexicon as well as Max Yalden's commission. Things have changed.

But then I think about events at Oka, the Quebec referendum and its so-called "ethnic vote". My mind remembers the opposition to the Nisga'a land claim in British Columbia, and the incredible rates of violence and poverty I have seen still haunting Native communities all across this country.

Though we as a nation have come far, I have to agree with the Canadian Human Rights Commission. The more things change, the more they stay the same. Or better yet, maybe ignorance is bliss.

## Congratulations to the Winners of the Royal Bank Native Student Awards 1996

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Calgary, Alberta

Chad Garlow  
Ohsweken, Ontario

Dee Green  
Calgary, Alberta

Jody Hill  
Six Nations, Ontario

Adèle Robertson  
Jonquiere, Quebec

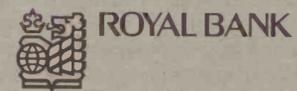
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stion



Albert Sanchez

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# Entertainment

## North of 60 actor enjoys the Canadian scene

By Jackie Bissley  
Windspeaker Contributor

LOS ANGELES

Michael Horse freely admits he is not very calculating about pursuing an acting career, but looking at his list of film and television credits, one would think the complete opposite. His career, which he refers to as "an experiment bizarre booking", has seen the 46-year-old actor playing a diversity of roles ranging from Tonto to the sultry deputy sheriff in *Twin Peaks*. More recently, audiences have come to know him as the complex psychologist on *North of 60*.

The actor says this latest role is a real challenge and he is just as unsure as the audience in figuring out whether his character is a good guy or a bad guy.

"I've played a lot of characters that I've loved but I don't get this kind of an opportunity to play a character who is a human being very often. He's not

worrying about losing his culture or that his loin cloth doesn't fit. This role has thrown me as an actor since I haven't decided if I like him or trust him either," Horse said during an interview at his Los Angeles home.

Horse, who is Yaqui/Zuni/Mescalero Apache, hadn't had much exposure to the Canadian scene before *North of 60*. He sees Canada as having a more progressive attitude towards contemporary Native productions than compared to America. The actor feels this is due to Canadian productions having greater legitimate Native input into the projects. This is especially noticeable in theatre.

One of the greatest benefits of this kind of Native community involvement and support results in actors having more vehicles for gaining experience and exposure. Horse finds the current Hollywood method of casting based on the right physical "Indian Look" as detrimental and says if Native actors are to break past the stereotypical

roles and participate in the mainstream, they have to be able to deliver the goods.

"Canadian projects are so good. We're like cartoon figures in the States. We get Geronimo, the dysfunctional family and Pocahontas. I love the Canadian Native acting entertainment community because most of them come out of the theatre. They don't have this star system like we have down here. There are too many people that walk in and say, "I'm Indian so I want some work." That's not enough. You have to have training, you have to be a professional," he said.

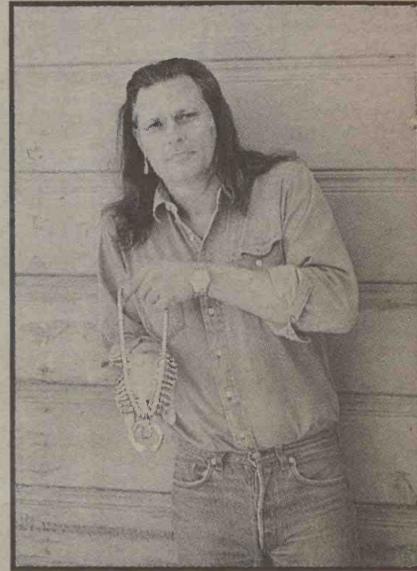
After spending four months living in Calgary last winter, the actor feels the issues addressed in *North of 60* can easily apply to the American Native community. He noticed there are other everyday living experiences that are the same on both sides of the border.

Horse was frustrated to find the same level of ignorance when it comes to the non-Native

community's lack of understanding regarding Native culture and history.

"I found that in Canada, people that live so close to reserves, like Calgary, who live next door to this huge Native population, know nothing about the culture, know nothing about their neighbors. I find that very strange," he said.

Another commonality between the two countries is the denial of accepting the importance of Native peoples' participation and contribution to the overall economy. Horse, who is also an accomplished artist, feels strongly that technology will play a vital role in Native artists gaining greater control and access to world markets. Something which has not



Jackie Bissley

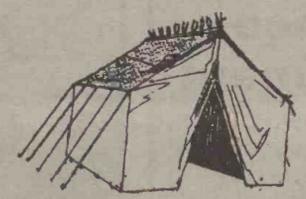
Actor Michael Horse displays a piece of jewellery he made.

been possible in the past.

"What's coming up is going to be very exciting for everybody in the arts. The high-tech (see Horse page 15)

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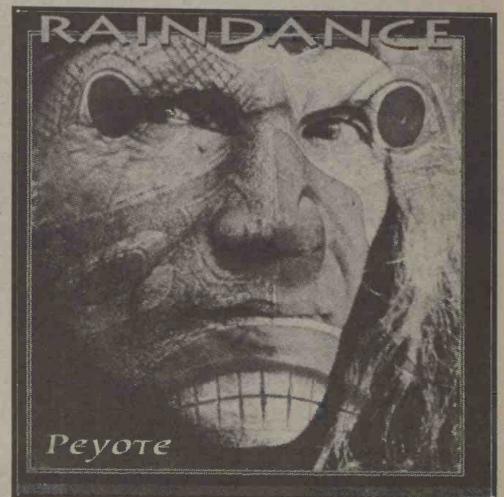
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## Strong debut for Raindance

## REVIEW

By Ken Larsen  
Windspeaker Contributor

*Peyote*  
By Raindance  
Sunshine Records



Including the pre-production phase, it was two years in the making, but *Peyote*, Raindance's debut album of 11 original songs, has finally hit the stands.

Raindance is a four-piece group from (presumably, although it's not totally clear) Georgina Island, Ont. and their line-up is: Mardy Lucier Porte (guitar/traditional flute/harmonica/percussion/vocals), Nick Chiarore (drums/vocals), Dove (bass/vocals), and Adam Songchow (lead vocals).

Production chores were handled by the band and Terry Brown, a very able knob twiddler who has previously recorded with among others, Blue Rodeo and Rush. With Brown's experience and excellent ears in mind, you would expect a full, tight sound and once again he has come through. The overall sound is melodic, groove heavy and reminiscent of bands like Soundgarden, though the Soundgarden bit doesn't hold true for the whole album.

*Peyote* is mostly a heavy rock album, but the songs that really stand out are the acoustic-based instrumentals, such as "Beshigoozhii (Horse)" and "Eko Forever". The band's info sheets describe Raindance as being "the most versatile young rock band...in years." and the first few songs make you wonder what they meant by versatile. Then Beshigoozhii starts up and you think no, they weren't just trying to con you after all. If David Byrne of Talking Heads fame was listening to Native music as opposed to world beat, he'd probably come up with something like this. "Day Dream" is another stand out with its strong echoes of recent Red Hot Chili Peppers.

Raindance is mostly an original rock and roll band, though. There is strong Native lyrical

perspective in many of the songs ("Land of Peace" and "Raindance", to name two.) While the lyrics are a bit wonky in spots, there is also some interesting abstract poetry, a song about aliens ("Descending"), intricate off-beat percussion work and rhythms, and an overall fun feel to the songs.

However, "Kick Start The Indian" doesn't quite make that nut. It's a song about motorbiking on the open roads and if you've never done that before, this is not going to provide you with the necessary inspiration. The interlude is pretty cool, though, with its tempo and groove changes. "Kick Start The Indian," by the way, is the lead-off single and video.

*Peyote* also lets you play the "Where'd they cop that lick from?" game. You hear a part that really reminds you of something else and you spend the next little while trying to figure it out. By the time you have it sussed, along comes another and you're into a different song. Among the more noticeable are splashes of Golden Earring and the Beatles. This is not to say they are Beatlesque or anything like that. Just that there is a pop element to Raindance's heavy rock.

All in all, it's a strong debut album and they'd probably be a good band to see in some smoke filled bar. But take some earplugs too. A nickel says they'll be pretty loud.

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# National Film Board's Studio One cancelled

By Cole Pederson  
Windspeaker Contributor

EDMONTON

On March 31, the National Film Board cancelled funding for its Aboriginal film making body, Studio One.

Studio One was headquartered in Edmonton, and had been set up to enable Aboriginal film makers to tell their own stories in their own voices. It helped train film makers and funded the production of some films.

Gravdon McRae, Executive Producer for the film board's North West Centre, explained that the program was cancelled as part of a rethinking of how the National Film Board could best serve Aboriginal film makers.

"The first few years of Studio One," said McRae, "have provided an opportunity to evaluate its success in addressing its original goal — to offer the greatest possible access to the National Film Board by Aboriginal film makers. This evaluation was conducted by a consultant over the past winter. Our consultant sur-

veyed Aboriginal people who had worked with Studio One on their reactions to the experience. This assessment led us to recognize that the studio had not been as successful in meeting the needs of First Nations film makers across the country as we'd have liked.

"In particular, it is difficult to reach a national group from one centre. The First Nations film community across Canada clearly wanted Studio One re-structured in a way that would be less centralized."

McRae noted that the re-evalu-

ation of Studio One came at the same time as the entire National Film Board was being recognized. The new system does away with the studio structure of the NFB and replaces it with a structure organized around programming rather than geography or constituency.

"There will be a new decentralized First Peoples' program that very clearly addresses the concerns expressed by Aboriginal film makers in our review," said McRae. "This program will include a special allocation for First Nations film makers that will provide earmarked funds for their use."

"The National Film Board has several regions across the country, and each regional centre within the Film Board will submit proposals to a national program committee. Aboriginal members will form a significant proportion of this committee. This process will allow Aboriginal film makers to make films about and in their own communities when they want. It does not block them from access to mainstream NFB programs, but it guarantees there will be designated funds."

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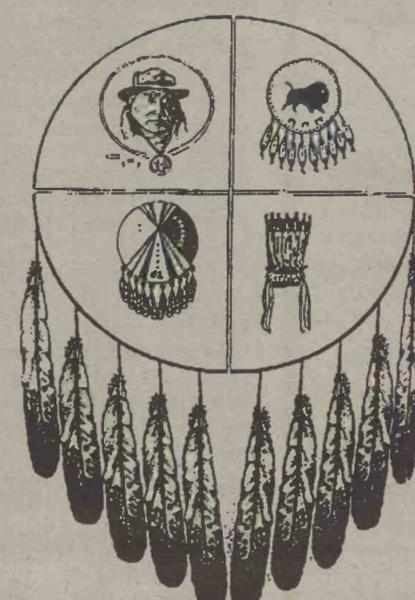
When I speak for my People  
it is the protective throw of my lance.  
The silent thought of my journey,  
is like that of the arrow released from my bow.

And as I gather my paper and pens  
I prepare for my journey.  
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For I am "Changing Wind"  
Written by Robert Judd  
January 11, 1995

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## Heavy metal influences apparent in new release

### REVIEW

By Brian Wright-McLeod  
Windspeaker Contributor

*Dead Issue*

By Breach of Trust  
Rockin' Rod Records.

Saskatoon's Breach of Trust delivers a thorough thrashing of bass-laced grunge-metal that pummels your speakers until they collapse from exhaustion. Breach's playing and song writing abilities seem second nature but are influenced by a variety of rock and heavy-metal mentors. Their lyrics convey a sense of awareness of the cause and effects of colonialism and its resulting internalization of aggression. Breach takes a look at genocide and family violence, reconciliation and responsibility. By mixing in a little Nirvana with Rage Against the Machine, they have created a sound that has more in common with the Seattle scene than anything that the wheat-fields of home have produced. With a direction and individuality like that, this band may go a long way if they can stand it.

Contact Rockin' Rod Records, Box 8323, Saskatoon, SK. S7K 6C6.

*Touch the Sweet Earth*  
By Sharon Burch  
Canyon Records

Meanwhile, out in the Arizona desert, Sharon Burch takes a long easy breath with a collection of new songs and previously released material that has been reworked and orchestrated for her latest project, *Touch the Sweet Earth*.

This sweet songbird of the south made her debut with A. Paul Ortega on a collaboration called *The Blessing Ways* in 1984 and released her first solo recording, *Yazzie Girl* five years later.

Much of the material for her soft and at times, cheery song-style is inspired by traditional Navajo life and is melodiously sung in Navajo (Dine) with the exception of "Brother Warrior" sung in English and written by the late Kate Wolf.

Performing with her six-

string guitar and harmonica, Burch has embellished her sound with a small string section that includes harp-guitar, violin, cello and percussion. There's a confidence in her performance and creativity along with the unique quality of her voice that keeps the album from becoming mundane. *Touch the Sweet Earth* is released on Canyon Records and distributed in Canada by First Nations Music, Toronto (416) 291-7651.

*Tudjaat*  
By Tudjaat  
Columbia/Rescue

Susan Aglukark's producer, Randall Prescott rallies an entourage of musicians to back up the cross-over, throat-singing duo of Madeleine Allarkarialak and Phoebe Atagotaak. While being young, fresh and exuberant, they struggle to make the inroads with their traditional styles into the digital realm of contemporary music. This is becoming a more travelled path in musical marriages but this one sounds almost too contrived as the producer plies his craft.

*Tudjaat* is a mixture of mostly cross-over sounds of imitation hip-hop, trip-hop and dance-hall grooves decorated with Inuktitut artists. The dancy stuff like "Hear Me" or "Uhmma (Up Up)/Dance Mix," bears more likeness to theme music from a CBC television series than any attempt at being the Arctic's answer to Yothu Yindi. They'll have to get out more and listen to what people are dancing to if they want to walk alongside the likes of 9 Lazy or London Underground

I've never really liked songs that have creamy caramel fillings and I don't care much for this one, but if you go for that sort of thing "Kajusita (My Ship Comes In)" is one that will melt all over your floor. The women display their throat-song talents in a medley on the last number of a six-track disc. This is one album that has the less adventurous in mind.

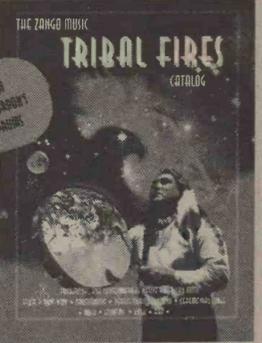
*Tudjaat* is being distributed by Sony Music, 1121 Leslie St., North York, Ont. M3C 2J9. (416) 391-1960.

Please send submissions to Brian Wright-McLeod, "Heart of the Earth", CKLN 88.1 fm. 380 Victoria Street, Toronto, ON M5B-1W7.

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# Young actress wants more than Hollywood's stereotypes

By Jackie Bissley  
Windspeaker Contributor

LOS ANGELES

Even though Los Angeles is home for now, home is where the heart is and for 15-year-old Crystle Lightning, that is the Enoch First Nation in Alberta. When Crystle left the reserve eight years ago, one could say she was already a seasoned traveller. At the ripe old age of four, Crystle started as a model doing catalogue work out of Edmonton. By the age of 10, she was travelling across Canada doing bridal shows.

Since arriving in Los Angeles, Crystle has appeared in five films and recently won a First American in The Arts (FAITA) award for her role in *Three Ninjas Knuckle Up*. The young actress made a noticeable impression on the Native entertainment community when, during her acceptance speech for the award, she asked the audience not to forget about the youth on the reserves. For Crystle, this is a plea close to her heart.

"In the past year, four of my cousins have committed suicide. One of my cousins hung herself and she was only 13 years old. Another one shot himself in the head. The kids on the reserves don't see any good things, any good people around them. They can't take it anymore and just end their lives. It makes me so mad. I don't see anybody trying to do

anything. They just sit around and pretend it's like a regular thing," she said from her home in Los Angeles.

Crystle blames many of the current youth problems on their exposure to alcohol and substance abuse. She feels the greatest damage from this exposure is that children grow up with a sense of hopelessness. On visits home, the teenager likes to spend time with her peers, answering their questions about life in Hollywood and tries to inspire them with positive messages and advice. Also, she feels young people need to interact more with role models closer to their own age group and who are from the same community. Crystle hopes that talking about her experiences, both in and outside of Los Angeles, will encourage young people to have a more positive outlook on life.

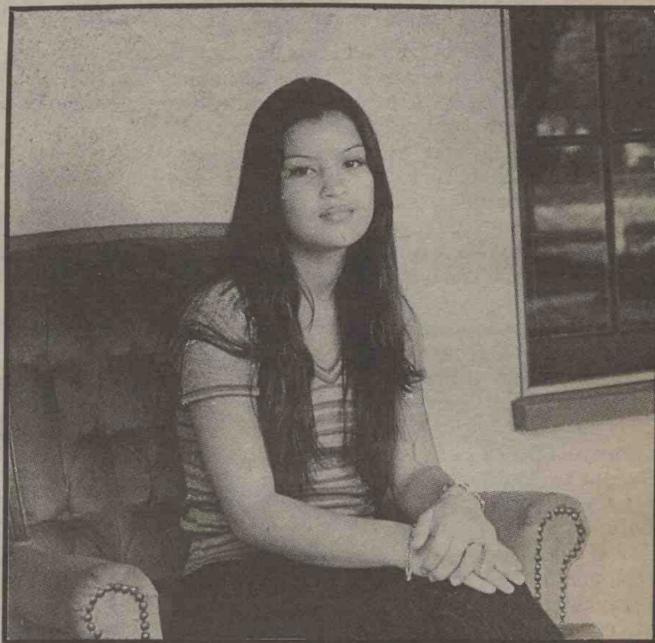
Much of Crystle's own positive attitude comes from her upbringing. Her mother, Georgina Lightning, has always encouraged her daughter to believe in dreams and instills a sense of purpose in all her three children. Crystle acknowledges that if it had not been for her mother being such a powerful role model and teaching her the importance of family, she could have easily drifted into gangs.

"A couple of years ago, I was going through that stage. A lot of my friends were in gangs and I was getting into it too. I was curious to see what it was like, why

did they want to act so tough and bad all the time. Then I thought: "What am I doing?" I turned around and said this isn't right. I was constantly on a guilt trip of why I am doing this when my mom is trying so hard for me. That would be so disrespectful and mean to just forget about all the things she's taught me. I couldn't do that to her, I couldn't hurt her like that", said Crystle.

Many people may think that the reserves in Alberta, are a far cry from gang infested Los Angeles, however Hollywood films have made a huge impression on the youth. Even remote and isolated communities are finding there is no immunity from the far reaching influence of gangs. Crystle says boredom and a loss of cultural identity makes kids potentially easy targets.

"They should have more youth groups, build camps, build community centers where they can play basketball. A place where they can do good things for themselves. The kids see them building jails so they think that they are already going to turn out bad. They give up on life. They need more educators on the reserves and be able to talk to people who have made it through tough times. The kids see all these movies about Mexican gangs and they think it's cool. So instead of learning Cree they want to learn Spanish. Kids need to understand and learn about who they are. Once you learn about yourself, then it's a good



Crystle Lightning

Jackie Bissley

thing to learn about other cultures," she said.

Right now Crystle is between projects and looks forward to working on contemporary films where she can develop her craft as an actress as well as making a positive impact as a role model. At such a young age, Crystle is already aware that she will have to contend with Hollywood's stereotype regarding roles for Native actors. Crystle has no qualms about taking on that challenge and sees it as one of her re-

sponsibilities to make changes that will eventually create more and better opportunities for the generation coming up.

"I'm responsible for keeping up my culture and not letting it go. Also in helping my brothers know who they are. Indians are always being portrayed as alcoholics and always being defeated. I'd be a hypocrite if I accepted a role that continued that image. I'd turn something down if I thought it would hurt Native people", she said.

## Shania T

years, then all of a sudden one comes along and cuts me down, cut a

A former co-writer of *Twain's* from 1978, to remain unidentified, he identified him as a devo

"He always called his daughters were Native. These posters in the photographs of different people that had become famous. Jerry always said his daughter one day his daughter was up there with all the other people. He was her," the person contacted by phone from Sudbury

Shania's step-grandmother was unavailable for an interview due to illness. McKay (her step-father's cousin) spoke on behalf of the family and voiced their community.

"Speaking as a Native, we treated her as Native. We are as part of our family,

## Horse (

stuff isn't going to ruin artists. It's going to bypass all the big money of the corporations, be able to sell their work on the Internet and cut-out corporations that are only with making money, able to write and produce for relatively low money on the Internet.

"We'll be able to do things that we have ne

# 1996 youth conference

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### Friday, June 14, 1996:

- 9:00 am - 12:00 pm Registration for the Youth Conference
- 1:00 pm - 4:00 pm WORKSHOPS/PRESENTATIONS
- 4:30 pm Grand Entry
- 5:00 pm - 7:00 pm Opening Ceremonies, Presentations, Welcoming Remarks, Weiner-Roast for Conference Participants, Guests
- 7:00 pm - 10:00 pm Evening Activity: Jamboree and Skits

Breakfast and Lunch WILL NOT be provided on Friday, June 14, 1996.

Supper WILL BE provided to all Conference Participants and Guests on Friday, June 14, 1996.

### Saturday, June 15, 1996:

- 10:00 am - 12:00 pm WORKSHOPS/PRESENTATIONS
- 12:00 pm - 1:30 pm LUNCH Guest Speaker(s)
- 1:30 pm - 4:00 pm WORKSHOPS/PRESENTATIONS
- 5:00 pm - 7:00 pm SUPPER Guest Speaker(s)
- 8:00 pm - 12:00 am Evening Activity: Youth Dance

Breakfast WILL NOT be provided on Saturday, June 15, 1996.

Lunch and Supper WILL BE provided to all Conference Participants and Guests on Saturday, June 15, 1996.

### Sunday, June 16, 1996:

- 8:00 am - 10:00 am BREAKFAST FOR ALL CONFERENCE PARTICIPANTS AND GUESTS
- 10:00 am - 12:30 pm Closing Ceremonies

Breakfast WILL BE provided for all conference participants and guests. Sunday will be a Travel Day for those participants from outlying areas.

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Shania Twain (continued from page 8)

years, then all of a sudden someone comes along and is trying to cut me down, cut a part me off," she said.

A former co-worker of Jerry Twain's from 1978, who wishes to remain unidentified, remembered him as a devoted father.

"He always claimed his daughters were Native. We had these posters in the office, photographs of different Native people that had become successful. Jerry always said he knew that one day his daughter would be up there with all those other Native people. He was so proud of her," the person commented by phone from Sudbury, Ont.

