

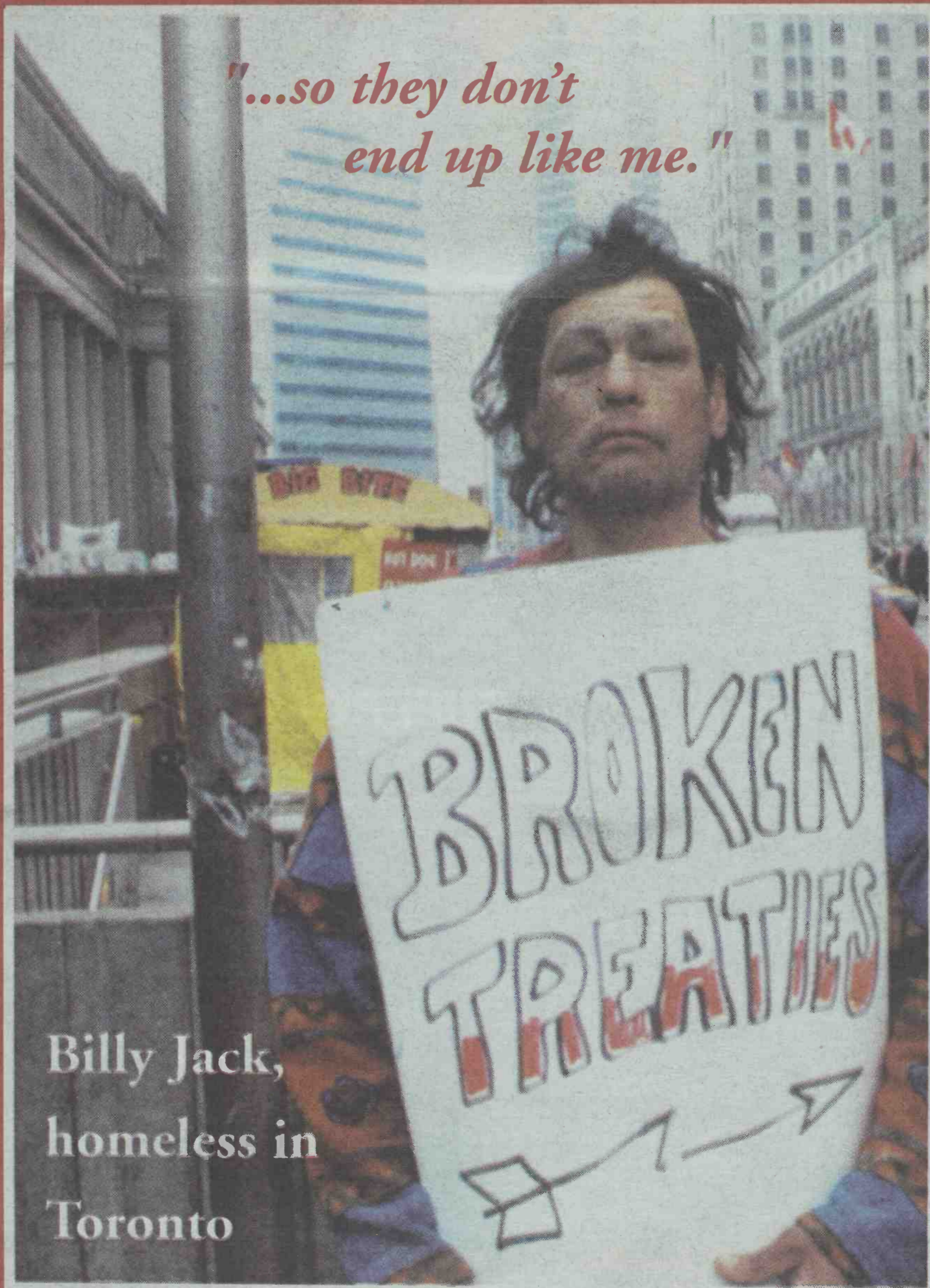
Wind speaker



INSIDE: Guide to Scholarships and Bursaries

FIGHTING THE FNQA

*"...so they don't
end up like me."*



Billy Jack,
homeless in
Toronto

Photos by Ann Hanson

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Features

Fighting the FNGA 8

Community action succeeds where the chiefs' efforts fail. The groundswell of grassroots anti-First Nations governance act sentiment ekes into MPs consciousness.

Compelled & compelling 9

Lawyers for the Samson Cree Nation are planning to call Prime Minister Jean Chretien and Minister of Indian Affairs Robert Nault as witnesses in Victor Buffalo versus the Queen.

20 years of Windspeaker 19

Canada's National Aboriginal News Source celebrates two decades of bringing readers the news—our past achievements and our hopes for the future.

INSIDE:

Hoping to find financing to continue your education? First read Windspeaker's Guide to Scholarships and Bursaries for a peek at the help that's out there for struggling students, then go online at www.ammsa.com for more.

Departments

[rants and raves] 5

Now he's talking! Prime Minister Jean Chretien's position on the U.S.-led invasion of Iraq has Windspeaker hopeful he'll recognize that no one nation has the right to interfere in the internal affairs of another nation, not even here at home.

[what's happening] 7

Community events in Indian Country for April and beyond.

[windspeaker confidential] 15

Actor Nathaniel Arcand takes our questionnaire.

[strictly speaking] 17 & 18

Inuit columnist Zebedee Nungak adds his perspective to Windspeaker's opinion pages, joining regular contributors Drew Hayden Taylor, Dan David, Tuma Young, Ann Brascoupe, and Dr. Gilles Pinette.

[rare intellect] 30

Inuit Art, past & present; plus, multi-media artist Joane Cardinal-Schubert and James K. Bartleman, the Lieutenant Governor of Ontario, recommend their favorite books.

[top 30] 31

Windspeaker counts down the top 30 songs heard on Aboriginal radio, plus gives our pick for a must-have CD.

[canadian classroom] 32 & 33

Where are all the Native grads? Windspeaker takes a look at where the mainstream education system is deficient in regards to Aboriginal participation, and what's being proposed to make improvements. We invite your discussion in the debate.

[buffalo spirit] 34 & 35

Elder Daisy Sewid-Smith on respect, approval, and the role of women in traditional Kwakwakawkw society, plus, your kind words about our past pages, and books to help on the journey.

[footprints] 38

Chief Crowfoot was determined that his people would not only survive the European settlement of the West, but thrive in the changed environment. He was admired for his reasoned response to the many difficult situations faced by the Blackfoot of the time.

Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) Canada's largest publisher of Aboriginal news and information. AMMSA's other publications include:

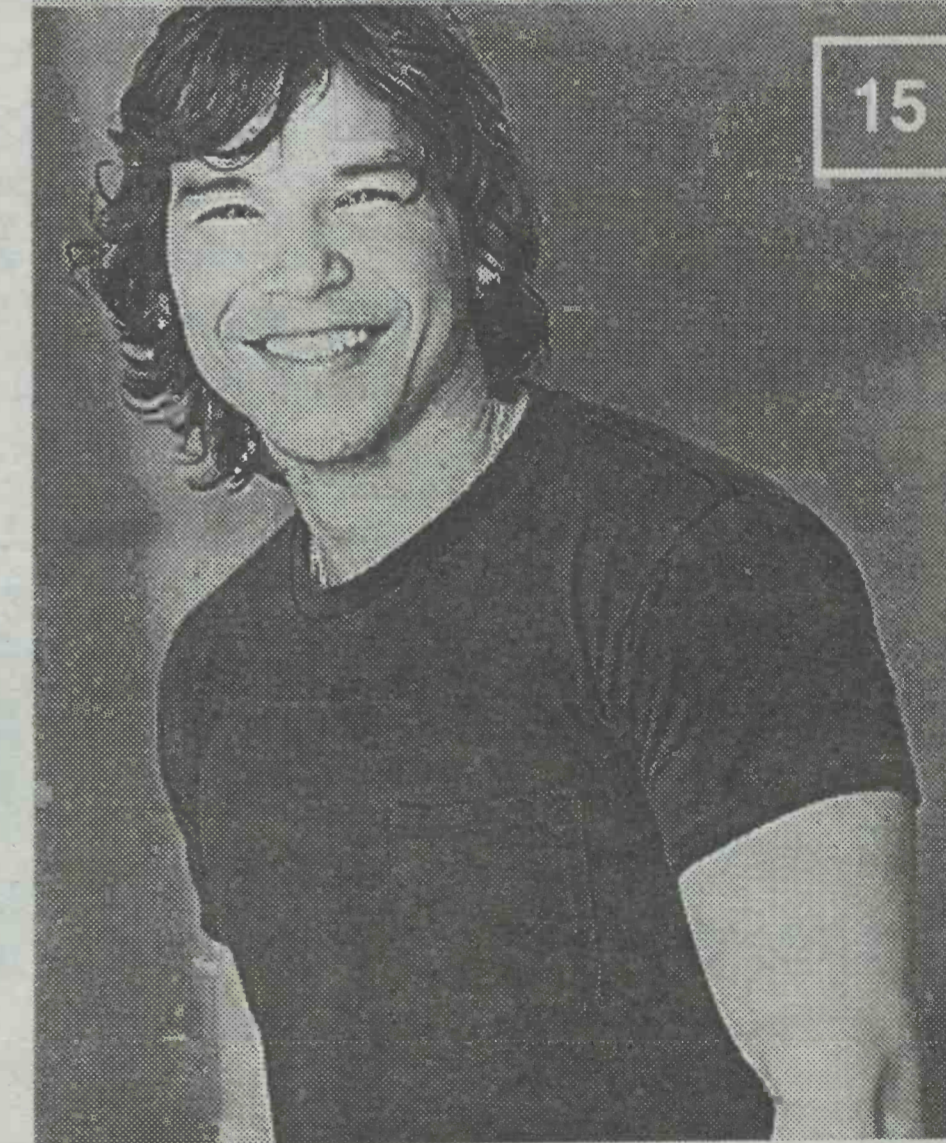
- Alberta Sweetgrass — The Aboriginal Newspaper of Alberta
- Saskatchewan Sage — The Aboriginal Newspaper of Saskatchewan
- BC Raven's Eye — The Aboriginal Newspaper of BC and Yukon
- Ontario Birchbark — The Aboriginal Newspaper of Ontario



8



19



15



We're with you, prime minister

We've never been shy to publish opinion that is critical of the Liberal government and Prime Minister Jean Chretien. Often, the Liberal Party's approach to Indigenous issues just doesn't mesh with the way we, and many of our readers, believe things should be done.

So in the interests of fairness, we feel it's important and necessary to say there have been a couple of times recently when we've found ourselves saying—with a certain amount of amazement—that we're really proud of the position the prime minister has taken.

His stance (at least his public one) on the U.S.-led invasion of Iraq is a case in point.

While we agree that Saddam Hussein is someone who needs to be dealt with, we feel even more strongly that the United Nations must be the body that should decide which action needs to be taken to deal with him and when that action should be taken.

We believe that if any one nation decides it has a superior right to interfere with the internal affairs of any other sovereign nation without the clear support of the international community, well, that leads to disaster on a monumental scale.

Mr. Chretien showed incredible courage in making that same determination in the face of what must have been daunting pressures from many corners. Now that he's come to this determination, we hope he'll see the parallels between the situation in Iraq and the situation Indigenous peoples find themselves facing here at home in Canada.

Colonialism has been recognized as an outdated, racist, immoral concept. The United Nations should be the place where conflicts between nations are mediated and settled by neutral third party nations. The United Nations should also be the place where the past violations against Indigenous nations—nations that still exist, albeit in many cases in reduced and desperate circumstances due to the on-going ravages of colonialism—be mediated in good faith.

The prime minister refused to be pressured into going along with a great friend and ally because of his belief in the high principle that the international rule of law must prevail. We feel he now has no choice but to decree that Canadian officials at the United Nations must stop short-circuiting the efforts of Indigenous nations trying to undo the damages of colonialism by seeking reparations and genuine self-rule.

All of our Indigenous contacts who attend the sessions dealing with Indigenous issues at the United Nations or the Organization of American States tell us they face highly organized opposition from Canada's external affairs department. They say that Canada, the United States and Australia, the three large modern nation states that were founded on Indigenous lands, have worked in concert at the international level to frustrate attempts by Indigenous peoples to regain some measure of control over their traditional homelands.

We're told that the basic goal of Canadian officials at these institutions is to ensure that no price is ever paid for the wrongs of the colonial period, that anything wrongfully taken from Indigenous peoples—whether it be rights of self-determination, land or resources—is never returned. It's a battle to maintain the status quo at all costs. A battle to preserve the gains realized when colonizing nations "discovered" lands where people were already living, and established nations where nations already existed.

Peace, order and good government at the international level requires that all nations be subject to the same rights, obligations and protections. No one nation is above the law. No one nation is better than any other nation.

Mr. Chretien, we salute you for standing up for that high ideal. Now bring it home to Canada.

—Windspeaker

[rants and raves]

Protection lacking on reserve

Dear Editor:
re: Editorial February 2003—What's wrong with inclusiveness?

I read your editorial with interest and absolutely agree with your comments and noted that you have forgotten a large group of us out there, status Natives who live and, in a few cases, work in a First Nation that is not our own. We have no rights at all in another community.

My situation is that I work for an Aboriginal organization whose offices are situated in one of the member First Nations of the organization. About five years ago, this particular community built a

senior's complex with an extended care section, as well as independent living apartments. As is often the case, the independent living apartments were not being snapped up by the local community Elders. First the age limit was lowered to entice community members and when this didn't work, the apartments were opened to Native Elders from other communities.

Four years ago, I was lucky enough to get one of these apartments. I have been a model tenant, quiet, not complaining and always paying my rent on time. Now that the community Elders see the ac-

tivities and benefits of living in this complex, they are now wanting in.

Last fall, the first indication that I was no longer welcome was that the First Nation substantially raised the rent of the off-reserve members. Now I know that I will be given the boot within the next couple of months.

If I lived in the town, this could never happen. I would have rights. As things stand now, I do not have any recourse and no one to take this to.

It is a sad state of affairs when I have more rights in a non-Native community than in a Native one.

Lorraine Big Canoe

Feds in violation of obligations

Dear Editor:
re: The First Nations governance act (Bill C-7).

The Dominion of Canada could not have been created without the peaceful co-existence agreement that was entered into on Aug. 3, 1871 between the signatories of the seven Treaty 1 nations and the British Crown on a "nation to nation" basis.

In no way shape or form did the Treaty 1 people give up their sovereignty, inherent right to self-government or title to any of the traditional territory as identified by the Treaty 1 peoples themselves. When both nations entered into the perpetually binding treaty, the British Crown was not granted the right to interfere with the self-governance of the Treaty 1 nations. The Treaty 1 nations had at the signing of the treaty (and still retain) the powers of self-governance and absolute jurisdiction over their traditional territory. These powers were strengthened and enhanced rather than diminished by the treaty.

Treaty 1 did allow for immigration and settlement, but only for peaceful co-existence and limited agricultural activities as understood by the Treaty 1 nations.

The Crown in Right of Canada is in political, legal and moral violation of its obligations pursuant to Treaty 1 by attempting to unilaterally impose dictatorial legislation that effectively makes the Crown the absolute authority over all issues regarding Treaty 1 peoples.

Since 1982, Canada has been a country of constitutional supremacy and not parliamentary supremacy. Parliament must obey the Canadian Constitution and Supreme Court decisions. No law of Canada is valid if it contravenes or unjustly infringes on the treaty and Aboriginal rights of First Nation peoples as recognized and affirmed in s.35 of the Constitution Act, 1982.

Legislation that is now being proposed that will forensically govern the Treaty 1 nations and directly infringe

upon their treaty and Aboriginal rights is morally offensive and legally unsustainable. The proposed legislation, including any and all amendments, would not prevent any negative impacts, therefore must be repealed immediately and permanently.

The only viable option for Canada to take is to enter into a treaty implementation process with the full partnership and participation of the Treaty 1 nations. This treaty implementation act must be constitutionally-protected and recognized by the country as a whole. A joint process of this nature would eventually resolve the past, present and future issues of both the Treaty 1 nations and the Crown in Right of Canada. Only then will there be true psychological, fiscal and physical peaceful co-existence between the First Nations and the Euro-Canadians that share Turtle Island.

Gerald McIvor
Sandy Bay First Nation

[talk it up] April's suggested topic: The FNGA

Dear Editor:
Headlines should read "Colonizers strike again." Despite protests around the world, America and Britain have declared war against Iraq in the name of democracy and peace.

First peoples of this great land, now called Canada, know all too well the price that war has had on their people, and I feel a great need to stress to

the world that Canada and its first peoples do not support and will not support the "mass destruction" of innocent lives in this land or any other.

Alberta Premier Ralph Klein does not speak for the majority when he addressed to the nation and the world that we as Canadians are indebted to stand by our brother country and its allies, and support them in their efforts to destroy and conquer. Does the premier represent the average Alberta citizen or is this sudden patriotic love for America a symbol of its struggle to ensure its own protection in what now can be seen as the oil battle of the world?

There is no justification for our participation in such a hateful crime, and our involvement, for whatever reason, will result in one of the biggest mistakes this country has ever made.

Democracy attempts to colonize the world one missile, one bullet at a time. It is for these rights and freedoms we should oppose this war and all it represents.

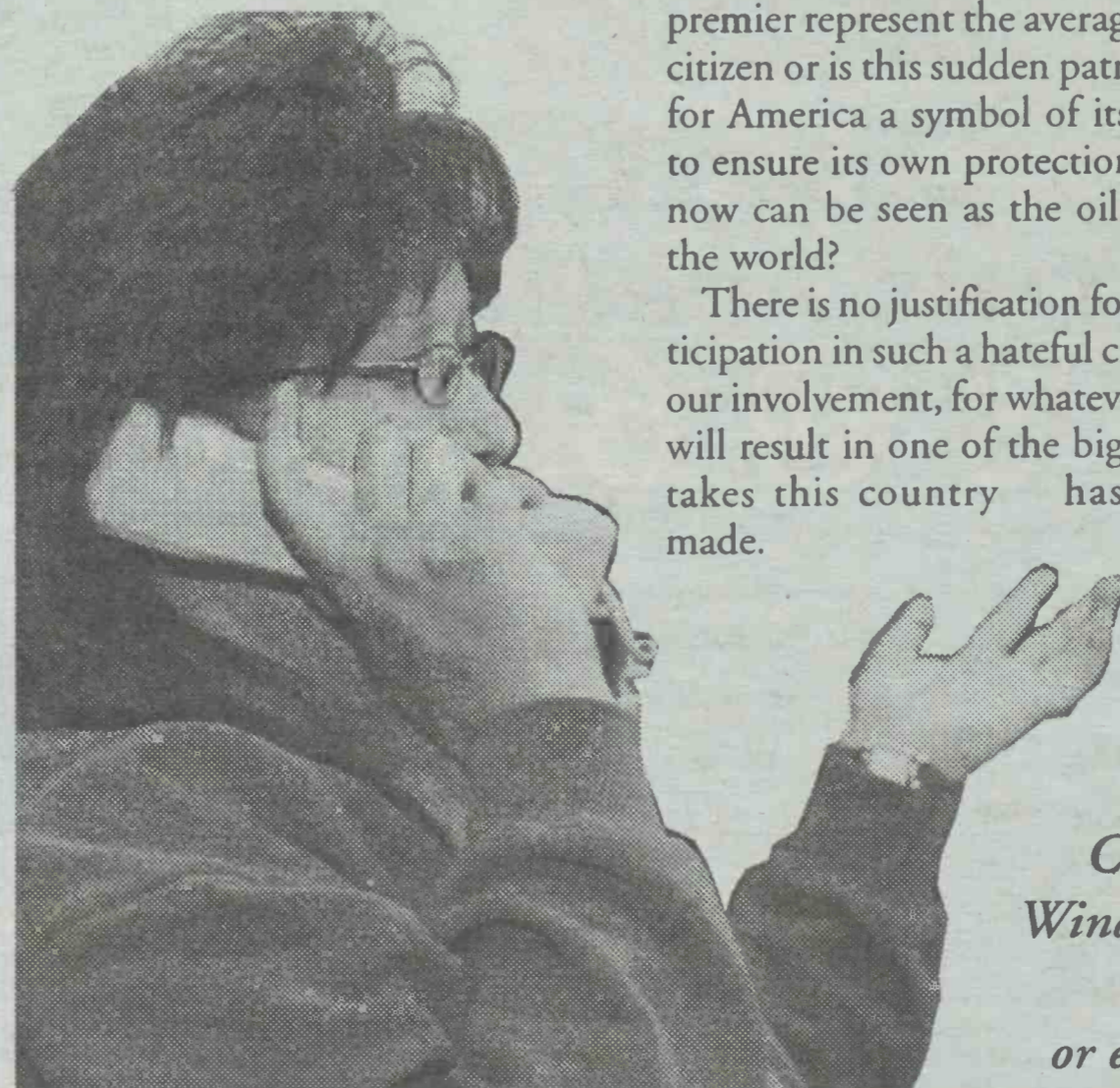
Prayers must go out to our brothers and sisters, and our message to them needs to be heard loud and clear. Canada will not take part in this genocide.

Treina Walker
Limoges, Ont.

Dear Editor:
My daughter dances with a Native dancing and drumming group and would be so proud to own her own dress and I would be equally proud to make it myself. She is undecided as to whether she prefers a shawl and fancy dress or a jingle dress. The only downfall is finding a pattern to make them. Could you direct me to a source?

Donna
Editor's note: If you can help Donna, call our toll free number and we'll pass along the information.

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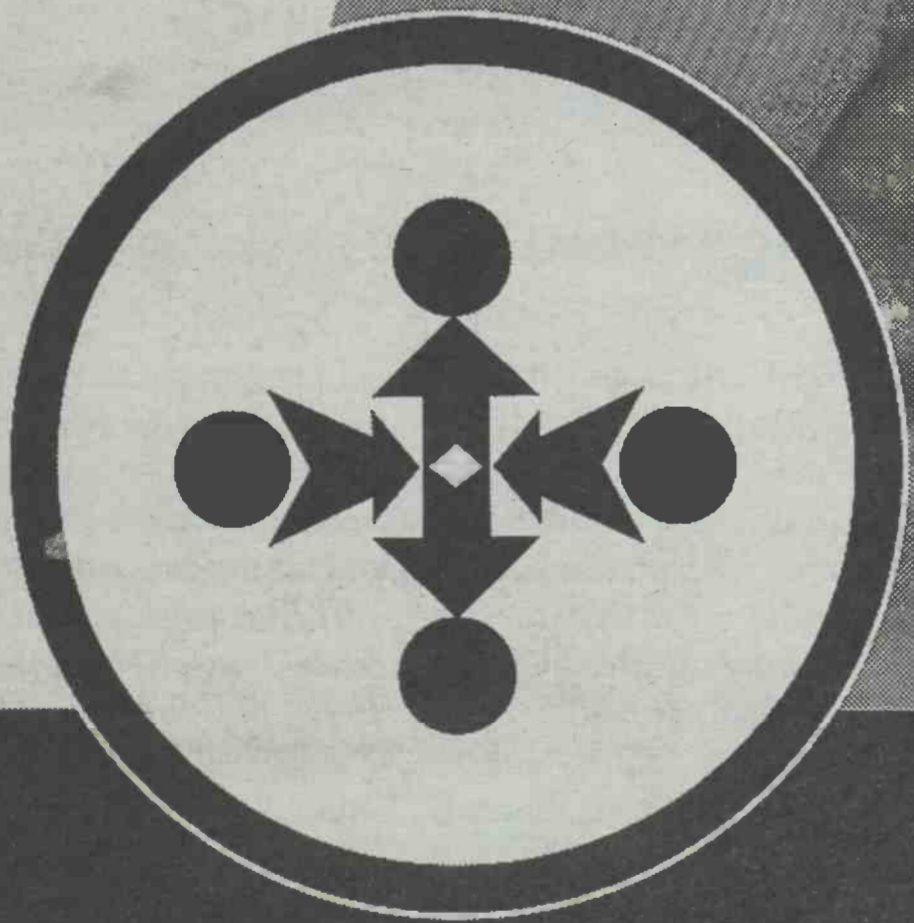
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Lisa Meeches | Ted Nolan

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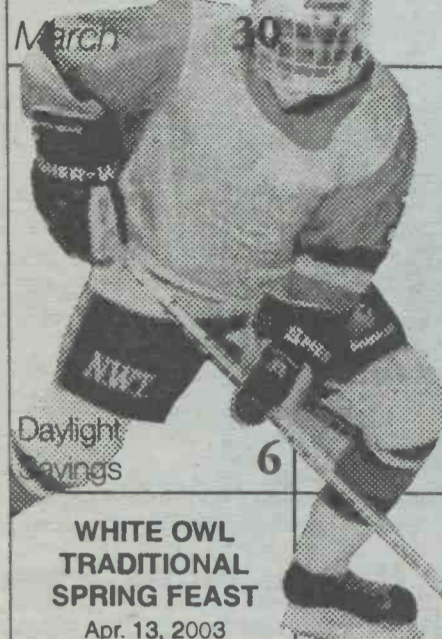
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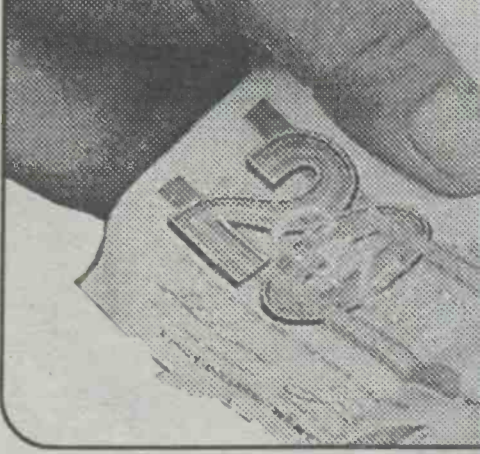
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<p>WHITE OWL TRADITIONAL SPRING FEAST Apr. 13, 2003 Kitchner, ON (519) 743-8635 Carol</p>	<p>TODAY IN HISTORY 1885 - <i>White settlers at Fort Pitt surrender to Big Bear during the North West Rebellion.</i></p>	<p>TODAY IN HISTORY 1990 - <i>The federal government signs the final land claim agreement with the Dene and Métis of the Mackenzie Valley, giving them surface title to 181,230 sq. km of land, mineral rights to 10,000 sq. km, and \$500 million over 20 years.</i></p>	<p>STEPPING STONES CAREER FAIR 2003 Apr. 16, 2003 Regina, SK (306) 359-5277 Christine</p>	<p>TODAY IN HISTORY 1982 - <i>The Constitution Act comes in force, recognizing and affirming Aboriginal and treaty rights.</i></p>	<p>17TH ANNUAL ARIZONA STATE UNIVERSITY SPRING COMPETITION POWWOW Apr. 18 - 20, 2003 Tempe, AZ (480) 965-5224</p>	<p>26TH ANNUAL ODAWA NATIVE HOCKEY TOURNAMENT Apr. 11 - 13, 2003 Ottawa, ON (613) 943-8077 Betty</p>
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FIGHTING the FNGA

By Ann Hanson
Windspeaker Contributor

TORONTO

Nearly 50 First Nations people from across Canada spent a rainy night on March 20 outside of Toronto's Union Station. All night they stood beside a sacred fire singing traditional songs.

In the morning they would be 2,000 strong from First Nations communities in southern Ontario, and march through the downtown streets to protest the federal government's proposed First Nation governance act.

"I came because I wanted my voice to be heard," said Tanya Anakons of the Native Youth Movement. "We are the youth of today and we need to do this so our children can carry on our traditions. We need all of the youth to be a part of this. If we don't protest, we'll end up losing all of our rights."

Roger Obonsawin, one of the co-ordinators of the march,

thanked the Elders, the firekeepers and the protesters who stayed the night to keep vigil.

"In spite of the way they try and control us, we can still have that dignity to walk there, without being harassed. And we will walk there with pride and dignity," he said.

Obonsawin introduced Chief Bryan Laform, of the Mississauga New Credit First Nation, who welcomed the crowd to the Mississauga territory.

"We've been here since time immemorial and we are going to continue our fight for the next 500 years and continue it till we win. So our struggle has just begun for our inherent rights, to do and live in our First Nations as we see fit. So let's go out, walk proud and fight for our rights."

National Chief Matthew Coon Come of the Assembly of First Nations berated the administration of Robert Nault, minister of Indian Affairs, and the handling of the governance act consultations.

"Today, as I stand before you, I

receive a great energy. I see a people who will stand up for what is right. I see people who want to protect their rights. I see a people who want to protect the future of their children. Our message is simple: Treaties, yes, FNGA, no."

He said the government wanted to modernize the Indian Act.

"We will not accept legislation of a colonialist act. We do not want it. The government of this country says that we as leaders and chiefs are against this act, but our people are not. So I ask you, do you want the Indian Act? Do you want the governance act? Do you want the minister of Indian Affairs? I rest my case, march on."

The roar of the crowd was deafening as the chant 'FNGA, no way' echoed off the city buildings.

Chief Roberta Jamieson of Six Nations said people came to protest the FNGA because the act consultation committee "will not come to us. This committee and this parliament that proposes to pass laws over our people decided not to go to one of our 633 communities."

She said the people will not be silenced.

"We will not have a minister interpret our silence as consent. We are here because we will not buckle under the avalanche of legislation and colonial policies that are coming our way. We are here to say in the strongest possible terms, 'We object to this First Nations governance act. We object to any piece of legislation that proposes to impose laws on our people'...In 1969, we won that fight. The government withdrew the White Paper, and we'll win this fight too."

Ontario Chief George Fox said the people have a strong sense of their identity as original peoples.

"We have rights. . . When those rights are threatened, we will stand up to protect those rights."

The Native Canadian Centre drum group was transported down Front Street on a flat bed truck, following the leaders, the eagle staff and the flag bearers. The march blocked mid-morning traffic, but proceeded without incident.

Afterwards, the large group of protesters gathered outside the Radisson Plaza Hotel as 30 people at a time were allowed into the building to watch the governance act consultation proceedings.

One of the presenters to the committee was a nine-year-old girl, Jackie McLure, of Toronto.

"I feel really strongly about this. I want this to change. We are the first people here and this shouldn't be done to us."

Other presenters included Chief R. Donald Maracle of the Mohawks of the Bay of Quinte and Jamieson.

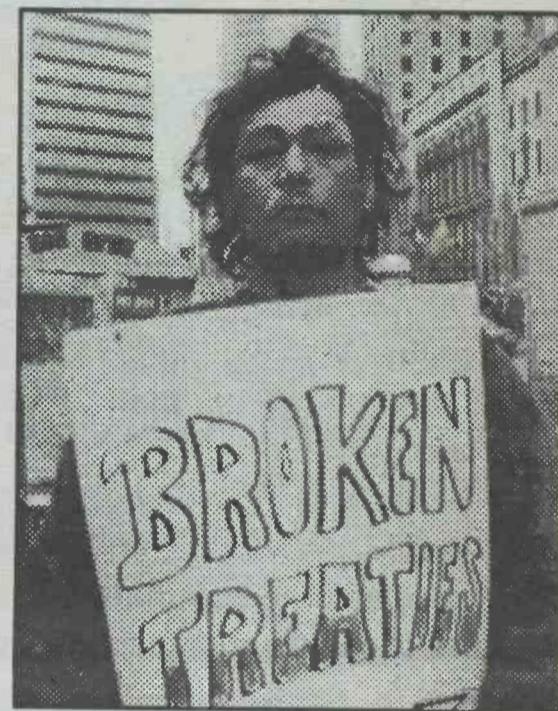
Many of the protesters interviewed by *Windspeaker* had the same fear of the act. Thedasia May Collins from Cross Lake, Man. said, "If this goes through, First Nations will be like any other white person. The government doesn't have the right to take away our rights. The chiefs will end up living high and mighty, but what



PHOTOS BY ANN HANSON

Six Nations of the Grand Chief Roberta Jamieson addresses the protesters at the anti-FNGA rally in Toronto.

about the children and Elders? Are they going to take care of them? If the chiefs go for this, they're going to turn reserves to the white man's way. I don't think



Protester Billy Jack, on the streets with a message.

so."

Three generations of one family from Walpole Island came out to protest.

Marnie Williams from Broken Head, Ont. said, "I wanted to come out and protest against it. When I get older I don't want to think back on it and say 'I could have done something.' I wanted to come here and tell my children I stood up for them."

A homeless man who said his name was Billy Jack carried a sign that read Broken Treaties.

"I'm here to protect our women and children, so they don't end up like me."

'Same old tricks,' lawyer

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Voices are being raised against the various government bills in the suite of First Nations governance legislation proposed by the federal government and a groundswell of sorts can now be seen to be gaining momentum.

In early March, two of the five mainstream federal political parties have come out against it. And, James O'Reilly, one of Canada's most experienced practitioners of Aboriginal law, says it will eventually be proven to be unconstitutional.

"We've said that the Indian Act is unconstitutional and in looking at Bill C-71 see nothing other than an Indian Act that's not called an Indian Act."

O'Reilly said the governance act was initiated because of an outcry from the public because there were some abuses by a few of the First Nations.

"So they started going in with this third party manager business. They liked that. The best defense is a good offense. So they said we can turn this thing around by blaming the Indian people for mismanaging public funds and the public really likes that."

But O'Reilly points out there is nothing in the Indian Act that gives the government the power to impose third party management.

"They didn't have any power, even under their own legislation, basically the Indian Act, to appoint third party managers and to give people the control over the affairs of Indian people. And of course, it's totally, totally, against this idea of self-government. A basic part of that is you have the

right to manage your own affairs. If self-government means anything, it's the right to manage your own affairs. Well, you can't just go in to any company and just appoint a trustee and take over their funds because they're not doing well. If they're doing something criminal you take action against them in the criminal courts."

He said what C-7 is designed to do is, "hidden among all the so-called nice principles they think the non-Indian population will respond to. . . they legitimize the third party management which gives them the big sword but legitimizes and legalizes, according to them, the power to go in to any band and just take over the running of their affairs."

That's the exact opposite of self-government, something the Liberal Party has been on record in favor of since 1995, he said.

"It's the farthest thing away from self-government."

O'Reilly said self-government is assured in Section 35 of the Canadian Constitution and the government says it recognizes it in their 1995 policy on the inherent right of self-government. So "what the hell are they doing undermining it even more than it already is undermined under the Indian Act?" he wondered.

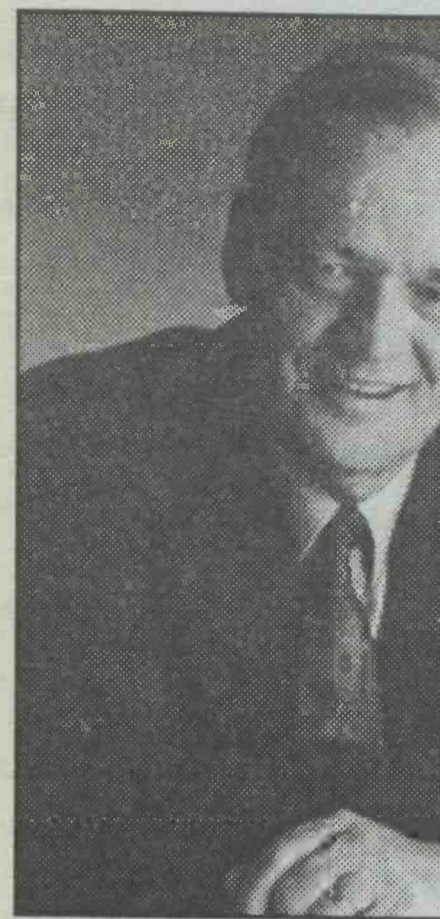
"We think we've got a very strong argument if that ever gets into law. Our problem is it's not quite law yet and in principle you're supposed to have a statute before you can have it declared unconstitutional, but we're trying to get around that. I think we have a couple of good arguments."

O'Reilly agrees with the chiefs who argue that the FNGA is another step away from the treaties that allowed Europeans to colonize Canada without oppo-

sition from Indigenous peoples.

"And where does this nation-to-nation relationship come in? And where does this business of the treaty being a partnership and that the way things were going to be run on the reserve to the extent that the feds were involved was going to be a partnership with the consent of the Indian people? I mean, this just goes back to 1876, for instance with Treaty 6, when they were going out and negotiating on the plains. No one, not even the famous Mr. Morris who was the head commissioner, ever mentioned the Indian Act that had been adopted in April of 1876. And you've got the treaty process going on in August and September of 1876. And 125 years later it's the same sort of trick but disguised under nice words. This is such a sham that I'm surprised the general public hasn't twigged to this. I think the Indian people and the [Assembly of First Nations] have tried to bring this out but it hasn't come out in that articulated fashion," he said.

(see FNGA page 14.)



By Paul Barnsley
Windspeaker Staff Writer

MONTREAL

James O'Reilly, a veteran litigator of Aboriginal law, received notice in Calgary's Federal court on March 3 that he will receive subpoenas summoning Minister Jean Chretien and Minister of Indian Affairs Robert Nault to testify in the landmark \$1.5 billion oil and gas trust lawsuit filed by the Six Nations against the federal government.

O'Reilly told *Windspeaker* that Mr. Justice Max Teitelbaum will hear the legal arguments against the motion when it resumes on April 7.

"I expect a fight." The Montreal-based lawyer said he wouldn't normally subpoena to compel a witness to testify, but these witnesses are ferent.

"You need permission from court if a witness is to be compelled to appear if that witness lives more than 800 km away from these two do," he said. "Plaintiffs will likely attempt to invoke parliamentary privilege."

O'Reilly's 32-page motion deals extensively with the limits of parliamentary privilege in an attempt to head off arguments by the Crown that the minister and prime minister should not have to appear in court.

"The general privilege is that an MP can be summoned before court while parliament is sitting," O'Reilly explained. "We're arguing there isn't a privilege if there is interference with the business of parliament as such. And to the extent that they just invoke general immunity, that goes against the Charter, the recognition of Aboriginal and treaty rights, equality before the law. So where our whole constitutional challenge comes in. This bill directly into focus the privilege of every sitting member of parliament and every legislature of the land."

Before he filed the motion, O'Reilly was in contact with the minister and the prime minister through official and unofficial channels.

Compelled & compelling



PHOTOS BY ANN HANSON

First Nations of the Grand Chief Roberta Jamieson protesters at the anti-FNGA rally in Toronto.

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"You need permission of the court if a witness is to be compelled to appear if that witness lives more than 800 km away as these two do," he said. "Plus, they will likely attempt to invoke parliamentary privilege."

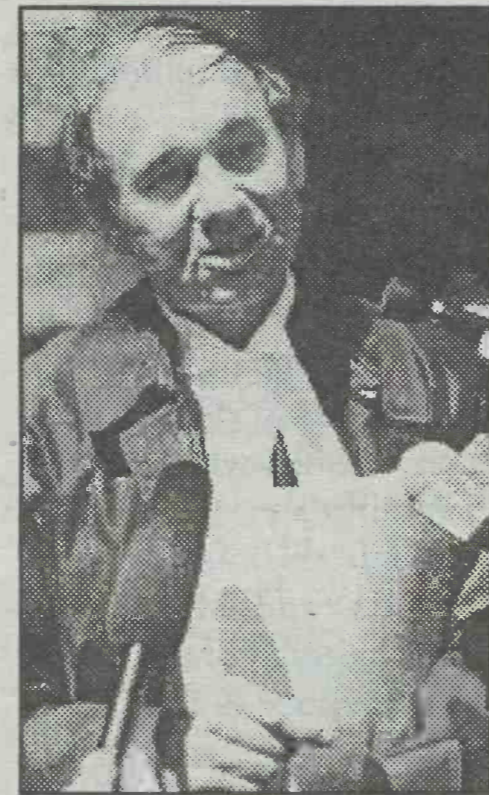
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Before he filed the motion, O'Reilly was in contact with the minister and the prime minister through official and unofficial channels.

"I had asked would they come voluntarily and wrote a letter to that effect and they came back and said, No, they would not come voluntarily," he said.

But the prime minister is personally named in 484 documents that have been entered into evidence so far at the Samson trial, known at court as Victor Buffalo



James O'Reilly

vs. the Queen. O'Reilly believes Chretien must testify if justice is to be served.

"He's directly, directly, directly involved in a lot of the issues in this lawsuit. As far as we're concerned, if there's anybody who can give the best evidence—you know, you hear about the best evidence rule and direct evidence—he certainly can on these issues," he said. "And Minister Nault, the big issue in this case is what's the policy of the federal government? And they give us this line that there's this inherent right of self-government and, 'Yeah, we want to respect the treaties.' But on the other hand they're applying the Indian Act to the core. That's their whole system for how they handle these trust monies. It's all based on the Indian Act. And now they're going ahead with this so-called self-government bill—Bill C-7—and we're saying that's just the Indian Act under another label."

The trial is massive in scale and is expected to grind on for years. *Windspeaker* asked O'Reilly if the prime minister's plan to step down in February 2004 will have an effect on the quality of testimony he might provide if he appears at trial after he leaves office.

"Well, that wouldn't matter

because what would happen at that point in time is he would say what he did or didn't do as a minister and as a prime minister. And he'd have no immunity," he said.

O'Reilly has been involved in Aboriginal law for almost as long as Chretien has been in politics. He expects to discover some important information if he's al-

treaty rights and Aboriginal rights. Yet they don't move on that. They hide behind the fact that they can't get a consensus or they don't want to get a consensus. Back in the '60s, I remember the consultation meetings. People were saying, 'Let's sit down and negotiate suitable legislation that would reflect the treaties and

ister John Munro. They all raked the Indian Act over the coals."

Even in the speeches Nault has given, the minister has said the Indian Act should be relegated the dustbin as a relic, said O'Reilly.

"So all these people are dumping on the Indian Act, but in my view they're doing worse. From a legal point of view, they're still trying to regulate the lives of Indians through legislation."

After many years fighting federal and provincial governments on a variety of fronts involving Aboriginal issues and seeing the same themes and tactics employed over and over again, O'Reilly said he felt the time had come to speak out.

"After 37 years, I think I've seen a few of these things before. I can tell you I smell a skunk when I see one."

He said self-government, with real power, control over resources and land and basic assets, would put the issue to rest.

"Then, for what [First Nations] do, then they're responsible, then they're accountable. If they do a great job, fine. Everybody shuts up. If they do a bad job, they can't turn to the federal government and say 'It's your fault.' But that's what self-government is. And they haven't been given that yet. So they're still in a state of tutelage, which is what the original design of the Indian Act was. The Indian Act hasn't really changed in a century and a quarter. It was based on enfranchisement. The whole theory of that Indian Act was to keep them sort of as people who needed to be protected, as children, special attention, until they came of age and became enlightened and enfranchised. That's still the driving force behind this legislation."

"Now when they say we don't want to touch the Indian Act but in the meantime we have to have all these pieces of legislation to fit into the modern, what are they concentrating on? Not what will give the people the resources or the powers to be able to govern more effectively. They're giving themselves the power to go in and make sure they stay in the position of control of what goes on on reserves and with Indian nations. To me, that's hypocrisy."

"I do not expect Jean Chretien to lie. I expect him to tell the truth. He'll be sincere. I don't agree with him on a lot of things and a lot of Indian people don't, either. But I think it will be extremely instructive as to why the government has done what it's done in the last 35 years."

lowed to question the 40-year political veteran under oath.

"He is very partial to Indians. I think that he does want to try to make a difference. I think he's been dead wrong in a lot of his policies, but I don't attack his sincerity and I don't doubt his sincerity. I think he'll say what he truly believes. That might be right. It might be wrong. But I think he'll tell it the way he thinks it was and is," O'Reilly said.

"I do not expect Jean Chretien to lie. I expect him to tell the truth. He'll be sincere. I don't agree with him on a lot of things and a lot of Indian people don't, either. But I think it will be extremely instructive as to why the government has done what it's done in the last 35 years. I think we'll find some real keys as to the policies that they've adopted and why they haven't changed the Indian Act and why they'd have totally contradictory positions—on the one hand keeping the Indian Act and on the other having section 35 of the Constitution Act," he said. "Have you ever thought about that? You see something like Corbiere and somebody says, 'Well, you pass the charter so how can you keep this provision in the Indian Act?' Well, the whole bloody Indian Act is against

would reflect our basic rights."

Samson and its tribal council, Treaty 6, have been among the most vocal opponents of the federal government's proposed suite of legislation dealing with First Nations governance. Since O'Reilly was taking such an aggressive stance against the government initiative, we felt the need to ask if he had been instructed to support the political position of his clients.

"I haven't been instructed by them at all to bash away at it as a political act. They think that. Politically, I'm not with any party, never have been. The four nations made a presentation to the [standing] committee and just blasted Bill C-7. They said, 'Where's the mention of the treaty and all the rest?' We talked to a couple of representatives [of the band] and they brought up a couple of points to me. They said, 'Jim, there's nothing in there about the treaty. Where's the treaty?' And I said, 'Jeez, that's right. Where's the treaty,'" he said. "I'm giving you my views. But inside the court proceedings I find it abhorrent. People pan the Indian Act. Minister after minister—we brought former [Indian Affairs] Minister [David] Crombie, former minister Warren Allmand, former min-

Withdraw AFN support, urges group's vice-chief

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

Satsan (Herb George) may be the British Columbia vice-chief of the Assembly of First Nations, but that didn't stop him from urging the member chiefs of the First Nations Summit to "withdraw public support for the national chief and executive."

In a letter sent out on AFN letterhead to all B.C. chiefs on March 4, Satsan, who is also a member of the three-member leadership group of the First Nations Summit, told the chiefs he would "explain to you my thoughts" on the AFN resolution removing him as the executive portfolio holder for the fiscal relations committee. He and Clarence (Manny) Jules were removed as the fiscal relations committee co-chairs during a special chiefs' assembly in Ottawa on Feb. 21. They were accused of lobbying on behalf of Bill C-19, the First Nations Fiscal and Statistical Management Act, in defiance of an AFN resolution rejecting the bill. (Sources tell *Windspeaker* the AFN executive wrapped up its fiscal relations committee during a meeting in Regina in early March. That made the resolution calling for the removal of Satsan and Jules more symbolic than meaningful.)

In his letter, Satsan told the B.C. chiefs that he and Jules were removed from the fiscal relations committee "on the instructions of a small ad hoc non-constitutional, regionally based body of membership."

He added that the "majority of B.C. chiefs have made it clear to me that they are adamantly opposed to the direction that the AFN is moving."

The B.C. vice-chief reported that a number of B.C. chiefs

The "majority of B.C. chiefs have made it clear to me that they are adamantly opposed to the direction that the AFN is moving."

—Satsan (Herb George)

"raised serious concerns at that [Feb. 20 and 21] meeting on the procedural errors surrounding the special assembly and the validity of the resolutions that resulted."

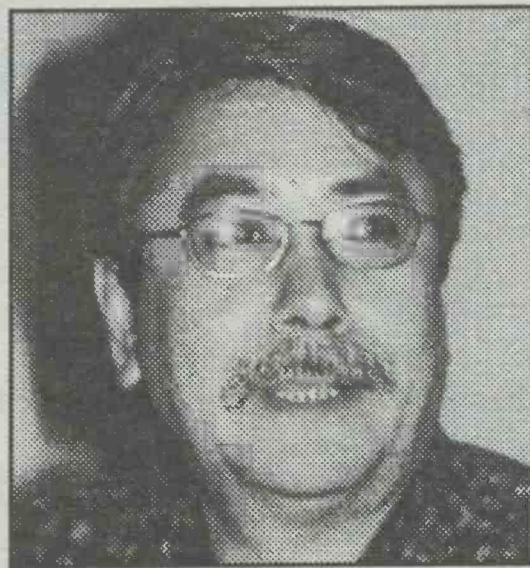
He said both the Summit and Squamish First Nation Chief Bill Williams sent letters to the national chief and executive, raising "legal and constitutional issues that potentially invalidated the results of the special assembly."

"Neither has been dealt with," he added.

The Summit and Squamish—both strong supporters of Bill C-19—obtained legal opinions that suggest there are legal issues that invalidate the resolutions passed at the last three national AFN chiefs' meetings.

Satsan stated his opinions on why the attendance at recent AFN meetings has been so low. What he wrote amounts to a scathing indictment of his fellow executive members.

"Attendance at AFN meetings has diminished significantly due to the record number of meetings being called, their locations, the expenses involved, the lack of a clear agenda, the lack of regional diversity and input, and most importantly, the lack of recognition and respect for regional interests," Satsan wrote, adding, "The national executive appears unable and unwilling to take a position on matters that affect the political credibility of the AFN, including enforcing and respect-



ing its constitution."

He ended his letter by suggesting the B.C. chiefs withdraw their support for National Chief Matthew Coon Come and his executive board and "organize nationally to pursue and secure national policy objectives that benefit First Nations in B.C."

Six days after the Satsan letter was circulated, Stewart Phillip, president of the Union of British Columbia Indian Chiefs (UBCIC), issued a detailed response in a 10-page open letter to the B.C. vice-chief. In that strongly worded letter, he accused Satsan of being in a conflict of interest by virtue of holding onto his AFN vice-chief position after being elected to the First Nations Summit task force executive board. He also suggested that anyone who holds the views put forward in Satsan's letter must be a "collaborator" acting against the best interests of his own people.

Phillip is one of the driving forces behind the "ad hoc" group Satsan criticized.

"Regrettably, your note was neither accurate nor a balanced account of the events leading up to today's situation," Phillip wrote.

While Satsan claimed the chiefs-in-assembly had given their support to C-19 during the 2001 AFN annual meeting in Halifax, Phillip suggested he was leaving out important information that would negate that claim. During that meeting, chair Luc Laine

erred when he declared a simple majority vote to be a victory for those in favor of the motion to support the bill. He forgot that votes at annual meetings require a 60 per cent majority. The motion did not receive 60 per cent support. Laine would later receive a board position with one of the financial institutions that stands to benefit from the passage of C-19.

During the confusion caused by the chair's mistake, Phillip claims, Satsan and Jules promised to bring the final version of the bill back for review by the chiefs. This was a promise made in return for a promise by the chiefs who opposed the bill to not challenge the faulty vote.

"When the 23rd AFN [annual general assembly] was held in Kahnawake Mohawk Territory July 16 to 18, 2002, we were told the proposed fiscal institutions bill was not ready to present to the chiefs," Phillip wrote. "However, a month later, on Aug. 15, Robert Nault, the minister of Indian Affairs, and Mr. Manny Jules, the chairman of the Indian Taxation Advisory Board, held a joint press conference to announce the release of a draft bill for formal consultations. As far as the UBCIC is concerned, this announcement was in direct contravention of the commitments both you and Mr. Manny Jules made at the Halifax AGA."

Phillip accused Jules and Satsan of taking extreme steps to not

"...we have no choice but to regard any organization which supports any or all of these three bills as collaborators..."

—Stewart Phillip

keep their promise.

"We find it difficult to see how you could seriously advance the position that the chiefs of Canada would give blind approval to federal legislation before they had even seen it," he wrote.

Phillip took aim at Satsan's claim that the AFN resolutions passed at the last three assemblies are invalid.

"Yourself and the First Nations Summit—along with the Minister of Indian Affairs Robert Nault—appear to share the opinion that these three resolutions are 'procedurally invalid' because a special assembly cannot change a general assembly mandate without 'reasonable notice,'" the UBCIC president wrote.

He noted that Satsan had sent out a notice to all B.C. chiefs well in advance of the meeting "and you encouraged the chiefs, or their representatives, to attend."

"It is therefore hard to take you seriously when you try to use the 'sufficient notice' argument after the fact or when you try to attack the use of proxies," he wrote. "Your complaints seem instead to be mostly based on the fact that the votes did not go the way you wanted them to."

C-19 is described as part of the "suite of legislation" proposed by the government, which includes C-7, the First Nations governance act. Phillip said C-19 cannot be looked at as separate from C-7.

(see British Columbia page 22.)

Church

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Canada has signed deals with two of the four churches that the country's 130 Indian residential schools. The government of Canada committed to cover 70 per cent of the costs of settling compensation claims filed by victims of physical and sexual assault. The Anglican and Presbyterian churches agreed to cover the other 30 per cent up to a set limit.

The parties pledged to drop third party claims and cross-claims they have filed against each other in court. They also pledged to not file any further claims of that type.

Instead of fighting each other in court, they will now try to operate to resolve the claims quickly and cheaply as possible.

The latest agreement signed on March 11 by Archbishop Michael Peers, primate of the Anglican Church of Canada and Ralph Goodale, the cabinet minister responsible for the Office of Indian Residential School Resolution.

A similar arrangement with the United Church is expected in the not too distant future. Only the Catholic church has been unwilling to talk about terms, so far.

All 30 dioceses of the Anglican church had to ratify the terms of the accord that will cap the amount of money the church will be liable for at around \$25 million. Goodale roots members of the church, with a number about 600,000, will be expected to contribute to a settlement fund. Archbishop Terrence Finlay recently estimated that the average contribution of \$100 would be enough to cover the church's litigation.

Since the Presbyterian church operated the fewest schools of the four churches, its agreement,



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3. CFDM, Flying Dust, Meadow Lake, 105.7
4. CIBN, Buffalo Narrows, 89.3
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9. Deschambeault Lake, 88.9

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Church deals more extinguishment, critics say

By Paul Barnsley
Windspeaker Staff Writer

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Since the Presbyterian church operated the fewest schools of the four churches, its agreement, ini-

tialled in December last year, sets a limit of \$2.1 million.

Approximately 12,000 residential school survivors have filed lawsuits so far. As many as 18,000 lawsuits are anticipated. The government has budgeted \$1.7 billion over the next seven years to resolve the claims and hopes to persuade victims to settle out of court through an alternative dispute resolution (ADR) process.

Individual members of the churches must now be convinced

for loss of language or culture. The government has arbitrarily decided that such losses are not legally actionable and insisted that the churches actively support that position.

That's what caused the Anglican Council of Indigenous Peoples (ACIP) to reject the agreement.