Shania's step-grandmother was unavailable to be interviewed due to illness, but Willis McKay (her step-father's first cousin) spoke on behalf of their family and voiced the feelings of their community.

"Speaking as a Native person, we treated her as Native, raised her as Native. We accepted her as part of our family, no questions

asked", he said.

There have been speculations to possible motives for the Edwards family coming forward at this time and McKay said he also has his doubts.

"Three years ago, when her first album came out, she did a big concert here in Timmins. Everyone from the reserve went and most of the people from town were there. She brought her (step) grandmother on stage and acknowledged us as her family. Nobody said anything then," said McKay by telephone from his home on the Temagami Reserve.

One of the attacks that the Edwards family made, accusing Shania of using Native ancestry as a ploy to further her career, she finds particularly offensive and considers it an insult to Native people.

"My success came from hard work. The non-Native community sees me as a recording artist, not someone who is Indian. For the Native community it is different. What would I gain from lying about being Native? The reason

I've been discreet or low key about my Native ancestry is out of respect for my father, it's the way he raised us. My father felt so strongly about not exploiting the culture. He never wanted people to treat him differently because he was Indian, he never wanted to get a break based on that," she said.

Given Shania Twain's high profile in the entertainment industry and the recent awards she has won, the question of is she or isn't she will likely be the hot topic of discussion. The First Americans In The Arts (FAITA) organization who recently presented Shania with an award for Outstanding Musical Achievement this past February says FAITA has been struggling internally with this issue of criteria for a some time.

"Based on the information that we were provided with at the time by Mercury Records that said her father was Ojibway and that she has been issued a Canadian reserve card we had no reason to question her official pub-

lished bio. The award was given in good faith. We feel that Ms. Twain has not intentionally misrepresented herself and that she has celebrated her Native American heritage without capitalizing at the expense of the Native American community", said Roger Ellis, FAITA board member from his home in Los Angeles.

The argument of what and who determines "Indianness" is a complicated and an emotional one. There are strong feelings about the use of blood quantum as the sole means of criteria. However, there is at least one consistent opinion shared by all in First Nation communities and that is - whether or not Shania Twain or anyone else is Native, will be determined only by First Nation communities.

There appears to be no argument when it comes to recognizing that the signer may be unique when it comes to talent. But Shania Twain may be just one of many who, as children and now as adults, find themselves caught

in the crossfire between the political and social exercise of nation building and the legacy of the Indian Act.

Foremost in Shania's mind is not the Edwards' family saga but that the Native community may feel she has misrepresented herself and that Native youth, who look up to her as a role model, feel betrayed and discouraged. Both issues she takes to heart.

"I have never played an active role in the larger Native community, just my own Native family, that's all I've ever known. My success as a country singer has brought me into that larger community. I'm aware of that now. The most important thing to me is that the community, especially the Native youth, understand that I have not lied to them. I have never promoted myself as a Native artist, I've never flaunted it or exploited it. I would never do that. This is tearing me apart from my family — robbing me of my identity and I won't let anyone do that to me or my family".

Horse (continued from page 10)

stuff isn't going to ruin things for artists. It's going to allow us to bypass all the big merchandising of the corporations. Artists will be able to sell their work on the Internet and cut-out all these corporations that are only concerned with making money. We'll be able to write and produce a film for relatively low money and sell it on the Internet.

"We'll be able to access markets that we have never been ex-

posed to before. It will be a cottage industry. Having computers on the reserves means artists won't have to leave anymore to sell their work," said Horse.

Tapping into the world market place, especially Western Europe, has proven to be successful for the distribution of Native art and films. Since the beginning, the producers of *North of 60* have failed in getting the series sold in the United

States, even though the show is popular in over 430 countries around the world. Horse says this is unfortunate since he believes American audiences would be receptive to the show.

"I think the show could be successful. It's not that the film and television industry doesn't get my culture. They don't get anything. They don't get women. They don't get kids. It's middle class white corporate people that

run that whole industry. I found out it doesn't matter what the subject is, people will support a show as long as it has three critical ingredients — it's about the human condition, it's well acted and well written," he said.

Michael Horse agrees that America is stuck in a historical time warp in it's perception of Native people which makes it resistant to any contemporary portrayal of the culture. The ac-

tor hopes to change that outlook with a film he is in the process of developing. A film that he believes will give Americans the ride of their lives — taking them out of the past and into the world of "Indian Country."

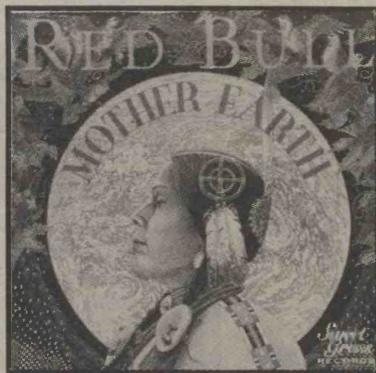
"I want to do a film like what *Easy Rider* did in showing America what was happening in the '60s. I want to show people how America really sees us today and how we see them. A road trip."

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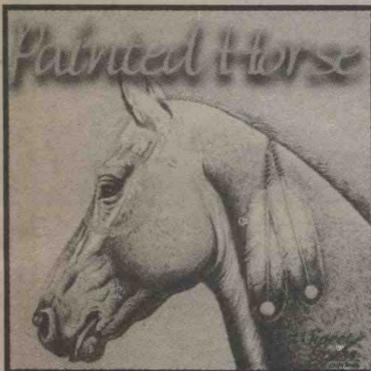
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# Windspeaker Sports

**QUOTABLE QUOTE**

"Let your actions speak for themselves."

—Olympic gold medallist Alwyn Morris on winning the National Aboriginal Achievement Award for sports.

## Oka vet water polo national

By Christine Wong  
Windspeaker Contributor

OTTAWA

She emerged from Oka as a 14-year-old Mohawk with a bloodied body, a wounded spirit, and a battered soul. Today, six years later, a scar marks the spot where a soldier stabbed her in the chest with a bayonet as she left the Oka barricades. But deeper scars, the emotional ones inside her heart, have healed.

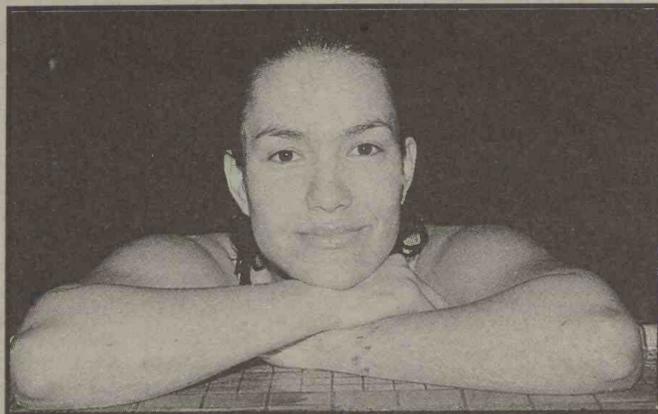
With the help of family, friends and her love of sports, Wanek Horn-Miller has blossomed into a world-class athlete, a dedicated student and a role model for Native youth. Her ordeal at Oka became the force that motivated her to excel in life.

"It centered me," she explained. "It gave me the drive to do something, to be something."

Now 20, Horn-Miller is studying psychology and political science at Ottawa's Carleton University. Sports has become the special "something" that dominates her life, and water polo is the sport she loves best.

Horn-Miller is the starting two-metre guard on the 1996 senior national team. Twice named Carleton's female athlete of the year, she was leading scorer and most valuable player for two years on the university women's water polo team. She's played on a number of other national and national all-star teams, and won a total of 18 gold medals in the pool at the North American Indigenous Games.

When the Oka crisis erupted in the summer of 1990, Horn-Miller's mother went there from Ottawa, where they were living, to help "because she worked in government, so she knew how to deal with [govern-



Christine Wong

Canadian national water polo guard Wanek Horn-Miller takes a break from training.

ment]," she said.

"I had this idea about going to save a Third World country," Horn-Miller recalled. "But my mom said: 'Your people live in Third World conditions right here, right in your own backyard. You can't go around saving the world before you take care of your own.'"

"I grew up [during the crisis]," she said. "I just realized how important being Native was and how important culture is."

But what happened on the last day of the siege remains preserved "in flashes" of her memory. Women and children were being led out of Oka first. As Horn-Miller wove through the maze of soldiers and reporters with her little sister at her side, a soldier stabbed her in the chest with a bayonet.

"Then they tripped me," she said. "I fell on my back and my sister fell on top of me. I didn't even realize I'd been stabbed. It just felt like I had the wind knocked out of me. When I looked down, I was bleeding everywhere." Luckily, the bayonet blade deflected off her ster-

num and didn't go too deep, but military officials didn't treat the wound for more than 20 hours, causing it to become infected.

Even after the physical wounds had healed, the months following Oka were still difficult. The experience brought Horn-Miller's family closer together, but exhausted her physically and emotionally, making her bitter towards all non-Native people.

"I came out of [Oka] really racist and I didn't know what to do," she said. "I was really stressed out. I felt very alienated from my old friends that I had been in high school with. I couldn't relate to their values any more."

She overcame her overwhelming bitterness with the support of understanding family and friends, including her water polo teammates.

"I could've become really racist and done nothing with that experience," she said. "I could've really isolated myself, but I went through [Oka] for a reason and I decided not to let it hinder me; I'm going to let it do something for me."

## Bandits capture pro lacrosse title

By Sam Laskaris  
Windspeaker Contributor

BUFFALO, N.Y.

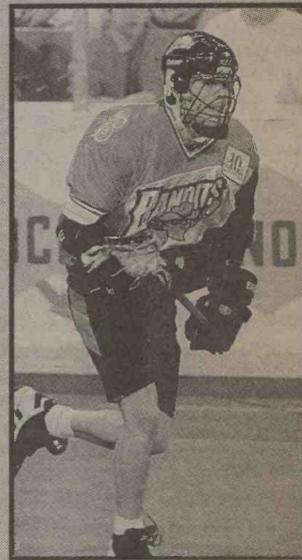
Thanks to some key performances from Native players, the Buffalo Bandits are once again the Major Indoor Lacrosse League champions. The Bandits won the championship final in the U.S.-based league with a 15-10 triumph on home turf over the Philadelphia Wings on April 12.

Buffalo had previously won back-to-back league crowns in 1992 and '93. The Bandits' victory this season prevented the Wings from flying off with their third consecutive title.

The most recognizable Native players with the Bandits this season were once again the Kilgour brothers: Rich, 27, Darris, 25, and Travis, 22.

Though they were all born in Niagara Falls, N.Y., and continue to live in the U.S., all three Kilgours are also well known in Canadian box lacrosse circles. For the past two summers, they've toiled in the Ontario Lacrosse Association for the Six Nations Chiefs. Both seasons, the Chiefs have captured the Mann Cup, annually presented to the top senior team in Canada.

With the Bandits this season, Rich ended up as the club's fifth leading scorer with 26 points on six goals and 20 assists in nine regular season games. Meanwhile, Travis had 12 goals and nine assists for 21 points in 10 matches. Darris, who was limited to only six games because of a suspension and injuries, collected eight goals and five assists.



Buffalo Bandits

Buffalo Bandits' forward Rich Kilgour plays summer lacrosse with Six Nations.

Other Native players with the Bandits this season included forward Robert Henry and back-up goaltender Clint Jones. Henry, who lives on the Tuscarora Nation in New York, appeared in six games this season and tallied three goals and five assists.

Jones, who had previously played Junior "A" lacrosse in Six Nations, was the Bandits' third-string netminder this season. He didn't play in any games as Buffalo primarily used its top goalie, Pat O'Toole, who was voted the most valuable player in the league final.

Other teams in the pro loop included the Baltimore Thunder, Boston Blazers, Charlotte Cobras, New York Saints and Rochester Knighthawks.

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## Minist

By R John Hayes  
Windspeaker Staff Writer

NORTH BATTLEFORD  
Sask.

The Battleford Native Hockey Tournament is the pinnacle of the season for Native hockey players and fans. So much so, the championship trophy is engraved "All Native Stanley Cup." This was the 31st annual tournament, and was usual, the last major tournament of the season held April 5 to 7.

The final game of the Gordon's Gordon's Hawks, the team that twice beaten last year's champions, Cumberland Cree, and the Ministikwan Islanders from the Island Lake Nation. The Islanders beat the Hawks 7-3, forcing them to play the final in the double overtime period.

The final was played in the third period of the game. Wills had scored for the Islanders' Peter Bird and Aaron T. one each, had given

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# Sports

## Ministikwan Islanders capture 'Native Stanley Cup'

By R John Hayes  
Windspeaker Staff Writer

NORTH BATTLEFORD,  
Sask.

The Battlefords All-Native Hockey Tournament is the pinnacle of the season for Native hockey players and their fans. So much so, that the championship trophy is engraved "All Native Stanley Cup." This year was the 31st annual tournament, and was, as usual, the last major tournament of the season, held April 5 to 7.

The final game pitted the Gordon's Golden Hawks, the team that had twice beaten last year's champions, the Cumberland Cree, against the Ministikwan Islanders from the Island Lake First Nation. The Islanders had defeated Gordon's earlier in the tournament 7-3, forcing them to play their way past the Cree a second time to reach the final in the double-knock-out competition.

The final was close entering the third period at 3-2. Dwayne Wills had scored for the Hawks in the first and Clint Ledoux had tallied Gordon's second goal, but the Islanders' Peter and Jason Bird and Aaron Thomas, with one each, had given them the

lead. In the third, the nine Golden Hawks in uniform for the final didn't have enough in reserve, and Peter and Jason Bird each notched their second of the game to take the championship 5-2 and the winner's cheque of \$7,000.

"We ran out of gas," said Golden Hawks' captain Bryan McNabb, Jr., of the final. "We really didn't know who the Islanders were, coming into the tournament, and yes we may have keyed on the [Cumberland] Cree a bit."

McNabb said that the Islanders may have the Hawks by surprise.

The Hawks took some individual awards, however, in addition to the \$4,000 cheque for coming in second: goalie Cal Billingsley was named the tournament's most valuable player and McNabb himself was named as one of the all-star forwards. The Gordon's club was picked as the most sportsmanlike team over the weekend.

"Actually, the tournament is

run really well every year," McNabb said. "It's well attended — the crowds are really good. It's one of the major ones of the season."

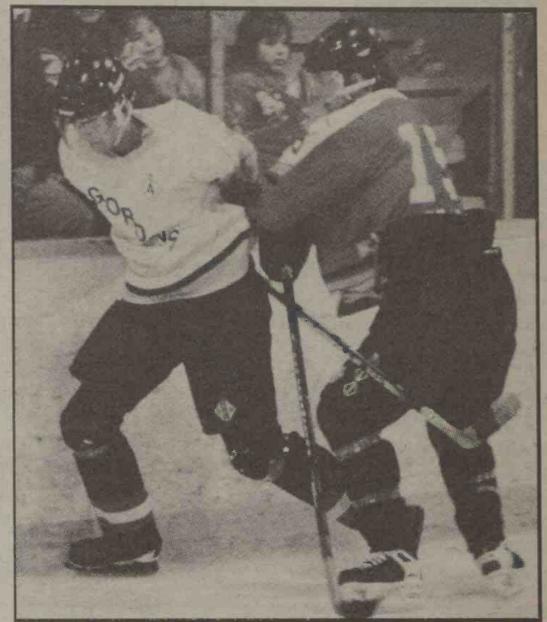
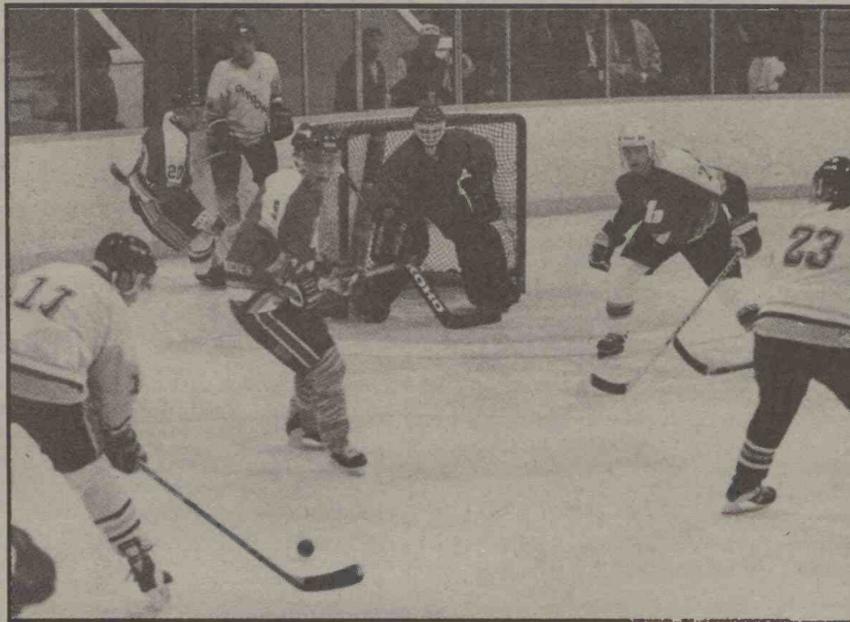
"At one time," he continued, "it was one of the prestigious tournaments on the prairies. Now, it's right up there with the DOTC tournament in Brandon."

Gordon's had overcome the death of one of their players over the winter, and they commemorated their former

teammate with his number — four — on their jerseys.

"Over the winter," McNabb said, "we lost a member of our hockey team. He passed away from cancer, a young guy named Curt Morris."

Third place and \$2,500 went to last year's champions, the Cumberland Cree. Fourth went in the same direction, too, as the Cumberland Original Cree managed the spot and to collect the fourth-place money, \$1,000.



Photos by Bert Crowfoot

Above left: Gordon's Golden Hawks' Clint Ledoux (wearing number 11) sets to shoot on the Ministikwan Islanders goal while linemate Barclay McNabb (23) looks for an opportunity. Above right: A couple of players grind it out in the same game along the boards.

ABLE QUOTE

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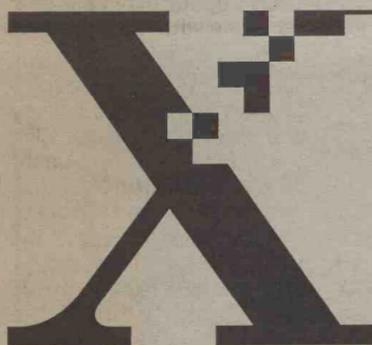
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# Sports

## Coaching school goes again in Hobbema

By R John Hayes  
Windspeaker Staff Writer

HOBHEMA, Alta.

The spring 1996 session of the National Aboriginal Coaching Schools, which brings certified coaching instructors in various sports to an Aboriginal setting, was set to run from April 29 to May 3. This is the third such session to be held in Hobbema in the past two years.

"The school was set up to create an opportunity for Aboriginal people to become certified coaches," explained schools coordinator Cara Currie. "And also to create an enhanced learning environment in that we bring the program into an Aboriginal community.

"You learn about the dynamics of the community by being there, and the curriculum remains the same," she continued. "The curriculum is enhanced, actually, by the inclusion of the Aboriginal element."

The National Aboriginal Coaching Schools, founded in the spring of 1995 by WIN Sport Inc. under the leadership of Wilton Littlechild and Clive Linklater, planned to present 11 National Coaching Certification Program courses this spring. In addition to coaching certification theory levels I and II, the agenda included sport-specific technical sessions in athletics (middle- and long-distance running), baseball, lacrosse, softball, soccer, swimming and target archery.

The schools include a number of topical workshops for coaches,

designed to enhance their understanding of coaching Aboriginal youth and coaching in Aboriginal communities. This spring's sessions included Aboriginal sport history, alcohol and drug use and abuse, traditional approaches to coaching and the philosophy of officiating.

Held alongside the school sessions, the coaches' sport socials advocate a philosophy of fair play and are also physically challenging. The National Aboriginal Coaching Schools are affiliated with the Coaching Association of Canada through the National Aboriginal Coaching and Leadership Program of the Alwyn Morris Education Athletic Foundation.

The next session is scheduled for the fall — Sept. 30 to Oct. 4, 1996.

## SPORTS BRIEFS

### Runners take on California

LAKE HAVASU, Calif.

The first 10 days of the 4,000 km Sacred Run 1996 saw 19 runners average six hours per day to complete the 48 km daily quota. That set the group up to cross into Arizona after a two-day rest break following the foothills of Los Angeles, San Bernadino and Palm Springs, and the formidable Mojave Desert.

"Morale is high, despite blistered feet, sunburned arms and swollen ankles," said founder and coach Dennis J. Banks. Participating runners from Canada, the U.S.A., Russia, Poland, Japan and Australia range in age from 21 to 63 years old.

### Aboriginal Sport Circle meets

CALGARY

The Aboriginal Sport Circle, Canada's first national multi-sport and service organization for Aboriginal peoples, will hold its first annual general meeting May 10 to 12 at the Tsuu T'ina First Nation near Calgary.

The circle gained official recognition from the federal minister responsible for sport Michel Dupuis in September, 1995 and was recognized as the voice of Aboriginal sport in Canada by Sport Canada.

The meeting will be hosted by the Indigenous Sport Council (Alberta), the host province's representative.

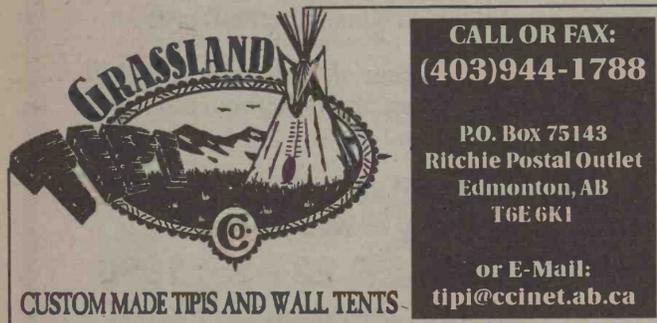


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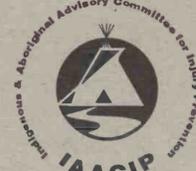
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## Fun

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# Windspeaker Special Focus

## QUOTABLE QUOTE

"The most important thing is to set small goals... and then achieve each of them."

— Robert E. Johnson Jr.