ACIP members met with Archbishop Peers on March 10 "to urge him not to sign the settlement agreement... until changes were made to prevent re-victim-

ment for physical and sexual abuse—a requirement which we understand to be an extinguishment of our Aboriginal rights to our languages, cultures, and traditions. We are appalled by the torturous nature of the alternative dispute resolution process that is currently being drafted by the federal government, in consultation with the Anglican Church, and fear that such a process will further violate survivors while offering most of them

in our name." The Assembly of First Nations has also declined to support the agreement, mainly because of the offending sections.

Several observers noted that when Peers apologized to residential school survivors on behalf of the church on Aug. 6, 1993, he first mentioned the loss of culture and language and then apologized for the abuses that occurred in the schools.

"I am sorry, more than I can say, that we tried to remake you in our image, taking from you your language and the signs of your identity. I am sorry, more than I can say, that in our schools so many were abused physically, sexually, culturally and emotionally," the archbishop said.

Andrew Wesley, one of two ACIP co-chairs, remembers the apology.

"That's right. It's really hard to understand it. He's exactly doing the opposite. He's going to go with the government when it comes to language and culture," he said.

Wesley said a national class action lawsuit is trying to get claims for language and culture loss accepted by the courts.

(see Church page 12.)

"We oppose the requirement of survivors to waive all future claims for loss of language and culture in order to gain a settlement for physical and sexual abuse — a requirement which we understand to be an extinguishment of our Aboriginal rights to our languages, cultures, and traditions."

—Anglican Council of Indigenous Peoples

to make the contributions.

The one aspect of the agreements that troubles most Native observers is found in Sections 6.2 and 6.3 of the Anglican agreement, 18 difficult-to-read pages into the 53-page document. The sections commit the church to "vigorously oppose" any claims

zation of survivors and promote true healing and restoration," an ACIP press release stated.

They say they first saw the agreement on March 6.

"We oppose the requirement of survivors to waive all future claims for loss of language and culture in order to gain a settle-

ment for physical and sexual abuse—a requirement which we understand to be an extinguishment of our Aboriginal rights to our languages, cultures, and traditions. We are appalled by the torturous nature of the alternative dispute resolution process that is currently being drafted by the federal government, in consultation with the Anglican Church, and fear that such a process will further violate survivors while offering most of them

Healing foundation in jeopardy

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

The man leading British Columbia's residential school survivors organization says the government has refused to consider extending the mandate of the Aboriginal Healing Foundation (AHF).

"The federal government really has no long-term strategy for community-driven healing

and it's tragic. Really tragic. One of the most wonderful things that's happened in the Aboriginal community is the notion that we can seek wellness and move forward. It's probably the best money that's ever been spent on Aboriginal issues," Chief Robert Joseph, executive director of Vancouver's Indian Residential School Survivors Society told *Windspeaker* on March 26.

In 1998, Jane Stewart, then the minister of Indian Affairs, announced a \$350-million fund

to help in the healing of residential school survivors. It has been administered by the AHF under the leadership of former Assembly of First Nations Chief Georges Erasmus since then. Its original mandate is scheduled to expire at the end of the year. Joseph said the last deadline for new proposals was Feb. 28.

"In September, they'll give out all the money and that's it," he added.

Joseph said many survivors are discovering that monetary settlements are not enough to help

them put the unpleasant memories and emotional scars of their residential school experience behind them.

"They still need help to heal even after receiving settlements," he said. "Hopefully we can move to a stage where we can really begin talking about what's paramount, which is healing. That's why we're really deathly afraid that the federal government refuses absolutely to extend the mandate of the Aboriginal Healing Foundation."



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e-chief

"...we have no choice but to regard any organization which supports any or all of these three bills as collaborators..."

—Stewart Phillip

their promise. find it difficult to see how could seriously advance the in that the chiefs of Canada give blind approval to federal legislation before they had seen it," he wrote. Phillip took aim at Satsan's that the AFN resolutions at the last three assemblies

valid. himself and the First Nations it—along with the Minister of Indian Affairs Robert —appear to share the opinion that these three resolutions are 'durably invalid' because a assembly cannot change a assembly mandate without reasonable notice," the president wrote.

noted that Satsan had sent notice to all B.C. chiefs well in advance of the meeting "and encouraged the chiefs, or representatives, to attend. therefore hard to take you only when you try to use the 'ent notice' argument after t or when you try to attack e of proxies," he wrote. complaints seem instead to be based on the fact that es did not go the way you d them to."

9 is described as part of the of legislation" proposed by government, which includes the First Nations governance Phillip said C-19 cannot be at as separate from C-7. British Columbia page 22.)

ION RETURNS

YMENT



OR PETER)

Church must "vigorously oppose" loss of culture claims

(Continued from page 11.)

"If they win, our church with the government would oppose vigorously anything to do with language and culture," Andrew Wesley said.

He said his committee strongly disagrees with the way the alternative dispute resolution process is being developed by the government.

"There's two reasons we didn't agree with the ADR process. One was the release that you have to sign. When we looked at the form, the victim has to sign before he goes into the ADR process. Normally, you have to sign after you negotiate or whatever. We didn't agree because it was a government-driven process. The Aboriginal people of the Anglican Church were never consulted," he said.

"The only reason I got involved in this is because I come from way up north in Moosenee (Ont.). I was involved in an ADR process with my own survivor group that went to a Roman Catholic residential school. I went to a Roman Catholic school for about five years and then I went to an Anglican school.

A few days before the agreement was offered to the church, it was offered to us. We turned it down. We walked away from the table. So I knew about the ADR process even before I knew about the church agreement."

He said all victims must sign a waiver just to get into ADR. "That's the only way you can get in. It tells you you're selling your birthright right at the start, even before you go in," he said. "We didn't even make a recommendation to our Anglican survivor group. We're saying it's up to you if you want to go. We're not telling you not to go. If you go then you're signing your rights away but we're not stopping them."

Wesley believes the churches' reasons for signing the agreement are all about money.

"That's how it was presented to the various dioceses. Nobody ever saw the meat of the agreement," he said.

Chief Robert Joseph, executive director of the Vancouver-based Indian Residential School Survivors Society, was pleased to learn that the church and government

will stop fighting each other in court and get down to the business of settling claims. But he agreed that the sections dealing with language and culture loss are troubling.

"One of the regrets, however, in the coming together to agree on the 70-30, is that the Anglican Church—I haven't seen the Presbyterian agreement but I've seen the Anglican agreement—has been asked to defend vigorously against any language and culture claims. That's not a good position for the church to take," he said.

He pointed out that Heritage Canada Minister Sheila Copps recently announced a \$172 million program for Aboriginal languages and cultures. He'll be watching to see how that unfolds.

Joseph also revealed that some work on the issue is in progress within the department of Justice.

"I have spoken to high government officials about our concern that there might be any notion of extinguishment of language and culture rights through any of

these processes. The person I was speaking to said they were now talking to Justice department lawyers and they were trying to find some way to negate that this in any way extinguishes rights and title," he said. "They're working on some kind of wording, so that remains to be seen. We want to see the clause when it comes out. Hopefully, it will say that anyone who settles through the ADR or out-of-court settlement will not waive any of their rights."

He suggested Justice was working on this matter to look after the government's own interests.

"Very few people will go through the ADR process if they're concerned about waiving rights," he said. "That's not in [the government's] interest either. They spent a lot of money developing these processes. And they need to resolve some of these 12,000 cases going through the courts. So I think that over time, through negotiation, we're going to be moving forward with things that we can live with on the Abo-

iginal side of the equation."

Regina Lawyer Tony Merchant probably represents more residential school victims than any other lawyer. He sees the trend towards churches working with the government to be a positive move.

"I'm actually more pleased as these things are developing than I thought I would be. First, it matters not a whit in a sense if money comes from the government or money comes from a church organization. And the amounts of money that the churches are putting in is not a significant amount in relation to their real liability. A person might look on and say, 'Gee, is that all they have to pay?' I think that the amounts that they're agreeing to pay aren't based on what their fair proportion of the damage would be but rather on the government's estimate of what they might reasonably get out of them. It's really, 'I think it's more money than that but I know I can't get that much so I'm just going to settle for what I can get without a big fight.' And I think that's fair enough," he said.

Liberal

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Saskatchewan Liberal Member of Parliament Rick Laliberte said he will propose an amendment to the First Nations governance (FNGA) after the consultation committee wraps up its country tour and the bill returns to Parliament for second and third reading.

"The amendment is the definition of First Nations," he told *Windspeaker* on March 10. "After the definition of First Nations is I will be presenting will be to and represent all the actual nations that do exist in Canada—name."

The Aboriginal MP is seeking legislated recognition of all Indigenous nations.

"It's about time, you know. We on the close of the Indigenous side," he said. "We've had a thorough enough dialogue. Our inherent rights flow from some extent and it's from our nations, I believe. I don't think it flows from one person to the next person. It's more a collective inherent right, collective as in nation."

One of the Crown's first steps in the colonization process was to impose the governments of the original Indigenous nations that existed in North America prior to the arrival of the Europeans. Chiefs were installed by the Crown and



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Liberal MP to propose FNGA amendment

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Saskatchewan Liberal Member of Parliament Rick Laliberte says he will propose an amendment to the First Nations governance act (FNGA) after the consultation committee wraps up its cross-country tour and the bill returns to Parliament for second and third reading.

"The amendment is the definition of First Nations," he told *Windspeaker* on March 10. "And the definition of First Nations that I will be presenting will be to try and represent all the actual nations that do exist in Canada—by name."

The Aboriginal MP is seeking legislated recognition of all Indigenous nations.

"It's about time, you know. We're on the close of the Indigenous decade," he said. "We've had a thorough enough dialogue. Our inherent rights flow from some entity and it's from our nations, I believe. I don't think it flows from one person to the next person. It's more of a collective inherent right, collective as in nation."

One of the Crown's first steps in the colonization process was to depose the governments of the original Indigenous nations that existed in North America prior to the arrival of the Europeans. Chiefs were installed by the Crown and ruled

under the authority (and control) of the Indian Act.

Many traditional councils continue to exist. They attempt to keep their traditions and institutions alive with little or no money and no officially recognized authority. Many Native people would say those councils are their legitimate governments. However, Canadian government officials at all levels are instructed not to meet with the traditional leaders because to do so would mean giving them official recognition. Laliberte's amendment would be the first step toward restoring the Indigenous governments to their rightful place.

"I think it'll be just the start. It won't be the one. But at least it will create the dialogue. And if that amendment is not approved it'll create a dialogue, a self-realization by our nations that if our Crown is not recognizing us, at least we should," he said.

Asked when he would present the amendment, he said his staff is still examining the rules of parliament to see how it should be done.

"We're drafting it now. We'll look at the deadlines. But I also have to follow parliamentary rules because I'm not on the standing committee and I'll have to figure out how I can introduce it," he said. "I'll give it first shot probably in the caucus with the leadership and the minister and see through parliamentary procedure how I can introduce such a thing."

He expects to encounter a little



resistance in caucus when he makes his proposal.

"It pushes the limit, but if Canada can officially recognize the nations as they are, maybe from here on in, at least, part of that silver lining that [the governance] bill can create is a dialogue amongst us and a challenge amongst our nations," he said. "If this relationship with the Crown is to be finally summarized, it's probably best if all the nations of Canada gather. That way you leave no part of the circle unbroken. So if the Crown wants to engage with the Aboriginal nations of Canada, there's a distinct council that it can look at."

Laliberte has been observing the standing committee hearings on the FNGA in Alberta and in British Columbia. He got a sense that treaty and non-treaty nations were all sending the same essential message.

"It was: if a relationship is to be struck, it's got to be struck on the

"Right from the start the Crown tried to administer the country in the absence of the nations. That's reality. Everybody knows that. Why don't we chart out the appropriate relationship?"

—Rick Laliberte

foundation of the treaties. Fiduciary rights is just giving powers to the Crown to say, 'Hey, take care of me.' But from those rights there was a recognition that it was an interim, in the meantime, until we chart this true relationship," he said. "There was a lot of dirty deeds between then and now, but I think the truer intent should be peaceful, harmonious co-existence."

There's no doubt in the MP's mind that a lot of unfortunate history has to be overcome to come to a lasting agreement between Aboriginal and non-Aboriginal Canadians, but he thinks it can be done. He has previously proposed that the Indigenous nations of what is now called Canada should have a permanent place in the government of Canada. He has suggested a third, Aboriginal, house of parliament in addition to the Senate and the House of Commons.

"Right from the start the Crown tried to administer the country in

the absence of the nations. That's reality. Everybody knows that. Why don't we chart out the appropriate relationship? So maybe the first order of business is our side. Let's gather our nations as a circle of nations and with one voice go knock on the Crown's door and ask for the constitutional change, which could be that third house of parliament. But it's got to be done appropriately, there's protocols," he said. "In a greater context, this whole dialogue or discussion should be a national discussion. I don't think it's only for the Aboriginal people. I think there's certainly a challenge, and a role, and responsibility for us to gather as Aboriginal nations. But at the same time while that is taking place it'll certainly create a dialogue amongst all Canadians about how this is going to fit."

(see Indigenous page 14.)

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McCormick hands-down choice for captain

By Sam Laskaris
Windspeaker Contributor

BELLEVILLE, Ont.

Yes, that's still the same Cody McCormick that's been starring for the Belleville Bulls this season.

Yes, the same McCormick who was primarily utilized as a third-line or fourth-line checker during his first three seasons with the Bulls of the Ontario Hockey League.

In his first three years in Belleville, McCormick, a Chippewa, played in 174 games

and earned 57 points (20 goals, 37 assists).

As for this season, McCormick became an offensive force. He scored a team-high 36 goals, despite missing seven regular season con-

tests.

McCormick finished second in team scoring with 69 points, behind only linemate Matthew Stajan, who earned 94 points.

He accomplished all this with-

out changing his feisty ways; he led the Bulls with 166 penalty minutes.

McCormick was hoping to continue leading Belleville in the post-season. The Bulls, who posted a 33-

27-6-2 regular season mark, were scheduled to begin their best-of-seven, opening playoff round against the St. Michael's Majors of Toronto on March 23.

(see McCormick page 16.)

Indigenous nations need recognition

(Continued from page 13.)

Even if the governance act is passed, the process can still carry on because the proposed act allows two years for First Nations to develop codes they will follow on accountability matters. Rick

Labierre said there's no need to stop the bill. First Nations should just get organized and take charge of the agenda.

"The bill contains a default code that kicks in after two years unless you have self-government,

unless you come up with your own codes. But it's not identifying, you know, the Cree code, the Dene code. We have to do that. That's our side of the bargain. We don't expect Nault to do that. Gather your nations. Gather

your codes. Come into that circle as sovereign nations tied together with treaty-one country," he said. "Just take on the two-year challenge. That's all it is. Because it'll evaporate by itself after two years."

FNGA takes a beating before committee

(Continued from page 8.)

"The feds are basically taking the position: 'We are going to judge whether somebody is suited to manage their own affairs or not.' We're back to worse than 19th century colonialism," said James O'Reilly.

Pat Martin, the NDP Critic for Aboriginal Affairs, is a member of the standing committee on Aboriginal affairs. He's the MP for Winnipeg Centre.

During the two-week spring break in the committee hearings from Feb. 27 to March 16, Martin wrote an article that sums up his impressions of what the standing committee is hearing.

"Virtually all the presenters to date have soundly rejected Bill C-7 as offensive, paternalistic, and completely out of touch with the real issues facing First Nations

communities," he wrote.

Most presenters have told the standing committee that the secret to addressing the social ills of First Nation communities is genuine self-government, where Native people have genuine control of their affairs.

"None of this is remotely possible under Bill C-7. In fact, instead of ceding jurisdiction and powers to First Nations to govern their own affairs, it imposes a heavy-handed template of governance codes and regulations which undermines their ability to design effective governing institutions that fit community ideals, customs and traditions," he said. "In fact, it actually expands the discretionary authority of the minister and the role of the Crown."

He said the FNGA will not achieve its stated goals because it

ignores the lessons of history.

"If the federal government wants to retain and even enhance its own direction and control over the lives of Aboriginal people as contemplated by Bill C-7, then it must continue to bear primary responsibility for what can only be described as 130 years—so far—of social tragedy under the Indian Act," he wrote.

Comments from another corner show the FNGA bill is under attack from all sides. While some critics say the bill goes too far, the Canadian Alliance critic for Indian Affairs said it doesn't go far enough.

Bryan Pallister, MP for Portage-Lisgar in Manitoba, said on March 11, "In the last year, Minister Nault has invoked powers under the Indian Act to intervene in situations at Dakota Tipi and

Sandy Bay First Nations," he said. "In the future, under the FNGA, the minister will no longer have any authority to step in to situations that are anything but financial in nature. Any problems, increased violence, election disputes, or allegations of wrongdoing, will be off limits to the minister of Indian Affairs," he said. "Future disputes will be out of bounds for the minister and reserve residents would have only 'chief appointed' ombudsmen to turn to for assistance. This minister is abdicating his responsibilities, which will put people at risk

in the future."

Pallister also noted that the committee has been hearing from many witnesses who criticize the bill.

"The Indian Affairs committee has been hearing witnesses express concern about this bill right across the country—concerns ranging from the lack of women's rights to potential abuses of power. Minister Nault's disappearing Act will do little to protect people living on reserves, create transparency, improve accountability and improve the daily lives of Aboriginal Canadians," he said.

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e McCormick page 16.)

Competition

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he said. "Just take on the
year challenge. That's all it
because it'll evaporate by it-
after two years."

Committee

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concern about this bill right
is the country—concerns
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er. Minister Nault's disap-
ng Act will do little to pro-
people living on reserves, cre-
transparency, improve ac-
tability and improve the
lives of Aboriginal Canadi-
he said.



You may have missed his portrayal of Tonto in the Warner Bros. TV pilot remake of The Lone Ranger, so don't miss Nathaniel Arcand as Broken Lance in ABC's Dreamkeeper mini-series scheduled for broadcast May 11 and 12.

[windspeaker confidential] Nathaniel Arcand — Actor

Windspeaker:

What one quality do you most value in a friend?

Nathaniel:

The best quality of a friend should be loyalty...You know what, can I change that first one? Honesty.

W: What is it that really makes you mad?

N: What truly makes me mad is how far advanced we think we are as humans, that we still can't find a way to not fight each other and kill each other and destroy each other and ourselves.

W: When are you at your happiest?

N: When I am at my happiest is when I see my children smiling and happy.

W: What one word best describes you when you are at your worst?

N: A-hole. Complete, utter asshole. No, I don't know about that one...I mean, asshole is a little bit far..

W: What one person do you admire and why?

N: That's a tough one, 'cause, I mean, there are a lot of people in my life I do admire. But, I guess, the one person that really stands out in my mind would be my

grandma, my kookum. I mean, it stems down to all the women in my family. It goes way back. Just because she's getting there, and she's been through a lot and, you know, she's still kicking today and still as feisty as ever and beautiful as ever. Like all the women in my family, you know, they're all the same, but my grandma, she's the one.

W: What is the most difficult thing you've ever had to do?

N: Lie.

W: What is your greatest accomplishment?

N: I think just being who I was, where I was, and where I am today and who I am today. That's the accomplishment. Understanding more about myself, you know. And about life, trying to understand life, you know, and all the things you're taught along the way.

W: What one goal remains out of reach?

N: Immortality. Yeah, I want to live forever. But, you know, I think that everybody wants that.

W: If you couldn't do what you are doing today, what would you be doing?

N: Well, I'd probably be a city

firefighter. I would have moved up from a forest firefighter to a forest ranger, over to a city firefighter. That's how I would have went. In that exact order. I've always wanted to do that kind of service. I was in cadets at one time in my life, and you know, it wasn't about the cadets or anything...maybe it was the uniform. But I get to wear uniforms now in what I do. I've got a cool job, but if I wasn't doing this, I'd definitely be a city firefighter.

W: What is the best piece of advice you've ever received?

N: Do it for myself.

W: Did you take it?

N: Well, you know, the best advice was that, but it was told to it for myself and once you can help yourself, then you can maybe help others. But it starts from you. You work your way out. And that was when I was 18, a turning point in my life, and here I am today.

W: How do you hope to be remembered?

N: As a guy that said what he felt, walked his talk, and loved every-one.

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World lacrosse tourney set for May

By Sam Laskaris
Windspeaker Contributor

TORONTO

For those counting on a Canada/U.S. final at the inaugural world box lacrosse championships, Rusty Doxtdator has some advice: Don't bet on it.

That's because Doxtdator is confident another club, the Iroquois Nationals, will advance and possibly even win the tournament. It should be noted, there's a very good reason why Doxtdator has this thinking; he's the general manager of the Native club that will compete at the global tournament.

The six-nation event will be held in various southern Ontario locations from May 14 to 24.

Both the gold-medal and bronze-medal contests will be staged at Hamilton's Copps Coliseum.

"We're not going there just to participate," Doxtdator said. "We want to bring home the gold."

Tournament games will also be held in Oshawa, Mississauga and Kitchener.

Also participating in the event will be Scotland, Czech Republic and Australia.

Team officials from the Canadian and Iroquois Nationals teams announced partial lists of their participating players at a press conference in Toronto in early March.

The Native side announced 10 players it will have on its team. This list included five players from Six Nations—Kim Squire, Duane Jacobs, Cam Bomberry, Cory Bomberry and Tim Bomberry.

Also chosen were two players

from Onondaga—Marshall Abrams and Gewas Schindler. Akwesasne's Mike Benedict, Mike Stevens from Cattaraugus, N.Y., and Rich Kilgour from Tuscarora, N.Y., were also selected.

Kilgour's brother Darris, who coaches the National Lacrosse League's Buffalo Bandits, was named the head coach of the Iroquois Nationals.

The team manager will be Cap Bomberry from Six Nations while Mike Mitchell (Akwesasne) and Travis Cook (Oneida) will serve as assistant general managers.

Teams can have as many as 23 players on their rosters for the world tourney. But only 17 can dress for each game.

Doxtdator said remaining members of the Iroquois Nationals team were expected to be picked following a pair of March training camps.

While the Canadian and American teams are expected to be stocked with players who also toil professionally in the National Lacrosse League, Doxtdator said such will not necessarily be the case with the Iroquois Nationals club.

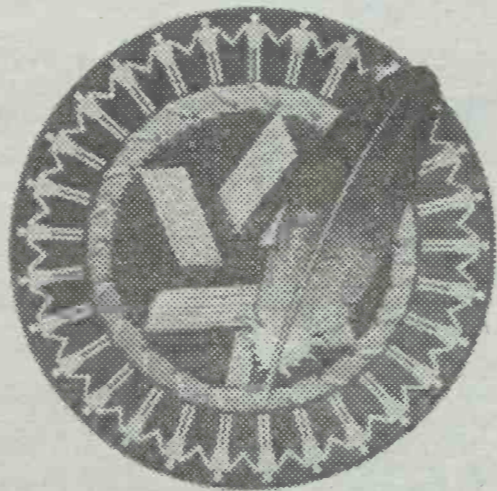
"There's about 17 or 18 players in the pros that have Native ancestry and two of them are goalies (Mike Montour and Dave General)," Doxtdator said. "Most of the rest of them are offensive players. And you can't go in this tournament with an all-offensive club."

As a result, Doxtdator hinted there could be quite a few surprises when the remainder of the Iroquois Nationals side is announced. He said it's likely some National Lacrosse League players will be left off

the club in favor of some defensive-minded players, currently toiling at various colleges or universi-

ties throughout the United States. All teams will play five round-robin matches at the tournament.

The Iroquois Nationals will face Scotland in their opening game set for May 15.



CESO Aboriginal Services

CESO Aboriginal Services is a volunteer-based, not-for-profit organization founded in 1969 to promote and extend the economic and social growth and well-being of the Aboriginal peoples of Canada. With six regional offices, CESO handles requests for assistance from Aboriginal businesses, individuals, organizations and communities.

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- Do you have a business in need of advice and services?
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Working with communities, organizations, businesses etc. in relation to financial and accounting systems, pre-audit reviews, audits, human resource development, manufacturing quality control etc.

Community Services, Planning and Resource Management

Working with communities in the areas of housing, education, health, community planning, water quality assessment, land use planning etc.

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For the regional office nearest you, please visit www.ceso-saco.com

McCormick

(Continued from page 14.)

Just how valuable Cody McCormick is to the Bulls is evident on the front of his shirt. He wears the 'C', signifying the team captaincy.

Belleville coach Jim Hulton said the club's players were allowed to pick their own captain during training camp this season. And McCormick, a 6-foot-3, 215-pound right winger who was born in Mount Brydges, Ont., was the hands-down pick.

"It was an unanimous vote," Hulton said. "And there was no way the coaches or management was going to change that."

Just by being the Bulls' captain, McCormick is somewhat of a rarity. The only other Native player that he could name as being a team captain was George Armstrong, who was one of the greatest players ever to suit up for the National Hockey League's Toronto Maple Leafs.

McCormick is also believed to be the first Native player to captain a club in the OHL since Armstrong's nephew, Dale McCourt, had that honor with the Hamilton Fincups in the 1970s before being selected first overall in the NHL draft by the Detroit Red Wings.

"It's a great honor," McCormick said of his 'C'. "I wear it with a lot of pride."

McCormick had never even been an assistant captain before with the Bulls. But Hulton said it shouldn't be a surprise to see who is leading the Belleville side now.

"Internally, we knew Cody would be the leader of this team one day," he said. "But I'm not sure we ever imagined Cody being a 30-35 goal-scorer in this league."

Hulton has pretty much only good things to say about McCormick.

"Cody gives you an honest effort each and every game," he added. "And he does all the little things well. He makes sure the puck gets out of his zone. And conversely, he gets the puck into the other team's zone."

Others had also seen McCormick's potential. He was drafted in the fifth round, 144th over-all, by the Colorado Avalanche in the 2001 NHL entry draft.

McCormick, who turns 20 on April 18, has yet to sign a pro contract. The Avalanche has until June 1 to ink him to a deal or he will become eligible to be chosen again in this year's NHL draft in late June.

McCormick is not keen to think about negotiations with the Avalanche until his season with the Bulls is complete.

"Obviously, I would like to play pro," he said. "And if Colorado doesn't want me, hopefully another team would."

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Advertising has often been described as a barometer of what's on people's minds. It's free a window into pop culture, television and radio commercials, magazine ads, and billboards. Posters tell us a lot about what people want and what they're buying.

That is why I am really perplexed about this new bill I've seen scattered throughout the city of Toronto. It seems to feature the purpose of advertising as well as seems to culturally appropriate a ubiquitous Aboriginal symbol.

I first noticed the billboard high above Church Street just south of Wellesley. It was promoting a new type of perfume, the Lise Watier company "Capteur de Reve". Translated into English, the product is Dreamcatcher. On that same billboard, illustrating the kind of individual that evidently wears perfume, was what appeared to be the image of a bone-thin woman (whom I only assume was supposed to be First Nations), squatting on her heels, looking off into space.

The sil

Each day I read three newspapers, watch and listen to TV and radio news, devour a Native newspaper that crosses my path. In other words, I work to stay informed.

Ever since 9/11, the "war on terrorism," the invasion of Afghanistan, and now the invasion of Iraq, I've discovered I know a lot about the opinions of people in Afghanistan, Iraq, Jordan, wait, Britain, France, Germany and Italy, but I know nothing about the opinions of Aboriginal peoples in Canada. How these global events have affected their lives.

For most Aboriginal newspapers in Canada, it seems like the event never happened. To them, one would think that

Small c

Dear Tuma:

I just bought a new generator for \$600. After about a month the motor went. The store gave me a one-year guarantee. When I tried to take it back, the store said that I didn't replace the oil so it was my fault. I wouldn't replace it. I told them that I wasn't that stupid, especially since I've worked around machinery my entire life. What can I do?

Dear Burnt Out:

I would suggest writing a letter of complaint to the manager of that particular store and send a copy of the letter to the president of the company. If that doesn't get you any satisfaction, you can file a claim in Small Claims Court. The forms are available at your local courthouse and you

Iroquois Nationals will face and in their opening game set May 15.

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Bottling the scent of an Indian maiden

Advertising has often been described as a barometer of what's on people's minds. It's frequently a window into pop culture. Television and radio commercials, magazine ads, and bus shelter posters tell us a lot about what people want and what they are buying.

That is why I am really perplexed about this new billboard I've seen scattered throughout the city of Toronto. It seems to defeat the purpose of advertising, as well as seems to culturally misappropriate a ubiquitous Aboriginal symbol.

I first noticed the huge billboard high above Church Street, just south of Wellesley. It was promoting a new type of perfume by the Lise Watier company, titled "Capteur de Reve". Translated into English, the product is called Dreamcatcher. On that same billboard, illustrating the kind of individual that evidently wears this perfume, was what appeared to me to be the image of a young, bone-thin woman (whom I can only assume was supposed to be First Nations), squatting on her heels, looking off into space with



Drew Hayden Taylor

a disinterested look. In her braided hair were what seemed to be feathers. And worse of all, the affect of the film used to photograph her (brown, and heavily textured), gave the impression she was very dirty and in what seems to be a loincloth. No doubt this woman represents the target audience they are aiming for in Toronto.

Now speaking as an Aboriginal male, this image produced the opposite effect that the perfume was, no doubt, hoping to achieve. I found nothing alluring in the ad to make me think to myself, "Boy, now there's a woman I would love to smell." Perhaps if I drank the perfume first... A lot of it.

On a political level, I do not object to the use of Native imagery or models to sell products, as long as it's done tastefully. I know too

many unemployed actors and models to say what they can and can't do in their careers. God knows the dreamcatcher entered the public domain years ago. You no longer have to be specifically Native to have it dangling from your rearview mirror (though it helps).

If you remember, its original purpose was to be hung above the bed of a newly married couple or a newborn baby. It allowed the good dreams to pass through the web, and the bad dreams caught and dissolved by the morning light. A charming and entertaining story... but there is no mention of squatting women in it.

Maybe it's me, but to tell you the truth, the image of a dirty woman with what appears to be quail feathers sticking out of her

hair, (and I have to mention it again) squatting, does little to entice me. That is not the dream I want passing through my dreamcatcher. I think the idea of a perfume called Capteur de Reve/Dreamcatcher is a fine idea, but surely they could have come up with far better visual imagery.

I know beauty and attraction is truly in the eye of the beholder, but did I mention she was squatting? The word and the image are not conducive to intimacy. She's also far too thin to be taken seriously in the Native community, where the Gwyneth Paltrow/Calista Flockhart school body fat does not hold sway. Native women do not believe calories are for the poor. They are also aware of the benefits of soap and water.

On a more puzzling note, one Native woman I talked to commented "Is that supposed to be a woman?" when she first saw the billboard. There is certainly an unmistakable androgynous quality evident in the figure. Enough of one to make another female friend of mine declare, quite assuredly, "That's a man. Look at

the hair on the arms. The shoulders. The collarbone. That's gotta be a man." Yet, beside the squatting figure whose knees are hiding the chest area, it says, quite plainly, "For Women." But the poster is in the Church/Wellesley area, so anything goes.

Now putting the sexual shoe on the other foot, does that mean this Capteur de Reve/Dreamcatcher perfume will attract many semi-naked androgynous dirty men with feathers in their hair who like to squat a lot? Maybe Lise Watier needs to consider a new marketing company. Of course, this could be one of those ambidextrous/unisex kind of perfumes that doesn't see the need for X or Y chromosome limitations. After all, in the dark, we all smell alike.

Perhaps the best way to describe the billboard image was achieved by another friend of mine, somewhat graphically.

"It looks like she's taking a dump."

Just nine more months of shopping left till Christmas. Look for Capteur de Reve/Dreamcatcher at your finer perfume salons.

The silence is deafening from Native media

Each day I read three to five newspapers, watch and listen to TV and radio news, devour every Native newspaper that crosses my path. In other words, I work hard to stay informed.

Ever since 9/11, the "war on terrorism," the invasion of Afghanistan, and now the invasion of Iraq, I've discovered I know a lot about the opinions of people in Afghanistan, Iraq, Jordan, Kuwait, Britain, France, Germany and Italy, but I know almost nothing about the opinions of Aboriginal peoples in Canada or how these global events have affected their lives.

For most Aboriginal newspapers in Canada, it seems these event never happened. To read them, one would think that none

of it affects Aboriginal peoples in Canada.

Perhaps Aboriginal journalists believe, as APTN senior managers decreed immediately following the terrorist attacks of Sept. 11, 2001, the war on terrorism isn't "relevant to our audience." I hope not. It wasn't true then. It still isn't.

Immediately following Sept. 11, governments grounded all air traffic, including travel in northern and remote Native communities. Those "taxis of the North," that ferry people to doctor's appointments, job interviews or funerals, suddenly stopped, grounded by security fears. The lives of northern peoples haven't been the same since.

Aboriginal peoples who routinely cross the U.S./Canada bor-



MEDIUM RARE Dan David

der for work, to attend conferences, take part in ceremonies, report dramatic changes. One woman mentioned at a conference that her cross-border rights no longer existed, thanks to new security laws on both sides of the border.

"Border guards knew most of us by name, recognized our right to cross the border. Not anymore. Now, each time we cross they

treat us like immigrants, demanding to see our visas or passports. What happened to our treaty right?"

New security laws in Canada and the U.S. undermine civil liberties. Legal protest may be deemed a terrorist activity. Random wiretaps and mail openings can be authorized without court order, and more. All deemed necessary weapons in the war against

terrorism.

This is not a whites-only issue. Nor are these government actions, American and Canadian, aimed at people of a particular skin color, religion, political persuasion or region of the world. They affect us all.

Yet, there's hardly a word in our Aboriginal newspapers about these developments or how they've affected the lives and the rights of Aboriginal peoples.

Maybe the Aboriginal media feels the mainstream media is doing the job and they don't have to. Again, I hope not. The mainstream hasn't bothered to ask Aboriginal peoples about their experiences since 9/11 or how their lives have been changed forever.

(see Native media page 22.)

Small claims may get reader out of oily situation

Dear Tuma:

I just bought a new generator for \$600. After about a month, the motor went. The store gave me a one-year guarantee on it. When I tried to take it back, the store said that I didn't replace the oil so it was my fault. They wouldn't replace it. I told them that I wasn't that stupid, especially since I've worked around motors my entire life. What can I do?

Burnt Out

Dear Burnt Out:

I would suggest writing a letter of complaint to the manager of that particular store and send a copy of the letter to the president of the company. If that doesn't get you any satisfaction, you can file a claim in Small Claims Court. The forms are available at your local courthouse and you will



PRO BONO Tuma Young

have to pay the filing fee (don't forget to ask to be reimbursed for this if you win your case). Once you file the claim, you will then need to serve the other side with a copy and allow them to respond. They will either deny any wrongdoing or counterclaim against you. Different provinces have different limits and you should check what your provincial limit is. You do not need a lawyer to handle your case, but you can hire one if

you want. The judge is really a lawyer who will hear both sides of the story and any evidence presented and makes a ruling on your claim. The entire process is quite informal and is quite easy to do.

Dear Tuma:

When one has a certificate of possession for property on their reserve, why does the band housing department require one to sign surrender before another band member is allowed to build

a CMHC house on that property? What would the legal and financial implications be for the band or the person living in that house if surrender was not signed by the person who has a CP and that CMHC house was already built? If a person lives in a house built more than 20 years ago by DIA or the band and it is not a CMHC house, who is the legal owner of the house? Is the house still considered a band subsidized house?

Who Owes My House?

Dear Who:

DIAND usually provides limited funds to each First Nation to help it build houses on the reserve. These limited funds are not enough to meet all of the housing demands that a First Nation has and bands have to look elsewhere for financial assistance in

building houses. A band might go to a bank for a loan and provide the bank with a ministerial guarantee or enter into an agreement with the Canadian Mortgage & Housing Corp. (CMHC) so that CMHC will pay part of the regular payments. This reduces the interest rate that a band pays on these loans.

Folks who are allocated CMHC houses have to pay a mortgage (usually paid by social services) and if the band member defaults on the mortgage, the lender can then go to CMHC for the full payment. CMHC can then go to the minister to recover its losses and the department may withhold money from the First Nation in any money that the First Nation receives from the department.

(see Household page 22.)

[strictly speaking]

One-in-nine chance of breast cancer

Thousands of women die every year from breast cancer. A woman has a one-in-nine chance of having breast cancer sometime in her lifetime.

Who's at risk?

Your risk of getting breast cancer increases as you get older or if your mother, sister, or maternal grandmother had breast cancer. Sometimes the family risk is inherited in a breast cancer gene called BRCA1 and BRCA2. There is a test for these genes, however, it is not practical to test all women as only a small amount of women with breast cancer have BRCA1 or BRCA2.

Western women (e.g., from North America) have five to seven times more breast cancer than people from Asia. You also have a higher risk if you have had breast disease with dysplasia (abnormal cells) or fibroadenomas (benign breast lumps).

Hormones can affect breast cancer. If you had your first menstrual period before age 12, if your first

pregnancy was after age 30, or if you did not breastfeed, you have a higher risk of breast cancer.

Menopause actually protects a woman from breast cancer. This may be because less of the hormone estrogen is circulating in the body.

High estrogen levels in the body have been associated with a greater risk of breast cancer. Women that use the birth control pill have a slightly increased risk of breast cancer, however, that risk disappears 10 years after the pill is stopped.

More breast cancer occurs in women who drink alcohol or who have smoked cigarettes for over 30 years. You also increase your risk of breast cancer if you don't eat vegetables.

Finding cancer before it kills

About 70 per cent of women treated for breast cancer are still alive 10 years later. Your chance of being cured is better the earlier you discover breast cancer. That is where screening comes in.



MEDICINE BUNDLE Dr. Gilles Pinette

Breast cancer may take years to develop and screening can help detect the cancer early on when treatment is most effective.

Breast self-examination (BSE)

BSE basically means a woman inspects and palpates (feels) her own breast and armpit for any suspicious lumps. BSE still has controversy surrounding it. The Canadian recommendations for BSE are that health care professionals should not teach it or promote it to women. In other words, there is no need for most women to do the BSE. This is based on the evidence of several large clinical studies that have shown that there are no benefits

to BSE.

However despite this information, the Canadian Cancer Society and the American Academy of Family Physicians are still recommending women do BSE.

Doctor's exam

Your family physician or gynecologist may examine your breasts during your regular physical examination. If a suspicious lump is found, your doctor may order an ultrasound or mammogram of the breast. Sometimes, the doctor will recommend a needle biopsy or aspirate. This is where a needle is inserted into a suspicious lump, and a sample is taken out and looked at under a

microscope.

Mammograms are special X-rays of the breast that can detect breast cancer when it is very small. In Canada, women may have their first screening mammogram before age 50 if they have risks for breast cancer. Canadian recommendations are that women over age 49 have a screening mammogram done every two years. Women at higher risk may be offered mammograms every year. Talk with your family physician about your risks.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above.

Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@shaw.ca.

And the winner is... the listening public

This is prime season for music awards. Here are a few of them. Canadian artists, songwriters, recording engineers, and video producers (citizen or landed immigrant) who have released product during the period of Sept. 1, 2002 to Dec. 31, 2003 are eligible to submit entries for the JUNO Awards.



MUSIC BIZ 101 Ann Brascoupé

In the juried categories, which are not based on sales, such as the Best Music of Aboriginal Canada, the deadline for submissions is mid-November each year to accommodate the timeframe required for the nominating and voting process. Individuals and their agents can apply.

Some categories such as International Album of the Year are determined by sales, however, others are determined by ballot

vote or by a panel of judges.

The winner of the Best Music of Aboriginal Canada 2003 will be announced on April 5. Nominees include Chester Knight for Standing Strong, Derek Miller for Lovesick Blues, Leela Gilday for spirit world, solid wood, Randy Wood for Round Dance The Night Away, and Vern Cheechoo and Lawrence Martin for The Right Combination.

Regardless of who gets the

award, it is the public that is the winner because of the artists who share their gift of music with us.

The Canadian Aboriginal Music Awards recognize Aboriginal music in 13 categories, each judged by a five to seven member panel.

Each panel has at least 50 per cent plus one Aboriginal judges. The traditional music categories are judged solely by Aboriginal judges.

The first round of judging de-

termines the three finalist nominees from each category. The judges then select one winner from each category. The submission deadline is June 30. Winners will be announced at the awards ceremony on Nov. 28 in Toronto.

Artists must identify as Canadian Aboriginal by birth, adoption, or community acceptance, and submit two letters of reference affirming the artist(s) Aboriginal heritage. Submissions must have been recorded, released and available for sale between Jan. 1, 2002 and May 30 of this year and commercially accessible through retail, wholesale, Internet, powwows, or mail order. Previous year's submissions are accepted if it did not qualify for the awards in the previous year due to a lack of entries.

In the powwow category, for example, a contemporary drum submission must have 75 per cent contemporary compositions and must contain lyrics in a First Nations language. In the traditional album category, such as the Best Traditional Album-Historical, songs must stem from traditional or historical teachings.

A new criterion for 2003 is original music content must include 80 per cent original songs or tracks. This will certainly affect the traditional album category, which is based on traditional or historical teachings.

Although this is a national award, the entry forms must be completed in English and are not available in French for Aboriginals in Quebec who are Francophone.

(see Music page 23.)

InuitTV is a must for language retention

Inuit in Canada must get a stand-alone Inuktitut language television network. Here are some reasons why:

Many people point out that the Inuktitut language is relatively healthy in comparison to other Aboriginal languages, and express some pride at this good fortune. I tend to spin the state of Inuktitut from the perspective of its erosion. I have lived through the transition from the day when most Inuit were unilingual to the present day when the younger generations are multilingual.

English and French are naturally dominant, and we have serious work to do to ensure the survival of our language.

Inuit from many regions of Arctic Canada have lost the ability to speak Inuktitut. Such heart-rending loss drives a compelling urgency to seek ways to avoid the fast track

toward losing the very core of our identity—our language. The alarm is acute among Inuit still fortunate to retain the heritage of Inuktitut.

Television has to be harnessed as a means to help preserve the language, culture, and identity of Inuit. The objective has to be for Inuit to own and control all parts of a television operation, and create an environment where Inuktitut is central to productions, and not an incidental side show. Inuktitut must become the regular currency of videos, documentaries and movies, made by Inuit for Inuit in our language.

The desire to keep Inuktitut healthy has found a fitting place in film as a way to preserve and expose Inuit culture to Inuit, and to the outside world. The accurate portrayal of Inuit ways becomes inevitable when Inuit produce such presentations themselves.



NASIVVIK Zebedee Nungak

After the phenomenal success of Igloolik Isuma's film, *Atanarjuat, the Fast Runner*, Hollywood would now have extreme difficulty stereotyping Inuit. What is there to prevent us from eventually producing other classic Inuit legends on film?

The little that presently exists now in Inuktitut children's programs, entertainment, current affairs, and news coverage also has to be delivered out of the Token Time Filler track, and be placed into prime time. The task is to put a lot of meat on the skeletal bones of

present programs, and greatly enhance their prominence in northern broadcasting.

Currently, the bits and pieces of Inuktitut programs are tucked into somebody else's schedule, and we have to search hard for them. Inuktitut programs have to get on the Well Established, Adequately Resourced track.

Getting there from here is the challenge that has to be tackled squarely by leaders of Inuit broadcast organizations. The first step in this direction is recognizing that

where we are now is woefully inadequate.

In the Where's Waldo? books, the object is to search for that thin, unassuming, insignificant-looking guy in striped shirt, glasses, and toque who blends in with the picture he's in. He may not actually be hiding, but he can be infuriatingly hard to find.

Such is the condition of Inuktitut language programming on television. Like Waldo, Inuktitut programs may not actually be hiding, but they are incredibly hard to find in the place and spaces in which they are embedded. Given our original hope that television will be used as a medium to enhance the use and visibility of our language, such Waldo-like blending into a schedule that is not at all Inuit-friendly is not a desirable place for Inuktitut to be.

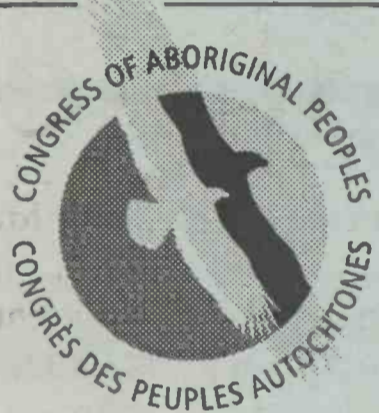
(see Inuktitut page 23.)



By Cheryl Petten
Windspeaker Staff Writer

EDMONTON

A lot has changed in the years since *Windspeaker* published its first issue. Back then, in March 1983, the paper was published by AMMSA (Aboriginal Multi-Media Society of Alberta), and came out every week, covering the news and events affecting Aboriginal people in Northern Alberta. The name change to *Windspeaker* came later, coinciding with the paper's third anniversary.



You have consistently
through your features

The Congress of Aboriginal Peoples
organization that
Aboriginal people live
areas throughout Canada

The Canadian Council of
Directors, Governors and
opportunity to congratulate
publications of AMMSA
journalistic excellence,
to the integrity of you

As CCAB also turns 20
hard it is to maintain y

We have appreciated t
We have valued the op
We have grown our re
We have shared our vi
We have had a reliable

To Bert Crowfo



PA

Cancer

scope.
mammograms are special X-rays of the breast that can detect cancer when it is very early. In Canada, women may have their first screening mammogram before age 50 if they are at high risk for breast cancer. Canadian recommendations are that women over age 49 have a screening mammogram done every two years. Women at higher risk may have mammograms every year. Talk with your family physician about your risks.

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Public

In the powwow category, for example, a contemporary drum commission must have 75 per cent contemporary compositions and must contain lyrics in a First Nations language. In the traditional category, such as the Best Traditional Album-Historical, must stem from traditional historical teachings. New criterion for 2003 is original content must include 80 per cent original songs or tracks. This will certainly affect the traditional album category, which is based on traditional or historical songs. Although this is a national award, entry forms must be completed in English and are not available in French for Aboriginals in Quebec (see Francophone. Music page 23.)

Attention

What we are now is woefully inadequate. Like the Where's Waldo? books, the challenge is to search for that thin, smiling, insignificant-looking man in a striped shirt, glasses, and a bow tie who blends in with the picture. He may not actually be there, but he can be infuriatingly hard to find. This is the condition of Inuktitut language programming on television. Like Waldo, Inuktitut programs may not actually be hiding, they are incredibly hard to find in the place and spaces in which they are embedded. Given our small hope that television will be used as a medium to enhance the visibility of our language, Waldo-like blending into a culture that is not at all Inuit-friendly is not a desirable place for Inuktitut to be. (see Inuktitut page 23.)

20

years & many more to come

[windspeaker milestone]

AMMSA also celebrated its third anniversary by moving into a new home, a building it had purchased, a first for a Native communications organization in Canada.

Publication of the paper relied heavily on funding from the federal government, through the Native

Communications Program, but the AMMSA board and management were not comfortable with the dependence, and embarked on a five-year plan to make the enterprise self-sufficient. The society was in year three of the plan when, in 1990, the government eliminated the Native Communications Program and with it, funding for Native newspapers across Canada. One of the few publications with a plan in place and working to become financially self-reliant, *Windspeaker* had an advantage over other papers, many of which didn't survive the funding cuts.

Windspeaker changed its publication schedule to every second week, and streamlined operations in order to survive. The paper did more than survive; it thrived, and celebrated its 10th anniversary by becoming the country's first national Native newspaper.

"Had we not been on that independence track, we wouldn't have survived. And many of the others didn't," said Noel McNaughton, president of the AMMSA board, who has been with the organization for most of its 20-year existence.

With a number of Aboriginal papers falling by the wayside, an opportunity was created for AMMSA and *Windspeaker* to fill the void, an opportunity the organization jumped at.

"One of my philosophies has always been that when something negative happens, you have to look for something positive," said Bert Crowfoot, AMMSA CEO and publisher. "And I guess on the down side, nine papers ceased

publishing, but I guess the opportunity is that there was a void across Canada. So *Windspeaker* went national to try to fill that void. *Windspeaker* used to cover a lot of community events, and when *Windspeaker* went national, we didn't cover those events. So the communities started saying, 'Well, wait a minute. You used to come out and cover this kind of stuff.' So as a result, there's an opportunity for a provincial newspaper to cover those events."

By the end of 1993, *Alberta Sweetgrass*, a monthly paper serving Alberta, began publishing. It was joined by *Saskatchewan Sage* in October 1996, *Raven's Eye* in May 1997, covering British Columbia's Aboriginal community, and by *Ontario Birchbark* in January 2002.

It all started humbly enough two decades ago, with the first issue of AMMSA, a paper created not as part of some altruistic mission to be a voice for Aboriginal

people, but as a way to create employment.

At the time, Crowfoot was working with the Alberta Native Communications Society as managing editor of the *Native People* newspaper. He'd worked with the society a few years earlier, when he'd learned the ins and outs of the publishing business. Shortly after he returned to the paper in late 1982, the society lost its funding, and the staff lost their jobs.

"When they pulled the plug, the staff and I got together and we wrote a proposal, and I submitted it, and it was accepted," Crowfoot said. "We were given the go ahead March 11. So we had all our existing staff, and we put out a newspaper in a week."


"A lot of people say, well... what was your dream. Well, I really didn't have one. I just needed a job. We all needed jobs. So we got everybody back doing what they'd always done. And that was 20 years ago."

(see Independence page 20.)

By Cheryl Petten
Windspeaker Staff Writer

EDMONTON

A lot has changed in the 20 years since *Windspeaker* published its first issue. Back then, in March 1983, the paper was published as AMMSA (Aboriginal Multi-Media Society of Alberta), and came out every week, covering the news and events affecting Aboriginal people in Northern Alberta. The name change to *Windspeaker* came later, coinciding with the paper's third anniversary.



Congratulations

to

WINDSPEAKER

on your 20th Anniversary of publishing material of relevance to Aboriginal people.

You have consistently provided accurate, timely and fair coverage on the issues of concern to all Aboriginal people, and have, through your features and special editions, celebrated the Aboriginal presence in Canada in a respectful and dignified manner.

We wish you continued success as Canada's pre-eminent national Aboriginal newspaper.

The Congress of Aboriginal Peoples is the national organization that has served the interests of Aboriginal people living in urban, rural and remote areas throughout Canada for more than 30 years.


Congress of Aboriginal Peoples
867 St. Laurent Blvd.
Ottawa, ON K1K 3B1
Telephone: (613) 747-6022 • Facsimile: (613) 747-8834

www.abo-peoples.org






The Canadian Council for Aboriginal Business, Board of Directors, Governors and Staff would like to take this opportunity to congratulate *Windspeaker* and the associated publications of AMMSA for 20 years of dedication to journalistic excellence, commitment to our community and to the integrity of your publications.

As CCAB also turns 20 next year, we know just how hard it is to maintain your principles, day in, day out.


We have appreciated the honest coverage.
We have valued the opportunities to partner.
We have grown our relationship.
We have shared our vision of a Canada that fully includes Aboriginal people.
We have had a reliable partner in our journey.



To Bert Crowfoot, the Board and Staff of all of the AMMSA publications... Megwetch! We share a dream.

Canadian Council for Aboriginal Business



Conseil canadien pour le commerce autochtone

[20 years of windspeaker]

Independence planned for and achieved

(Continued from page 19.)

While *Windspeaker* and its sister publications are a sign of AMMSA's success over two decades, that doesn't mean that the road has been free of bumps along the way. McNaughton was there when AMMSA went through its growing pains, and witnessed first-hand *Windspeaker's* transition from fledgling regional weekly to a well-established and well-respected National forum on Aboriginal issues.

"The first year or two, I think we went through an editor every six months. We had staff rebellions. You know, we'd come in for a board meeting and all the staff would be wanting to talk to the board and they were all going to quit, and everybody was mad at everybody and what not. But that just happens. We slowly sorted things out," he said.

Now, 20 years later, Noel McNaughton is proud of what *Windspeaker* has become, and what it means to Canada's Aboriginal people.

"One of the things *Windspeaker* has done, and the other papers as

well, is that we have been a voice ... a balanced, non-political voice reporting on Aboriginal affairs in Canada. The mainstream press doesn't really have reporters who are, I'll say 'in' on the First Nations culture. And a lot of the other ones are influenced politically, either directly or through subtle pressure, from chiefs and band members to report in certain ways. And we have always resisted that," he said. "We will not have anybody from a political organization on the board, or any board member or anybody else telling the staff, 'Write this kind of story or that kind of story.'"

"We've had high quality reporting, it's balanced, it's not reporting on, you know, 'the First Nations people are always right and everybody else is always wrong,' that sort of thing. We're looking to report the truth to people, and give them information that will be useful to them, and I think we've done that. And I think that's our biggest strength, is that it's been an objective, balanced organization in all of our papers, including *Windspeaker*,

so that people have come to trust it. Even people, you know, politicians and so forth, that aren't always wild about the stories we do, they trust our reporting. And that is the most important thing I think there is in a news organization or a communications organization."

Those thoughts are echoed by Bert Crowfoot, who gives a lot of credit to the board for allowing that editorial freedom and integrity, and to board member Chester Cunningham for bringing a hands-off philosophy to the board.

"I guess one of the things that affects a lot of Aboriginal media organizations, or most media organizations, is there is a lot of political control from the outside. I remember in the late 70s (with the Alberta Native Communications Society), some reporter that had written not a good story about someone, there was a chance they might, I guess their employment was always in jeopardy when we had an annual meeting. There was always that control from the outside," he said.

(see Future page 21.)



Publisher Bert Crowfoot put his money where his mouth was when he bet that *Windspeaker* could become self-sufficient after government funding for Native publishing was cut. He couldn't help gloat at his win, even though the loser of the bet paid him off in pennies.

TREATY SEVEN ECONOMIC DEVELOPMENT CORPORATION

Sends it's warmest congratulations to:

Windspeaker

We thank you for two decades of providing information and for being the voice of First Nations People

**From the Shareholders, Board & Staff
Treaty Seven Economic Development Corporation
300 - 6011, 1A St. SW Calgary, AB T2H 0G5**

◆ Bearspaw ◆ Blood ◆ Chiniki ◆ Peigan ◆ Siksika ◆ Tsuu Tina ◆ Wesley ◆

Through integrity and passion,
Windspeaker has provided Aboriginal communities
with 20 years of journalistic excellence.