Terry Lusty

## Fun for all

Tina Keeper and Tom Jackson from the hit television series *North of 60*, play host to the third annual National Aboriginal Achievement Awards. The night was a spectacular display of talent, designed to recognize and entertain the who's who of Aboriginal Canada. The following pages in *Windspeaker* are dedicated to highlight the accomplishments of the 14 people chosen to receive this year's coveted achievement award. Their collective dedication to the advancement of the Aboriginal community stands as a testament to all those who have ever doubted that they, too, could reach the pinnacle of achievement in their chosen field.

## What a show!

Stories by R John Hayes  
Windspeaker Staff Writer

### WINNIPEG

A sell-out crowd, dressed to the nines, crowded into Winnipeg's Manitoba Centennial Concert Hall on April 10 for the National Aboriginal Achievement Awards. Founded, inspired and orchestrated by Mohawk conductor and composer John Kim Bell, many of the top Aboriginal achievers in the country were on hand to get, to give or to watch others receive their Lucite trophy and medallion.

The ceremony was governed, as are most events of a high enough profile, by the requirements of television. The two-hour awards ceremony was repackaged into a one-hour TV special by CBC and aired on April 14. The awards have, in three short years, achieved the stature of an annual feature on TV.

The (in-person) gala began with a welcome by Bell, who explained the stage design, which he conceived and which was produced by the Royal Winnipeg Ballet. Bell explained that he thought of the huge cave as a parallel to the grandeur of European cathedrals, with Native authenticity. It included a waterfall, some elaborate backdrops and some much-enlarged art works from Bell's personal collection.

Following the grand entry, Murray Porter performed a bluesy opening production number called "TV Repairman." Right after, Manitoba Premier Gary Filmon welcomed everybody to his province, and then co-hosts Tina Keeper and Tom Jackson, both of *North of 60* fame, took to the stage.

The co-hosts bantered their

way through the rest of the night. In three groups of four, each award winner was introduced, first by a video clip in which he or she was interviewed and key achievements were explained, then in person. Women's rights winner Mary Two-Axe Earley, 87 years old, was the only one unable to attend.

After each group of four, there was a musical tribute performed by some of Canada's premier Aboriginal performers. First, Inuit throat singers Tudjaat — Madeleine Allakariallak and Phoebe Atagotaaluk — sang their song "When My Ship Comes In."

In the second break, the Adelard Dumas Memorial Square Dancers and the Bernard Courchene Memorial Square Dancers filled the cavernous stage with the Metis moves in the "Red River Jig."

The third musical interlude saw co-host Tom Jackson don yet another of his many hats and sing his new country hit "No Regrets."

After that, the evening's two single awards were given: the National Aboriginal Youth Achievement Award to Robert Johnson, Jr., and then the final and major award of the night, the National Aboriginal Lifetime Achievement Award, to Dr. Frank Calder.

The finale was a fusion of powwow and rock ballad by Buffy Sainte-Marie with the Red Bull and Summer Bear Dance Troupe, "Don't Cry." It's from her latest album *Up Where We Belong*.

All in all, the 1996 version of the National Aboriginal Achievement Awards reached a level of professional polish that was extraordinary, and celebrated the accomplishments of 14 truly significant Aboriginal contributors to Aboriginal and all Canadian culture.

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# Nisga'a leader honored for lifetime achievement

The basis of current and future Aboriginal land claim negotiations in Canada is the Calder case, which came before the Supreme Court of Canada in 1973. Prior to that, there was no clear process for land claim settlements.

Before the ruling, no one was certain which lands were negotiable and which were not. The Calder case established that 40 per cent of Canada's land mass is negotiable and resulted in Canada launching a land claim policy to guide negotiations.

The prime mover of the case, Dr. Frank Calder of New Aiyansh, B.C., was given the highest award within the presentation of Canada's Aboriginal people, the National Aboriginal Achievement Award for lifetime achievement. With the historic signing of the Nisga'a agreement earlier this year, he had accomplished everything he set out to do when he was a boy.

A member of the Nisga'a Nation of northern British Columbia, Calder was sent out of the Nass Valley by his foster father when he was very young to get a "white" education. That decision, Calder said, has directed his whole life.

Calder received his licentiate in theology, certification to be a church minister, in 1946 at the University of British Columbia in Vancouver.

He was the first Aboriginal person elected to any Canadian legislature or parliament when he became a member of the British Columbia legislature in 1949. He was an MLA for 26 years.

Another Calder first was in 1972, when he became the first Aboriginal person to serve as a minister of the Crown. He became a minister without portfolio for 1972 and '73 in the B.C. government.

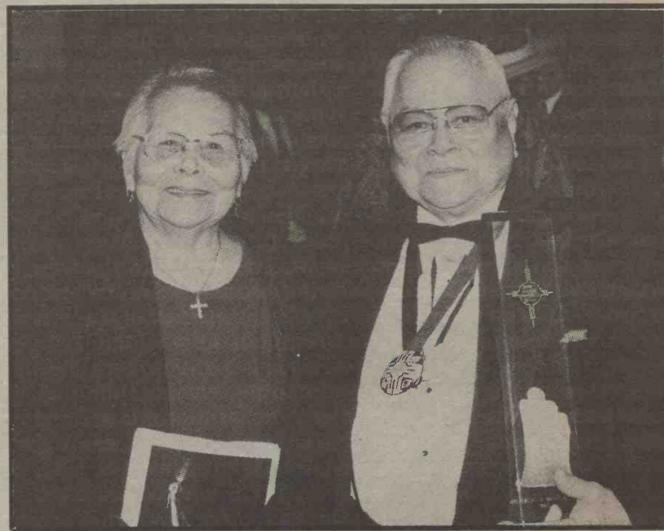
He was the founder of the

Nisga'a Tribal Council, and served as the group's president from 1955 to 1974. It was through the council that the Calder case went before the Supreme Court.

He was honored by the Nisga'a in 1972, when the title Chief of Chiefs of the Nisga'a Nation was bestowed upon him. He had already been enshrined in Canada's First Nations Hall of Fame in 1967. In 1985, he became a member of the Aboriginal Order of Canada, and in 1988 was elevated to an officer of the Order of Canada.

In 1989, in his 70s, Calder earned his Doctorate of Divinity.

"It was a fantastic evening," Calder said after the awards. "I don't know what percentage of the Canadian people know what the Aboriginal people have done, but this kind of show, broadcast across Canada... Now you can



Dr. Frank Calder

Terry Lusty

see why we want to do things for ourselves."

Calder has spent his whole life doing things for himself, and for his people. He re-

ceived the lifetime achievement award for "giving the country a process by which to deal equitably with First Nations' land claims."

# Youth winner a veteran concerning leadership and honors

The winner of the second National Aboriginal Achievement Award for youth is a 22-year-old medical student originally from Truro, N.S. Robert E. Johnson, Jr., though, is no stranger to awards — he has taken more than 20 scholarships and awards already in his short university career.

"I've said a couple of times, especially to the youth here, the most important thing is to set small goals, and then, keeping a large goal in mind, to achieve each of them" he said at the post-awards gala in Winnipeg's Centennial Concert Hall.

"Like studying for math," he

continued. "Set a goal of solving one problem. Do it. Then go on to the next one."

Johnson is on a path that points arrow-straight at his ultimate goal. He earned his bachelor of science at Halifax's Dalhousie University and is now in his second year in the medical school there.

He has conducted clinical research into Aboriginal diabetes and has worked two summers for the Native Council of Nova Scotia in their rural and Native housing program.

He is a past member of the minorities in medicine committee of the Dalhousie School of

Medicine and has served as the president of Dalhousie University's Aboriginal students association. He has also served as the Aboriginal delegate on the Canadian Federation of Students and the Students Union of Nova Scotia.

Among the honors he has earned are two scholarships for academic excellence from the Confederacy of Mainland Micmacs, scholarships for sports and academics from the Nova Scotia Hockey Association, the Nova Scotia Provincial Medical Board, the Canadian Medical Association and a health professionals scholarship

from Health Canada.

Johnson is recognized as a vital role model for Micmac youth now and in the future.

The youth category attracted the largest number of nominees of any category in this year's awards with 61, representing the cream of Canada's Aboriginal youth, ages 15 to 24. The first ever youth award was presented last year to Sharla Tiakohatékwen Howard.

Johnson won the 1996 National Aboriginal Achievement Award for youth for "his academic excellence and drive to succeed."



Terry Lusty

Robert E. Johnson, Jr.

# Following Aboriginal healing way led to national recognition



Terry Lusty

Elder Rose Auger

Alberta Elder Rose Auger has worked for more than 25 years with Aboriginal offenders within Canada's prisons. Her ground-breaking work in recognizing Native offenders as human beings has resulted in both structural and philosophical changes within the penal system. She was presented with the National Aboriginal Achievement Award for heritage and spirituality.

"Respect all life; that's the most important thing," she said. "Whether it's a bug or a big animal, and know that they have a purpose to be here."

Auger's been insisting on the

importance of every individual human being for decades, and she has been healing and enlightening all her life. Decades ago, she hitchhiked to Ottawa from the Driftpile First Nation in northern Alberta to protest against the conditions on the reserve.

She was a board member of the Native American Lodge in Yelm, Wash., an Elder with the United States Youth and Elders Council from 1977 until 1995.

She founded the Buffalo Robe Medicine Society in Alberta in 1980, and it has dedicated itself to bringing juvenile offenders closer to Mother

Earth, their heritage and themselves. Auger is coordinator of the Buffalo Robe Traveling College in northern Alberta and a healer with the Regional Psychiatric Centre in Saskatoon.

In recent years, the correctional service has incorporated Aboriginal ceremony and teaching into the prisons, to the benefit of the Native prisoners and to the society upon their release. Auger was one of the prime movers of those initiatives.

She was the first person asked to sit on the Correctional Service of Canada's council of Elders when it was formed in 1990, and she now acts as an

advisor to the National Parole Board of Canada.

"I really think it's the greatest honor that our people give us, the award winners, to acknowledge us," said the woman whose traditional Cree name is Woman Who Stands Strong. "All these years we are so committed and dedicated to our work, but no one pays us any kind of honor, so to get this honor is a great acknowledgment and blessing."

Auger received her National Aboriginal Achievement Award for "her commitment to the preservation of life-enhancing tradition and teaching."

Alberta Power supports the ideas and goals of the National Aboriginal Achievement Awards, and its work in recognizing role models for Canada's Aboriginal Youth.

We congratulate this year's National Aboriginal Achievement Awards recipients, and thank them for their contributions towards building a more understanding and better Canada.



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**Fisherman nets national honor**



**James Watson Walkus** Terry Lusty

Few stories are truly rags-to-riches, but that is the case for James Watson Walkus, winner of the National Aboriginal Achievement Award for business and commerce.

Walkus, from Port Hardy, B.C., set out as a fisherman 40 years ago in a leaky skiff named *Tenacity*. Today, his tenacity has built a fishing empire out of the humble beginnings, an empire worth more than \$5 million and including a fleet of 19 vessels and a cold storage plant.

In addition, his businesses employ more than 100 people, he owns property in B.C., Hawaii and Washington state

and he owns the largest private commercial fishing fleet on the West Coast. He has built this with tenacity, certainly, but with tenacity combined with a powerful, earnest and simple faith.

A member of the Kwakwilt Nation on Vancouver Island, Walkus's life provides an illuminative example of active spirituality. His faith was highlighted by an article of which he is very proud entitled "God is My Co-Captain."

The precepts of that faith have enabled him to create economic development for three reserve communities and to build two churches. He has built both a successful enterprise and a successful community. He has proven that hope can become reality through a combination of dedication, commitment and faith.

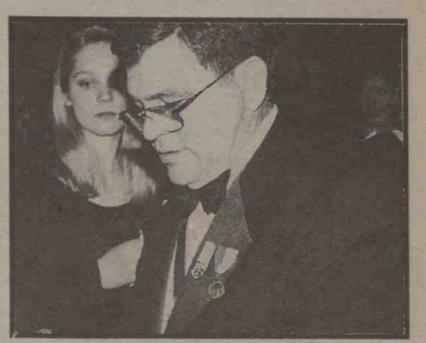
"I'm tickled pink [to win this award]," he said after the gala. "I'm thrilled to win this award. Like they say, if I can be a role model for our youth, I'll be very happy. I had a session with the youth this morning, and my comment was this: I pleaded with them that if any of them are using, misusing alcohol or using drugs, I hope they decide for themselves to stop. If they do, they can do anything, and they need to continue their education."

Other nominees in the business and commerce category were Mike Birch of Garden Hill, Man.; Victor Buffalo of Hobbema, Alta.; Andrew Clarke of Winnipeg; Tagak Curley of Rankin Inlet, N.W.T.; Albert Diamond of Waskaganish, Que.; Art Francis of Craven, Sask.; Abel Kitchen of Waswanipi, Que.; George J. Merasty of Winnipeg; Todd Papineau of Cornwall, Ont.; Ronald T. Scrimshaw of Edmonton and David Tuccaro of Fort McMurray, Alta.

Walkus brought to his business a competitive desire that still continues to drive him. At the awards, he was asked what was the most important thing for him.

"The most important part of it," he said, "I like about it most is the competition." That element of desire has propelled Walkus to business success and the National Aboriginal Achievement Award, which he won for "his sterling example in navigating his way from ragged rowboat to fine flotilla and enhancing the economic development strategies of his people."

**Lieutenant governor wins for public service**



**W. Yvon Dumont** Terry Lusty

Among the most contentious parts of Canada's history is the story of Louis Riel. The Metis leader was executed and vilified as a traitor for 100 years, only to be rehabilitated as a patriot in the last decade. The salvation of Riel's reputation was the work of many, but it was led by His Honor W. Yvon Dumont, the lieutenant governor of Manitoba.

The official recognition of Louis Riel as a founder of the Province of Manitoba by both the Canadian Parliament and the Manitoba legislature in 1992 assured Dumont a place in his people's and in Canada's history.

As a leader of the negotiations which transformed Riel from outlaw to patriot, Dumont helped to focus national and international attention on the often inaccurate historical perception of Aboriginal peoples.

Dumont was given the National Aboriginal Achievement Award for public service for "his dedication to the advancement of his people in historical and contemporary contexts."

"It's really an honor, but I accept it with mixed emotions," he said after the awards ceremony. "Number one: I'm very happy, and very honored. And number two: I wish I could share this award, which is an honor given by the Aboriginal community itself. I wish I could share this award — I would if I could — with all the people I've worked with and beside, who've worked as hard as me, or harder, but not in as high-profile positions. They, too, deserve part of this award."

Dumont said that his proudest moment was when the Manitoba legislature recognized Riel as a patriot and founder of Manitoba. He's had a number of other moments to savor, however, and he's received many honors and awards.

After being elected secretary-treasurer of his Metis local at the age of 16, the now-54-year-old Metis was the founding vice-president of the Native Council of Canada. He was elected president of the Manitoba Metis Federation in 1984, and has been re-elected for three successive terms. He was also president of the Metis National council from 1988 to 1993.

A father of three, Dumont has served on the board of governors of the University of Manitoba and was honored with the title of Knight of Justice within The Most Venerable Order of the Hospital of St. John of Jerusalem in September of 1995. He was awarded a community services award by the Canadian Society of Landscape Architects in 1995, as well, for his efforts at cleaning up Winnipeg's Seine River.

In March of 1993, his various active roles garnered him the further distinction of being the first Metis person to assume the role of lieutenant governor of the Province of Manitoba, a position which he still holds.

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**honors**



Terry Lusty Johnson, Jr.

**ognition**

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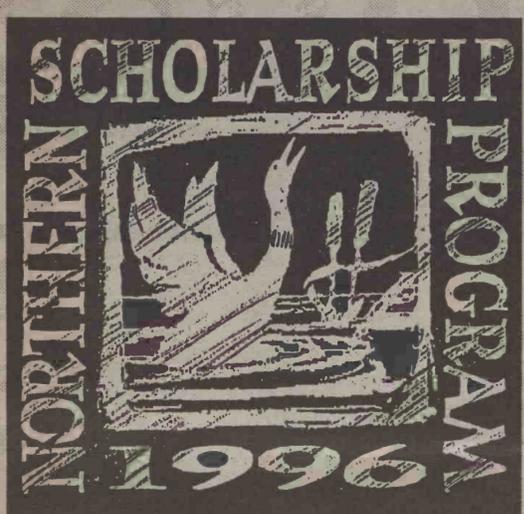
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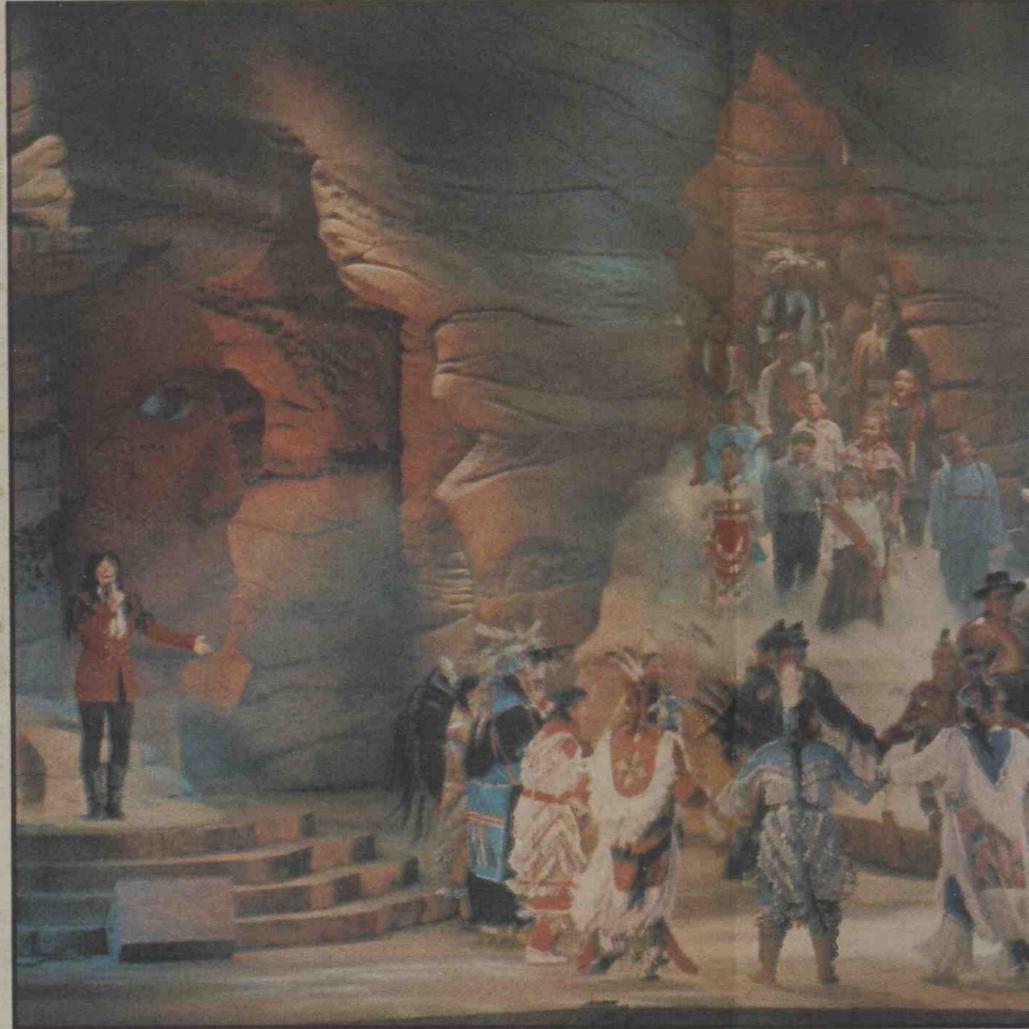
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The Aboriginal Voice Heard Across Alberta & Canada

**Prou**



The gala ceremony at the National Aboriginal Achievement Awards brought out some of Aboriginal Canada's brightest entertainment stars. Murray Porter (top left) got the evening off to a high-energy start with his song "TV Repairman"; Tudjaat (above), made up of Madeleine Allakariallak and Phoebe Atagotaaluk, sang their haunting "When My Ship Comes In"; The Adelard Dumas Memorial and Bernard Courchene Memorial square dancers (bottom left) excited the crowd with their whirling rendition of the traditional "Red River Jig;" and the closing musical tribute (centre) united Buffy Sainte-Marie, Red Bull and the Summer Bear Dance Troupe in "Don't Cry" for a rousing finale.

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Prouder still to share your achievements  
with young people - our future achievers.**



Canada's National Aboriginal News Source



Elijah Harper with fiancée Anita

Terry Lusty

## 'Quiet dignity' of MP cited in making award

Elijah Harper really needs no introduction. He's one of the best-known and most widely respected of Aboriginal Canadians. The parliamentarian was presented with the National Aboriginal Achievement Award for public service.

Harper was relatively unknown even 10 years ago. From Red Sucker Lake First Nation in Manitoba, he became its chief at 29 years of age. In 1981, he was first elected to the Manitoba legislature, where he was to serve 11 years.

His journey towards fame began with his appointment, in 1986, to the post of cabinet minister without portfolio responsible for Native Affairs. In 1987, he became Manitoba's minister of Northern Affairs.

As with others at the awards, Harper was involved in the constitutional sessions at the end of the 1980s and into the '90s. He blocked passage of the Meech Lake Constitutional Accord in the Manitoba legislature in 1990, a sole negative vote when unanimous consent was required for passage.

Eagle feather in hand, Harper cited the lack of adequate participation by Aboriginal people in Canada's political process — and more specifically Canada's constitutional process — as his reason for blocking the accord. His stand exemplified the growing influence and power of First Nations across Canada.

The next step in Harper's career seemed to be a national profile, when he was elected in 1993 as Liberal Member of Parliament for the riding of Churchill, Canada's third largest electoral division. He now sits on the House standing committee on Aboriginal Affairs and Northern Development.

He has been unable to do all that might have been expected of him due to a widely publicized and debilitating illness, which has plagued the quiet man from Manitoba's north. In recent months, however, Harper seems to have effected something of a recovery, and he is again working effectively as one of the few Aboriginal voices within the political system.

In December last year, he brought 3,000 people together in Hull, Que., in a sacred assembly. They met to find a spiritual process for resolving political problems.

Harper was presented with the National Aboriginal Achievement Award "for his example and dedication to resolving the political and social problems of First Nations."