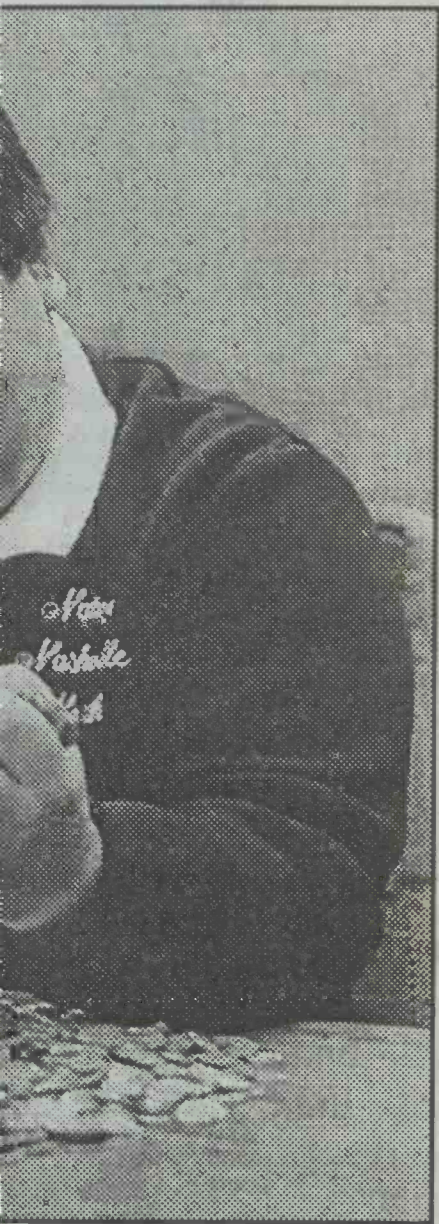
*Casino Rama is proud to support AMMSA as it continues to
raise publishing standards for years to come.*

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1-888-817-RAMA (7262)

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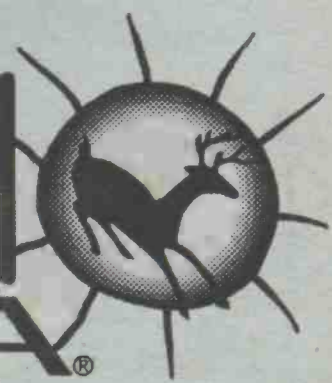
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Big Time.

Wind speaker

Canada's National Aboriginal News Source

Aboriginal Scholarship Guide 2003

Photographer: Denis Okane Angus

The following list of scholarships and bursaries has been compiled by Windspeaker with the kind assistance of participating companies, schools and foundations. For a complete and up-to-date listing of Aboriginal scholarships and bursaries please check our online listings located at: www.ammsa.com.

NATIONAL

Alliance Pipeline Aboriginal Student Awards Program

Please see our ad on page 5

Value: One award of cost of tuition, books and supplies to a maximum of \$4,000 per academic year.

Deadline: April 30

Eligibility: Aboriginal students who are residents of Saskatchewan, Alberta or British Columbia; enrolled in, or have applied to a technical school, college or university, in a program relevant to the oil and gas industry; relevant programs include: mechanical engineering technology, instrumentation engineering technology, electrical engineering technology, power engineering, mechanical engineering or business administration.

Coordinator,
Aboriginal Student Awards Program
Alliance Pipeline Ltd.,
400 605 5th Avenue South West Calgary,
Alberta T2P 3H5

Imperial Oil Aboriginal Scholarships Awards Program

Please see our ad on page 2

Value: \$3,500 (maximum for college) and \$4,500 (maximum for university) Continued payments for the full scholarship period will depend upon the student: maintaining satisfactory academic performance of 70% average or greater and maintaining their course work load and attendance.

Deadline: June 15

Eligibility: Applicants must be of Aboriginal ancestry (Status or Non-status Indian, Inuit or Métis); reside in British Columbia, Alberta, Saskatchewan, North West Territories or Yukon for one year prior to applying.

Administrator, Aboriginal
Scholarship Awards Program
Imperial Oil Resources
237 Fourth Avenue S.W.
P.O. Box 2480, Station M
Calgary, Alberta T2P 3M9
Phone: (403) 237-4444
Fax: (403) 237-2593

Association of First Nations Women Scholarship

Value: Two awards: one in the fall, and one in the spring. Scholarships are awarded twice a year.

Eligibility: Applicants must be of First Nation ancestry; be registered as full-time students at a post-secondary institution; and include with their application proof of registration at a post-secondary institution, a copy of their transcript(s), a professional reference, a personal reference, and a support letter from a major Aboriginal organization.

Deadline: Open

Association of First Nations Women

1-245 East Broadway
Vancouver, B.C. V5T 1W4
Phone: (604) 873-1953
Fax: (604) 872-1845

Comosun College Cenanelen Bursary for First Nations Students

Value: Varies

The purpose of the Cenanelen Bursary is to assist and encourage First Nation women seeking education or training that will lead to employment or self-employment.

Eligibility: To be eligible, applicants must demonstrate financial need; provide proof of registration in a post-secondary institution or training centre; include a letter that states the student's plans after completion of studies; and include a letter of recommendation from a First Nation organization or educational institution.

Deadline: October 15

First Nations Education Coordinator
Comosun College
3100 Foul Bay Road
Victoria, B.C. V8P 5J2
Phone: (250) 370-3163
Fax: (250) 370-3150

General Motors Excellence Through Diversity Award

Eligibility: Applicants must be members of a designated equity group; be full-time students; outline career goals; and accept

employment with General Motors for the summer. Deadline: February 15
General Motors of Canada
c/o Career Placement Officer
4th Floor University Centre
University of Manitoba
Winnipeg, Manitoba R3T 2N2
Phone: (204) 474-8880

National Film Board of Canada Film Crafts Awards

Value: Four awards of \$6,000. Each award represents 12 weeks of internship at the National Film Board of Canada in Montreal and up to \$2,000 for transportation and living expenses for winners who must relocate. Awarded to encourage and help talented and enthusiastic Aboriginals, women, visible minorities, and disabled persons toward establishing or furthering their careers in the Canadian film and television industry.

Deadline: July 31

Film Crafts Internship Awards
The National Film Board of Canada
P.O. Box 6100, Station A (A-25) Montreal,
Québec H3C 3H5

Intelligent Sensing For Innovative Structures (ISIS) Canada Research Scholarship for Aboriginal People in Engineering

Value: One scholarship of \$5,000 per year. Intelligent Sensing for Innovative Structures (ISIS Canada) is a Network of Centres of Excellence funded by the federal and provincial governments, the university communities and the private sector. The mandate of ISIS Canada is to develop a new generation of sophisticated civil engineering structures for the 21st century. Eligibility: In order to be eligible, applicants must be graduates in engineering or applied sciences at a Canadian university or be currently enrolled in a degree program, and must be registered in, or intending to proceed to, graduate study in engineering or applied sciences. The scholarship is awarded for a 12-month period and may be renewed for a second year at the discretion of the awarding committee.

Deadline: March 31

Magna For Canada Scholarship Fund

Value: Various scholarships of \$5,000 to \$10,000.

Eligibility: Applicants must be full-time students; and submit a proposal (maximum 2,500 words) on "If I was Prime Minister of Canada, I would do the following to improve living standards and unite the country."

Deadline: May 15

Magna for Canada Scholarship Fund 36
Apple Creek Blvd
Markham, Ontario L3R 4Y4

National Union Scholarship for Aboriginal Canadians

Value: One scholarship of \$1,000.

Eligibility: The award is open to all Aboriginal Canadian students who plan to enter the first year of a public post-secondary education institution full-time, and who are children of, or foster children of, a National Union member. The award is given to the writer of the best 750-1000 word essay on "The importance of quality public services in enhancing the quality of life of Aboriginal Canadians."

Deadline: June 30

National Union Scholarship for Visible Minorities

Value: One of \$1,000.

Eligibility: The award is open to all visible minority students who plan to enter the first year of a public post-secondary educational institution full-time, and who are the children, or foster children, of a National Union member. The award will be given to the writer of the best 750-1000 word essay on "The importance of quality public services in enhancing the quality of life of visible minorities."

Deadline: June 30

Scholarships National Union of Public and General Employees

15 Auriga Drive
Nepean, Ontario K2E 1B7
Phone: (613) 228-9800
Fax: (613) 228-9801

Public Service Commission of Canada Personnel Psychology Sponsorship Program

Value: One award of \$15,000 per year, plus an opportunity, upon graduation, for employment with the Personnel Psychology Centre in Ottawa. Eligibility: This program is open only to members of designated under-represented groups: Aboriginal people (Status or Non-Status Indian, Métis or Inuit); persons with disabilities; and members of visible minority groups. Preference is given to Canadian citizens.

Deadline: February 15

Canadian Awards Program International

Canadian Program Division Association
of Universities and Colleges of Canada
350 Albert Street, Suite 600
Ottawa, Ontario K1R 1B1
Phone: (613) 563-1236
Fax: (613) 563-9745

The Canadian Medical Association Special Bursary Program for Undergraduate Aboriginal Medical Students

Deadline: June 30

The bursary is awarded based on financial need and will provide a maximum of \$4000 per academic year to each successful applicant. A total of up to \$40,000 in bursaries may be awarded in each academic year of the program. Given that financial resources are often limited by the end of the academic year, bursaries will be awarded at this time. Bursary recipients will also receive memberships in the CMA, the relevant division of CMA (provincial or territorial) and the Native Physicians Association in Canada.

Darlene Brown, Manager The Canadian
Medical Foundation, 1867 Alta Vista
Drive, Ottawa, ON K1G 3H7 Phone:
(613) 731-9331 x2291 Toll Free: 1-800-
267-9703 x2291 Fax: (613) 731-9013

CanWest Global Aboriginal Internship Award

Deadline: September 2

Annual Internship Award for Aboriginal Canadian working in private television. The award is valued up to \$10,000 and places the award recipient in a 4 month Internship program at either the Global Television Network in Don Mills (Toronto) or STV-Regina in Regina, Saskatchewan where the award recipient will be paid on a salary basis for the summer of 1998.

CanWest Global System
Broadcasters of the Future Awards
81 Barber Greene,
Don Mills, Ontario M3C 2A2

Jake Fire Award Sponsored by: National Indian Brotherhood Assembly of First Nations

Eligibility: First Nations Citizen
Value: \$2000

Criteria: Completed at least one year in Criminology, demonstrated exceptional academic abilities, involved and committed to extracurricular activities
Deadline: June 15

Robert Smallboy Award Sponsored by: National Indian Brotherhood Assembly of First Nations

Eligibility: First Nations Citizen
Value: \$2000

Criteria: Currently enrolled/accepted in medical program, demonstrated exceptional academic abilities, involved and committed to extra-curricular activities
Deadline: June 15

Tom Longboat Award Sponsored by: National Indian Brotherhood Assembly of First Nations

Eligibility: First Nations Citizens who have demonstrated exceptional athletic abilities, academic abilities, and involvement in and commitment to extra-curricular activities.
Value: \$2000

Criteria: Currently enrolled/accepted in medical program, demonstrated exceptional academic abilities, involved and committed to extra-curricular activities
Deadline: June 15

Resource Centre,
Heroes of Our Time
The Assembly of First Nations
10th Floor - One Nicholas Street Ottawa,
Ontario K1N 7B7
Phone: (613) 241-6789

Canada Trust Scholarship for Outstanding Community Leadership

Full tuition plus \$3,500 toward living expenses Guaranteed offer of summer employment at Canada Trust
Contact: 1-800-308-8306

The Arts Apprenticeship Program

Deadline: February 17

Intended to help provide opportunities for artists and arts administrators of diverse ethnocultural and Aboriginal backgrounds to pursue training and professional development in Canada's arts and cultural industries (including music, writing, visual arts, performance, dance, film, video, museum curating, etc.) Grants are available up to a max. of \$15,000 for a ten month training period, or \$1,500 per month to non-profit organizations or companies, private sector companies, other levels of government (non-federal) or individuals, groups and collectives

Contact: Marcelle Gibson,
Senior Program Officer
Arts Apprenticeship Component
Department of Canadian Heritage
15 Eddy Street, 11th Floor
Hull, Québec K1A 0M5
Phone: (819) 994-8995

Xerox Aboriginal Scholarships Program

- Xerox Canada

Deadline: June 15

Each year Xerox Canada offers \$3,000 scholarships to eight (8) Aboriginal students pursuing post-secondary education in Information Technology. Each scholarship is for a maximum of four (4) years for university programs or three (3) years for community college programs, pending year-over-year program re-enrollment. For more info. fax (416) 733-6811 or write:

Contributions Administrator, Corporate Affairs,
Xerox Canada Ltd.
5650 Yonge Street, 10th Floor
Toronto, Ontario M2M 4G7

Educational Awards Program - Husky Oil

Deadline: May 31

Awards announced: July 31

Up to 7 Aboriginal students are selected each year. Awards of up to \$3,000 per year will be granted to cover a portion of tuition, books, or living expenses. Aboriginal people (Inuit, Métis, Status and Non Status Indians) who meet the following qualifications: * Canadian citizen * in need of financial assistance * demonstrate serious interest in furthering their educational and career development Preference will be given to applicants whose residence is located on or near one of Husky's exploration, development or operation sites Individuals pursuing academic post-secondary studies at a university, community college or technical institute are eligible to apply.

Diversity and Aboriginal Affairs

Husky Oil Operations Limited

P.O. Box 6525, Station D

Calgary, Alberta T2P 3G7

Phone: (403) 298-6780

Royal Bank Native Student Awards

2002/03 - Royal Bank

Deadline: January 31

Five (5) awards of up to \$4,000/ year for four (4) years at university or two years at college. Status Indian, Non-Status Indian, Inuit or Métis are eligible to apply. You must be a permanent resident/citizen of Canada. For an application and brochure, write to:

Royal Bank Native Student Awards, 330
Front Street West
Toronto, Ontario M5V 3B7

CMHC Housing Awards

Housing for Youth Individuals, firms, institutions and government agencies that are delivering programs that improve choice, quality or affordability of housing for youth may be nominated for a Canada Mortgage and Housing Corporation (CMHC) Housing Award.

Canada Mortgage and Housing Corporation

Social and Economic Policy and Research
700 Montreal Road Room C7-417
Ottawa, Ontario K1A 0P7
Phone: 1 800 668-2642

Legal Studies for Aboriginal People Program

Deadline: March 31 for Pre-Law Programs. The Department of Justice funds Métis and non-status Indians who wish to attend law school. Through the Legal Studies for Aboriginal People Program, the Department offers scholarships for the three-year law program and scholarships for a pre-law orientation course. Value: Tuition fees, textbooks, living expenses, award based on financial need.

For more information:

Phone: (613) 957-9643

Web site: <http://canada.justice.gc.ca>

Polaris - Northern Star Program

This awards program recognizes the creative and innovative environmental actions by youth who have had an impact within their communities. Young people up to 25 years of age may be nominated for an award. Completed forms are due by March 31 of each year. Information and a nomination form, call the Action 21 National Office toll free at: 1 800 668-6767.

Department of Indian Affairs or your Local Band Education Authority

Funding for status Indian students is available from the Department of Indian Affairs or your Local Band Education Authority. Legal Studies are generally considered separate from other undergraduate programs and therefore

full funding will be available for the three years of legal studies. Métis, Inuit and non-status Indians may apply to the Department of Justice. The funding covers tuition, books and living expenses and is renewable for the two further years of law school. The funding also covers the Saskatchewan Summer program. For more information on whether you qualify and the applicable deadlines for funding, contact:

Program Administrator Legal Studies for Aboriginal Peoples Program Department of Justice
Ottawa, Ontario R1A 0H8
Phone: (613) 957-9583

Sears Canada Inc. Scholarship

Deadline June 1

Ten scholarships of \$1,000 are available to children of Sears employees. Applications are available from and submitted to:

Canadian Awards Program, International & Canadian Programs Division, Association of Universities and Colleges of Canada,
Suite 600, 350 Albert Street,
Ottawa, Ontario K1R 1B1

Chevron Canada Resources

Deadline: January 31

Number of scholarships varies, value up to \$5,000 Available to students of Aboriginal heritage interested in undertaking a period of study in public administration and/or community affairs involving drug/alcohol education and rehabilitation. Special consideration given to residents of Northwest territories and other areas of concern.

Apply to: Canadian Universities for Northern Studies

201, 130 Albert Street,

Ottawa, Ontario K1P 5G4

Phone: (613) 238-3525

Métis Settlement Education and Training

Incentive Scholarship Society

Deadline: June 30 for September entry, November 30 for January entry. Contact information is being updated.

TD Bank and First Nations Bank of Canada Aboriginal Education Awards

Deadline: March 31

Value: Five awards of \$1,000 each

Recipients will also receive consideration for summer employment and full-time employment once education is complete. Criteria: Applicants must be of Aboriginal ancestry (Status, Non-Status, Inuit, Métis); full time student at recognized Canadian post secondary institution pursuing a program relevant to a career in banking such as business, economics, computer science, math and sciences; in need of financial assistance to further educational goals.

Apply to: Award Coordinator Toronto

Dominion Centre

201 Portage Avenue P.O. Box 7700

Winnipeg, Manitoba R3C 3E7

Phone: (204) 988-2800

Baxter Corporation - Jean Goodwill Scholarship

Value: \$5,000.00

Student must be of aboriginal ancestry and enrolled in a nursing program with the intention of serving in a northern aboriginal community. For more information contact:

Aboriginal Nurses Association of Canada

12 Stirling Avenue

Ottawa, Ontario K1Y 1P8

Phone: (613) 724-4677

Fax: (613) 724-4718

Canada- US Fulbright Program

Student must be American or Canadian with Native Heritage and attending a post-secondary education institution studying countries relations between other countries.

Value of award is \$15,000.00 for student and \$25,000.00 for faculty members enrolled in graduate studies.

For more information contact:

Ste. 2015, 350 Albert Street

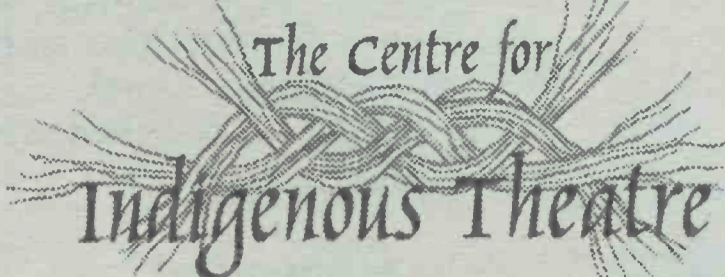
Ottawa, Ontario K1R 1A1

Phone: (613) 237-5366

Fax: (613) 237-2029

Millennium Bursaries

Value: Between \$1,500 and \$4,500, depending on the students' province or territory of residence and level of financial need. Eligibility: To qualify for a millennium bursary, a student must: (a) be a Canadian citizen or permanent resident, (b) be studying in an undergraduate program at a Canadian



The Centre for Indigenous Theatre Accepting Applications

for

Foundation Year

September 2003 - April 2004

3-Year Theatre Training Program

A unique training facility that reflects the cultural and artistic origins of Native Canadians

Deadline: Extended to May 15, 2003

Native Theatre School - July 2003

2 Locations: TBA

4-Week Intensive Theatre Training

Deadline: May 15, 2003

Please note:

Deadlines may change due to space availability

Please call for deadline changes

For further information
contact the CIT office at:

401 Richmond St. West
Suite 260, Box 75
Toronto, ON M5V 1X3

Tel: (416) 506-9436

Fax: (416) 506-9430

Email: citmail@indigenoustheatre.com

Website: www.indigenoustheatre.com

Esso Imperial Oil

IMPERIAL OIL COLD LAKE ABORIGINAL EDUCATION AWARD

Imperial Oil Resources, Cold Lake Operations, offers a one time education award for local Aboriginal students entering a post secondary program (Technical or Community College) leading to a career in the petroleum industry.

The award will consist of:

- \$1,000
- Students will be considered for summer or post graduate employment if opportunities are available

ELIGIBILITY

- Must be an Alberta resident
- Have grade 12 or GED equivalent
- Have proof of acceptance into post secondary education program leading to a career in the petroleum industry
- Be a member of one of the listed First Nations or Métis communities

LISTED COMMUNITIES ARE:

- Beaver Lake First Nation
- Buffalo Lake Métis Settlement
- Cold Lake First Nations
- Elizabeth Métis Settlement
- Fishing Lake Métis Settlement
- Frog Lake First Nation
- Heart Lake First Nation
- Kikino Métis Settlement
- Kehewin Cree Nation
- Saddle Lake First Nation
- Whitefish Lake First Nation
- Zone 1 & 2 Métis Association

Application Deadline is June 30, 2003.

Brochures and application forms may be obtained from:

- The Education Coordinators at the listed communities or,
- Imperial Oil Resources, P.O. Box 1020, Bonnyville, Alberta T9N 2J7
Phone: (780) 639-5194 Fax: (780) 639-5102

Our scholarship program gets an A+

Jennifer Daigneault dreamed of improving the health of people in northern Saskatchewan. Today she's living that dream as a public health nurse at the La Ronge Health Centre. COGEMA Resources' scholarship program helped her complete four years of study at SIAT and the University of Saskatchewan.

Building communities and helping northern residents reach their potential is a big part of what we do. Jennifer's story is our idea of scholarship success.

WWW.COHEMA.CA

COGEMA
COGEMA Resources Inc.



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COMMUNITIES ARE:

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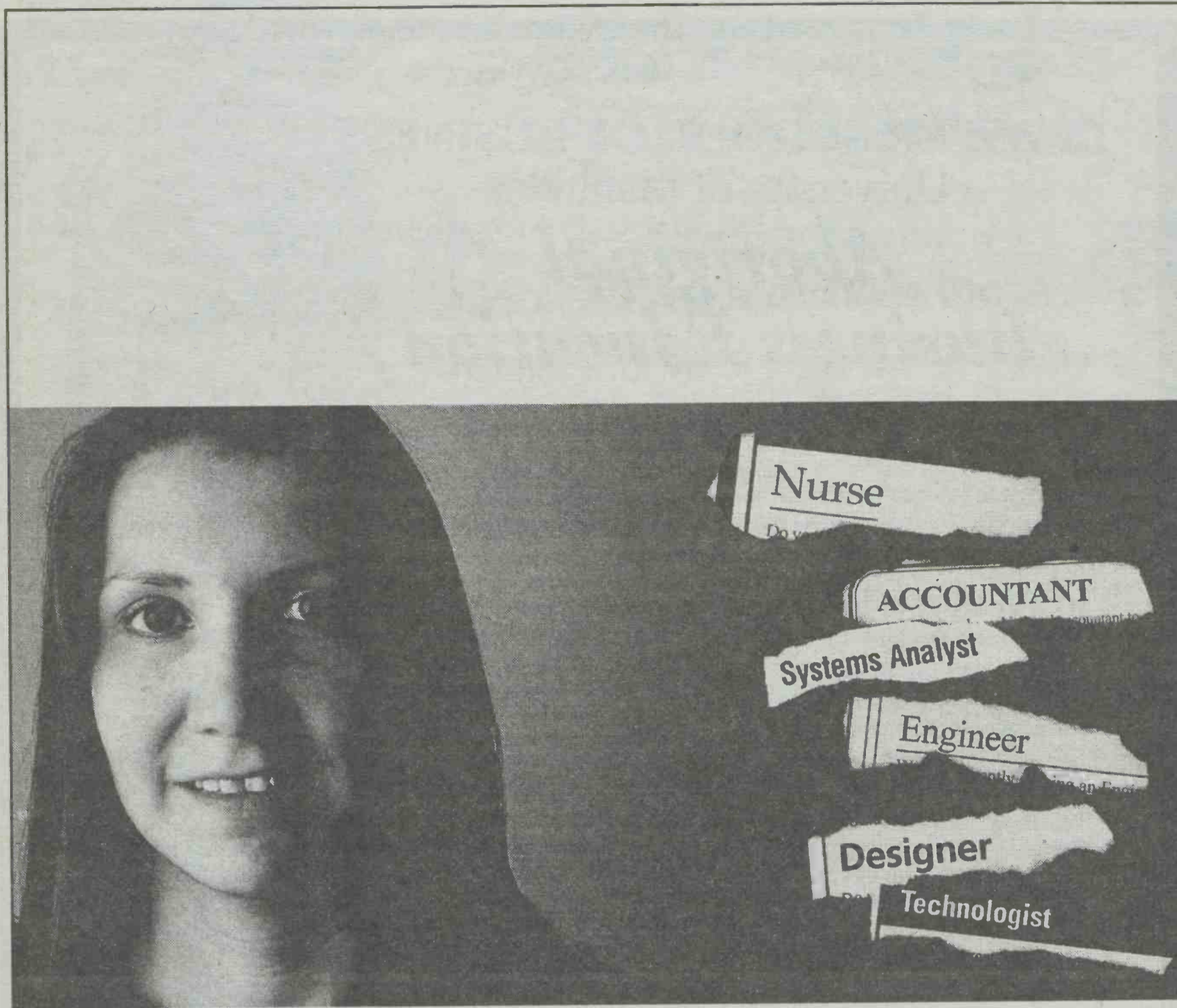
ern Saskatchewan.
Health Centre.
ears of study at

COGEMA
COGEMA Resources Inc.

Aboriginal Scholarship & Bursary Guide

Annual Supplement to Windspeaker — April 2003

Check online for Aboriginal scholarship/bursary updates at www.ammsa.com



THE BEAUTY IS, SHE CAN BE ANYTHING SHE WANTS TO BE.

Rhonda Cardinal chose to be a process operator—starting with Syncrude under our Aboriginal hiring program. Programs like this are just one of the many ways we are working with our Aboriginal neighbours to create new opportunities and strengthen our company and community.

To learn more about us visit www.syncrude.com



The Syncrude Project is a joint venture operated by Syncrude Canada Ltd. and owned by AEC Oil Sands, L.P.; AEC Oil Sands Limited Partnership, Canadian Oil Sands Trust; ConocoPhillips Oil Sands Partnership II; Imperial Oil Resources; Mocal Energy Ltd.; Murphy Oil Company Ltd.; Nexen Inc.; and Petro-Canada Oil and Gas.

post-secondary institution, both of which must be recognized by the Canada Student Loans Program or the student's provincial/territorial student financial assistance program, (c) successfully qualify for assistance from his/her province/territory of residence, and (d) have already completed 60 per cent of a year of post-secondary education. Students have their level of financial need assessed by their province/territory of residence. Those who demonstrate the highest level of need and meet the Foundation's eligibility criteria qualify for a millennium bursary, which is paid either to the student or directly to the student's loan provider to reduce his/her student loan debt.

Application Deadline: Students must successfully apply for provincial/territorial financial assistance

Contact information: www.aimhigh.ca or Millennium Bursary Program Canada Millennium Scholarship Foundation 1000 Sherbrooke Street West, Suite 800 Montréal, Québec H3A 3R2

Canadian Merit Scholarship Foundation (CMSF)

The CMSF Regional Awards The CMSF Regional Award carries a stipend between \$1,000 and \$2,500 and is once-only entrance award tenable at any accredited university in Canada.