One of three winners in the large public service category, other nominees included Rémy Bastien of Moisie, Que.; Margaret Commodore of Whitehorse; Jeanette Corbiere-Lavell of Glenburnie, Ont.; Sonny Joe Cross of Kahnawake, Que.; Billyjo DeLaRonde of Winnipeg and Grant Dokis of Hanmer, Ont. The other winners were the Hon. W. Yvon Dumont and Grand Chief Phil Fontaine, both of Winnipeg.

## Show host receives his own award

One of the least surprising "surprises" of the National Aboriginal Achievement Awards was the presentation of show co-host Tom Jackson with the award for arts and culture/community service. The star of *North of 60* accepted with humility.

"When I was about nine years old . . ." Jackson said. "my sister — her name is Marlene — was performing at the Jubilee Auditorium in Edmonton, and I said to myself: 'Boy! Someday I'd like to be in that spotlight; someday I'd like to be on that stage.'"

Although he's seen some rough spots since, Jackson is on the stage now, front and centre.

In addition to co-hosting the National Aboriginal Achievement Awards, his character Peter Kenidi is a fixture on *North of 60* and he's known to a different generation of viewers as Jessie Two Feathers from the children's series *Shining Time Station*.

He starred in a Gemini Award nominated role in *The Diviners*, the CBC TV movie *Medicine River*, for which he received a best supporting actor award at the San Francisco Native Film Festival, and the stage plays *The Ecstasy of Rita Joe* by

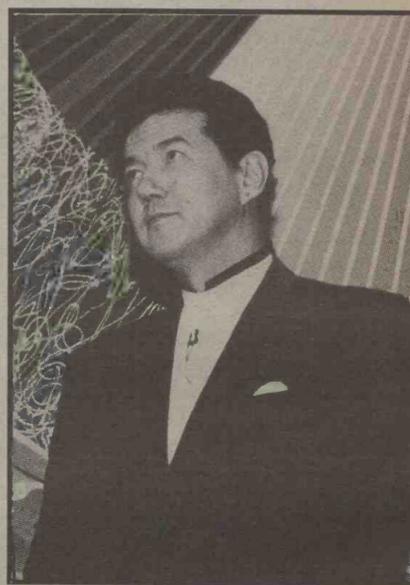
George Ryga and *Dry Lips Oughta Move to Kapuskasing* by Tomson Highway.

His latest album of music, *No Regrets*, his eighth, was recently released by Sony Music Canada to critical and public acclaim.

But he's not been at the top all his life, and his rags-to-riches story has led Jackson to expend a great deal of effort to raise awareness and dollars for Canada's underprivileged, hungry and homeless. He was, himself, homeless for a time.

He has performed the "Huron Carole" nationwide in his efforts to raise much-needed money for food banks. It is estimated that \$3.5 million has been donated to food banks as a direct result of his efforts. Peter Gzowski has called him "as good a man as I know."

In recognition of his efforts in this area, he was awarded



Tom Jackson

Terry Lusty

the Canada 125 medal. His National Aboriginal Achievement Award this year was awarded in two classifications. There was one other winner out of 31 nominees for arts and culture, and he was the lone winner of 24 nominees for community development.

## Manitoba Grand Chief receives award

"I think to be a good negotiator, you have to be able to listen; you have to hear what the other side is saying," said Grand Chief Phil Fontaine of the Assembly of Manitoba Chiefs. "You have to be able to articulate your position clearly."

"You have to be firm when necessary; you also have to be soft at times," he continued. "And you always have to make certain that the other side feels they've won something in the process."

Perhaps Canada's most significant Aboriginal political leader, statesman and successful negotiator, Fontaine's advice on this subject is likely to be the best there is. His talents in these areas were recognized when he was presented with the National Aboriginal Achievement Award for public service in his home province, one of four Manitobans out of 14 winners.

"We need to celebrate our achievements," he said after the ceremony. "And the importance of evenings like this is that it's a celebration of our achievements by our community from within the community." Fontaine's achievements are certainly worthy of celebration.

Fontaine was born in the

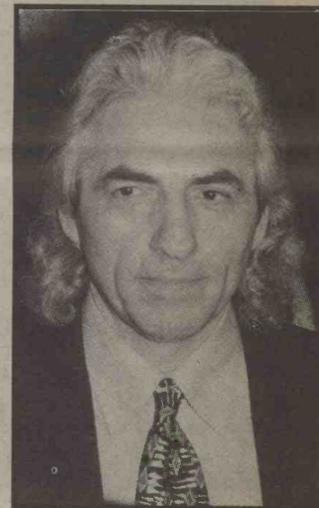
Sagkeeng First Nation in Manitoba. As its young and dynamic chief, he established the groundwork for future self-government by establishing local control of education and social programs on the reserve. Credibility was established with the various levels of government when the responsibilities were delivered effectively and they were managed well.

More recently, as chief of the Assembly of Manitoba Chiefs, Fontaine has been central in the process of dismantling regional programs within Manitoba in cooperation with DIAND. Authority for replacement programs has been placed in the hands of individual First Nations — an extension of the earlier successes at Sagkeeng.

As well, he has taken a community initiative and placed it firmly, and notably, in a national perspective.

"The idea of Aboriginal self-government became a political reality in Manitoba because of Phil Fontaine," according to the award jury.

Fontaine graduated from the University of Manitoba in Winnipeg with a degree in political science, and is in his third term as grand chief of the Assembly



File photo

Grand Chief Phil Fontaine

of Manitoba Chiefs. He has been involved in the Company of Young Canadians, the Canadian Indian Youth Council, the Manitoba Indian Brotherhood and has worked within DIAND, in addition to the Assembly of Manitoba Chiefs.

Fontaine won the National Aboriginal Achievement Award for public service "because of his commitment to the self-governing future of Aboriginal peoples across Canada."

**Congratulations**  
to all  
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**Aboriginal**  
**Achievement Awards.**



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## Writer wins arts and culture award

Maria Campbell burst onto the Canadian arts scene with her searing 1973 novel *Half-Breed*, which exposed the brutal realities of life for Aboriginal women in Canada. It was the first novel about such subject matter by an identifiably Native writer.

*Half-Breed* also opened the way for other Aboriginal authors — of novels, short stories, plays and poetry — to see their work through to successful publication. Campbell was awarded the National Aboriginal Achievement Award for arts and culture in Winnipeg.

"I would never have been up there if it hadn't been for my three daughters and my son," she said after the awards presentation. "They helped pave the way for me."

As Campbell has helped pave the way for many others,

with years of struggle, application and passion.

Her first novel, similarly, paved the way for the six books that followed, and several award-winning plays. As well, she has seen her work appear on the small screen often in the last 15 years.

The Metis woman has conducted writing workshops in community halls, friendship centres, libraries, tents and cabins.

Her writers' camp near Batoche, Sask., at the old Gabriel Dumont homestead at Gabriel's Crossing, resulted in the 1991 anthology *Achimoona*, a collection of short stories which highlighted emerging Aboriginal authors.

A noted lecturer and workshop facilitator, Campbell continues to work in the areas of

community development, race relations and creative writing. She teaches Native studies at the University of Saskatchewan in Saskatoon, and was honored with an honorary Doctorate of Laws by the University of Regina.

"Don't settle for just the bachelor degree, you know," she said. "Go for the Ph.D.'s and go for the non-traditional roles." She suggested that Native people should set their sights on business and political success, including perhaps aspiring to become prime minister.

Campbell's own success engendered further success in the Aboriginal community. *Half-Breed* became a catalyst for change, as people worldwide were shocked and saddened by what they read of the plight of the Metis. The Metis Nation saw

a resurgence of cultural pride and awareness, Aboriginal women organized and reclaimed themselves, governments affirmed Metis political rights and Aboriginal literature in Canada was born. A huge accomplishment for a first-time novelist.

Campbell was chosen from a long list of deserving nominees — including some 30 others — put forward in her category. She won the National Aboriginal Achievement Award for Arts and Culture for "bringing the story of her people to the eyes and ears of the world."



Maria Campbell

Terry Lusty

## First C-31 woman honored for rights commitment



Mary Two-Axe Earley

File photo

One of the major changes in the Aboriginal landscape over the last 15 years was brought about through the efforts of one tireless woman. Mary Two-Axe Earley, a Mohawk from Kahnawake, Que., worked for decades to have the Indian Act section that denied equal treaty rights to women amended. Her efforts led to the passage in 1985 of the historic Bill C-31.

The bill resulted in the reinstatement of women who had previously lost their treaty status by marrying a non-status Indian or a non-Native. As well, their children for two generations were reinstated. Two-Axe Earley spearheaded the establishment of Equal Rights for Indian Women, which became In-

dian Rights for Indian Women.

"The problem is to change the law, and the Indian Act Section 12(1)(b) that enables a man to marry who he wants and inherit everything and his children could go to school on the reserve and they have privileges — they could vote," she said. "While a woman, if she marries a non-Indian or an Indian without status, wouldn't be able to vote, to do anything. She'd be like an outcast and that wasn't right because she was an Indian."

Two-Axe Earley's impassioned plea for justice caught the ear of the royal commission on the status of women in 1968. In turn, that led to a crucial commission recommendation in 1970 that the Indian Act be

amended in its treatment of women. That recommendation grew to become Bill C-31. She was the first woman to be reinstated by then-Indian Affairs minister David Crombie.

She has been a magnetic and quietly powerful speaker at conferences, commissions and hearings worldwide in her continued hunt for justice, basic human rights and the equality of women before the law. A clan mother who places the traditions and welfare of Aboriginal communities before anything else, she was awarded a governor general's award and an honorary Doctorate of Law from York University.

Two-Axe Earley was given this year's National Aboriginal

Achievement Award officially for women's rights. She had been nominated, along with Dr. Frank Calder and 21 others, for lifetime achievement.

"Oh, this award means to me a great deal as this is the first time that a national Aboriginal organization has given me any award," she said. "I've got many awards from different organizations so I am very proud to have received this award from Aboriginal people." She was unable to accept the award in person at the ceremony in Winnipeg.

She received the National Aboriginal Achievement Award for "her drive to establish Bill C-31 and her commitment to the rights of women."

## Professor 'blazed a trail' for those to follow through system

When Mohawk doctor Marlene Brant Castellano joined the Faculty of Native Studies at Trent University in Peterborough, Ont., she was the first Aboriginal full professor at a Canadian university. That was just 25 years ago. Castellano has been making space for Aboriginal students and faculty ever since.

"Hang on to what you know in your heart," she said. "There's space for that. There's space for now for being Indian, Metis, Inuit, First Nations in Canada. The space is getting bigger and you don't have to give up who you are in order to be fully participant in Canadian society."

Castellano received her Ph.D. in educational theory from the University of Toronto in 1981. She served as chairman of the department of Native studies at Trent from 1978 until 1980 and, for the past four years, she has worked as a co-director of research for the royal commission on Aboriginal peoples.

Her expertise in First Nations' family and mental health, social services, Aboriginal women's perspectives and Indigenous knowledge is sought by universities, professional bodies and community organizations around the world.

As well, when she retires in

July of this year, Castellano will leave behind a body of work and accomplishment that blazed the way to university careers for Aboriginal scholars. The 60-year-old Mohawk has increased the presence of Aboriginal curriculum, knowledge and students in the U.S. and Canada.

Castellano was nominated for education along with Freda Ahenakew of Muskeg Lake, Sask.; Gerald Alfred of Kahnawake, Que.; Byron Louis Apetagon of Norway House, Man.; Barbara Barnes of Cornwall, Ont.; Mary E. Courchene of Winnipeg; Thomas French of Calgary; Lucille Kewayosh of London, Ont.; Alvin McKay of New

Aiyansh, B.C.; Barbara Memogana of Holman, N.W.T.; Vie Mercredi of Fort McMurray, Alta.; Mildred Milliea of Big Cove, N.B.; Daniel Noel Musqua of Kamsack, Sask.; Ruby Okheena of Holman, N.W.T.; Eutonnah Olsen-Dunn of Ottawa; Joan Palmantier Gentles of Williams Lake, B.C.; William Clarence Thomas of Hodgson, Man.; Dr. Carl Armand Urion of Edmonton and Flora Zaharia of Winnipeg.

She was given the National Aboriginal Achievement Award for "her dedication to the development of Aboriginal curriculum and filling Canadian campuses with an Aboriginal presence."



Dr. Marlene Brant Castellano

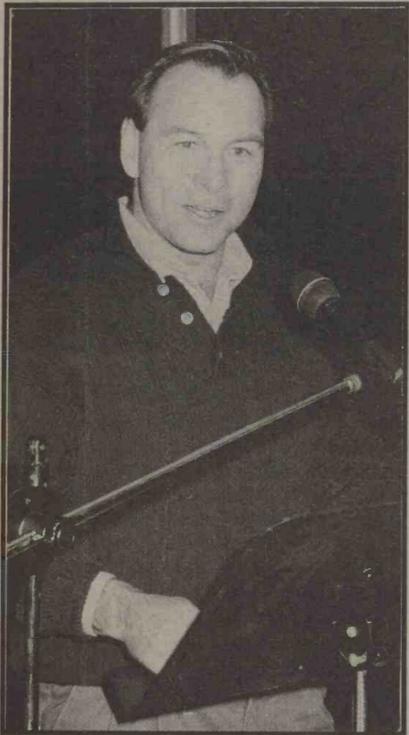
Terry Lusty

We are proud to honor the 1996 National Aboriginal Achievement Awards and the recognition of Canada's Aboriginal contributions...



Northern

# Another award for Mohawk athlete



Alwyn Morris

Bert Crowfoot

Alwyn Morris is no stranger to awards. Since his gold-medal performance in the two-man 1,000 m kayak event at the 1984 Olympic Games in Los Angeles, Morris has received wide acclaim, both for his athletic performances and his work off the field.

The National Aboriginal Achievement Award for sports was given to Morris, who lives in Kahnawake, Que., for "both his accomplishments and the light of his example." Morris believes in the power of example, and that was very apparent in his comments after the ceremony in Winnipeg.

"I think the one word to describe this tonight would be 'magnificent,'" he said. "I'd like to keep it to one word, and let

your actions speak for themselves." Actions have marked Morris's career from the beginning.

Morris's most famous action probably followed his Olympic win. On the medal podium, he held aloft an eagle feather, which symbolized for many Aboriginal Canadians hope, pride and a sense of accomplishment. The eagle feather represents honor, friendship and life.

He followed up his gold-medal win with a second medal performance, winning bronze in the 500 m kayak event. It was the best single Olympic performance ever for a First Nations athlete from Canada.

After 13 years on the Canadian National Canoeing Team, Morris moved on, first serving as a role model for the National Native Alcohol and Drug Abuse Program. The role-model poster which was circulated all over Canada featured his famous medal pose, and it provided encouragement to Aboriginal youth to dream, to never give up, and to succeed.

Morris was awarded the prestigious Order of Canada in 1985 for his outstanding service and achievement. More recently, he has established the Alwyn Morris Education and Athletic Foundation, and continues to coach kayaking, canoeing and hockey for the youth of Kahnawake.

He has also been involved in a large number of athletic organizations, including the Canada Games Council, the Canadian Sport Council, the Sports Federation of Canada and the First Nations Sports Secretariat. He is currently active in the national Aboriginal sport governing body, the Aboriginal Sports Circle.

During the Meech Lake and Charlottetown constitutional rounds, Morris was selected by former prime minister Joe Clark to be his special policy advisor for Aboriginal people and the constitution. He was later special advisor to the minister of Natural Resources.

Morris was selected for the achievement award from among 12 nominees, the others being Eugene Archand of Saskatoon; Brent Lloyd Blackned of Wemindji, Que.; Radford Leo (Peter) King of Thunder Bay, Ont.; Robert (Shawn) Martin of St. Regis, Que.; Lester Mianskum of North Bay, Ont.; Gino Odjick of Vancouver; Wally Rabbitskin of Mistissini, Que.; Fred Sasakamoose of Shell Lake, Sask.; William Starr of New Hazelton, B.C.; Colleen Venne of Vancouver and Darren Zack of Garden River, Ont.

# Inuit ambassador 'inspired' by award

Ambassador Mary May Simon is the first Inuit person to assume the role of ambassador for Canada. It is yet another active role for the former broadcaster from Kangiqsujuaq, Que., who won the National Aboriginal Achievement Award for environment.

When she was named Canada's Circumpolar Ambassador in October, 1994, she was being appointed to a job she had helped to create. It was on her initiative in 1986 that the Inuit Circumpolar Conference, an organization dedicated to the advancement of global Inuit and their concerns, was established.

One of their major thrusts has been to get an Aboriginal voice in the forums on the environment. The award is an indication of the significant successes they have achieved, and much of the credit must go to Simon.

"For me, [the award] is very inspiring," she said at the post-presentation reception. "Because our struggle has been so difficult at times — our struggle for Native rights, I mean — because there's always been so many negatives. This is a positive thing, a tremendous positive." Simon has been nothing if not

positive for her people since she began her career as a radio and television host with CBC North. She had become, by the early 1980s, the president of the Makivik Corporation, which oversaw the implementation of the James Bay and Northern Quebec Agreement and had the responsibility for investing \$90 million received as compensation by the Inuit of northern Quebec.

After working on the Inuit Circumpolar Conference, Simon was also active in the Charlottetown round of constitutional negotiations, working as Inuit negotiator and senior advisor to the Inuit Tapirisat of Canada.

Certainly no stranger to accolades, Simon has received the Order of Canada, the National Order of Quebec, the Gold Order of Greenland, the Governor General's 125th Commemorative Medal and honorary doctorate of laws degrees from McGill and Queen's universities, in Montreal and Kingston, Ont., respectively. In 1995, she was named chancel-



Mary May Simon

File photo

lor of Trent University in Peterborough, Ont.

Simon received the National Aboriginal Achievement Award "for her work with the environment and for raising awareness of, and promoting solutions to, the challenges facing the Inuit of Greenland, Alaska, Russia and Canada."

She was one of three nominees in the environment category, the others being Arnold Bonnetrouge of Fort Providence, N.W.T. and Henry Lickers of Cornwall, Ont.

# Winner involved in racing and research

Albert Charles Rock has lived his life in the fast lane, literally, as an auto racer. He has also taken time, however, to become one of the foremost Aboriginal product developers and entrepreneurs of our time. The Metis man received a National Aboriginal Achievement Award this year in the field of science and technology.

"It [the award] is very emotional," he said, while surrounded by well-wishers after the presentation ceremony. "There are almost no words to describe it, and that's kind of strange. My son and I have won a lot of awards, but this one is a very emotional experience. Many people there had difficulty with the presentations; the tears were really flowing."

"I don't know if it's the award, the atmosphere of the presentation, the crowd, the TV thing," he continued. "It may be that it's an award by and for Native people. It's very emotional, though, and very important, as that emotion indicates."

Now 51, Rock's future began with a car accident that nearly killed him. Unsatisfied with medical technology used in his

rehabilitation, Rock devised a means of measuring blood flow and muscle temperature in the affected areas of his body. He led the rehabilitation team in his own rehabilitation, and recovered completely because of a combination of his ingenuity and hard work.

That device he invented from a hospital bed in 1982 has become an extensive line of data loggers now in use on NASA space shuttles and Indy car racing teams, as well as other equally useful places.

Rock has developed a multi-million dollar business called ACR Systems Inc., of which he is founder, president and chairman of the board.

He spends a lot of volunteer time "putting back" into the Native communities on the West Coast. He has helped First Nations there conceive and build a design and development facility, has taught technical applications and maintenance, and has established schools on reserves specializing in boiler set-up and maintenance. In his "spare time," he is president of the B.C. Track Racing Association.

All this from a man who, as



Albert Charles Rock

Terry Lusty

a student, was diagnosed as dyslexic and who attended 19 schools before achieving a Grade 10 education. His hard work and desire, as well as a creative intelligence, has carved "a permanent niche for himself in the highest reaches of the global scientific community."

The other nominee in the category was N.H. (Hersh) Hvatum of Edmonton.



By Cole Pederson  
Windspeaker Contrib

EDMONTON

On March 28, Gray, Dean of Graduate and Research and the University will graduate program in Education.

The new program both a Master of First Nations Education and a Doctor of Philosophy in Education. It will be within the Department of Educational Policy Studies. Stan and Peggy jointly coordinate the

Both coordinators are the Opaskwayak Centre in Manitoba and were on the faculty at the University of Alberta. Dr. Stan completed a Bachelor's degree at the University of Alberta and a Ph.D. at the University of California. Barbara Dr. Peggy completed a Bachelor of Education at the University of Saskatchewan and a Ph.D. at the University of California. Barbara.

- Horace Adams
- Marlene Bruno
- Janet Campbell
- Elsie Cardinal
- Jane Gibot

Boreal Forest Institute of Indigenous Arts  
designed for students to learn art in a traditional cultural and environment. work alongside renowned Native artists in a series of two-week courses in painting, printmaking, mixed media. Students attend one or more courses per year.

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# Société Makivik

# Education

## University announces Aboriginal graduate program

By Cole Pederson  
Windspeaker Contributor

EDMONTON

On March 28, Dr. Murray Gray, Dean of Graduate Studies and Research announced that the University will offer a new graduate program in First Nations Education.

The new program will offer both a Master of Education in First Nations Education and a Doctor of Philosophy in First Nations Education. It will be housed within the Department of Educational Policy Studies, and Drs. Stan and Peggy Wilson will jointly coordinate the program.

Both coordinators are from the Opaskwayak Cree Nation in Manitoba and were already on the faculty at the University of Alberta. Dr. Stan Wilson completed a Bachelor of Arts degree at the University of Saskatchewan and a Ph.D. at the University of California in Santa Barbara. Dr. Peggy Wilson holds a Bachelor of Education from University of Saskatchewan and both an M.A. and Ph.D. from the University of California in Santa Barbara.

In approving the program proposal, the University sought to bring equal access to Aboriginal scholars. Until now, officials felt that graduates of Native teacher education programs or similar specialized areas within the field of Indigenous knowledge could only pursue advanced degrees if they abandoned their First Nations focus and chose a different program specialization.

"Our objective," said Stan Wilson, "is to enlarge the pool of professionals who have maintained their Aboriginal culture and who are prepared academically to work in either mainstream universities or in Aboriginal settings."

The new program seeks to incorporate the knowledge base of Indigenous peoples from around the world.

"We will do this," said Dr. Peggy Wilson, "by using adjunct faculty from around the world. We are also seeking students from all over. This will guard against the program becoming narrow or provincial in outlook."