The CMSF Provincial Awards

The CMSF Provincial Award carries a stipend of between \$500 and \$1,000. It is a once-only entrance award tenable at any accredited university in Canada at which the recipient gains admission and enrolls in a full-time program of study. At least two Provincial Awards are offered in each province of Canada. In Quebec, the Provincial Award may be used at a cegep. 2000, CMSF offered over 170 cash awards at the following three levels:

All CMSF Awards inquires contact: Anne Williams Phone: (613) 393-5584 Lynn Petruzzello E-mail: lynn-cmsf@home.com

Garfield Weston Merit Scholarships for Colleges (GWMSC 1)

Be a resident of Manitoba, Ontario, New Brunswick, Nova Scotia, or Prince Edward Island*

National Award: Up to 20 available annually For each National Award the colleges make a tuition grant of up to \$4000 per year. In addition to this, the GWMSC offers \$3000 to \$4500 per year. The National Award is renewable for up to 3 years of diploma studies only at our participating colleges. To renew the National Award, award holders must: 1) Show continued evidence of character, leadership and service 2) Maintain an acceptable academic record under a full course load

GWMSC Regional Award: Up to 25 available annually @ \$1500 Award GWMSC Provincial Award: Up to 20 available annually @ \$1000 Award Regional and Provincial Awards are one-time awards for use at any accredited community college in Canada.

Application: Annabelle DeGouveia, GWMSC P.O. Box 54563 1771 Avenue Rd Toronto, Ontario M5M 4N5

Native Women's Association of Canada Corbiere - Laval Two-Axe Early Student Awards

Aboriginal women and be enrolled in a post-secondary institution. Two (2) awards valued at \$1,000.00 each For more information contact:

Native Women's Association 9 Melrose Avenue Ottawa, Ontario K1Y 1T8 Phone: (613) 722-3033 Fax: (613) 722-7687

Canadian Research Aboriginal Studies

Since its inception in 1978, the Council has supported various research projects which examine various issues of relevance to Aboriginal people including culture, self government, demography, and sociology among others.

Contact: Communication Division Social Sciences and Humanities Research Council PO Box 1610 Ottawa, Ontario K1P 6G4

Sir John A. MacDonald graduate fellowship in Canadian History

This scholarship is awarded to a student enrolling in a doctoral program in

Canadian history at an Ontario university. The value of award is \$8,500.00 and can be renewed for three consecutive years to a maximum of \$25,500.00. For more information contact:

The Graduate Studies Office at Ontario Universities or The Ministry of Education and Training Student Affairs PO Box 4500 189 Red River Road, 4th Floor Thunder Bay, Ontario P7B 6G9 Phone: (807) 343-7257 or 1-800-465-3957

Environmental Innovation Program

For groups and individuals 18 years of age and older interested in research and development in the environmental field. Offers Canadian industry, universities, Native groups, non-governmental organizations and interested individuals the opportunity to meet the Green Plan's objectives. For more information contact: Program Directorate Public Works and Government Services Canada Place du Portage, Phase III, 12C1 11 Laurier Street Hull, Quebec K1A 0S5 Phone: 1-800-563-3518

Women in Engineering and Sciences Program

For women undergraduates who are interested in a career in physics, engineering or mathematics. To qualify you must be a Canadian citizen or permanent resident of Canada attending a Canadian University or CEGEP and enrolled full-time in an undergraduate physics, engineering or mathematics program. You must also have completed your first undergraduate year of university or your second year of pre-university CEGEP before September 1.

Contact: Human Resources Branch Recruitment Office National Research Council of Canada Ottawa, Ontario K1A 0R6 Phone: (613) 993-9134 Fax: (613) 990-7669

Queen Elizabeth Silver Jubilee Endowment Fund Award Program

If you have successfully completed at least one year of an undergraduate university program. You must be a Canadian citizen or permanent resident. It provides non-renewable scholarships of \$5,000.00 for one academic year, and transportation expense for one return trip for students to pursue their undergraduate studies in their second official language.

Canadian Awards Program Association of Universities and Colleges of Canada 350 Albert Street, Suite 600 Ottawa, Ontario K1R 1B1 Phone: (613) 563-1236 Fax: (613) 563-9745

The BP Canada Energy Aboriginal Awards Program

Deadline: June 15 Provides multi-year financial assistance to students enrolled at a recognised post-secondary institution. Approximately six new educational award recipients will be selected annually. The value of each award is \$2,000 per year for a maximum of four years. Applicants must maintain at least a 65% average and preference may be given to those enrolled in programs that prepare students for careers in the oil and gas industry. Only those students who reside in the provinces of Amoco's main operating areas (Alberta, BC, Saskatchewan or NWT) will be considered. For more information and application forms, please contact:

BP Canada Energy Co. P.O. Box 200, Station M Calgary, Alberta T2P 2H8 Phone: (403) 233-1425 Fax: (403) 233-1476

The Ross Charles Award

Deadline: March 15 Dedicated to providing six weeks of specialized training to young professional Aboriginal men and women from Northern Canada who are interested in furthering their knowledge in the fields of broadcasting and telecommunications Angele Gelineau Cancom 155 Queen Street, Suite 1204 Ottawa, Ontario K1P 6L1 Phone: (613) 232-4814

The Ross Charles Award

Deadline: March 15 Dedicated to providing six weeks of specialized training to young professional Aboriginal men and women from Northern Canada who are interested in furthering their knowledge in the fields of broadcasting and telecommunications Angele Gelineau Cancom 155 Queen Street, Suite 1204 Ottawa, Ontario K1P 6L1 Phone: (613) 232-4814

Gil Purcell Memorial Journalism Award

The Canadian Press To a Native person studying journalism. Value: One scholarship of \$4,000

Eligibility: Native ancestry. Studying journalism at a Canadian university or community college.

Deadline: December 31 of each year.

Information:
Manager of Human Resources
Canadian Press
 36 King Street East
 Toronto, Ontario M5C 2L9
 Phone: (416) 594-2179
 Fax: (416) 364-9283

CASTS The Canadian Aboriginal Science and Technology Society CASTS Scholarship Programs
 Deadline June 15

CASTS Scholarship

This scholarship is made available to students pursuing academic programs in the sciences, engineering, health-related fields, natural resources and math and science secondary education. Programs of study may be two to four years or longer.

Chief Crowfoot Professional Health Careers Scholarship

Administered for the Deb C. Crowfoot Professional Corporation, this scholarship is made available to four students pursuing professional health careers.

Duval House Communication Careers Scholarship

This scholarship is offered to students entering fields related to communications such as journalism, graphic design, television and radio arts.

Canadian Society of Petroleum Geologists Scholarship

Students pursuing academic programs in the earth sciences are eligible for this scholarship. The program of study must be at least two years in length and the student must have completed the first year of their studies.

CASTS Scholarship Committee

Treaty 7 Tribal Council
 310-6940 Fisher Road, S.E.,
 Calgary, Alberta T2H 0W3
 Phone: (403) 258-1775
 Fax: (403) 258-1811
 E-mail: casts@mail1.treaty7.org

Shell Aboriginal Awards - NAAF

Several awards presented yearly through the scholarship program of the National Aboriginal Achievement Foundation. The value of the award varies by student request.

Indian & Inuit Health Careers Program Scholarship - NAAF

Deadline: May 1

Several \$1,000 scholarships are available to Canadian citizens of Aboriginal ancestry who have resided in Canada for the last 12 months. Individuals must meet the minimum enrollment requirements in a professional health career program.

Indian & Inuit Health Careers Program Bursary:

Deadline: May 1

Bursaries are available to Canadian citizens of Aboriginal ancestry who have resided in Canada for the last 12 months.

Aboriginal Veterans' Scholarship Trust - Canada - NAAF

For students engaged in fields of study that support and contribute to Aboriginal self-governance and economic self-reliance.

Business, Sciences and General Education Program - NAAF

Value: Varies from \$1,000 to \$8,000

Eligibility: Aboriginal ancestry (Status, Non-Status, Métis, Inuit) attending a Canadian Community College (CEGEP) or university (first year or returning students); registered in programs such as business, health sciences, new and advanced technologies (not limited to these). Priority is given to students enrolled in business and sciences.

Deadline: June 1

Diane Fowler Leblanc Aboriginal Social Work Scholarship - NAAF

Value: The amount of each scholarship is based on the individual needs of each candidate (tuition, course materials, living expenses, daycare, travel) up to a maximum of \$10,000 per year for three or four years, depending on the institution's course requirements.

Eligibility: The scholarship is open to all Aboriginal people, including Métis, Inuit, and Status and Non-Status Indians, interested in studying at the Bachelor of

Social Work level at a recognized educational institution in Canada.
 Deadline: Unknown

Arts Scholarship Program - NAAF

Deadline: March 31.

Value: Based on Budget needs. All areas related to the visual, performing, media, graphic and literary arts. Award decision based on merit of project, quality of training and financial need. Art work samples will need to be sent with application.

Petro Canada Education Awards for Native Students - NAAF

Deadline June 15 Five education awards of up to \$5,000 are available to native students of Canadian or Inuit ancestry entering or enrolled in post-secondary programs where studies can be applied in an industrial setting in the oil and gas industry. Selection is based on financial need, academic performance and potential, appropriateness of studies to industry, and future aspirations.

TransCanada Pipelines Leadership Awards - NAAF

With these awards, TransCanada Pipelines is helping Aboriginal students prepare themselves to play leading roles in the fields of engineering, business and commerce, law, science and technology, environment and communications.

BP Canada Aboriginal Young Achievers Scholarship - NAAF

Priority for these scholarships may be given to students who are pursuing careers in business, engineering, environmental studies and physical sciences.

Great-West Life Business Education Scholarship - NAAF

This scholarship was created to help Aboriginal students from across Canada to succeed in the areas of business and entrepreneurship.

TD Bank Financial Group Scholarships Through its support of the scholarship program, TD Bank Financial Group is helping to make it easier for Aboriginal students to realize their educational goals

UGG Agricultural Scholarships - NAAF

UGG is pleased to provide scholarships to encourage Aboriginal students from the Prairie Provinces to pursue careers in fields related to agriculture.

The CN Aboriginal Scholarships - NAAF

These scholarships provide funding assistance to Aboriginal students from across Canada who are engaged in studies that will prepare them for careers in the transportation industry such as engineering, business, computer science, communications and technical studies.

Suncor Energy Foundation

"Shared Achievements"

Aboriginal Scholarships - NAAF

These scholarships were created to assist Aboriginal students who are pursuing post-secondary education in business, teaching and science, particularly engineering, earth sciences, natural resource management, environmental studies and computer science. Preference will be given to students from Central and Northern Alberta, Northeastern and Southwestern British Columbia and the North West Territories

3M Canada Aboriginal Health Education Awards

With these awards, 3M Canada is making a positive contribution to the lives of Aboriginal students who are pursuing careers in fields related to health care. Sun Life Financial Careers in Health Awards With these awards, Sun Life Financial is providing increased opportunities for Aboriginal students to receive training and education for careers in health care. Weyerhaeuser Aboriginal Scholarship Weyerhaeuser is pleased to offer scholarship assistance to Aboriginal students who are pursuing careers in business and science. Contact individual schools for application forms.

National Aboriginal Achievement Foundation

70 Yorkville Avenue, Suite 33A Toronto, Ontario M5R 1B9
 Toll-free: 1-800-329-9780
 Phone: (416) 926-0775
 Fax: (416) 926-7554

FAAY Foundation for the Advancement of Aboriginal Youth (FAAY)

IH ASPER SCHOOL OF BUSINESS

University of Manitoba

Aboriginal Business Education Program



If you are of Aboriginal heritage and interested in a Bachelor of Commerce (Honours) Degree, then call us.

We provide:

ACADEMIC SUPPORT

Tutorials are available for math and economics pre requisites or for other pre requisites upon approval

PERSONAL SUPPORT

- Regular appointments give the Program Coordinator an idea of each student's progress.
- Management students share insights and act as mentors for new students
- Faculty and business mentors round out the support and are available to ABEP management students.
- Cultural exchange opportunities (with elders) are available to students and their families.

FINANCIAL SUPPORT

A number of scholarships are offered to management students based on need, academic achievement and special circumstances. Band funding and any other financial support is taken into account in determining scholarships.

- Scholarships will help with cost of books, tuition, supplies and living expenses, based on individual students' needs.

SUMMER INTERNSHIPS

ABEP corporate sponsors offer summer employment opportunities to management students

For more information, call:

In Manitoba: 1-800-432-1960 (ext. 7401)

Outside Manitoba: 1-204-474-7401

Write to:

350 Drake Centre, University of Manitoba,
 Winnipeg, Manitoba R3T 5V4

Email address: ABEP@Ms.Umanitoba.ca



Leading in Aboriginal Business Education



The University of Saskatchewan, in partnership with the Saskatchewan Indian Federated College (SIFC), is proud to announce the new one-year

Master of Business Administration

Specializing in Indigenous Management

The Indigenous Management specialization, the only one of its kind in Canada, allows students to fully explore the opportunities and challenges facing Aboriginal organizations and organizations that deal with Aboriginal people and communities.

U of S's MBA program uses integrated, case-based instruction methods to teach the fundamentals of business as well as the interpersonal, team and leadership abilities sought after by today's employers.

Applicants require three years' work experience and a four-year university degree.

For more information please contact:

Warren Weir
 Coordinator of the MBA
 Indigenous Management Specialization
 Phone: (306) 966-2468
 Email: weir@commerce.usask.ca

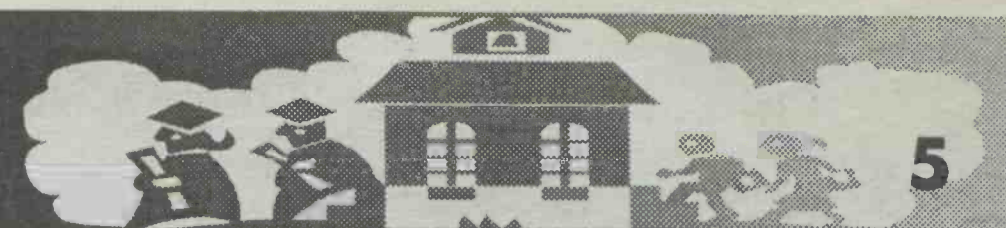
<http://www.commerce.usask.ca/programs/mba/>

The Aboriginal Bursary & Scholarship Guide
 is online at:
www.ammsa.com



Your
 to you

For info
 Aboriginal
 check the
 Public



Scholarship Opportunities



**Alberta-Pacific
Forest Industries Inc.**



1. Aboriginal Education Partnership Program

- * pays your tuition until completion of studies
 - * provides mentorship to help you succeed
- To be eligible for this scholarship, you must:**
- * be an Aboriginal person (First Nation, Metis, or Inuit) maintaining residence within or near Alberta-Pacific's Forest Management Agreement area for at least one year
 - * provide proof of acceptance in a post-secondary institution (minimum 2-year program)
 - * demonstrate financial need
 - * maintain your course work load, attendance, and passing marks
 - * be motivated and willing to participate in a partnership
- All applications must be received prior to May 30, 2003.**

2. Pasiko Partnership Bursary

- * Awarded to a Bigstone Cree Nation band member enrolled full time in a post-secondary program at any Northern Lakes College campus.
- Applications available at www.yourfuture.ab.ca**

3. MNA Zone 1 Scholarship

- * Awarded to three Metis Nation of Alberta Zone 1 members enrolled in a full time post-secondary program. **Applications available by calling the MNA Zone 1 office at (780) 623-3039.**

For more information about any of these scholarships, contact Cindy Bizon at 1-800-661-5210 or (780) 525-8003, or visit www.alpac.ca.

Please see our ad on page 11

TD Canada Trust - Aboriginal Youth Scholarship - FAAY
Eight (8) scholarships of \$2,500 each for Aboriginal youth enrolled in a Canadian college or university.

Davis + Henderson - Aboriginal Youth Scholarship
Five (5) scholarships of \$2,500 each for Aboriginal youth enrolled in a Canadian college, university or technical institute.
Davis + Henderson - Aboriginal Youth Bursary Ten (10) bursaries of \$750 each for Aboriginal high school students aged 13 to 18 and enrolled in Grade 9 and up.
NetStar Communications Inc. - Rising Stars Scholarship Five (5) scholarships of \$2,000 each for Aboriginal youth enrolled in a Canadian college, university or technical institute.

NetStar Communications Inc. - Rising Stars Bursary - FAAY
Ten (10) bursaries of \$750 each for Aboriginal high school students aged 13 to 18 and enrolled in Grade 9 and up.

Bank of Montreal - Canadian Aboriginal Youth Bursary - FAAY
Sixteen (16) bursaries of \$750 each for Aboriginal high school students aged 13 to 18 and enrolled in Grade 9 and up.
Business Development Bank of Canada - Aboriginal Youth Scholarship Six (6) scholarships of \$2,000 each for Aboriginal youth enrolled in business or commerce program at a Canadian college or university.

Hudson's Bay Company - Aboriginal Futures Scholarship - FAAY
Three (3) scholarships of \$2,500 each for Aboriginal youth enrolled in a Canadian college, university or technical institute.

Hudson's Bay Company - Aboriginal Futures Bursary - FAAY
Six (6) bursaries of \$750 each for Aboriginal high school students aged 13 to 18 and in Grade 9 and up. Union Gas Limited, Centra Gas BC, Pacific & Northern Gas - Delivering Energy through

Aboriginal Youth Scholarship - FAAY
Six (6) scholarships of \$2,000 each for Aboriginal youth enrolled in engineering or business program at a Canadian college, university or technical institute. Closing date for submitting applications is OCTOBER 12, 2002. Results and awards are given mid-December. To receive an application, contact:
FAAY c/o Dr. Judy New Canadian Council for Aboriginal Business 204A St. George Street Toronto, ON M5R 2N5 Phone: (416) 961-8663 ext 227 Fax: (416) 961-3995 E-mail: jnew@ccb-canada.com

BC

Ēāni Etīē Tahltan Scholarship
Value: \$300.00
The Ēāni Etīē Tahltan Scholarship was established by Louise Framst Books
Contact: Louise Framst, Box 52, Cecil Lake, BC VOC 1G0
The successful candidate(s) sends a copy of registration in courses or institution to: **Stikine Scholarship Committee, School District 87 (Stikine), Box 190, Dease Lake, BC VOC 1L0 Phone: (250) 771-4440**

Chief Joe Mathias BC Aboriginal Scholarship
Eligible applicants are members of a BC First Nation who are in financial need and demonstrate merit with respect to accessing post-secondary education including: * Courses of study towards a degree, or a certificate or diploma, at an eligible post-secondary education institution; or * Post-graduate studies in an eligible post-secondary educational institution.
Information: Chief Joe Mathias BC Aboriginal Scholarship c/o Deloitte & Touche .O. Box 49279, Four Bentall Centre 2100 - 1055 Dunsmuir Street Vancouver, BC V7X 1P4

Coast Ferries (1937 - 1997) Scholarship - Vancouver Community College
Value: One award \$1,500 annually credit toward tuition fees.
Eligibility: Available to students in the outer

Mid-Coast communities of Bella Bella (Waglisia), Klemtu, Shearwater, Ocean Falls, Rivers Inlet/Oweekena, Dawson's Landing (Rivers Inlet) and Kingcome Inlet. Not available to students who permanently reside in Bella Coola. Must have supporting letter from their local First Nations Council and/or School District 49. Selection to be made by VCC
Application: To the Dean of Student Service Vancouver Community College 250 West Pender Street Vancouver, British Columbia V6B 1S9 Information: Rebecca Davey Development Officer Vancouver Community College Foundation 1155 East Broadway PO Box 24620 Sm. "F" Vancouver, British Columbia V5N 5T9 Phone: (604)871-7148

Hughes Aircraft of Canada Native / Indian Scholarship - Simon Fraser University
To a Native undergraduate student at Simon Fraser University.
Value: One award of \$750
Eligibility: Native undergraduate student. High academic standing. Deadline: The end of the second week of classes in a given semester.

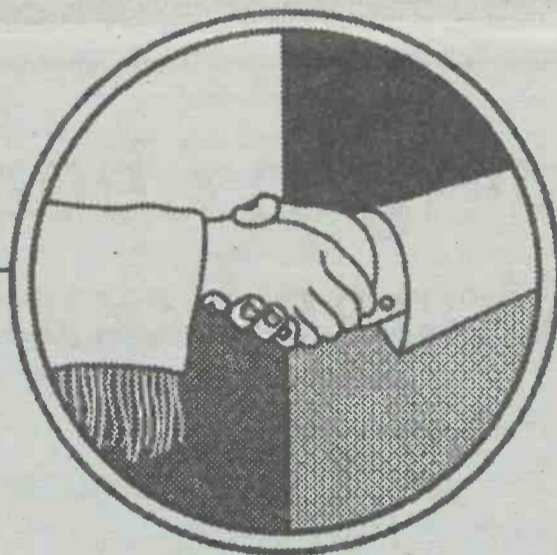
Raytheon System's Canada Ltd. - Simon Fraser University Scholarship for Native Students - Simon Fraser University One award valued at \$750 A Native undergraduate student with high academic standing at Simon Fraser University. Preference will be given to students majoring in Engineering Science, Computing Science, Mathematics, Physics or Business Administration.
Information: Financial Assistance 3017 Academic Quadrangle Simon Fraser University Burnaby, British Columbia V5A 1S6 Phone: (604) 291-3892 Fax: (604)291-4722

Robert Allison Bursary for Non-Status Indians - Okanagan University College
Description: Enables deserving students to begin or continue attendance at Okanagan University College.
Value: The annual income from a bequest may be divided or awarded to a single applicant at the discretion of the selection committee.
Eligibility: Native descent Applicant's circumstances make it necessary to be self-supporting. Available to students at any College Centre.
Deadline: May 31 of each year

Vicki Hitchen Memorial Scholarship - Okanagan University College
If you are a member of the Adams Lake Indian Band, Neskonlith Indian Band, Little Shuswap Indian Band, Spallumcheen Indian Band or Okanagan Indian Band and if you are planning to continue University or College education next year, you may wish to apply for the Vicki Hitchen Memorial Scholarship.
This is a \$1,000 scholarship* available to an Aboriginal Canadian currently attending OUC. Applications are available from the Financial Awards Office, or at any OUC campus office.
*Amount may vary slightly depending upon interest actually earned by the endowment fund.

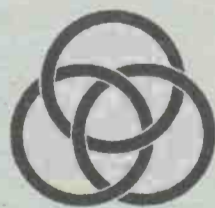
Interior Aboriginal Endowment Fund Award - Okanagan University College
The Interior Aboriginal Endowment Fund Award has been established by the Interior Aboriginal Business Services Society to provide annual awards for Aboriginal students. Recipients will be permanent residents of B.C. and will be enrolled full-time in any year of a degree, diploma or certificate program at any centre of OUC. Selection of the award recipient will be based on a combination of academic achievement and financial need, with emphasis on financial need.
Information: Financial Awards Office Okanagan University College 1000 K.L.O. Road Kelowna, British Columbia V1Y 4X8 Phone: (250) 862-5419 Fax: (250) 862-5466

McCarthy Tetrault Annual Scholarship - UNBC
One (1) valued at \$750 Available to full-time First Nations student enrolled in Northern Advancement Program. Recipient must be resident of northern



Your education is important... to your future and to ours

For information about Alliance Pipeline's Aboriginal Student Awards Program, please check the Aboriginal Relations section of the Public Affairs page on our website or call
403-517-6511.



**ALLIANCE
pipeline**

*Be aware. Take care.
Call before you dig.*

www.alliance-pipeline.com

**The Aboriginal Bursary & Scholarship Guide
is online at:
www.ammsa.com**

Aboriginal Scholarship & Bursary Guide

Annual Supplement to Windspeaker — April 2003

Check online for Aboriginal scholarship/bursary updates at www.ammsa.com

Aboriginal

Annual Supplement

Check online for Aboriginal

6

British Columbia as defined by UNBC Act.

Bank of Montreal Aboriginal Scholarship - UNBC

One (1) valued at \$1,500 Available to full-time First Nations student enrolled in Northern Advancement Program. Recipient must be resident of northern British Columbia as defined by UNBC Act. Must have completed at least 60 credit hours towards Bachelor of Commerce degree. For information on all UNBC Scholarships please contact:

Canfor Scholarships - UNBC

Three(3) valued at \$3,000 Must have completed at least 60 credit hours towards Natural Resources and Environmental Studies program. Preference to dependent relatives of Canfor employees or to First Nations students.

Information: Financial Assistance 3017 Academic Quadrangle
Simon Fraser University
Burnaby, British Columbia V5A 1S6
Phone: (604) 291-3892
Fax: (604)291-4722

BC Hydro Aboriginal Scholarship Program

To encourage and financially assist Aboriginal people to pursue post-secondary education in disciplines relevant to BC Hydro and, where possible, to provide recipients with work experience.

Value: Eight scholarships of \$1,000 each. Eligibility: Status Indian, Non-Status Indian, Inuit or Métis. Has successfully completed the first year of a full time post-secondary program in a discipline relevant to a broad range of BC Hydro careers. Good academic standing (preferably 75% grade point average) in addition to good written communications skills. Balanced lifestyle (i.e., fitness, community involvement, hobbies and interests). Supported by a British Columbia First Nation or Native organization.

Deadline: Mid-January
Information: Outreach Programs
BC Hydro
16th Floor, 333 Dunsmuir St.
Vancouver, B.C. V6B 5R3
Phone: (604) 623-3994
Fax: (604) 623-3614

Mungo Martin Memorial Awards - British Columbia

To assist people of Native descent to further their education, vocational training, skills and competence. Value: Normally from \$100 to \$500. Number of awards and award amounts depend on the funds available. Eligibility: Aboriginal ancestry. Living in British Columbia at the time of application. Preference will be given to young people. Must be a student at an accredited university or college. Must complete application form, provide two

references and supply an official copy of transcripts. Duration: Recipients may apply for further award in a subsequent year. Deadline: May be received at any time for consideration at periodic meetings of the Board.

Information: Lucy Galloway
P.O. Box 883
Qualicum Beach, BC V9K 1T2
Phone: (250) 752-8785
Fax: (250) 752-3076

Tommy Jack Memorial Scholarship - British Columbia

Value: \$500
Eligibility: Nuu-chah-hulth ancestry enrolling in a post-secondary health careers.
Deadline: August 31

Renate Shearer Memorial Scholarship - British Columbia

Value: \$500.
Eligibility: Nuu-chah-hulth ancestry enrolling in a post-secondary health careers.
Deadline: August 31
Nuu-chah-hulth Tribal Council
Box 1383 Port Alberni, BC V9Y 7M2
Phone: (250) 724-5757
Fax: (250) 723-0463

Weyerhaeuser Canada BC Division Education Awards

Value: Two awards valued at \$2000 each. Eligibility: Aboriginals, women, visible minorities persons with disabilities. Enrolled in University program relevant to a career at Weyerhaeuser.
Deadline: June 30
Diversity Education Awards Program
Weyerhaeuser Canada Ltd.
P.O. Box 800
Kamloops, BC V2C 5M7

ALBERTA

Joey Gladue Memorial Scholarship - Edmonton Métis Cultural Dance Society

To encourage Aboriginal students in Alberta to pursue Studies at recognized High School. Value: Two \$500.00 scholarships one to a female and one to a male. Eligibility: An Aboriginal youth in an Alberta high school. Must live in the province of Alberta, have a lot of community involvement, is helping to preserve the Aboriginal culture in their community.
Deadline: September 15th Scholarships, will be given out at the Annual Louis Riel Gala during Métis Week in Edmonton. All recipients must be in attendance and available for the award.

Delia Gray Memorial Scholarship - Edmonton Métis Cultural Dance Society

To encourage Aboriginal single parents, and children of single parent families, to further their education at the post-secondary level. Value: Two \$500.00 scholarships one to a female and one to a male.

Eligibility: An Aboriginal Person in a recognized post-secondary institution located in Alberta. Must live in the province of Alberta, have a lot of community involvement, is helping to preserve the Aboriginal culture in their community.

Deadline: September 15th Scholarships, will be given out at the Annual Louis Riel Gala during Métis Week in Edmonton. All recipients must be in attendance and available for the award. Edmonton Métis Cultural Dance Society
2, 12227-107 Avenue
Edmonton, Alberta T5M 1Y9
Phone: (780) 451-1072
Fax: (780) 451-1137

Athabasca University - School of Business subsidy

Please see our ad on page 8
Value: 50% of tuition and computer subsidy.
Eligibility: Aboriginal students of e-class business courses.
Information: 1-888-449-8813

Athabasca University Athabasca, Alberta Calgary Stampede Foundation Indian Events Committee and Paul Van Ginkel Native Arts Scholarship

Value: Varies.
Eligibility: Applicants must be Treaty 7 members who are entering or are currently enrolled in a recognized post-secondary art program. The applicant must include with the application a professional portfolio of six to ten pieces. If the original is not available, a high quality photograph will be accepted. (No slides). The winner is notified by telephone and must be available to receive the award at the Calgary Stampede Auction.
Information: Calgary Exhibition and Stampede
1410 Olympic Way S.E.
Calgary, Alberta T2G 2W1
Phone: (403) 261-0137

Alberta Heritage Scholarship Fund - Aboriginal Scholarships

Aboriginal Health Careers Bursary
Up to \$200,000 is available for aboriginal students in Alberta enrolling in a health field. Applicants must be Indian, Inuit, or Métis and have been residents of Alberta for a minimum of three years prior to applying. Awards are valued at between \$1,000 and \$13,000.
Application deadline: May 15.

Alberta Blue Cross Scholarships for Aboriginal Students

Three scholarships are awarded each year to aboriginal students completing high school and planning on entering post-secondary studies in Alberta. Recipients are chosen based on academic achievement, financial need and community involvement.
Deadline: June 1.

Theodore R. Campbell Scholarship

One \$1,500 scholarship is awarded each year to an aboriginal student studying Education at Blue Quills First Nations College. Applicants must be Alberta residents and in their second year of the Blue Quills University Transfer program. Nomination deadline: Contact the registrar's office at Blue Quills First Nations College.

Robert C. Carson Memorial Bursary

Five awards of \$500 each are available to Aboriginal Albertans enrolled full-time in their second year of the Law Enforcement, Criminal Justice Diploma or Faculty of Law programs at eligible institutions.
Nomination deadline: Students should contact the financial aid office of their institution.

Laurence Decore Awards for Student Leadership

Eligibility: Applicants must be Alberta residents who are currently enrolled in a minimum of three full courses at a designated Alberta post-secondary institution. Applicants must also be involved in either student government or student societies, clubs, or organizations. Additionally, candidates may be involved in student organizations at the provincial or national level or in non-profit community organizations. Selection: Applicants must be nominated by fellow students from their institution. Each institution is responsible for the formation of a Selection Committee to review nominations and recommend recipients. Award: A total of 100 awards are divided among eligible Alberta post-secondary institutions. Awards are valued at \$500 each. Nominations must be submitted to the institutions by March 1. Some institutions may impose an earlier deadline

Jason Lang Scholarships

Background: These scholarships were named in memory of Jason Lang, a 17 year old high school student who was killed in a school shooting.

Eligibility: Nominees must be residents of Alberta who continuing in the second year of a full-time program. Students must be attending an Alberta institution. They also must have completed one year of an undergraduate post-secondary program that is at least two years in length. The nominee must have been enrolled in at least 80 per cent of a full course load in their first year and have earned a grade point average of at least 80 per cent. Award: \$1,000 each.
Deadline is August 1.

Alberta Heritage Scholarship Fund (AHSF)
9th Floor - 9940 106 Street
Box 28000 Station Main
Edmonton, Alberta T5J 4R4
Phone (780) 427-8640
(In Alberta, but outside Edmonton dial 310-0000)

Portage College - Scholarships/Bursaries

Please see our ad on page 10

Academic Preparation Program Wellness Award

Adult High School Equivalence Schol.
Brandon Swan Memorial Bursary
Debhra Dennis Memorial Award
Emergent Need Bursary
Fred & Vera Saunders Dedication to Education Award
Learning Assistance Centre Bursary
Len Calliou Memorial Award
Northlands Park Achievement Award
Opening Doors Entrance Bursary
Outstanding Student Award
Partnership Awards Program
Pow Wow Association Award
Quality of Life Award
Reading Participation Award
Transition to Training Bursary
Voyageurs Athletic Scholarships
Plus many more...

For information:

Portage College
Lac La Biche: (780) 623-5580
Cold Lake: (780) 594-3255
St. Paul: (780) 645-6214
Website: www.portage.ab.ca

Al-Pac Aboriginal Education Partnership Program

Please see our ad on page 5
Award: Varies.
A strong mentorship is an integral part of the program.
Deadline: May 30.
Eligibility: Aboriginal person residing in Alberta-Pacific Forest Management Area for at least one year pursuing post-secondary studies leading to a recognized degree certificate or diploma. Must possess suitable attitude and be willing to participate in a partnership.
Contact 1-800-661-5210

Sylvia Schulze Memorial Bursary for Alex Taylor School

Offered through Grant McEwan Community College, Edmonton to female student who attended Alex Taylor School in central Edmonton, with priority given to an Aboriginal student.
For more information contact:
Executive Director Grant McEwan Community College Foundation
Edmonton, Alberta
Phone: (780) 497-5545

Dollars for Learners - The Belcourt Brosseau Métis Awards

Please see our ad on page 12
Value: In 2002, 38 awards ranging from \$1,000 to \$7,000
Eligibility: If you are a Métis residing in Alberta and need financial help to pursue your education or upgrade your skills, a Belcourt Brosseau Métis Award can help you take the next step.
Deadline: May 16, 2003
Information call: 1-866-626-0015
Web site: www.DollarsForLearners.com

NAIT Aboriginal Student Club

Value: One of \$800
Eligibility: Available to students Aboriginal Heritage who are enrolled the second year of the Forest Technology program. Conditions: Awarded on basis of academic achievement. Applications: Apply on the NAIT application for scholarships AFTER August 1
Deadline: September 30th
Office of the Registrar Student Awards and Financial Aid
The Northern Alberta Institute of Technology
Suite 1000 11762-106 Street N
Edmonton, Alberta T5G 3H1

Syncrude Aboriginal and Women Education Awards Program

Please see our ad on page 3
Deadline: June 1
Two awards of \$2000.00 each. Aboriginal people attending secondary educational institution programs related to the oil sands industry (i.e. engineering, computer science, technologists etc.).
Information regarding this award program contact Nora Flett:
Phone: (780) 790-6442
Syncrude Aboriginal/Women Education Awards Program
P.O. Bag 4009, M.D. 1200,
Fort McMurray, Alberta T9H 3L1

Talisman Energy Award

Deadline: December 30 One award of \$2,000
Applicant must be Native/Aboriginal enrolled full-time in earth science, business, commerce or economic program. May be in first or second year diploma or applied degree program. Based on financial need and academic standing. For students enrolled at SAIT.
Contact: SAIT Scholarships Co-ordinator
Rm. M142, Heritage Hall
Southern Alberta Institute of Technology
1301 - 16 Avenue NW
Calgary, Alberta T2M 0L4
Phone: (403) 284-8858
Fax: (403) 284-7117

Please be advised that Talisman also offers a \$2,000 Aboriginal Bursary at the Royal College with the same terms of reference as above. Talisman also

Give us **2** years... We'll give you the opportunity of a lifetime!

At Grant MacEwan College we're proud of the success of our Aboriginal students. Our Aboriginal Education Centre offers a supportive, friendly environment to help students focus their success.

MacEwan has more than 80 programs in health, business, science and the performing, visual communication arts. With hundreds of transfer agreements to universities across Canada, MacEwan is your first step to a great career.

Make a difference in your community.

Choose from:

- Aboriginal Police Studies
- Mental Health - Aboriginal Connections
- Child & Youth Care
- Social Work
- Teacher Assistant
- Nursing / Psychiatric Nursing
- Correctional Services

www.macewan.ca

Call Lynda Ferguson @ 1-888-497-4622

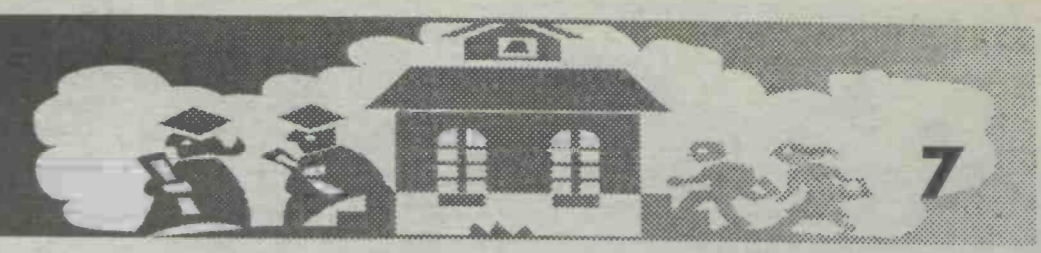
Grant MacEwan College

We Are a global with open
You Are an Aboriginal geology management

The Nexen Program of students education program of
For application Kematch a
The deadline Nov. 15, 2003

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WWW



College - Scholarships/Bursaries
see our ad on page 10

Preparation Program Award
High School Equivalence Scholarship
Gwan Memorial Bursary
Mennon Memorial Award
Need Bursary
Pera Saunders Dedication to Award
Assistance Centre Bursary
Gwan Memorial Award
Is Park Achievement Award
Doors Entrance Bursary
Young Student Award
Ship Awards Program
Association Award
Life Award
Participation Award
to Training Bursary
Athletic Scholarships
more...

ation:
College
he: (780) 623-5580
: (780) 594-3255
(780) 645-6214
www.portage.ab.ca

Original Education Partnership
see our ad on page 5

aries.
Partnership is an integral part of
im.
May 30.
Aboriginal person residing in
Pacific Forest Management Area
last on year pursuing post-
secondary studies leading to a recognized
certificate or diploma. Must
have a positive attitude and be willing to
participate in a partnership.
800-661-5210

ulze Memorial Bursary for Alex
Taylor School
through Grant McEwan
College, Edmonton to female
who attended Alex Taylor School
Edmonton, with priority given
to Aboriginal student.
Information contact:
Director Grant McEwan
Foundation
Edmonton, Alberta
(800) 497-5545

or Learners - The Belcourt
Métis Awards
see our ad on page 12
2002, 38 awards ranging from
\$7,000
If you are a Métis residing in
and need financial help to pursue
education or upgrade your skills, a
Rosseau Métis Award can help
you take the next step.
May 16, 2003
Phone call: 1-866-626-0015
www.DollarsForLearners.com

offers a supportive,
environment. With hundreds of
scholarships available, the
Dollars For Learners program
can help you take the next
step in your education.
May 16, 2003
Phone call: 1-866-626-0015
www.DollarsForLearners.com

NAIT Aboriginal Student Club
Value: One of \$800
Eligibility: Available to students of
Aboriginal Heritage who are enrolled in
the second year of the Forest Technology
program. Conditions: Awarded on the
basis of academic achievement.
Applications: Apply on the NAIT
application for scholarships AFTER August
1

Deadline: September 30th
Office of the Registrar Student Awards
and Financial Aid
The Northern Alberta Institute of
Technology
Suite 1000 11762-106 Street N.W.
Edmonton, Alberta T5G 3H1

**Synchrude Aboriginal and Women
Education Awards Program**
Please see our ad on page 3
Deadline: June 1
Two awards of \$2000.00 each for
Aboriginal people attending post
secondary educational institutions in
programs related to the oil sands industry
(i.e. engineering, computer science,
technologists etc.).
Information regarding this award
program contact Nora Flett:
Phone: (780) 790-6442
Synchrude Aboriginal/Women Education
Awards Program
P.O. Bag 4009, M.D. 1200,
Fort McMurray, Alberta T9H 3L1

Talisman Energy Award
Deadline: December 30 One annual
award of \$2,000
Applicant must be Native/Aboriginal,
enrolled full-time in earth sciences,
business, commerce or economics
program May be in first or second year of
diploma or applied degree program
Based on financial need and academic
standing For students enrolled at SAIT only!
Contact: SAIT Scholarships Co-ordinator
Rm. M142, Heritage Hall
Southern Alberta Institute of Technology
1301 - 16 Avenue NW
Calgary, Alberta T2M 0L4
Phone: (403) 284-8858
Fax: (403) 284-7117

Please be advised that Talisman also offers
a \$2,000 Aboriginal Bursary at Mount
Royal College with the same terms of
reference as above. Talisman also offers

\$2,000 general bursaries at Mount Royal
College (in addition to the Aboriginal
Bursary), SAIT (in addition to the
Aboriginal Bursary), University of Alberta,
University of Calgary, University of British
Columbia, University of Saskatchewan and
the Memorial University of
Newfoundland.
Please contact individual schools for
application forms.

Northern Alberta Development Council
Deadline: May 31
These awards are designed to increase the
number of qualified professionals in
northern Alberta by providing bursaries
to students committed to a life and career
in northern Alberta. Applicants must have
been residents of Alberta for a minimum
of three years prior to applying. Students
should also be in their latter years of
academic study.
Awards are valued at \$3,000.
Director, Scholarship Programs, Students
Finance Board
6th Floor, 9940 - 106 Street Edmonton,
Alberta T5K 2V1 Edmonton: (780) 427-
2740
Calgary: (403) 297-6344
OR 1-800-222-6485 or
Northern Alberta Development Council
2nd Floor, Provincial Building,
9621-96 Avenue Postal Bag 900-14
Peace River, Alberta T8S 1T4
Phone: (780) 624-6545
or 310-0000

**Imperial Oil Aboriginal Education Awards
Program - Alberta**
Please see our ad on page 2
A one-time educational award of \$1,000
to individuals of Native ancestry To assist
a student in his/her first or second year of
post-secondary education towards a
career in the petroleum industry Recipient
will also be considered for summer and
post graduate employment at Imperial Oil,
Cold Lake, if employment opportunities are
available Must be a resident of Alberta
and a registered member of a recognized
Treaty or Metis Settlement/Assoc. such as:
Frog Lake First Nations, Cold Lake First
Nations, Long Lake First Nations, Saddle
Lake First Nations, Whitefish Lake Band,
Beaver Lake First Nations, Heart Lake First
Nations; or the following Metis
Associations: Fishing Lake, Elizabeth,
Buffalo Lake, Kikino, and Zones 2 and 4.
Applications are available through the

Education Co-ordinators of the designated
Reserves and Settlements, local schools
and secondary Schools in the area
Completed applications and essays must
be received by Imperial Oil Resources -
Cold Lake by July 31
Contact: Imperial Oil Resources,
Cold Lake Operations Human Resources
Department
"Aboriginal Education Awards" Selection
Committee Service Bag 15
Grand Centre, Alberta T0A 1T0
Phone: (780) 639-5111

**Alberta Sport, Recreation, Parks and
Wildlife Foundation - Alberta's Future
Leaders Program**
For young people of Alberta's indigenous
communities Program will use sport,
recreation and the local environment to
address the needs of Alberta's indigenous
youth
Contact: Karla Moir (780) 422-7110
Alberta Sport, Recreation, Parks and
Wildlife Foundation, Edmonton,

**Alberta Alberta Foundation for the Arts
Scholarships**
Non-Academic- application deadline:
November 15
Up to \$50,000 is available to assist
Alberta artists to further their training
through non-academic short-term courses
and internship or apprenticeship
programs. Awards are co-sponsored
between the Heritage Scholarship Fund
and the Foundation for the Arts. Please
note: 2001 is the last year for this
scholarship! The Alberta Foundation for
the Arts has consolidated its scholarship
grant programs under the new program:
Grants to Individuals.
Deadlines: February 15 and September
15.

Purpose: To assist the professional/creative
development of individuals by enabling
them to conduct projects in the area of art
production, training/career development,
marketing/travel and research related to
any arts discipline. Eligible applicants must
be resident Alberta artists planning to
undertake projects in the arts. Eligible
activities include projects in any discipline
that supports the creative development of
the individual artist. Amount of
assistance: Up to 100% of project expenses
to a maximum of \$20,000. This is a juried
program (i.e., applications are assessed
by a panel of jurors).

Alberta Heritage Scholarship Fund
Students Finance Board 6th Floor, Sterling
Place
9940 - 106 Street,
Edmonton, Alberta T5K 2V1
Phone: (780) 427-8640

Alberta College of Art and Design
Artsstream is an upgrading program for
those who demonstrate artistic ability but
who do not meet Alberta College of Art &
Design's academic and/or English
proficiency requirements Grant money is
available covering living expenses, tuition
and supplies if you are eligible
Contact: (403) 284-7600 or
1-800-251-8290

Grant MacEwan College - Alberta
Please see our ad on page 6

Scholarships/Bursary/Awards for
Aboriginal students:

Robert C. Carson Memorial Bursary
**Sylvia Schulze Memorial Bursary for Alex
Taylor School**
**Alberta Indian Arts and Craft Society
Scholarship**
Alberta Health Careers Bursary
**Aboriginal Leadership Development
Awards**
Canative Housing Corp. Award
CFCW Ltd. Scholarships
CKNG FM Scholarship
Claudette Rendall Award
CN Bursary
Dreamcatcher Scholarship
Eagle Feather Award
**Oldies 1260 CFRN/CFRB-The Bear
Scholarship**
Robert Markle Scholarship
Social Services Bursary Program

**Room 7-112A City Centre Campus Grant
MacEwan Community College P.O.Box
1796
Edmonton, Alberta T5J 2P2
Phone: (780) 497-5063**

SASKATCHEWAN

**Weyerhaeuser Canada, Saskatchewan
Division - Educational Awards Program**
Value: Four of \$2,500 for University;
\$1,200 for Technical
Deadline: June 30
Eligibility: Applicant must be enrolled in a
university or technical institute program

that is relevant to Weyerhaeuser's
Saskatchewan businesses, including but
not limited to: Forestry Engineering
Accounting Computer Science Preference
is given to individuals of Aboriginal
ancestry, women in non-traditional roles,
disabled persons and members of visible
minorities.

**Education Awards Program,
Weyerhaeuser Canada
Saskatchewan Division
P.O. Box 1900
Prince Albert, Saskatchewan S6V 6J9
Phone: (306) 763-0655
Fax: (306) 922-1371**

**Hudson Bay Mining and Smelting
Aboriginal Bursary**
Value: \$1,000 per year at accredited
college (two per year) \$1,000 per year at
accredited university (two per year)
Eligibility: Open to prospective students of
Native ancestry whose home community
is in Saskatchewan or Manitoba north of
the 53rd parallel. If you are already
attending an accredited University or
college and meet the above qualifications
you are still eligible for this scholarship.
Awards granted on combination of
academic performance and financial
need.

Send Applications to:
D. Cringan & Associates
3rd Floor, The McKim Courtyard
100 Osborne Street South
Winnipeg, Manitoba R3L 1Y5

City of Regina - Henry Baker Scholarships
The City of Regina offers six scholarships
to students at the University of Regina
including one at SIFC in Regina
Value: 2 @ \$1000 and 4 @ \$2,000
Eligibility: Varies
Deadline: August 1st
Information: Phone: (306) 777-7800
Application form: www.cityregina.com
Return completed application to:
City of Regina
Public Affairs Division
City Hall, 14th Floor
P. O. Box 1790
Regina, Saskatchewan S4P 3C8

**Fraser Scholarship - Moose Jaw School
Division**
To encourage an Aboriginal student from
Moose Jaw Public School Division to
pursue studies at a recognized post-
secondary institution.

We Are
a global energy and chemicals company
with operations around the world.

You Are
an Aboriginal student studying engineering,
geology, geophysics, petroleum land
management or business management.

The Nexen Aboriginal Educational Award
Program offers six awards every year for
students enrolled in either a university degree
program or a certificate or diploma program.

For application information, e-mail Desiree
Kematch at desiree_kematch@nexeninc.com

The deadline to apply for these awards is
Nov. 15, 2003.

Nexen...
Building lasting relationships with
Canada's Aboriginal Peoples

nexen
energy to outperform

www.nexeninc.com

UNIVERSITY OF
WINDSOR

**ABORIGINAL EDUCATION CENTRE
TURTLE ISLAND HOUSE**

We offer a world of opportunities!

Student Development and Support
496 Sunset Avenue, Windsor, Ontario Canada N9B 3P4
Phone: (519) 253-3000 ext. 3465 • Fax: (519) 971-3689
E-mail: turtleisland@uwindsor.ca

**ABORIGINAL CHILD and
FAMILY SERVICES PROGRAM**

Keyano College will offer the Aboriginal Child and Family Service
Program in Edmonton starting September 2003. This two-year
program focuses on working with Aboriginal children and their
families. After successful completion of
one year, the student may exit with
an Aboriginal Child & Family
Services Certificate.

For more information contact:
Lori Fleming at 780-444-4975
or, Marge Scharfi
at 1-800-251-1408
www.keyano.ca/aborchild

**KEYANO
COLLEGE**
www.keyano.ca

Value: Approximately \$400
 Eligibility: Native ancestry Graduated from Moose Jaw Public School Division. Entering first year at a recognized post-secondary institution. Duration: Annual
 Deadline: June 1 each year
 Information: Moose Jaw Public School Division 1075 9th Avenue NW
 Moose Jaw, Saskatchewan S6H 4J6
 Phone: (306) 693-4631
 Fax: (306) 694-4686

Eugene Lavallee Memorial Scholarship
 Deadline: June 15

One valued at \$500 Awarded in preference to First Nations students whose home community is in the Touchwood Hills Qu'Appelle area. Subsequent preference will be given to First Nations students from Saskatchewan. Award based on highest average marks and then based on experience in the field of additions. In the event of two or more students having similar marks the scholarship will be awarded based on experience. No student may receive this scholarship two years consecutively.

Apply to: Judie J. Birns, Executive Director
 New Dawn Valley Centre
 Box 400
 Fort Qu'Appelle, Saskatchewan S0G 1S0

Cameco Northern Scholarship
 Deadline June 30

Scholarships of up to \$4,000 for university degree programs, up to \$3,600 for technical training at a recognized technical institute is available. Eligible individuals must have resided in the Northern Administration District of Saskatchewan for five (5) years immediately prior to application. Special consideration will be given to applicants pursuing careers related to some aspect of the mining industry.

Application forms are available from individual schools or Cameco's Northern Affairs office:
 Cameco Northern Affairs,
 P.O. Box 1049,
 LaRonge, Saskatchewan S0J 1L0

Cameco Scholarship
 Deadline June 30

Several scholarships of \$1,000 are provided annually to selected dependent children of regular Cameco employees, in recognition of the superior academic performance.

Manager, Compensation and Benefits, Human Resources and Administration Division,
 Cameco Corporation,
 2121 11th Street West,
 Saskatoon, Saskatchewan S7M 1J3.

Saskatchewan Institute of Applied Science and Technology

Please see our ad on page 9

Numerous scholarships and bursaries are available to students applying for programs at SIAST (the Saskatchewan Institute of Applied Science and Technology).

For information, contact:
 SIAST Kelsey Campus,
 Saskatoon - (306) 933-7570
 SIAST Palliser Campus,
 Moose Jaw - (306) 694-3200
 SIAST Wascana Campus,
 Regina - (306) 7998-4282
 SIAST Woodland Campus,
 Prince Albert - (306) 953-5338

SIIT and SaskTel Scholarships

Please see our ad on page 10

Deadline for applications is September 1. SaskTel awards eleven scholarships annually, at a value of \$3,000 each. Our scholarship program focuses on two primary areas:

1. We require a student to be enrolled in a discipline related to the telecommunications industry - primarily engineering, computer science, accounting, marketing and administration.
 2. We encourage students in designated groups within employment equity to pursue post-secondary education in fields related to our business; however, our awards are not limited to equity candidates.

SaskTel accepts applicants enrolled in relevant degree, diploma or certificate programs in all Saskatchewan post-secondary education institutes.

Further it is also now possible to apply online by visiting
http://www.sasktel.com/about_sasktel/community/links_to_learning/

Cogema Resources Inc. Scholarships

Please see our ad on page 2

Deadline: June 28
 Eight (8) \$3,500 University and Four (4) \$3,000 Technical Available annually to Northern Saskatchewan residents for courses of study of future benefit to the north.

Information and application forms:
 Manager, Northern Affairs
 Cogema Resources Inc.
 P.O. Box 900,
 La Ronge, Saskatchewan S0J 1L0
 Phone: (306) 425-6880
 Fax: (306) 425-6886

Margaret M. Aikenhead Scholarship in Nursing

An annual \$500 award presented to a former resident and grade XII graduate, within the last seven years, from the Melfort Union Hospital Administrative area. As well, the successful completion of at least the 1st year and enrolled in at least the 2nd year of the Diploma Nursing program or enrolled in the 4th, or 5th of the Degree Program in a recognized School of Nursing.

Further information and application forms available by contacting:

Executive Director,
 Melfort Union Hospital,
 Box 1480,
 Melfort, Saskatchewan S0E 1A0

SaskPower Diversity Awards Program
 Please see our ad on page 9

Eligibility: Must be from one of the four designated/targeted groups as defined by Saskatchewan Human Rights Commission (Aboriginal persons, visible minority persons, persons with disabilities, women in under-represented roles/careers); be a Saskatchewan resident; and be enrolled in first or second-year studies in a certificate, diploma or degree program at an accredited post-secondary campus in Saskatchewan.

Awards: Two award categories (one-time only basis):

First-year studies - up to seven awards will be presented of \$1,500 each
 Second-year studies - up to eight awards will be presented of \$1,500 each
 Application forms are available from SaskPower on-line at:
www.saskpower.com/awards
 For more information contact SaskPower Diversity (306) 566-3942.

Deadline: no later than September 30 each year
 SaskPower Diversity Awards
 10 - 2025 Victoria Avenue
 Regina, SK S4P 0S1

Napoleon Lafontaine Scholarship Trust

Entrance Scholarships

Value: Up to \$300 for each eight-month period of full-time studies.