Initial adjunct faculty members include Dr. Howard Adams (a Metis and professor emeritus

from University of California at Davis), Dr. Paula Gunn Allen (a Laguna Pueblo/Sioux and professor of English at UCLA), Dr. Vine Deloria (a Lakota, professor and writer), Dr. Beatrice Medicine (a Lakota and professor emeritus at University of California, North Ridge) and Dr. Terry Tafoya (a Taos Pueblo and psychotherapist).

Another goal of the new program is to maintain and respect the values and integrity of Aboriginal peoples.

"Our faculty members will all be Indigenous, and we are encouraging Elder participation," noted Dr. Peggy Wilson. "We have access to a pool of Elders from many areas, and we want to bring Elders in from all over."

"During our establishment phase, we felt it was important to have Elders participate from all the four directions. We were helped by Tom Porter from Cornwall Island, N. Y., by Josephine Padilla and Lionel Kinunwa from New Mexico, by Ethel Billy from British Columbia and by Gerty Tom from the Yukon. Each of these people stayed with local Elders Regina and Ralph Cardinal while in

Edmonton. The body of Elders will change over time as we draw from the available pool.

"To encourage an Indigenous process, we are seeking both faculty and students who have lived in an Indigenous way, not just come to this recently."

In its first year, the program will have four masters and four Ph.D. students. From the second year onward, they will accept six students annually at each level. All students will take four core courses: Foundation Theories in First Nations Education, Indigenous Research Methodology, Reviving Traditional Languages and From Oral Tradition to Written Languages. Beyond this core each student will complete courses that enhance their special focus. All Ph.D. candidates will complete a dissertation; Masters students can produce either a thesis or a project.

Students at both levels will be expected to meet regular university entrance requirements for graduate school and will be interviewed by a panel of Elders, Indigenous scholars and external faculty members.

The first four doctoral students have been selected and attended an orientation on April

11 and 12. They will begin their course work in June. Their first course will require that they attend and make a presentation at the World Indigenous Peoples Conference on Education being held in Albuquerque, N.M. from June 15 to 23 of this year.

Students interested in the Masters degree program can apply to the Department of Education Policy Studies until May 31. Interviews will be held in October, and the first Masters classes will begin in January, 1997.

The Department of Education Policy Studies is also already accepting applications for the next intake of doctoral students.

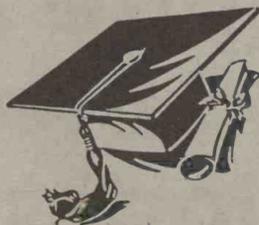
In summing up her feelings at the program's progress to date, Dr. Peggy Wilson said: "It's kind of a life endeavor that's coming true for both Stan and me. Hopefully the program will continue to change as time goes on. Each time we get a new batch of students, with their different backgrounds and experiences, the program should adjust to reflect these differences. Once we are underway, we intend to conduct a scholars' conference every second year."

# Congratulations!

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| Vivian Antoine  | Marcella Mercredi |
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designed for students to learn art in a thriving Native cultural and spiritual environment. Students work alongside Canada's renowned Native artists in a series of two-week studio courses in painting, sculpture, printmaking and mixed media. Students can attend one or up to ten courses per year.

#### Environmental Worker Program

runs from January through December and provides students who have a keen interest in the environment with the skills needed to qualify for entry level employment positions in the environmental area.

#### Native Addictions Worker Diploma Program

designed for graduates of Keyano's Native Addictions Worker Certificate program. It will give graduates opportunities to gain an additional year of training in addictions counseling and Aboriginal cultural values and principles. The curriculum was developed by Keyano College and the Nechi Institute of Alcohol and Drug Education.

#### Native Child and Family Development Diploma Program:

a new two year program that includes culturally relevant curriculum for the training of qualified child and family service workers. Classes are held in three day blocks so that people currently working in the social services profession may also participate.

#### Nursing Baccalaureate Program

a four-year degree program offered in collaboration with the University of Alberta. The program incorporates an Aboriginal health and lifestyles component into the program.

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# Education furthered by on-the-job training

MISSISSAUGA, Ont.

Canadian Satellite Communications Inc. (Cancom) announced the winners of the Ross Charles Award on April 10.

Elaine Shorty from Whitehorse, Poasie Joamie from Iqaluit and Craig Wallace from Yellowknife are the three first northern Native communications professionals to be honored by the receipt of these awards.

The Ross Charles Award was created in December, 1995, by Cancom, in partnership with the Canadian Native Arts Foundation and Television Northern Canada (TVNC), to provide each year three young Aboriginal people from northern Canada a three-month internship at Cancom in the fields of management and technical training in satellite broadcasting and telecommunications.

Originally, the Ross Charles Award was created in 1987 to underline the achievements of an Aboriginal person in the field of communications in honor of the late H. Ross Charles, Cancom's first vice president

of Aboriginal relations.

"Cancom is proud to provide these Native professionals with first hand experience in what is Canada's largest commercial satellite broadcasting infrastructure, reaching all of northern Canada. They are forward looking individuals, knowledgeable about their communities and capable of mastering both communications technology and content."

Applicants had to be of First Nation, Inuit or Metis descent, live in the North and work in broadcasting, cable television, telecommunications or allied fields. The contest was also open to Aboriginal graduates of a college or university who live in the North and have a particular interest in pursuing a career in the technological or managerial side of broadcasting or telecommunications. This year's winners are all engaged in a career in the field.

For the past 14 years, Elaine Shorty has worked as a producer-announcer at Northern Native Broadcasting, Yukon, one of Canada's largest Aboriginal broadcasters. She recently was the CHON-FM host of the North American Indigenous Games in Minnesota.

Shorty has also been seconded by Yukon First Nations organizations to help negotiate land claim settlements.

Poasie Joamie has been part of the development of the Inuit Broadcasting Corporation since 1989, first as a trainee and very soon after as a technical producer of children's programs and current affairs. In 1995, he became executive producer and more recently was promoted to director of network programming responsible for both programming and scheduling in five production centres in the Nunavut region.

In September, 1994, Craig Wallace started as an announcer with Native Communications Society of the western N.W.T. at CKLB-Radio in Yellowknife, hosting first the afternoon drive and then the morning show. In 1995, he was promoted to production manager. Last fall he became the installation coordinator in charge of planning the implementation of the digital conversion of CKBL in its 25 western N.W.T. sites reaching Dene and Metis communities.

# Bank announces winners of student awards

TORONTO

Nine First Nations students attending university or college in Canada have won educational awards through the Royal Bank's Native Student Awards Program

Five students will receive \$4,000 annually for their educational expenses to a maximum of four years at university or two years at college, in disciplines relevant to the banking industry. Winners are Cheryle Chagnon and Dee Green from Calgary; Chad Garlow and Jody Hill from the Six Nations Reserve in Ohsweken, Ont.; and Adele Robertson of Jonquiere, Que.

Four additional students will receive a one-time special achievement award of \$1,000 each in honor of the launch of the 1995 Sacred Assembly by Elijah Harper. Winners are Jeff Blais of Lake Francis, Man.; Andy Dales of Indian Head, Sask.; Paul Michel of Sault Ste. Marie, Ont.; and Karol Pilsner of Moose Jaw, Sask.

All status Indians, non-status Indians, Inuit or Metis are eligible to apply. An independent committee of Native academics reviews all applications and makes its final selections based on each student's personal and academic achievement, as well as individual financial need.

In addition, recipients who indicate an interest in pursuing a banking career are considered for summer and post-graduate employment at the Royal Bank.

"The Royal Bank Native Student Award Program is a concrete example of how corporations can positively impact the future success of our people" said Corinne Mount Pleasant-Jetté of the Faculty of Engineering and Computer Science, Concordia University, and a member of the selection committee.

"By launching this program, the Royal Bank is investing in the future of our young people, focusing on a pool of qualified potential employees and also demonstrating its commitment to the importance of post-secondary education."

The program was launched in 1992 to help Native students achieve post-secondary education, and provides an opportunity for Royal Bank to strengthen its relationship with the Native community. Interested candidates may obtain information brochures by writing: Royal Bank Native Study Awards, Human Resources: Head Office, 123 Front St. W., 7th Floor, Toronto, Ont. M5J 2M2.



# Centre for Nutrition and the Environment of Indigenous Peoples

CINE (The Centre for Nutrition and the Environment of Indigenous Peoples) is an independent research and education resource for Indigenous Peoples based at McGill University.

CINE was opened in 1993 in response to a need expressed by Indigenous Peoples for participatory research and education resources to address their concerns about the integrity of their traditional foods systems. CINE provides education and training to Aboriginal students on topics that are relevant to traditional foods systems and requested by participatory communities.

In the Canadian North, CINE and McGill have a partnership with Arctic College and Yukon College to provide training to Aboriginal people on topics related to nutrition and environment. CINE is also developing links with Indigenous Peoples Internationally.

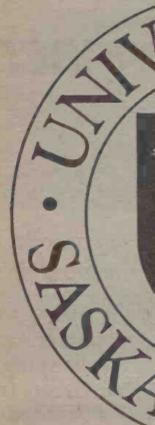
CINE will assist students from Aboriginal communities to participate in community programs with CINE and to pursue undergraduate and/or graduate study at McGill University. Scholarships are available for Aboriginal students.

CINE is located at the Macdonald Campus of McGill University in Ste-Anne-de-Bellevue, Quebec. CINE is affiliated with the School of Dietetics and Human Nutrition and the Faculty of Agricultural and Environmental Sciences. Physical facilities include approximately 6000 ft<sup>2</sup> of newly renovated space for offices, research labs with state-of-the-art equipment for nutrient and contaminant analysis, data management and space for students and public meetings.

For more information about CINE  
Write or call us at:  
Macdonald Campus of McGill University  
21, 111 Lakeshore  
Ste-Anne-de-Bellevue  
Quebec H9X 3V9  
Telephone: (514) 398-7544  
Fax: (514) 389-1020

CINE is guided by Indian and Inuit leaders from:

- Assembly of First Nations
- Council for Yukon Indians
- Dene Nation
- Inuit Circumpolar Conference
- Inuit Tapirisat of Canada
- Métis Nation of the Northwest Territories



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## The University of Saskatchewan: A leader in Aboriginal programs for more than 20 years.

Since 1973, when a number of students enrolled in our then-new Indian Teacher Education Program (ITEP) and in the Native Law Centre—the first law prep centre in the country—the University of Saskatchewan has been working to provide high quality post-secondary education for Aboriginal students. We have graduated more than 1,000 Aboriginal teachers through ITEP and through NORTEP and SUNTEP, two other teacher-training programs.

But more than that, the U of S now offers 15 Aboriginal programs through the Colleges of Agriculture, Arts and Science, Commerce, Education, Medicine, Law, Nursing and Pharmacy and Nutrition; the Division of Extension; the Aboriginal Student Centre and other support groups on campus.

### The College of Arts and Science:

#### choice and diversity in programs

Arts and Science, the University's largest College, is made up of 22 separate Departments, offering more than 40 programs of study. The College offers three and four year B.A. and B.Sc. degrees, as well as four-year degrees in Music and Fine Arts. A Bachelors degree is becoming the basic requirement for most professional Colleges — Law, Medicine, Dentistry, Veterinary Medicine, Nursing, Physiotherapy, and Pharmacy and Nutrition. Engineering and Commerce also require Arts and Science courses as part of their degree requirements.

### The Department of Sociology's Aboriginal Justice and Criminology Program (ABJAC)

This three-year degree program is for Aboriginal students concerned with issues of social justice and criminology. The program accepts up to 12 students each year.

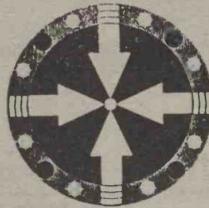
New students should meet with the co-ordinator to discuss taking an introductory sociology course during the summer, prior to entering the ABJAC program.

Students wishing to apply for admission to ABJAC may do so when applying for admission to Arts and Science. Many ABJAC graduates find employment in the criminal justice system, go on to study Law, or pursue post-graduate degrees. ABJAC is recognized as a professional degree by the Saskatchewan Public Service Commission. For further information regarding ABJAC contact the Sociology Department at (306) 966-6924.

### Aboriginal Students' Centre

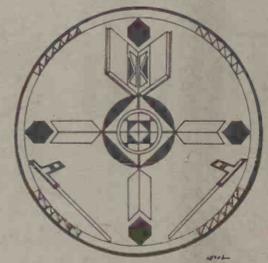
The Aboriginal Students' Centre (ASC) was established at the U of S in 1991 as a response to the unique needs of the growing Aboriginal student population.

The Centre aims to provide programs and services with a holistic approach to spiritual, physical, and emotional well being. The ASC also works closely with the Indigenous Students' Council, organizing events and activities to support and promote Aboriginal students at the U of S. For more information about the ASC and Aboriginal programming, contact Larry Gauthier at U of S, Room 60, Lower Place Riel; 1 Campus Drive, Saskatoon, SK, S7N 5A3 Ph: (306) 966-5790 Fax: (306) 966-5081 Email: gauthier@admin.usask.ca



### The Department of Native Studies:

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Native Studies is a full Department in the College of Arts and Science. It offers an interdisciplinary program of study covering issues of importance to Aboriginal peoples. The faculty have high academic qualifications and have considerable experience in applied research.

Courses range from the criminal justice system and health issues to resource management, Indian and Metis history, and Aboriginal politics. In all courses, students are challenged to develop writing, research, and critical thinking skills. Currently, more than 1,000 students are enrolled in Native Studies courses at the U of S.

Over the years, Native Studies graduates have found employment with band administrations and tribal agencies, schools, heritage sites, and post-secondary educational institutions, while others have gone into Law, Education, or Graduate Studies.

*"It's wonderful to finally be in a University where my aspirations as an Aboriginal professor are supported and where I am among other Aboriginal professors and students."*  
—Professor Patricia Monture-Angus

*"I am very proud to be a part of this University as it not only offers Aboriginal students a wide range of options, it has a large community of Aboriginal scholars and students on campus which provides a very fertile environment for learning and for the development of new ideas."*  
—Ron Laliberte, Lecturer

*"As a second year University student the Native Studies Department has expanded my knowledge and interest in the field of Native Studies. The Department encourages and supports all its students and those who wish to apply."*  
—Christine Delorme, student

**For more information contact the Native Studies Department Ph: (306) 966-6208 Fax: (306) 966-6242 or check out our upcoming world wide web site.**

**For more information on regular and mature/special admissions, or to obtain an application for admission, contact Charlotte Ross, Co-ordinator, Academic Programs for Aboriginal Students, Dean's Office, College of Arts and Science, University of Saskatchewan, Saskatoon, SK, S7N 5A5 PH: (306) 966-4754 Email: rosssch@admin.usask.ca APPLICATION DEADLINE: MAY 15, 1996.**

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## University of Alberta Education

### OFFICE OF NATIVE STUDENT SERVICES

Native Student Services at the University of Alberta provides culturally appropriate support services to Aboriginal students, including the administration of the Transition Year Program.

### TRANSITION YEAR PROGRAM (TYP)

The Transition Year Program is a university credit access program for students of Aboriginal ancestry. The objective is to prepare Aboriginal students for admission into the following faculties with complete transfer of all credits earned while in the access program. The eight (8) access programs are:

- Arts
- Agriculture/Forestry/Home Ec.
- Business
- Education
- Engineering
- Native Studies
- Nursing
- Science

For admission requirements contact TYP Coordinator.  
Applications are now being accepted.

— APPLICATIONS DEADLINE: MAY 1, 1996 —

### Other support services offered by Native Student Services include:

- individual pre-admission counselling to prospective students.
- a 3-day orientation to campus and academic, financial and career/employment counselling
- on-going individual personal, academic, financial and career/employment counselling
- referrals to additional services on and/or off campus, a student lounge, study space and computer lab
- advocacy for Aboriginal students including admission advocacy
- social and cultural activities in cooperation with the Aboriginal Student Council
- community liaison activities and recruitment particularly through the Student Ambassador Program
- coordination of tutorials, study skills and/or remedial measures requested by the student
- providing information about the U of A including Aboriginal specific programs on campus
- scholarships and bursaries (a funding directory is available)

Office of Native Student Services, located at 124 Athabasca Hall.  
For more information call: (403) 492-5677 or Fax: (403) 492-1674

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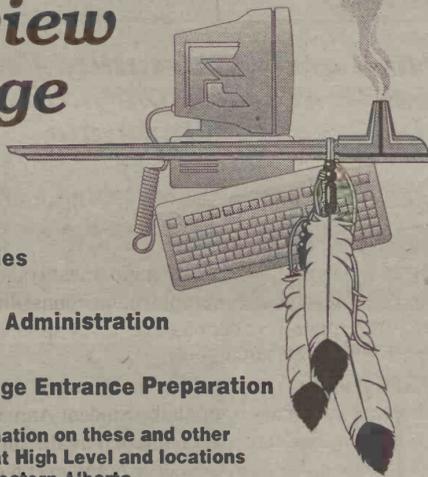
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## Elders and education join forces

By Eva Weidman  
Windspeaker Contributor

BRANDON, Man.

There is a large, red-brick building on the outskirts of Brandon, Man. where pigeons perch on broken window sills and the wind tosses pieces of broken plaster across the floor. This was a residential school built in 1929 to house hundreds of Aboriginal children. Standing in ruins like a monument to loneliness, the building has been ignored for years by the city of Brandon and the rest of the province.

Calvin Pompana remembers when it wasn't a place he could ignore and it will never be a place he could forget. Pompana is an Elder from the Sioux Valley First Nation. He went to residential schools in Brandon and Portage la Prairie. Today, as an Elder, he is taking part in an education program in Brandon which he hopes will alter some of the burdens of the past.

"As Native people we don't let go very well. Things like past wrongs, physical abuse, sexual abuse, we carry all of this around with us. Instead of beating ourselves up we have to let

go, move on," Pompana said.

This is the kind of advice he gives to students at Brandon University and Assiniboine College in Brandon. The university, college and Brandon school division have worked together to create the Native Elders program which is being proclaimed as a first. It is not the first program to invite Native Elders to schools, but it is perhaps the most comprehensive in Canada as it is all inclusive from kindergarten to the post-secondary level.

With 26 elementary and high schools taking part, 2,600 children are learning about a history and culture that has been ignored or misrepresented in the Canadian school system. Calvin Pompana and Isaac Beaulieu are the two Elders who have taken on the task of helping Brandon's students of all ages understand who the Aboriginal people are and who they were.

Pompana says instead of teaching children to only honor John A. MacDonald, he wants to talk about Native leaders.

"Big Bear, Sitting Bull, Crazy Horse. There are hundreds of heroes. We have been part of a history of change but now we need to change things for Native people. The prophecy of the white buffalo calf has begun."

Isaac Beaulieu agrees change is definitely in the air in Brandon. As the other Elder in the program he said the counselling work he does is often just common sense.

"I had one little girl who was giving the teachers real problems-yelling, swearing. I sat down with her and listened and kept on listening. She yelled a bit, then she talked. All she wanted was for someone to listen to her for a change, hear her out," Beaulieu said.

Pompana and Beaulieu said teaching young people about sharing circles, sweat lodges, and the past will help them deal with the present.

"I have had a white child come and see me with questions about Native culture. It is that kind of thing that will eventually make a real difference. That and teaching our children to have pride in themselves," Beaulieu said.

The Native Elders program was launched on Feb. 9, at Brandon University. Funding for this three year pilot project came from the J.W. McConnell Family Foundation, the Universities Grants Commission Access program, the department of Canadian Heritage and the Maurice Price Foundation.

## Recipients of scholarships and bursaries announced

OTTAWA

Health minister David Dingwall and the bursary and scholarship review board announced in March that 38 Aboriginal students have been awarded scholarships of \$1,000 each for the 1995-1996 school year. Fifty-four students have been awarded bursaries of varying amounts. The scholarship and bursaries were awarded as part of the Indian and Inuit Health Careers Program.

In making the announcement, Dingwall indicated that this program plays an important part in training young Aboriginal health professionals and

para-professionals.

"These students have earned the unique opportunity to contribute to the increasing autonomy of Aboriginal health services in Canada and I am pleased that Health Canada can help them continue their education," he said.

Funding for the IHCPC was increased from \$100,000 to \$300,000 in October, 1994, making it possible to triple the number of bursaries and scholarships available through the program.

IHCPC was established in 1984 to increase the representation of Aboriginal peoples in the health professions. The pro-

gram was specifically designed to encourage and support Aboriginal participation in educational opportunities leading to professional and para-professional careers in health care.

From 1984 to the present school year, 319 students have been awarded bursaries based on financial needs. From 1988 (the year the scholarship component was introduced) to the present school year, 175 scholarships have been awarded based on academic achievement.

Funding for this initiative was provided for in the February 1995 federal budget and is built into the existing fiscal framework.

## The Amoco Canada Aboriginal Educational Awards Program Helping Aboriginal Youth Reach Higher

At Amoco Canada, we're dedicated to supporting the achievements of today's Aboriginal youth. And that's why we created the Amoco Canada Aboriginal Educational Awards program.

The Program will provide up to six awards annually, valued at \$2,000 per year, for up to four years of study at a recognized post-secondary institution. Students may enroll in any field of study, although preference may be given to those enrolled in programs leading to careers in the petroleum industry.

### To qualify, you must:

- be an Aboriginal person: Inuit, Metis, Status or Non-status Indian
  - have maintained a residence in B.C., Alberta, Saskatchewan or the Northwest Territories for least one year prior to applying
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For application forms or for more information, please contact:

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Amoco Canada Petroleum Company Ltd.  
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Calgary, Alberta  
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The deadline for receiving completed applications is June 1, 1996.



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# Education



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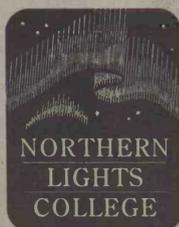
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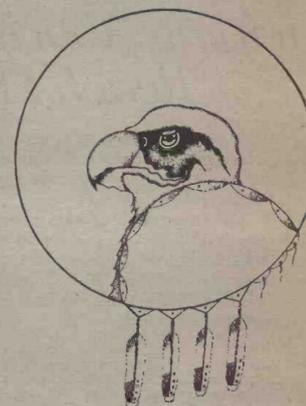
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# Build

By Norlyn  
Windspeaker

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# Building homes - shattering stereotypes

By Norlyn Purych  
Windspeaker Contributor

BLIND RIVER, Ont.

It's hard to say what makes these 13 women prouder - the houses they have built, or the stereotypes they are tearing down. They are half way through a 4,000 hour apprenticeship program that, when completed, will qualify them as Native residential construction workers.

As Community Opportunity Planner for the Mississauga First Nation near Blind River, Ont., Val Chiblow pulls several programs together to get houses built while providing training opportunities for band members.

The Ontario Training and Adjustment Board provided the dollars (about \$90,000) to pay for this particular program's 22 weeks of classroom instruction. It was contracted out to the local community college.

Annually allotted federal band support funds for housing were used to purchase "house packages" from a building supply company. The successful tenderer in 1995 supplied the materials for the 86.4 sq. m bungalows at \$27,000 per house.

The Naadmaadwiuk Management Board, which manages job creation and training programs for Algoma area Aboriginals, kicked in training funds that made it possible to pay the apprentices \$7.50 per hour. (When funding couldn't be found to pay the women for their final eight weeks in the classroom they unanimously opted to finish the job without pay.)

When the course that began in January of 1995 was advertised as open to Native women with a minimum Grade 10 education, 26 applications were submitted within seven hours. The unexpected deluge of interest prompted Chiblow to get permission to add five more "seats" to the 10 originally approved. So far, of the 15 who started, only two have withdrawn (one when she landed a full-time job; the other due to back problems).

At a recent luncheon, Tammy Armstrong, Cindy Boyer, Janice Boyer, Kelly Boyer, Roberta Boyer, Sandra Boyer, Gwen Cada, Mary Chiblow, Yvette Jackpine, Felomena Labranche, Cheryl Morningstar, Linda Niganobe and Trudy Niganobe were recognized for their accomplishments. All 13 had passed the exam that concludes the program's classroom instruction and logged 24 weeks of building experience.

Val has implemented many other band projects, but this one she considers special, because she believes the women are doing so much more than building houses. They are building personal and community pride and serving as positive role models for other girls and women in the community.

Last summer, after eight weeks of braving the elements, biting bugs and blackened fingernails, the construction workers were still brimming with enthusiasm as they sweated the houses into shape. The women worked in two crews, one watched over by instructor, Robin Horwath, the other under the supervision of carpenter, Roy Jackpine.

"I'm surprised at how fast they are catching on. I've worked with people in the trade for 17 years, they've caught on as fast as anyone I've worked with," Horwath said as his crew continued their hammering from the rafters. He confessed that he hadn't known what to expect at first. "I didn't know what to think. I just didn't know how they would handle the 'bull' work of the foundation, but they handled it extremely well."

The women had some doubts of their own.

"We were too scared to go up on a roof without being tied to it just a few weeks ago," Cindy Boyer admitted, then adds with a healthy pinch of pride, "but now we do a dance up there."

"There were 15 of us who didn't know how to do any of this. We never held a hammer or touched a block, but we've encouraged each other," said Yvette Jackpine, agreeing with her peers that pulling together, both emotionally and physically, has been their source of strength.

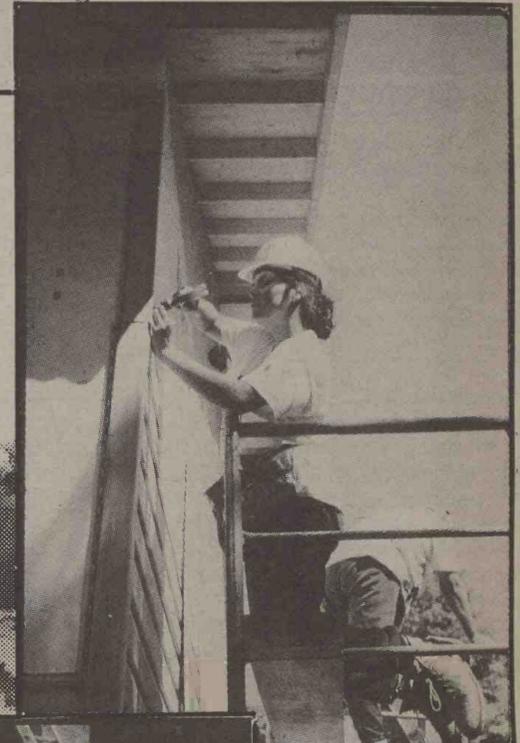
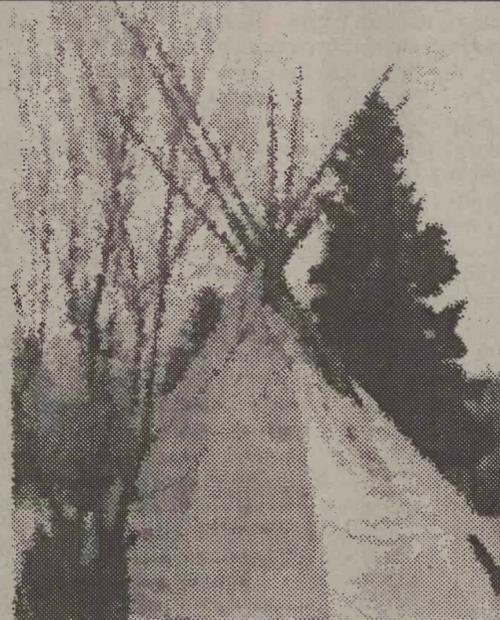
There were those who said they'd never do it.

"They thought that the women weren't capable of lifting (the blocks and the roof trusses), that they weren't physically fit for the work," said Nanette Boyer, whose sister, Kelly is an apprentice.

But, with an attendance record Horwath called "exceptional", workers so gung-ho they often showed up early even when start time was 7 a.m., and with six new houses ready for decorating



Linda Niganobe installs the subfloor on the house that will be hers upon completion



Janice Boyer installing siding on house exterior.



Trudy Niganobe (left) and Cindy Boyer use a skill saw, to cut flakeboard, something that was foreign to them only weeks earlier.



Sandra Boyer (left, background) and Tammy Armstrong installing drywall.

and habitation (apprentice Linda Niganobe now lives in one of them), community opinion has changed.

"I think the general opinion of the community now is that they are very proud of the women and they are saying - are they ever fast, are they ever doing a good job," Val Chiblow said.

The women need another 2,000 hours of supervised work experience for full certification. The plan is to hire the women again this year. Besides the usual five, the band has decided to purchase the materials for several additional houses this year using money from a trust fund established through a recent land claim settlement.

While new job opportunities are the obvious pay-off for these women, even if they never get paid to pound in another nail, their time and effort won't have been wasted. The many useful skills they now

possess have them relishing a new sense of independence and accomplishment. And they talk about the other valuable lessons they have learned: How to work as a team; that it feels good to work; that the harder or scarier a job is, the better it feels to have done it; that confidence comes from success and accomplishment.

And there, standing solid and substantial before the eyes of the entire community, are the houses - modest, functional, sturdy shelters that should be there for decades to come.

In one builder's words: "Twenty years down the road we'll be able to say, or our kids will, those are the houses our moms built."

# Home Improvement

## Improvements to reserve housing "demonstrated" by First Nations people

OTTAWA

Up to 60 First Nations will take part in housing demonstration projects of their own creation to help improve housing conditions on reserve. The Department of Indian Affairs and Northern Development (DIAND) has reallocated \$10 million from its existing 1995-1996 budgets to fund the projects, in an effort to explore new ways to address pressing housing concerns in First Nations communities.

"First Nations must gain control over housing projects and use local resources to make the most efficient use of their existing budgets," said Dr. Bernard Patry, parliamentary secretary to the minister of Indian Affairs and Northern Development. First Nations from across the country have sent us creative proposals to improve housing conditions in their communities and we've agreed to try these ideas."

"These demonstration projects highlight this government's commitment to develop an approach to housing that emphasizes community control, local resources, and flexibility in design and labor requirements," added Patry.

Over the past six months, DIAND has asked First Nations to develop proposals to address on reserve housing conditions that use local resources, while creating jobs and providing skills development to the local

workforce. DIAND officials have reviewed these proposals to assess how each will increase the life expectancy of existing houses on reserve, how they will renovate existing housing on reserve, and how they will reduce the overcrowding of homes.

Demonstration projects are also expected to provide economic spin-offs and links with job creation and skills development. A number of proposals demonstrate the ability to work with private lenders like Canadian banks.

Houses on reserve now last an average of 20 years, about half the Canadian average. An estimated 56 per cent of all existing housing is substandard and an Aboriginal "baby boom" now reaching adulthood has created increased pressure to build new homes.

Each project runs for up to 10-years and will stress renovations to existing homes, ongoing maintenance and repairs, and new house construction. Some proposals lower housing costs by increasing the use of local workers and materials such as timber and gravel. The proposals also offer new job opportunities to those whose only option has been social assistance.

Approximately 160 First Nations submitted initial proposals to DIAND. First Nations not selected in 1995-1996, as well as those who did not submit proposals, will be eligible to apply to the program in 1996-1997.

## Hydronics provides the heating edge

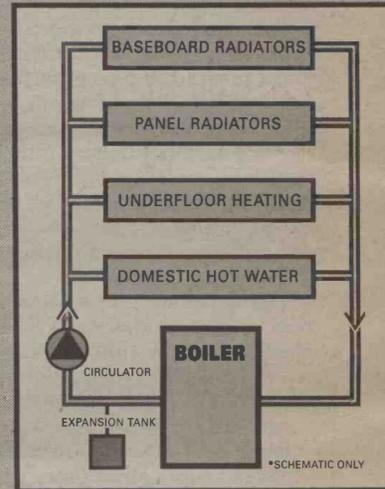
(NC) — Home owners, businesses and industry alike are taking advantage of hydronics, a centuries-old heating custom that uses hot water to provide heat. The comeback is due to a high-technology modern take on the old traditions, through the use of high-efficiency boilers and state-of-the-art controls.

For years, modern hydronics has heated about 90 per cent of the buildings in Europe, according to the Hydronics Marketing Group, at a cost of about 40 per cent less than traditional methods. Members of the group, representing manufacturers of various hydronic heating equipment, report that both sales of and inquiries about their products are up.

Hydronics uses a high-efficiency boiler instead of a furnace, and distributes heated water to slim radiators or durable plastic tubes buried beneath the floor.

"With a hot-water boiler, home owners can achieve the most comfortable and quiet-operating space heating available," noted group chairman John Goshulak. He said that users appreciate the evenly distributed heat that the hot-water systems provide, rather than blasts of hot and cool air customary with many forced-air duct systems.

"Builders prefer hydronic systems because the hot-water boiler can be used to heat the house and, with additional components, provide plenty of domestic hot water, heat a pool or spa, and even melt the snow from the drive-



News Canada

Schematic diagram of a hydronic-based heating system shows the possibilities.

way — all on one system," said Goshulak.

The cost to install a new hydronics system is approximately the same as a high-efficiency natural gas or oil forced-air system, according to the group. However, the hot-water system redistributes the water and will use up to 40 per cent less fuel to heat the house and domestic hot water.

The Hydronics Marketing Group can be contacted at (519) 836-6183.

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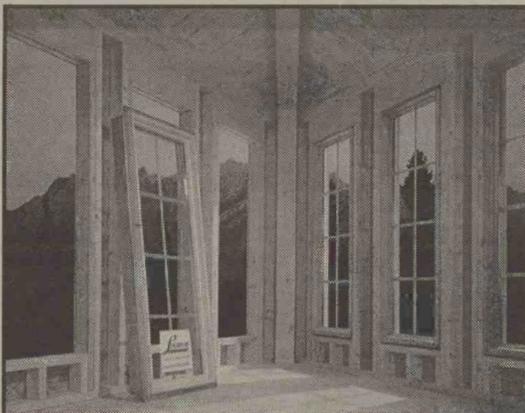
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For more information or to obtain an application package, contact the Edmonton CMHC office at (403) 482-8700 or the Calgary CMHC office at (403) 292-6200.

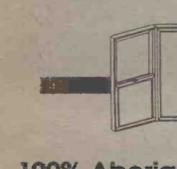
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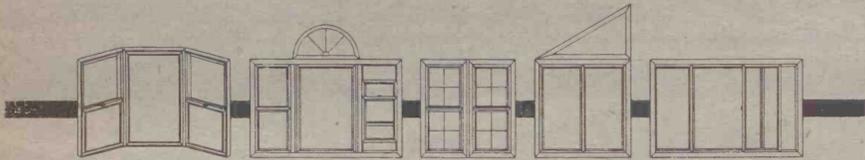
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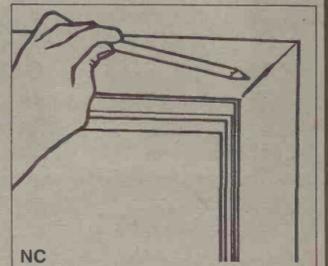
**How to handle gouges and gaps**  
(NC)—In time, molding dries and can separate at the mitre joints. Base molding will dry and shrink as it ages, making it pull away from the wall. This gap will show, especially if the wall and base molding are finished alike.



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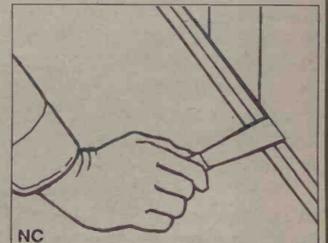
Latex formulation wood fillers are smooth with the consistency of cream cheese. They spread easily, feather nicely and shrink less than wood dough products. Fillers are applied essentially like putty, with a scraper or putty knife. Keep in mind that there are enough differences between the products that you should read and follow label instructions for whatever products you buy.



A common problem is separation of mitre joints in molding. If space is wide, it can be unsightly and a dust collector.

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Elmer's Carpenter's Wood Filler applies easily to a smooth finish and is workable for up to ten minutes. It bonds well to wood, metal, wallboard and painted surfaces, and dries to a hard, durable surface. It's ideal for repairs where hardness is required to support nails and screws.



A crack wide enough to be noticed should be repaired. You can close the crack by nailing but an easier solution is to fill the crack with Elmer's Carpenter's Wood Filler and smooth over the space.

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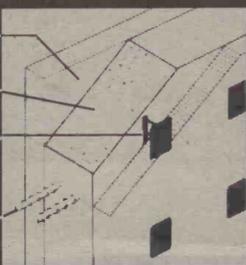
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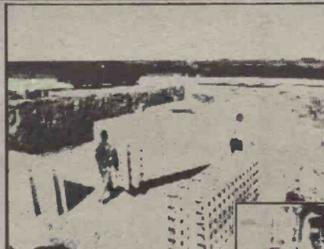
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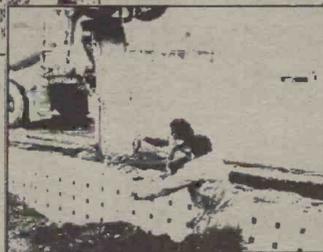
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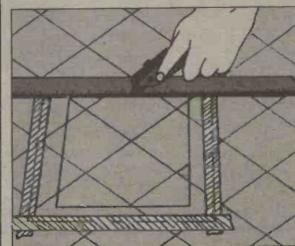


## It's easy to repair damaged areas of sheet flooring

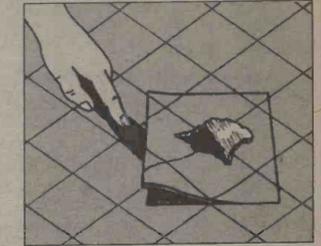
(NC)—In the laundry room, kitchen, bathroom, anywhere in your home where the floor gets a work out, you may need to make a repair. You can repair damaged areas of sheet flooring by following these easy steps:



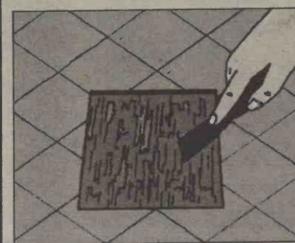
**FAST & EASY FIX-UPS AROUND YOUR HOME**



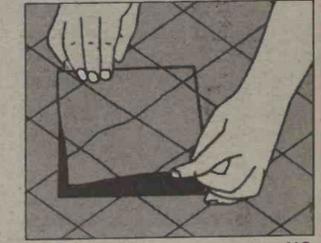
**1. Cut the area**  
Cut a scrap piece of flooring that is a little larger than the damaged area. Tape the scrap over the damaged area. With a utility knife, cut a rectangle through both layers of flooring.



**2. Remove the piece**  
Remove the patch and then use a putty knife to carefully pry out the damaged area.



**3. Remove old adhesive and apply new**  
Remove any dried adhesive that may be stuck to the subfloor. Then spread Elmer's SAF-T Flooring Adhesive over the area with a 1/16" x 1/16" "V" notched trowel. (Be sure to read label instructions first.) This latex based multi-purpose flooring adhesive is 100% solvent-free and non-flammable so it is safe to use with no irritating, toxic fumes.



**4. Reinsert cutout**  
Insert the patch and press firmly in place while the adhesive is still wet. Use a rolling pin to apply pressure. To finish, clean off any excess adhesive around the edges of the piece with soapy water. Let adhesive set. Avoid heavy traffic or furniture movement near the patch for at least 24 hours.



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## Void

By John Lejins  
Windspeaker Contributor

WINNIPEG

Sol began thinking after his grandmother. "Each of us brothers chipped in for her \$8,000, the casket was priced. We even felt ripped off."

Sol Cook can't bet of bitterness.

"Sometimes for when it came to buying it was a take it or leave it. We were charged a lot we got and there was..."

Cook, a successful neuro, pilot and head Helicopters, talked to long time friend and ologist Gary Billing agreed there was need for reasonable custom-made casket for Natives.

"There were 900 nerals in Saskatchewan."

"If we only got a third..."

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## Business

## Void in market spurs on casket makers

By John Lejins  
Windspeaker Contributor

## WINNIPEG

Sol began thinking about it after his grandmother died.

"Each of us brothers and sisters chipped in for her casket. At \$8,000, the casket was overpriced. We even felt a little ripped off."

Sol Cook can't betray a touch of bitterness.

"Sometimes for Natives, when it came to buying caskets, it was a take it or leave it thing. We were charged a lot for what we got and there was no choice."

Cook, a successful entrepreneur, pilot and head of Prism Helicopters, talked it over with long time friend and client, geologist Gary Billingsley. They agreed there was an unmet need for reasonably-priced, custom-made caskets designed for Natives.

"There were 900 Native funerals in Saskatchewan in 1994. 'If we only got a third of that...'"

There has been limited promotion. It's all been word of

mouth but the Aboriginal world is beating a path to his door. Sol and Gary's company, GNS Ltd., has invented a better coffin.

No one has yet been buried in one of their caskets. They haven't made their first sale, but a cloudburst of orders is imminent. Even at this point, the business is on solid financial ground. Despite a lot of investment, the business is debt-free.

Presently, Sol has more of the hands-on roles. Gary has assumed more responsibility for the financial arrangements.

The morning that I arrived for the interview, in Saskatoon, Sol was on the phone with the Chief in The Pas, Manitoba. The Band wanted him to come out soon.

A tribe in Montana is eager to start getting caskets shipped out to them.

A Native distributor in southern Saskatchewan is looking to secure a distributorship.

Some bands want to buy into the business.

Sol's got 14 prototypes that he hauls around the west.

Recently, Sol was invited to

address 35 chiefs from all over the prairies in Fort Qu'Appelle, Saskatchewan.

Meanwhile, free down-time is at a premium for Sol.

Today he's brought his young son in from Prince Albert, Sask. Sol commutes between his home in P. A. and his operations in Saskatoon. In Prince Albert, Sol and his wife, Anne, run Northland Beads and Supplies. Amidst his hectic schedule, Sol is already making plans for a trip to The Pas.

Already, in anticipation of the boom, a move was necessitated to a larger, 400 sq m warehouse in the industrial park near Saskatoon's Diefenbaker Airport.

"Why do Aboriginals need Aboriginal coffins?"

"Aboriginal people like to do it right. We want to respect our deceased people. In the hospitals, the nurses and doctors want to get rid of the body quickly. Then everyone else quickly buries the body and tries to forget about it. We do things slower."

"It's just a minor thing, but most coffins usually have

rounded tops. We make our caskets with a flat top. That way photos, blankets, feathers or sweetgrass wreaths can be placed on top."

"We welcome input from our customers. We welcome non-Indians too."

Sol and Gary aim to please and the business has a learning process component.

Gary beams. "We learned a lot off the Internet."

"It's surprising what you find on 'the net.' They had information on how to make caskets, price lists of coffins, the pricing of funerals and all kind of information."

Sol and Gary's casket fittings include beadwork and artwork. Artwork may include symbolic renditions of eagles and other sacred symbols. Landscapes are also popular. Waterhen residents in northern Saskatchewan requested a painting of a fishing town.

Crosses and rosaries remain popular in Catholic communities such as Wollaston Lake, again in Saskatchewan's north.

Somebody in Montana is requesting a picture of "Last Trail"

on their coffin lid.

Different tribes like different styles and colors.

The enterprise has received the blessings of Catholic and Anglican bishops.

Six permanent, Native employees are on the work floor. They plane the rough oak lumber and then assemble, stain, lacquer and finish the casket.

Patricia is the seamstress and embroidery person. She's from Cumberland, in northeastern Saskatchewan and she heard about the casket making business through the grapevine.

Her embroidery incorporates Native designs and blankets.

For better or worse, corporate Canada is learning, that Native Canada is an untapped, potential market. Native people also are beginning to enter the business world, but Sol sees a more profound impact.

"It ties in with our efforts for self-government."

More and more Native people are re-appropriating control, power and independence in all facets of their lives, whether it be commerce or the big issues of politics.

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Working with communities and members of First Nations, we will continue to contribute to the growth and survival of fish and wildlife populations in the Columbia River Basin.

For more information, please call us at (604) 352-6874.

BC Hydro

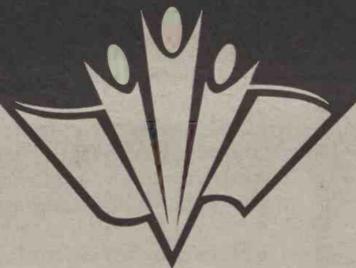
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## CENSUS • 1996 • RECENSEMENT



Every five years, the census  
provides a complete picture  
of Canada.

Tuesday, May 14, 1996 is Census Day. As part of the Aboriginal community, your participation on Census Day is important.

#### Why is the census important to Aboriginals?

By participating in the 1996 Census you will help create greater awareness of our community needs and concerns. Aboriginals can become partners in this year's census.

Let's all participate together.  
Aboriginal partnership... where it counts!

Remember, by law your census information is kept confidential.

All census questionnaires are strictly confidential. Personal census information cannot be given to anyone outside Statistics Canada.

It is important for all  
First Peoples to participate.



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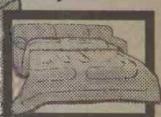
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# Business

## The employer has some work to do

Article Courtesy of I M I Brokerage Company Ltd.. I M I is 100 per cent Aboriginal owned by Ahtahkakoop Cree Nation, Beardy's & Okemasis First Nations, Frog Lake First Nation, Muskowekwan First Nation, Pasqua First Nation, Peepeekisis First Nation, Standing Buffalo Dakota Nation, Wahpeton Dakota Nation and Joan Barmby-Halcro: Life Insurance Broker.

Last month in Windspeaker we discussed what an employer needs to know when offering a pension plan. Now we'll discuss what the employer's duties are when offering a pension plan.

### The Plan Sponsor's or Employer Duties:

1. Remittance of employee contributions every month to the pension fund. Details of allocation to member accounts must be included with the cheque-section 9(14)(b) of the PBSR.
2. Employer portion of contributions must be remitted monthly or quarterly, as stated in the pension plan text. Again, it is important to give the details of allocation to member accounts-section 9(14)(a) of the PBSR. If remittances to the pension fund are delayed, interest must be included with the late payments-section 10(2) of the PBSR. It is very important to remit contributions to the pension fund in a timely fashion because the pension fund cannot grow if there is no money in it.
3. Once a plan sponsor has started a pension plan the em-



## INVESTMENT INSIGHTS

Joan Barmby-Halcro

ployer cannot stop remitting contributions for a period and then restart remitting contributions. You either have a pension plan or you don't. You cannot have gaps during the life of a pension plan.

4. Whenever a plan member terminates, dies or retires the employee must be provided with a statement showing the pension benefit details and portability options within 30 days of the event.

5. The plan sponsor must give the employee the annual statement that the insurance company prepares for each employee. This statement shows the employee contributions, employer contributions and the rate of return of the fund. It is not acceptable that these statements be tucked away in a shoe box in the storage room. (Section 28 of the PBSA)

6. The employer must check the financial statements. This is the employer's money and the money of your employees and you should make sure that the opening balance, your remit-

tances and closing balance agree with what you have sent to the pension fund. It is not acceptable to say, after a period of two years, that the money was sent to the pension fund but it found its way to the disability fund or insurance account by mistake.

7. When a plan sponsor transfers the pension fund from one insurance company to another it is the plan sponsor's (employer's) responsibility to ensure that the new insurance carrier has the details of all the plan members. This is not the responsibility of either the old or the new insurance company.

One solution would be to have everything in writing with your insurance company/consultant. The services you expect and the services that the insurance company/consultant can provide should be itemized so that there is no misunderstanding at a later date.

Anyone having any further questions can contact:  
Joan Barmby-Halcro:  
Phone: (306) 467-4949

## Employment equity agreement evolves from rights complaint

By Eva Weidman  
Windspeaker Contributor

### OTTAWA

The tip of the proverbial iceberg was melted in March when the Treasury Board Secretariat settled an employment equity complaint with the Canadian Human Rights Commission (CHRC) in Ottawa.

The complaint was filed with CHRC by the Assembly of Manitoba Chiefs on Nov. 28, 1990. Sixteen other federal departments and agencies were named in the complaint.

With 0.9 per cent of the Treasury Board's 720 jobs occupied by Aboriginal employees, the AMC alleged that the number of jobs held by Aboriginal people at the Treasury Board is below the availability of Aboriginal people. Over the next five years the Treasury Board has agreed to make reasonable efforts to ensure that three per cent of all new hirings will be Aboriginal people.

Sandra Goldstein, acting chief conciliator for the CHRC said the Treasury Board will report on its progress annually to the CHRC. At the same time, consultations concerning the

other 16 federal departments and agencies and the outstanding complaint will continue.

Goldstein said the process of filing a complaint, having it investigated and acted upon is a slow and complex business.

"Anyone can file a complaint under Section 10 of the Human Rights Code, but the complaint has to be thoroughly investigated before a conciliator is appointed. I can't comment on this complaint specifically but an employment equity complaint means barriers to employment must be identified before it will go any further," Goldstein said.

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## ANNOUNCEMENT



On behalf of the Council of Bigstone Cree Nation, Chief Gordon Auger pays homage to all those highly valued Companies that have made Bigstone Cree Nation a very prosperous, profitable and dynamic economy.

Bigstone Cree Nation's diverse economy has been expanded and sustained namely by Amber Energy Incorporated, Venture Seismic Ltd., Amoco, Al Pac, Morrison Petroleum Ltd., Nova Corporation, and Weyerhaeuser Canada. With highest regard, I commend the favorable working relationships established between these Companies and the First Nations, for without mutual understanding and respect there can be no alliances pledged.

Thank you for having confidence in our First Nations and thank you for your faith in the ingenuity of the Chief & Council and for deeming it fit to invest in our enterprise. In allegiances to promote a common cause, the Chief & Council of Bigstone Cree Nation assure continuing cooperation in order to benefit its Membership as well as to meet the requisites of the Municipal District of Opportunity #17, Northern Stores, Northern Supplies, the Schools registered under Northland School Division #61, Riverside Services Hotel and Restaurant and all other privately owned businesses and public organizations within the area of Wabasca/Desmarais.

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## Windspe

By R John Hayes  
Windspeaker Staff W

### EDMONTON

At the start of the Aboriginal Multi-Media City of Alberta, wishes Windspeaker National Aboriginal publication, will have its own presence on the Internet. Computer users will be able to review the newspaper through the AMMSA web site; articles, letters or comments; make subscriptions; and get payment information; find out about upcoming events and issues; and get access to AMMSA department. "The Internet is an extension of the media that AMMSA provides," said Paul M. rector of market AMMSA. "We hope to reach a broader audience through the Internet. For many, the AMMSA web site will be the easiest access to national news and information."

## ABORIGINAL YOUTH NETWORK

"Hi, I'm Aboriginal. Tell me your new skills. Loads of fun. Welcome to take a look. News e-mail hotlines power Home • ever issue. The "chat" celeb from involv share some you th. Get o and c us ou ht AY site ABOR

TO AD

# Computers

## Windspeaker goes on-line

By R John Hayes  
Windspeaker Staff Writer

EDMONTON

At the start of May, the Aboriginal Multi Media Society of Alberta, which publishes *Windspeaker, Canada's National Aboriginal News Publication*, will have developed its own presence on the Internet. Computer users will be able to review selections from recent copies of the newspaper through the AMMSA web site; submit articles, letters or comments via e-mail; make subscription inquiries and get payment information; find out about upcoming events and special issues; and get access to other AMMSA departments.

"The Internet is a natural extension of the media services that AMMSA already provides," said Paul Macedo, director of marketing for AMMSA. "We hope to reach a broader audience through the Internet. For many people, the AMMSA web site will provide the easiest access to Aboriginal news and information. We

hope to see significant use through SchoolNet users and Aboriginal students throughout Canada and the United States."

"The AMMSA web site will significantly decrease the physical distance between many of the Aboriginal communities which AMMSA is mandated to serve," said Bert Crowfoot, chief executive officer of the society. "AMMSA's web site will facilitate a greater exchange of information and empower Aboriginal people as a whole. This will provide ease of access and opportunities for rural Aboriginal people which city dwellers have enjoyed for many years."

For up-to-the-minute information on the AMMSA web site, call 1-800-661-5469 and ask for extension 229.

In addition to *Windspeaker*, AMMSA also publishes *Alberta Sweetgrass*; operates FM radio station CFWE—The Native Perspective; and operates a media-placement service called Aboriginal Media Services. Full information on each of these, as well as on the parent society, will be available through the AMMSA home page.

## First Nations schools go international

By Christine Wong  
Windspeaker Correspondent

OTTAWA

Students at Canada's 400 First Nations schools are gearing up for a wild ride on the information superhighway next school year.

When September rolls around, they'll have 24-hour access to a whole new world of learning. They'll be able to consult the world's leading experts on everything from aerospace engineering to zoology, or ask an American astronaut what it's like to float around in zero-gravity. They can share their experiences as First Nations students with other Indigenous youth in countries like Mexico, Brazil or Australia, all by way of the world-wide network of cyberspace.

It's all part of SchoolNet, a program launched by Industry Canada last year to link publicly-funded schools in Canada to the Internet. Although the program is already a year old, a new partnership between the federal government and Canada's phone industry giants is providing more money and re-

sources to speed up the plan.

A total of \$16 million in new funding is being provided jointly by Industry Canada and Stentor, the Canadian alliance of telephone companies that includes AGT, Bell Canada and 10 other phone companies. Due to the extra funding, all 16,500 public schools in Canada will have Internet access by 1998 and all 400 First Nations schools under federal jurisdiction will be on-line by this September.

The program gives Aboriginal classrooms an on-ramp to the information highway, ensuring they don't get left behind in the push to harness the educational possibilities of cyberspace.

According to Alfred Linklater, director of education for the Assembly of First Nations in Ottawa, the new deal is a welcome change from the past, when Aboriginal communities were often overlooked by the high-tech industry.

"This is a first for First Nations," Linklater said. "Usually we have to wait for new technologies to reach our communities well after the excitement has subsided."

Assembly of First Nations Chief Ovide Mercredi says the

program will provide Native schools with a wider variety of learning resources.

"It gives First Nations students access to information and data that many (Native) schools wouldn't have been exposed to otherwise."

Mercredi hopes the Internet can be used as a tool to educate others about Native culture.

"It will increase the awareness of First Nations culture and provide an exchange of information (to) enhance First Nations curricula development," Mercredi said.

To keep the program affordable for cash-strapped school boards, schools will get free Internet software, special low-cost Internet access fees, and two years of free Telesat satellite services. Money will also go toward providing computers and Internet training for classrooms.

Since it was launched last year, SchoolNet has linked over 6,000 schools to the Internet, including more than 100 First Nations schools. When SchoolNet is completed, Canada will be the first country in the world to have all of its public schools connected to the information highway.

ABORIGINAL YOUTH NETWORK

"Hi, I'm Wayne and I am part of the Aboriginal Youth Network. Let me tell you about it. The AYN is a cool new site on World Wide Web with loads of good information and "on-line" services for youth. I want to welcome everybody to drop in and take a look around.

News Center • Live Chat Line • e-mail hook-ups and listings • hotlinks • activities • prizes • powwow listings • HomePages • Internet training • events • arts • jobs • youth issues and a whole lot more!

The AYN Chat Line allows you to "chat" with First Nations celebrities and other Youth from all over the world! Get involved, express yourself, share your voice, make some new friends! I'll see you there!"

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## Aboriginal Youth Network

### Fighting Solvent Abuse...On-line!

Multimedia Training to Prevent Sniffing Launched on AYN

Aboriginal Youth Network, Canada's first World Wide Web site for First Nations, Metis and Inuit youth, launched a powerful new on-line service dealing with youth and solvent abuse on March 31, 1996. This new AYN site addition features real-time audio clips, original graphics and artwork, the sponsorship of Canadian actor Adam Beach, and "Wayne", a cool young First Nations host who happens to be...a cartoon.

"Sniffing is a problem that many Aboriginal communities have been struggling with for years," says Tania Koenig, AYN Site Administrator. "We thought there would be lots of resources on the Web dealing with it...but there weren't. So we created one." The site provides an interactive, frank look at the reasons why teens sniff, the consequences of solvent abuse, and tips for helping out friends who sniff. Instead of preaching, the site invites Aboriginal youth to post their own thoughts on why kids sniff, and how they can be helped.

"We want the on-line training to educate, but we want it to be fun as well," says Koenig. "We worked with a group of Aboriginal young people on the script and layout, and they made sure we didn't get preachy. It's a serious topic...but this is still one of the most original Web sites I've seen!"

One of Canada's best known Aboriginal actors, Adam Beach (Squanto, Dance Me Outside) has offered to lend his name to the site, and will be contributing

an original audio message to Aboriginal youth. He says, "When I learned of this project, I thought 'Hey, this is really cool,' and so I got involved with it. Young people have got to check this out!"

The site features a quiz, access to videos and comic books, links to other websites, and an impressive range of prizes and give-aways, including software packages donated by Microsoft. But the star of the site is Wayne, who hosts the module from the fictitious "Spirit Lake" reserve. A rez-cool cartoon character, Wayne is both a guitar player and a traditional drummer with a passion for computers.

The Solvent Abuse module is the latest addition to AYN, which since the spring of 1995 has been providing First Nations, Metis and Inuit youth with access to the Internet, and establishing linkages and networks between them through e-mail, a chat-line, home pages, and a wide range of web services. "We're trying to create a place on the Web that all Aboriginal Youth will feel is theirs," explains Tania Koenig, who is herself of Cree ancestry. "And of course we welcome everybody. We've had people dropping in from all around the world to check out AYN." The AYN site can be reached by anyone with Internet access, at <http://www.ayn.ca/>. The Aboriginal Youth Net is operated by MicroWorks of Ottawa, with funding from Health Canada.



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# ▲▼ Mining ▲▼

## Cheslatta reject Huckleberry Mine

By R John Hayes  
Windspeaker Staff Writer

BURNS LAKE, B.C.

A B.C. ministerial decision to allow the Huckleberry open-pit copper mine planned for Cheslatta traditional territory, 86 km south of Houston, B.C., is being challenged by the chief and council of the Cheslatta Nation. It had been under review since May, 1995, but was given the go-ahead in December under the province's Environ-

mental Assessment Act, and more recently by the federal government.

Chief Marvin Charlie vowed to continue to fight the proposed mine, and the Sierra Legal Defence Fund of Vancouver, which has filed a court action against the mine, warned that the environment, too, could pay a heavy price.

"There are too many unknowns for us to make a decision to approve the mine," Charlie said, "and the environmental review has done little to address many of our concerns."

## Mining engineers tackle complex projects

By Lauran Hill  
Windspeaker Contributor

EDMONTON

For thousands of years, man has mined the earth for its riches. Today's mining operations, from huge strip mines involving the excavation of millions of tonnes of earth to shafts dug kilometres down, are located in all parts of the globe. Engineers who work to discover, evaluate, recover and process mineral deposits are called mining engineers.

The mining engineer develops and applies methods of finding and recovering metals, minerals and ores from under the earth or the ocean floor. The process of mining is complex and can be hazardous. Extraction requires vast amounts of economic and mechanical resources to ensure maximum extraction of a product with low cost. Mining engineers have received at least a bachelor of engineering or science degree.

Edmonton's University of Alberta offers a four-year undergraduate program in mining engineering through their department of mining, metallurgical and petroleum engineering. The program emphasizes computer techniques as applied to mining and features a comprehensive mine-design project in the final two terms. Applicable university studies include calculus, physics, engineering design, inorganic and analytical chemistry, geology, hydraulics, thermodynamics, power-system design, electricity, computer sci-

ence, construction materials, structural design, systems engineering, material handling, mining methods, ventilation and safety, and mineral processing. Industrial organization, economics and management courses are also important. Admission requires an overall high school average of 70 per cent in math, physics, chemistry and English.

Even before a shovel of dirt is removed, mining engineers evaluate potential mineral and ore deposits by studying rock formations, water, soil and plant characteristics. Once they decide that a site has potential for development, mining engineers will plan, design and develop the layout of the mine and choose the type of equipment that will be used in extraction. They also design support systems for the mine, such as ventilation systems and conveyor belts or rails for the removal of bulk ore.

When a mine is in operation, the mining engineer remains involved in the day-to-day operations of the mine. Other engineers go into mineral processing and are involved in the separation of minerals from the bulk ore. To do this, they apply various methods to concentrate the product, using chemicals, heat, water, electrolysis or density differentials.

Mining engineers are among the highest-paid engineers. The starting salary for a graduate is about \$35,000 per year, while an experienced mining engineer can expect to earn well over \$80,000. Job prospects continue to be good, as the mining industry expects moderate, steady increase for the foreseeable future.

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With your experience in community economic development, investment management and strategic direction, understanding of the forest industry, and training in commerce, economics or business administration, you are ready to meet our client's leadership needs.

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TO FIND OR GET IN CONTACT  
WITH YOUR BIOLOGICAL FAMILY,  
THE PETER BALLANTYNE CHILD  
AND FAMILY SERVICES INC. MAY  
BE ABLE TO ASSIST YOU.**

**For Information Call:**

**Stella Cross  
Adoption/ Repatriation Worker  
Peter Ballantyne Child and  
Family Services Inc.**

**Phone Number: 1-(306)-953-4410 OR  
1-800-365-9257**

**Fax Number: 1(306)-953-4414**

SASKATCHEWAN INDIAN FEDERATED COLLEGE



**SIFC** is a First Nations controlled university college with campuses in Regina, Saskatoon and Prince Albert. Federated with the University of Regina since 1976, SIFC offers undergraduate and graduate university courses in an environment of First Nations cultural affirmation. With over 1,300 students on and off-campus, SIFC has been an innovator in the development and delivery of academic programs geared to meeting the unique needs of Indigenous peoples. Degrees and certificates are offered in 10 different academic areas. SIFC is a regular member of the Association of Universities and College of Canada (AUCC).

**First Nations candidates will be given preference for positions.  
THE COLLEGE IS RECRUITING FOR THE FOLLOWING POSITIONS:**

### SIFC REGINA CAMPUS - DEAN OF STUDENTS

As a member of the Senior Management team, the Dean is responsible for the overall management and control of the Student Services Department that will ensure student growth culturally, academically and athletically, and that the development and delivery of services for students is keeping with First Nations values, customs and practices. This position works with Elders and supervises approximately 15 staff consisting of academic counsellors, administrative support staff, athletic coordinators, and staff in the Registrar's office. The position works in consultation with the Deans of Extension and Northern Operations and the Saskatoon campus. As well, this position is the liaison between the students and their Bands/Tribal Councils and the SIFC Student Association. Responsibilities include staff recruitment and development, budget management and control, policy development, program planning and development, and liaising and maintaining a consultative role with the Bands and Tribal Councils. The Dean sits on various committees at the community level and within the College and university communities. This position works closely with the FSIN Education Commission and the Education directors at the Band and Tribal Council levels.

Minimum Masters is required, plus several years in senior administrative position. Proven experience in areas of supervision, strategic planning, budget management and control, program planning and implementation, and policy development are essential to this position. Candidates must have a good understanding of First Nations education goals at the local, regional and national levels. Experience in a post secondary setting and the ability to speak a First Nations language will be definite assets.

Salary commensurate with qualifications and experience. SIFC offers a competitive compensation and benefits package.  
THE CLOSING DATE FOR THIS COMPETITION IS AUGUST 31, 1996.

Send letters of application, curriculum vitae, transcripts and names of three references. Quote competition: 96003Dean-Regina

### ACADEMIC COUNSELLOR - 2 positions - REGINA CAMPUS

These positions are responsible for providing academic and personal counselling to students, and guidance and support for students through their academic courses. Academic Counsellors provide students with information on community resources and assist students with planning a course of studies toward a certificate, diploma or degree. These positions work with funding agencies such as Bands and Tribal councils, Indian and Northern Affairs, Education Counsellors, and Canada Student Loans offices. Candidates should have an undergraduate degree, counselling experience, knowledge of post

secondary funding policies of First Nations Bands and Tribal councils of Saskatchewan, and the Canada Student Loan policy. Candidates should also have an understanding of policies and guidelines for registration and academic requirements of the College and the University of Regina. Previous experience in either a post secondary educational institute or as an Education Counsellor at the Band level would be a definite asset. Combined education and work experience will also be considered. Knowledge of and the ability to speak a First Nations language will be a definite asset.  
THE CLOSING DATE FOR THIS COMPETITION IS MAY 15, 1996. Applications must be postmarked by midnight May 15th to be included in the competition.  
Quote competition: 96004 Acadcours-Regina

### EXTENSION AND NORTHERN OPERATIONS PRINCE ALBERT, SK

The Extension and Northern Operations Department located in Prince Albert, Saskatchewan is recruiting for several positions to serve in various locations in northern Saskatchewan.  
THE CLOSING DATE FOR THE FOLLOWING COMPETITIONS IS MAY 20TH, 1996. Applications must be post marked by May 20th to be considered for these positions

### FACULTY POSITIONS (3 POSITIONS) Extension & Northern Operations, Prince Albert

Extension and Northern Operations is accepting applications for FACULTY POSITIONS to work as Program Coordinators and reside in the following locations. These positions will be responsible for working with the communities to develop and implement university courses/programs that meet the needs identified and teach some courses in First Nations communities. Curriculum development from a First Nations perspective is required. Candidates must have a minimum Masters; teaching experience in a post secondary setting and/or with adult education, demonstrable commitment to scholarship, research and curriculum development, program planning and development from a community development perspective, and a sensitivity to First Nations cultures and traditions. The ability to speak a First Nations language would be a definite asset for these positions. Candidates must be able to work collaboratively with First Nations communities and as part of the team of the Extensions and Northern Operations department in Prince Albert. Academic rank and salary commensurate with qualifications and experience. SIFC offers a competitive compensation and benefits package. These positions are members of the SIFC/URFA collective bargaining unit. Positions will start by July 15, 1996 or as soon as possible. The College will provide relocation assistance to the successful candidates.

### 1. LaRonge, Saskatchewan

In addition to the above responsibilities, this position will teach from a transdisciplinary perspective either Indian/Naive Studies and/or English. Quote Competition: 96005LaRonge-ENO

### 2. Meadow Lake, Saskatchewan

In addition to the above responsibilities, this position will serve the areas of Meadow Lake, Onion Lake and North Battleford, and teach courses in the Math and Science areas. Quote Competition: 96006ML-ENO

### 3. Prince Albert, Saskatchewan

In addition to the above responsibilities, this position must be able to teach Business Administration, Math and Computer Science. Quote competition: 96007PA-ENO

### ACADEMIC COUNSELLOR Extension & Northern Operations, Prince Albert

This position is responsible for providing academic and personal counselling to students, and guidance and support for students through their academic courses. Academic Counsellors provide students with information on community resources and assisting students with planning a course of studies toward a certificate, diploma or degree. This position works with funding agencies such as Bands and Tribal Councils, Indian and Northern Affairs, Education Counsellors, and Canada Student Loans offices. Candidates should have an undergraduate degree, counselling experience, knowledge of post secondary funding policies of the First Nations Bands and Tribal Councils of Saskatchewan, and the Canada Student Loan policy. Candidates should have an understanding of policies and guidelines for registration and academic requirements of the College and the University of Regina. Previous experience in either a post secondary educational institute or as an Education counsellor at the Band level would be a definite asset. Combined education and work experience will also be taken into consideration. Candidates must be prepared to travel to First Nations communities in northern Saskatchewan with the possibility of some out of province travel. Knowledge of and the ability to speak a First Nations language will be a definite asset and will be taken into consideration for this position.  
Quote competition: 96008Acadcours-ENO

Interested applicants should forward their resume, three letters of reference and a letter of application to:  
SIFC-Personnel/Human Resources Department  
118 College West, University of Regina, Regina, Saskatchewan S4S 0A2

Quote competition number in letter of application.  
Fax number: 306-586-4003  
Please note closing dates for above competitions.

**NICOLA VALLEY INSTITUTE OF TECHNOLOGY JOB POSTING**



NVIT is a First Nations college providing a comprehensive range of postsecondary programs up to the degree level. In 1995 (our 12th year) NVIT was designated a Provincial Institute by the Government of British Columbia, and incorporated as a full member of BC's public postsecondary education system. Located in Merritt, our on-campus enrolment is 250 and we serve over 400 students in community-based programs across Canada.

Consistent with NVIT's commitment to student success, we are developing an Access and Learning Centre to respond to student and community needs. An extensive range of academic, career, employment and cultural support services will be provided to students. The Centre is scheduled to be operational by September 1996. Four critical positions are being recruited for at this time. Successful candidates will become part of an enthusiastic and committed team who work together to ensure the Student Support Services department is responsive and effective in their efforts to address student success.

All applicants must be knowledgeable of, and able to incorporate indigenous learning philosophies, thoughts and methodologies; be able to work as a team member in and out of the classroom; and possess excellent communication, organizational and leadership skills. All positions are subject to budgetary confirmation.

**Academic Support Instructor**

Responsible for individual and small group academic support, tutoring, special needs instruction and employment readiness training. Will work closely with the Learning Specialist to implement and monitor individual student's learning and action plans. Will coordinate and train peer tutors.

The successful candidate must have extensive experience in special needs education, academic support and literacy training. A bachelor's or master's degree in Education is required. A similar combination of training and experience will be considered. Experience in developing and implementing individualized learning plans and knowledge of computer assisted learning software and computerized records are assets.

Start date: June 3, 1996 • Annual salary range: \$30,000-\$56,000  
Application deadline: May 10, 1996

**Career and Employment Counsellor**

Responsible for the development and monitoring of student career plans, short, and long term job placements and follow-up services providing job-readiness training and job search support. Will be responsible for community collaborations, networking with employers and coordinating other activities designed to provide students with access to the labour market. Will work closely with the Learning Specialist to maintain accurate records.

The successful candidate must have extensive experience in career and employment counselling. A bachelor's or master's degree in a relevant field is required. A similar combination of training and experience will be considered. Experience in developing and implementing individualized learning and action plans, knowledge of computer assisted learning software and computerized records and tracking systems, labour market trends, networking and negotiation skills are assets.

Start date: June 3, 1996 • Annual salary range: \$30,000-\$56,000  
Application deadline: May 10, 1996

**Learning Specialist**

Responsible for educational and career assessment, supervising and coordinating staff and services and working with adult learners to develop and monitor individual learning and action plans specific to their needs.

The successful candidate must have extensive experience in special needs education, academic support and literacy training. A bachelor's or master's degree in Education is required. A similar combination of training and experience will be considered. Experience with diagnostic assessment tools, computerized assisted learning software and computerized records are required.

Start date: June 3, 1996 • Annual salary range: \$30,000-\$56,000  
Application deadline: May 10, 1996

**Student Counsellor**

Responsible for providing physical, emotional, intellectual, social and cultural support to students. Will work closely with Elders, other Student Support Services staff, and community resources to ensure a strong network of support. Will coordinate, together with other counselling staff, student alert/intervention systems. Specific responsibilities will include personal counselling, referral services to community agencies, First Nations awareness activities, coordinating and leading support groups, coordinating and training peer counsellors, and coordinating wellness-oriented workshops.

The successful candidate must have extensive experience in adult counselling, conflict resolution, crisis management and problem solving. A bachelor's or master's degree in a relevant field is required. A similar combination of training and experience will be considered. Experience with personal and group counselling is required.

Start date: June 3, 1996 • Annual salary range: \$30,000-\$56,000  
Application deadline: May 10, 1996

NVIT gives high priority to First Nations candidates. All applicants should be experienced in working with First Nations people and organizations.

Apply to: Robyn Cunningham, Manager, Human Resources  
Box 399, Merritt, BC, V0K 2B0  
Tel: (604) 378-3307 Fax (604) 378-3332

Note: We encourage applications for future job opportunities.  
Call the Human Resources Office for more information.

NVIT's mission is to provide high-quality postsecondary education relevant to the diverse and evolving needs of First Nations communities, in an environment that fosters student success.

**EFFECTIVE LIAISON:  
A CALL TO ACTION**

**WORKSHOP:**

Thursday, May 23, 1996  
9:00 a.m. to 4:00 p.m.  
PetroCanada Centre East Tower  
17th Floor, 111-5th Avenue S.W.  
Calgary, Alberta

**OBJECTIVES:**

- ▶ To have liaison professionals discuss "what's working" and "what's not working" in carrying out their roles within their organization.
- ▶ To create an informal provincial network for liaison professionals.
- ▶ To collect information and ideas for future workshops.

**FACILITATORS:**

Mr. Wayne Erasmus, Alberta Power  
Mr. Robert Laboucane, Canadian Council for Aboriginal Business

**REGISTRATION FEE: \$30.00 (Lunch included)**  
Please make cheques payable to IANE  
**Registration Deadline is May 15, 1996**  
Limited to 60 participants

**To reserve space please contact  
Don Courchene  
ph:(403) 251-9571 or fax: (403) 251-9750**

JOINTLY HOSTED BY:  
INTERPROVINCIAL ASSOCIATION ON NATIVE EMPLOYMENT INC. (ALBERTA)  
CANADIAN COUNCIL FOR ABORIGINAL BUSINESS  
TREATY SEVEN ECONOMIC DEVELOPMENT CORPORATION

**Learn in a Native Cultural Environment**

*Fall and Winter Terms, 1996-1997*

**University Track Programs (Two-Year University Transfer)**

- Bachelor of Social Work
- Bachelor of Education: Elementary
- Bachelor of Education: Secondary
- Bachelor of Education: Native Language
- Bachelor of Commerce/Management
- Bachelor of Arts: General
- Bachelor of Arts: Native Studies
- Bachelor of Arts: Criminology

**College Track Programs (Certificate and Diploma)**

- Social Work Certificate
- Criminal Justice Certificate
- Band Management Certificate
- Secretarial Skills Training
- Early Childhood Development, Level II
- Adult Basic Education

**Adult High School Program (Alberta Education Accredited Courses)**

- Cree Language 10, 20, 30
- Native Studies 15
- English 10, 20, 30
- Math 13, 14, 10, 20, 30
- Science 10, 20
- Computer Literacy 10
- Social Studies 10, 20, 30
- Accounting 10, 20
- Career & Technologies Series
- Drama 10
- Health & Personal Development 10
- Calm 20
- Personal Management 10
- Study Skills

Maskwachees Cultural College



To Apply: Contact The Registrar  
Maskwachees Cultural College

Box 360, Hobbema, Alberta T0C 1N0  
Tel: (403) 585-3925 Fax: (403) 585-2080

**LEGAL**

The MNAA lawyer for Association individual issues con

Potential knowledge

- Basic
- Basic
- Const

Preference Interested

**EMPLOYMENT OPPORTUNITY**

Suncor Inc., Oil Sands dynamic energy compa sands mining and techn for candidates for the fo

**ENGINEERING REPROGRAPH**

Competition #536

Suncor currently has temporary Engineering Technicians.

Candidates for these self motivated and sy written and verbal co basic computer and h have good customer

The successful candi working knowledge a forms of engineering problem solving skills and application of dra standards, CADD sta procedures.

We require, as a min secondary education at least two years rel reprographics print ro

Suncor Inc., Oil Sands dynamic energy compa sands mining and techn on a proposed expansio searching for candidate

**INTERMEDIATE ENGINEER**

Competition #025

Reporting to the Manag Intermediate/Senior Eng providing feasibility stud improve production, pro investigation of plant pr for resolution, and deve memorandum for those stage.

The successful candida with a minimum of 5 ye the petrochemical indus organizational, commun are also required. Mem membership in APEGG

**COST ENGINEER**

Competition #021

Reporting to the Manag Engineering, Upgrading accountable for providin to Project Managers, en

**TO ADV**

# Careers

EMPLOYMENT OPPORTUNITY

## LEGAL SERVICES REQUIRED

The MNAA is currently seeking an in-house lawyer for legal services to both the Association and from time to time, individual membership assistance on issues concerning Aboriginal rights.

Potential applicants should be knowledgeable on:

- Basic Corporate Legal Services
- Basic Understanding of Aboriginal Law
- Constitutional Law

Preference will be given to a Metis Lawyer. Interested applicants can send resumes to:



**ED SWAIN, Executive Director**  
Metis Nation of Alberta Association  
13140-St. Albert Trail  
Edmonton, Alberta T5L 4R8

**NO PHONE CALLS ACCEPTED**

EMPLOYMENT OPPORTUNITY

## CHIEF ELECTORIAL OFFICER MNAA GENERAL ELECTION

The Metis Nation of Alberta Association requires a Chief Electoral Officer for the 1996 General Election.

The successful candidate will be responsible for all aspects of the General Election for President, Senior Vice President, 12 Regional Representatives to be held in September, 1996.

Desirable qualifications include previous experience in election administration, good organizational and administrative skills, good people skills, ability to make decisions under pressure.

Familiarity with the Alberta Metis Community and ability to speak Cree would be an asset.

**Term Position:** May 15 to October 31, 1996



**ELECTIONS COMMITTEE**  
Metis Nation of Alberta Association  
13140-St. Albert Trail  
Edmonton, Alberta T5L 4R8  
FAX: (403) 452-8946

## NOTICE OF HEARING FOR PERMANENT GUARDIANSHIP TO: SUZANNE SASAKAMOOSE AND DONALD GOODIN

Take notice that on the 22nd day of May, 1996 at 10:00 a.m., at Wetaskiwin Family Court, a hearing will take place in Courtroom Number 2. A Director, under the Child Welfare Act, will make an application for permanent Guardianship of your children, born on March 21, 1986, January 12, 1990, January 6, 1991 and January 3, 1992. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made. Contact: MARILYN SHERK, Alberta Family and Social Services, Wetaskiwin, Alberta. Telephone (403) 361-1431.

*Suncor Inc., Oil Sands Group, one of Canada's most dynamic energy companies and a world leader in oil sands mining and technology development, is searching for candidates for the following positions:*

### ENGINEERING RECORDS AND REPROGRAPHIC TECHNICIANS

Competition #536

Suncor currently has a requirement for two (2) temporary Engineering Records and Reprographic Technicians.

Candidates for these positions must be disciplined, self motivated and systematic, have demonstrated written and verbal communication skills, must have basic computer and keyboard skills, and must have good customer oriented interpersonal skills.

The successful candidates will possess a good working knowledge and comprehension of all forms of engineering drawings, and will have problem solving skills through an understanding and application of drawing systems, drawing standards, CADD standards and engineering procedures.

We require, as a minimum, one year post secondary education from a technical institute with at least two years related engineering records and reprographics print room experience.

Consideration will be given to candidates with a high school diploma and 8 years of relevant experience.

Suncor offers above-average compensation, top benefits and genuine opportunities for growth. If you feel you have what it takes to succeed, please forward your resume, quoting the appropriate competition number to:



Employment Department  
Suncor Inc., Oil Sands Group  
P.O. Box 4001  
FORT McMurray, Alberta, T9H 3E3  
Fax: (403) 791-8333

*Suncor Inc. is committed to employment equity and encourages applications from all qualified individuals.*

*While we sincerely appreciate the interest of all applicants, only those candidates selected for an interview will be contacted.*

*Suncor Inc., Oil Sands Group, one of Canada's most dynamic energy companies and a world leader in oil sands mining and technology development, is embarking on a proposed expansion to its Upgrading facility and is searching for candidates for the following positions:*

### INTERMEDIATE/SENIOR STAFF ENGINEER

Competition #025

Reporting to the Manager, Process Engineering, the Intermediate/Senior Engineer will be responsible for providing feasibility studies on various processes to improve production, profitability, and sustainability, investigation of plant problems requiring process design for resolution, and development of design basis memorandum for those projects progressing to the EPC stage.

The successful candidate will be a Chemical Engineer with a minimum of 5 years experience in oil and gas or the petrochemical industry. Computer skills, and good organizational, communication and interpersonal skills are also required. Membership or eligibility for membership in APEGGA is required.

### COST ENGINEER

Competition #021

Reporting to the Manager, Projects Planning & Cost Engineering, Upgrading, the Cost Engineer is accountable for providing professional business analysis to Project Managers, ensuring the creation of maximum

stakeholder value and that all assigned parties to a project have defined and understood the deliverables required to manage the project effectively. Provide Project Managers with effective stewardship reporting ensuring all phases of the project targets are met.

You will possess a university degree with a minimum of 5 years experience in all disciplines of multi-project work, and a thorough knowledge of cost estimating standards and procedures. Exceptional computer skills are also required. Consideration will be given to candidates with a journeyman trade and/or technologist certification.

Suncor offers above-average compensation, top benefits and genuine opportunities for growth. If you feel you have what it takes to succeed, please forward your resume, quoting the appropriate competition number to:



Employment Department  
Suncor Inc., Oil Sands Group  
P.O. Box 4001  
FORT McMurray, Alberta, T9H 3E3  
Fax: (403) 791-8333

*Suncor Inc. is committed to employment equity and encourages applications from all qualified individuals.*

*While we sincerely appreciate the interest of all applicants, only those candidates selected for an interview will be contacted.*

## TSAWWASSEN FIRST NATION EMPLOYMENT OPPORTUNITIES

Progressive First Nation in the Lower Mainland region of British Columbia requires several individuals to join our team. The Tsawwassen First Nation administrative center is a dynamic environment suited to motivated, results-oriented people who share our philosophies of self-governance and self sufficiency for Aboriginal peoples. Individuals who fit this description and have skills, education and experience relevant to the following openings are invited to apply.

**Director of Education (Posting ED-A96):** Multi-talented, energetic department manager required. Administration, coordination, fund-raising, budgeting skills and first-hand knowledge of the needs and issues of First Nations educational programming are necessary.

**Executive Director/Strategist (Posting TD-EX-A96):** Responsible for newly created Treaty Department. Leadership, strategic planning and political analysis skills are absolutely essential.

**Director of Research (Posting TDR-A96):** Responsible for managing of research requirements of treaty process; including projects, staff and contract personnel. Experience and ability to work in a team environment are musts.

**Librarian/Secretary (Posting TDL-A96):** Required for Treaty Department to develop and maintain a library and resource center for all research and reference materials. Part-time position.

**Treaty Secretary (Posting TDS-A96):** Required up to 3 days per week to perform secretarial duties to support the effectiveness of the department.

**Deadline for applications is May 15, 1996.**

Please forward a detailed resume to:  
**F.P. Schiffner, Director of Operations**  
Tsawwassen First Nation  
132 North Tsawwassen Drive  
Delta, B.C. V4K 3N2  
Fax: (604) 943-9226

*"The Tsawwassen First Nation is committed to the principle of equity in employment. As an employer we welcome diversity in the workplace and encourage applications from qualified women and men."*

**TO ADVERTISE IN WINDSPEAKER CALL 1-800-661-5469**

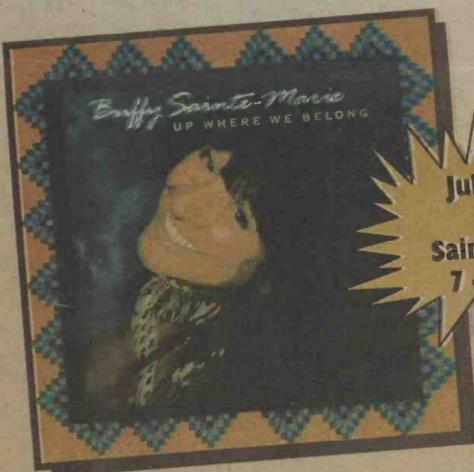
– THE EVENT OF THE SUMMER –  
**CREE NATIONS GATHERING**  
**OPASKWAYAK CREE NATION, THE PAS, MANITOBA**  
**JULY 15 - 21**

**WE, THE CREE NATIONS OF NORTH AMERICA, DO GATHER TO CHART A MEANS TO ESTABLISH A CREE CONFEDERACY.**  
 The Cree Nations have traditionally respected each other's independence resulting in separate agreements and treaties with Canada and the United States. It has become increasingly clear that the Cree must act accordingly to provide better protection for our sovereign way of life including our inherent right to self-government, our lands and resources, our traditional values, and our relationship to Mother Earth. A united Cree voice speaking to Canada, the United States, and Quebec will more likely ensure each Cree Nation's interests are protected. Hence, in the spirit of our forefathers, a gathering, hosted by the Opaskwayak Cree Nation, will be held where elders, mothers and fathers, brothers and sisters, and youth will converge to discuss the past, the present and our future as a Cree Confederacy. From this gathering will emerge the structures that will support the Confederacy. Everyone is welcome!

**FEATURING CHIEF'S, MEN'S, WOMEN'S, ELDER'S AND YOUTH CONFERENCES AND WORKSHOPS TO GIVE ALL CREE PEOPLES A VOICE IN DEVELOPING A CREE NATIONS CONFEDERACY**



## CONCERTS



**July 17th  
 Buffy  
 Sainte-Marie  
 7 - 9 p.m.**

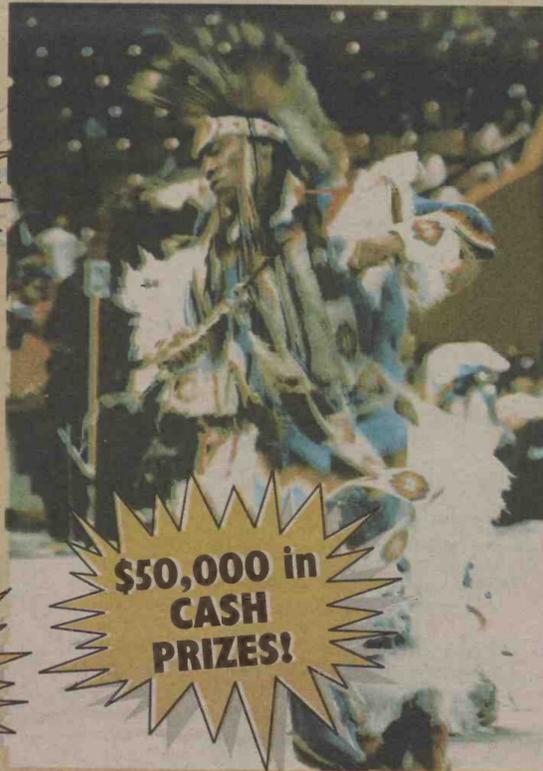


**July 18th  
 Susan Aglukark  
 7 - 9 p.m.**

**LIVE at the Gordon Lathlin Memorial Centre  
 Admission: \$20.00**

## INTERNATIONAL POW WOW

**FRI., SAT., SUN. • JULY 19, 20, 21**



**\$50,000 in  
 CASH  
 PRIZES!**

**ALSO FEATURING  
 TRADITIONAL FEASTS, FAMILY BARBECUES,  
 SPORT AND RECREATIONAL ACTIVITIES  
 FOR THE ENTIRE FAMILY**

**Masters of Ceremonies**  
 Eric Robinson, Cross Lake First Nation, Manitoba  
 Mike Pinay, File Hills, Saskatchewan

**Arena Director**  
 Ernie Kaisowatum, Piapot, Saskatchewan

**Host Drums**  
 Blackstone Singers, Sweetgrass, Saskatchewan  
 Southern Cree, Rocky Boy, Montana, USA

Category	1st	2nd	3rd	4th
<b>DANCING</b>				
<b>Golden Age (55+)</b>				
Men	\$1,200	\$800	\$600	\$400
Women	\$1,200	\$800	\$600	\$400
<b>Adult (18-54)</b>				
Women:				
Jingle	\$1,200	\$800	\$600	\$400
Fancy Shawl	\$1,200	\$800	\$600	\$400
Traditional	\$1,200	\$800	\$600	\$400
Men:				
Grass	\$1,200	\$800	\$600	\$400
Fancy	\$1,200	\$800	\$600	\$400
Traditional	\$1,200	\$800	\$600	\$400
<b>Teen (13-17)</b>				
Girls:				
Jingle	\$600	\$400	\$300	\$200
Fancy Shawl	\$600	\$400	\$300	\$200
Traditional	\$600	\$400	\$300	\$200
Boys:				
Grass	\$600	\$400	\$300	\$200
Fancy	\$600	\$400	\$300	\$200
Traditional	\$600	\$400	\$300	\$200
<b>Junior Girls (8-12)</b>				
Jingle	\$400	\$300	\$200	\$100
Fancy Shawl	\$400	\$300	\$200	\$100
Traditional	\$400	\$300	\$200	\$100
<b>Boys</b>				
Grass	\$400	\$300	\$200	\$100
Fancy	\$400	\$300	\$200	\$100
Traditional	\$400	\$300	\$200	\$100
<b>Tiny Tots (7 and under)</b> Paid daily, payout depending on number of participants.				

SINGING	1st	2nd	3rd	4th	5th	6th
Cash prizes	\$2,500	\$2,000	\$1,500	\$1,000	\$800	\$600
Jackets	\$2,000					

DRUM SPLIT	Friday	Saturday	Sunday
	\$2,000	\$2,000	\$2,000

**FOR MORE INFO. ON CREE NATIONS GATHERING '96 CALL  
 COORDINATOR LARRY DORION at (204) 623-1600  
 FAX: (204) 623-1614 • E-MAIL ADDRESS: opascree@mts.net**