Eligibility: Métis or Non-Status Indian. Has resided in Saskatchewan for at least five years. Enrolled in, or about to enroll in a diploma or certificate program from a recognized Canadian public or Aboriginal educational institution.

Deadline: October 1 and May 1 each year.

Gabriel Dumont Graduation Scholarships

Value: Up to \$200 for each year of full-time studies to a maximum of \$1,000 for any one recipient.

Eligibility: Métis or Non-Status Indian. Has resided in Saskatchewan for at least five years. Completed a diploma, certificate or degree program at the Gabriel Dumont Institute which required a minimum of eight months of full-time study.

Deadline: Application not required.

Graduate Scholarships

Value: Up to \$2,000 for each award period, granted on the basis of 12 consecutive months of full-time studies. The number of scholarships and the amount are determined by the number of applicants in relation to the available funds.

Eligibility: Métis or Non-Status Indian. Has resided in Saskatchewan for at least five years. Engaged in any graduate degree program at the masters or doctoral level or accepted into a masters or doctoral program at a recognized Canadian university.

Deadline: October 1 and May 1 each year.

Loan Remission Scholarships

Value: Not to exceed 50% of the outstanding loan balance to a maximum of \$3,000. Will not be paid before the

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 by April 15, 2003!

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CONCORDIA

University College of Alberta

Education Bursary Available for Indigenous Students

If you are a non-status, Inuit, Métis, or status Aboriginal person, you may be eligible for an education bursary to take business courses at Athabasca University.

**The University may provide up to 50% of the cost of tuition.
 Computer and modem purchases may also be subsidized.**

You may register in an individualized, online study course that is self-paced or an e-Class®. In a 15-week e-Class, a group of students work with an instructor in a paced electronic study environment. Completed at home or in the workplace, e-Class is designed for students who like the discipline of a set schedule and the support of others while working through the course.

For a list of business courses and a demonstration of e-Class delivery, visit the School of Business website at <http://sb.athabascau.ca>

Alternately, students may choose individualized online study. This allows you to enrol in courses throughout the year and proceed at your own pace through their learning materials. You have six months to complete individualized, online courses. Like e-Courses, assignments and examinations can be completed online, and students can telephone or e-mail faculty and staff in the School of Business to receive academic and administrative assistance.

Indigenous Student Advising

The University's School of Business now has an Indigenous Student Advisor dedicated exclusively to helping Indigenous students with funding applications and educational program planning.

For Information, contact Pauline Windsor, Indigenous Student Advisor

Phone: 1-800-788-9041, ext. 6149

E-mail: paulinew@athabascau.ca

Fax: (780) 675-6338

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To find out about scholarships, awards, bursaries and sponsorships, contact a new student advisor at any SIAST campus.

Moose Jaw (SIAST Palliser Campus)
1 (800) 667-0055 • nsapalliser@siastr.sk.ca
Prince Albert (SIAST Woodland Campus)
1 (800) 667-9664 • nsawoodland@siastr.sk.ca
Regina (SIAST Wascana Campus)
1 (800) 667-7730 • nsawascana@siastr.sk.ca
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date on which interest on the outstanding loan becomes payable.

Eligibility: Métis or Non-Status Indian. Has resided in Saskatchewan for at least five years. Has an outstanding loan balance through the Canada Student Loan Program and/or Saskatchewan Student Loan Program after the receipt of any other loan remission awards available to the applicant through the governments of Canada and Saskatchewan.

Deadline: October 1 and May 1 each year.

Special Scholarships

Value: Varies depending on whether funds designated for other scholarships have been used or unanticipated revenues received.

Eligibility: Métis or Non-Status Indian. Has resided in Saskatchewan for at least five years. Enrolled in a public or Aboriginal educational institution in Canada providing a recognized diploma, certificate or degree program. Committed to the needs of Aboriginal people. Achieve a B average in the most recent eight months of full-time studies, over a period of 12 consecutive months.

Undergraduate Scholarships

Value: Up to \$500 for each eight-month period of full-time studies. Number of scholarships and amount determined by the number of applicants in relation to the funds available. An individual may receive up to three consecutive or non-consecutive undergraduate scholarship awards.

Eligibility: Métis or Non-Status Indian. Has resided in Saskatchewan for at least five years. Completed a minimum of one academic year of full-time studies at a recognized Canadian public or Aboriginal educational institution. The program must be at least eight months of full-time studies in an area related to economic development.

Deadline: October 1 and May 1 each year.

Information: Napoleon Lafontaine Scholarship Fund
Gabriel Dumont Institute of Native Studies and Applied Research
121 Broadway Avenue East
Regina, Saskatchewan S4N 0Z6 Phone: (306) 347-4100
Fax: (306) 565-0809

Delta Catalytic Scholarship

Deadline: June 30

One (1) \$2,000 University and Two (2) \$1,000 Technical are available annually to Northern Saskatchewan residents willing to return to Northern Saskatchewan to practice or work. Send transcripts to Cogema Resources Inc. Must be a program of benefit to the north. Manager, Northern Affairs Cogema Resources Inc. P.O. Box 900, La Ronge SK S0J 1L0

Bill Hanson Bursary/Scholarship Program

Sponsored by: Treeline Association of I.A.N.E.

Eligibility: Aboriginal ancestry student enrolled in post-secondary or Adult Basic Education who has indicated a preference in commerce, bookkeeping, receptionist/secretarial, clerical accounting, business administration, accounting, or data entry
Value: Two at \$150
Criteria: Have demonstrated proficiency in academics, involvement with extra-curricular activities and community volunteer organizations, leadership qualities, proven dedication and perseverance in overcoming educational barriers, intent on continuing studies at a recognized university or technical institute for the next academic year.

Deadline: May

Applications available from:

Vicki Drieger Royal Bank 1135 Central Avenue Prince Albert, SK Fax: (306) 953-5766

Donald R. Simmons Memorial Scholarship

Eligibility: Indian or Metis ancestry
Value: Two \$500 awards
Criteria: Enrolled in first year of approved institution, Grade 12 graduate; General Proficiency Award applicants excluded
Deadline: October 15

Applications to: Saskatchewan Education, Training and Employment Student Financial Assistance Unit Ground Floor, East Wing, Walter Scott Building 305 Albert Street Regina, Saskatchewan S4P 3V7 Phone: (306) 787-6419

Gabriel Dumont Award

To assist Aboriginal students enrolled at the Kelsey Institute in furthering their education. One award is designated to each of the following divisions: Adult Basic Education (ABE) Industrial Engineering Health, Science and

Community Services

Value: Three awards of \$250 each
Eligibility: Aboriginal student enrolled in a full-time, on-campus program at Kelsey Campus. Academic achievement. Involvement in student life activities. Participation in and contribution to the community.

Deadline: May 31 each year for ABE. February 28 each year for Industrial Engineering and Health, Science and Community Services.

Information: Director, Student Awards SIAST Kelsey Institute P.O. Box 1520 Saskatoon, Saskatchewan S7K 3R5 Phone: (306) 933-8351 Fax: (306) 933-6490

MANITOBA

Hudson Bay Mining and Smelting Aboriginal Bursary

Value: \$1,000 per year at accredited college (two per year) \$1,000 per year at accredited university (two per year)
Eligibility: Open to prospective students of Native ancestry whose home community is in Saskatchewan or Manitoba north of the 53rd parallel. If you are already attending an accredited University or college and meet the above qualifications you are still eligible for this scholarship. Awards granted on combination of academic performance and financial need.

Deadline: February 15, 2003

Download Application in Acrobat format! Send Applications to: D. Cringan & Associates 3rd Floor, The McKim Courtyard 100 Osborne Street South Winnipeg, Manitoba R3L 1Y5

Aboriginal Business Education Program (ABEP) - University of Manitoba

Please see our ads on pages 4 Part of the Faculty of Management's support for acquisition of business skills among Aboriginal people. A variety of bursaries and scholarships are offered for students attending or planning to attend the University of Manitoba.

Sokoloff Family Bursary - University of Manitoba

Deadline: June 30 One (1) \$700 to \$1,000 annually available for Aboriginal students at the University of Manitoba.

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www.saskpower.com/community/scholarship.shtml

APPLICATION DEADLINE IS SEPTEMBER 30, 2003.

One Student shall be selected by the Director of Financial Aid and Awards.
Application: Financial Aid and Awards
University of Manitoba
 Suite 422, University Centre Building
 Winnipeg, Manitoba

Louis Riel Institute - Bursary & Scholarships - Manitoba

Deadline: Due dates vary, check with university directly

All Métis students planning to attend one of the four (4) provincial universities in Manitoba are eligible to apply for an award. Bursaries are awarded primarily on the basis of economic need. Scholarships are awarded primarily on the basis of academic merit. The value & number of each award varies at each university and is best obtained directly from the University.

Application: Louis Riel Institute
 103-150 Henry Avenue
 Winnipeg, Manitoba

Manitoba Telephone System Awards Program

The program includes scholarships and bursaries to help Manitobans wishing to continue their education. Some awards were created specifically for members of visible minorities, Aboriginal people, people with disabilities and women.
 Value: Minimum of six scholarships of \$500 each. Recipients will have first option on summer employment with Manitoba

Telephone System, based on successful completion of the year's studies.
 Deadline: July 31 each year
Information: Corporate Communications
Manitoba Telephone System
 489 Empress Street, Box 6666 Winnipeg, Manitoba
 Phone: (204) 941-8244
 Fax: (204) 775-0718

ONTARIO

Dennis Cromarty Memorial Fund

Value: Varies
 Eligibility: Member of Nishnawbe-Aski First Nation, attending post-secondary institution, completed 1 year. Commitment to improving quality of life for Native people, independence through education.
 Deadline: November 1

Dennis Cromarty Memorial Fund

P.O. Box 252 Station F
 Thunder Bay, Ontario P7C 4V8
 Phone: (807) 623-5397
 Fax: (807) 622-8271

Ontario Hydro John Wesley Beaver Awards

The John Wesley Beaver educational award is equal to one year's college or university tuition, made available to one male and one female person of Aboriginal descent, enrolled in targeted post-secondary programs and selected by the Ontario Hydro Native Circle. Based on academic achievement and financial need.
 Deadline: June 30 of each year.

For more information:
 Phone: (416) 592-6748
 Fax: (416) 592-4190
 Awards are available to Ontario residents.

Sam Odjick Scholarship - University of Ottawa

To further the interests of Aboriginal peoples in Canada by assisting Aboriginal law students who have demonstrated commitment toward the advancement of law as it relates to Aboriginal peoples.

Value: \$1,000
 Eligibility: Preference given to Aboriginal students. Full-time study in the LL.B or LL.M program at the University of Ottawa. Financial need. Good academic performance. Experience with Canadian Aboriginal groups.
 Deadline: Variable (please contact below).

Information: Education Equity Office
University of Ottawa Faculty of Law,
Common Law Section

57 Louis Pasteur Street P.O. Box 450,
 Postal Station A
 Ottawa, Ontario K1N 6N5
 Phone: (613) 562-5800, ext.3290
 Fax: (613) 562-5124

Alma Mater Society Native Student Awards - Queen's University

Established by the Alma Mater Society for Native students entering Queen's. If no entering students are eligible, the awards could go to upper-year Native students.

Value: Two awards of \$1,000 each
 Eligibility: Native student entering Queen's.
 Academic standing. Financial need.
 Deadline: April 30 of each year.

Queens University Awards

Inuit Bursary - Queen's University

Value: One award of \$100
 Eligibility: Inuit student at Queen's.
 Financial need.

Deadline: December 1 each year.
Information: Student Awards Office
Victoria School Building

Queen's University

Kingston, Ontario K7L 3N6

Phone: (613) 533-2216

Fax: (613) 533-6409

EASTERN

Transition Year Program - Dalhousie University

The Transition Year Program (TYP) is a one-year program designed for First Nations students who wish to enter university but who may not yet meet standard entrance requirements. The TYP was established to redress the historic educational disadvantage experienced by members of Aboriginal communities.

Morris Saffron Award - Dalhousie University

For a Status or Non-Status Aboriginal graduate of the Dalhousie University Transition Year Program. Amount: One

award of approximately \$100

Eligibility: An Aboriginal graduate of the Transition Year Program who is recommended for acceptance in the first-year level at Dalhousie University or another university.

Information: Director Transition Year Program

Dalhousie University

1459 LeMarchant Street

Halifax, Nova Scotia B3H 3J5

Phone: (902) 494-3730

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Value: Four prizes of \$1,000 for students engaged in CEGEP-level studies; two awards of \$2,000 to students engaged in university-level studies.

Eligibility: Applicants must be of Aboriginal ancestry; live in Quebec; completed at least one year of full-time studies in a CEGEP (DEC) or university (bachelor's degree) program; and be registered in a full-time program at a CEGEP or university in Quebec for the following fall.

Deadline: June - CEGEP awards; March - university awards

Information: Mr. Dany Nepton Relations avec les Autochtones

Hydro-Québec

75, boul. René Lévesque oues 18 étage

Montréal, Québec H2Z 1A4

Phone: (514)289-2211 ext.4290

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- ♦ Trades Training
- ♦ Technology Programs

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- ♦ Meadow Lake
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- ♦ Onion Lake
- ♦ Yorkton
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Native Language Preservation Workshop

April 21-24, 2003: Albuquerque, New Mexico (PIF# 532-0070-301)

This workshop for Native and non-Native educators, language teachers, tribal/band members, etc. trains participants in the strategies for teaching language immersion. Registration Fee: \$535

Researching and Writing Tribal/Band Histories Workshop

April 24-25, 2003: Albuquerque, New Mexico (PIF# 532-0004-302)

June 16-18, 2003: Lewiston, Idaho (PIF# 532-0004-303) Registration Fee: \$535

ADVANCED Researching and Writing Tribal/Band Histories Workshop

June 19-20, 2003: Lewiston, Idaho (PIF# 532-0007-301)

Registration Fee: \$425
 These workshops are designed to train tribal/band people, as well as other researchers, in special techniques for locating published/unpublished documents about one's tribe or band. Participants learn about collecting oral history from elders; organizing and compiling information; and writing their research in book form.

23rd Annual Culture-Based Curriculum Development Workshop

July 14-17, 2003: Cherokee, North Carolina (PIF# 532-0015-401)

Registration Fee: \$535
 This week long program teaches how to develop and refine skills to develop tribal-specific curriculum lessons and materials, which are developed and published in booklet form.

9th National Conference on Gifted & Talented Education for Native People

August 3-7, 2003: San Diego, California (PIF# 532-0062-401)

Registration Fee: \$245

For more information or to be added to our mailing list, contact us at:

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- St. Paul Campus (780) 645-6214
- Cold Lake Campus (780) 594-3255

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Aboriginal

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James A. Martin Awards - St. Francis Xavier University

Value: Varies.

Eligibility: Applicants are students showing leadership, dedication and commitment working for peace and the welfare of the neighbours. Preference is given to First Nations students at St. Francis Xavier. Award is tenable at St. Francis Xavier for full-time study for the academic year.

Deadline: April 15

Information: Financial Aid Office

St. Francis Xavier University

P.O. Box 5000

Antigonish, Nova Scotia B2G 2W5

Phone: (902)867-2374

Bank of Montreal Aboriginal Business Administration Student Scholarship

University College of Cape Breton

Value: One scholarship of \$2,500.

Eligibility: To be eligible, the applicant must be of Aboriginal ancestry; be a current University College of Cape Breton student; demonstrate academic merit in an area of accounting and finance with a minimum grade point average of 75%; no failures; carry a full course load according to the requirements of the program; and demonstrate financial need.
 Deadline: April 8

Information:

University College of Cape Breton

P.O. Box 5300

Sydney, Nova Scotia B1P 6L2

Phone: (902) 539-5300

Dr. Carrie Best Scholarship - University of King's College

Value: One scholarship of \$3,000.

This scholarship is offered by the University of King's College in honour of Dr. Carrie Best, in recognition of her activities in behalf of human rights. Eligibility: Open to Aboriginal Canadians and African Canadians only, the award is tenable for four years based on satisfactory academic performance. Final selection is based on interviews of leading candidates.
 Deadline: March 1

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of \$2,000 to students engaged in
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in a CEGEP (DEC) or university
's degree) program; and be
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or university in Quebec for the
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James A. Martin Awards - St. Francis Xavier University

Value: Varies.
Eligibility: Applicants are students showing leadership, dedication and commitment by working for peace and the welfare of their neighbours. Preference is given to First Nation students at St. Francis Xavier. The award is tenable at St. Francis Xavier for full-time study for the academic year.
Deadline: April 15

Information: Financial Aid Office
St. Francis Xavier University
P.O. Box 5000
Antigonish, Nova Scotia B2G 2W5
Phone: (902)867-2374

Bank of Montreal Aboriginal Business Administration Student Scholarship - University College of Cape Breton

Value: One scholarship of \$2,500.
Eligibility: To be eligible, the applicant must: be of Aboriginal ancestry; be a current University College of Cape Breton student; demonstrate academic merit in the area of accounting and finance with a minimum grade point average of 75%, with no failures; carry a full course load according to the requirements of the program; and demonstrate financial need.
Deadline: April 8
Information: University College of Cape Breton
P.O. Box 5300
Sydney, Nova Scotia B1P 6L2
Phone: (902) 539-5300

Dr. Carrie Best Scholarship - University of King's College

Value: One scholarship of \$3,000.
This scholarship is offered by the University of King's College in honour of Dr. Carrie Best, in recognition of her activities on behalf of human rights. Eligibility: Open to Aboriginal Canadians and African-Canadians only, the award is tenable for four years based on satisfactory academic performance. Final selection is based on interviews of leading candidates.
Deadline: March 1

Info: Office of the Registrar
University of King's College
6350 Coburg Road
Halifax, Nova Scotia B3H 2A1
Phone: (902) 422-1271 ext.122
Fax: (902) 562-0119

NORTH

Sahtu Renewable Resources Board
Value: depends on which year of post-secondary study the student will be in while holding the scholarship. First Year \$2000 Second Year \$2500 Third & Fourth Year \$3500 Graduate (MSc/PhD) \$5000 The Sahtu Renewable Resources Board (SRRB) was established as part of the Sahtu Dene and Metis Comprehensive Land Claim Agreement, 1993. The SRRB serves as the main instrument of wildlife and forestry management for the Sahtu Settlement Area.

Info: Sahtu Renewable Resources Board
P.O. Box 134
Tulita, N.W.T. X0E 0K0
Phone: (867) 588-4040
Fax: (867) 588-3324

Canada Post Bursaries

Value: Varies.
Aboriginal students enrolled in diploma programs in Management Studies at Aurora College (Western Arctic) with campuses in Yellowknife, Inuvik, and Fort Smith; and Nunavut Arctic College (Eastern Arctic) with campuses in Iqaluit, Rankin Inlet and Cambridge Bay. These bursaries are administered and presented by the colleges on behalf of Canada Post Corporation.
Eligibility: Applicants must: be of N.W.T. Aboriginal ancestry; be enrolled in the second year of study at one of the above-mentioned colleges; and demonstrate excellence in the first year of study.
Information: Aurora College Head Office
P.O. Box 1290
For Smith, N.W.T. X0E 0P0
Phone: (867) 872-7012 or
Nunavut Arctic College
P.O. Box 160

Iqaluit, N.W.T. X0A 0H0
Phone: (867) 979-4111

Department of Municipal and community affairs, Government of the Northwest Territories Igal Roth Memorial Community Planning Scholarship

Value: Three scholarships of \$1,000.
The Department of Municipal and Community Affairs, Government of the Northwest Territories, is offering assistance to northerners who wish to pursue a career in community planning. These scholarships are to assist qualifying students obtain post-secondary education in planning for potential employment in the Northwest Territories.

Information: Igal Roth Memorial Scholarship Community Planning Division
Department of Municipal and Community Affairs
Government of NWT
Yellowknife, N.W.T. X1A 2L9

Métis Heritage Association Scholarships

Value: As follows: 1. Ted Trindell Memorial Scholarship \$1,500 2. Lena Harrington Memorial Scholarship \$1,000 3. Mary Firth Memorial Scholarship \$1,000 4. Modeste Mandeville Memorial Scholarship \$1,000 5. Harry Camsell Memorial Scholarship \$1,000 6. Louis Mercredi Memorial Scholarship \$1,000 7. Billy Bourque Memorial Scholarship Varies
Deadline: Mid-October
Information: Métis Heritage Association
Memorial Scholarship Fund
Box 1375
Yellowknife, N.W.T. X1A 2P1
Phone: (867) 873-2878
Fax: (867) 873-3395

Nunavut Implementation Training Committee Nunavut Beneficiaries Scholarships

Value: The award for each student in a full-time program will be allocated as follows: 1. Full-time degree program away from home \$2,400 per year 2. Full-

time diploma away from home \$1,500 per year 3. Full-time degree or diploma program at home \$1,000 per year
Deadline: August 1; December 1
Information: Nunavut Implementation Training Committee
P.O. Box 469
Rankin Inlet, Nunavut X0C 0G0
Phone: (867) 645-2888
Fax: (867) 645-3878

Chief George Kodakin (Behcho) Environment Scholarship

Award: \$1,000 / year (2 awards at \$500 each)
Deadline: None.
Eligibility: Student of Dene descent entering or continuing post-secondary education in science, environment or resource management field. Based on satisfactory academic performance, school and community involvement, and financial need.
Information: Phone: (867) 873-4081 for more information.

Memorial Scholarships - Métis Nation - Northwest Territories

To assist Métis and Non-Status Indians from the Northwest Territories to pursue post-secondary education full-time.
Value: Five awards of \$1,000 each and one award of \$1,500
Eligibility: Métis or Non-Status Indian. Academic achievement. Financial need.
Deadline: Varies

Billy Bourque Memorial Scholarship - Métis Nation - Northwest Territories

Description: To assist Métis and Non-Status Indians from the Northwest Territories to pursue studies in aviation.
Value: One scholarship of \$5,000
Information: Métis Heritage Association
Memorial Scholarship Fund Box 1375
Yellowknife, N.W.T. X1A 2P1 Phone: (867) 873-2878 Fax: (867) 873-3395

Caribou Research Bursary
The Beverly and Qamanirjuaq Caribou Management Scholarship Fund provides

awards of up to \$3,000 to full-time students enrolled in a recognized Canadian community college or university who are pursuing studies that will contribute to the understanding of barren ground caribou (and its habitat) in Canada.

Co-operative Bursary

Arctic Co-operatives Ltd., the NWT Co-operative Business Development Fund and the Canadian Northern Studies Trust offer a bursary, normally valued at up to \$2,000, to support a student whose studies will contribute to the understanding and development of co-operatives in the Northwest Territories. Preference will be given to northern residents.

Research Support Opportunity in Arctic Environmental Studies

Environment Canada offers high arctic accommodation, facilities and services to support graduate students enrolled in master's or doctoral studies at a Canadian university.

The Royal Canadian Geographical Society Studentship in Northern Geography

Outstanding students in northern geographical research at a Canadian university are eligible for this award.

Special Bursary for Northern Residents

These awards of \$5,000 each allow northern residents to engage in an educational experience at a degree-granting institution in Canada.

Association of Canadian Universities for Northern Studies

Description: To assist Métis and Non-Status Indians from the Northwest Territories to pursue studies in aviation.
Value: One scholarship of \$5,000
Information: Métis Heritage Association
Memorial Scholarship Fund Box 1375
Yellowknife, N.W.T. X1A 2P1 Phone: (867) 873-2878 Fax: (867) 873-3395

To add your organization's or school's Aboriginal scholarships/bursaries to AMMSA's online scholarship guide - please email all information to: market@ammsa.com. There is no charge for this service.

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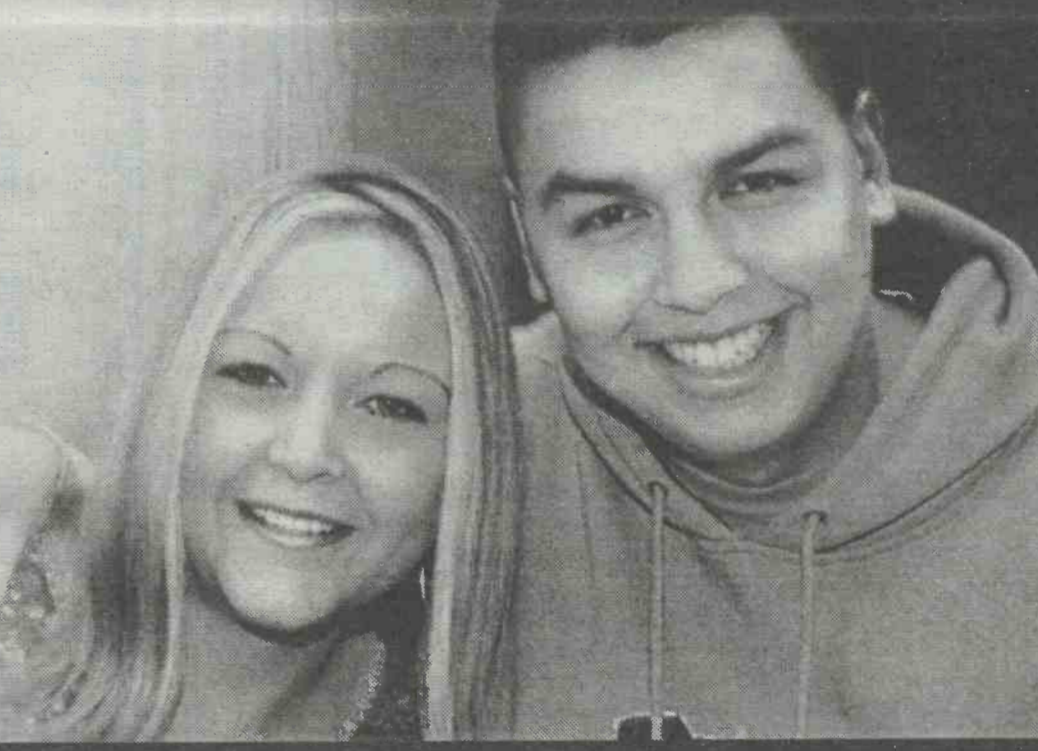
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130 Scholarship and Bursary Recipients were selected this year. To view their biographies, visit www.aboriginalbiz and www.ccab.com. These are the faces of our communities' future.



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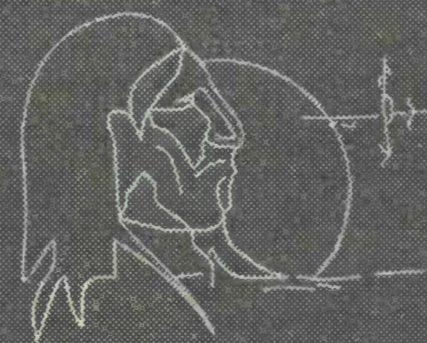
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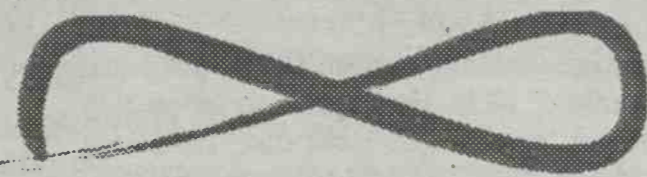
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If you are a Métis residing in Alberta and need financial help to pursue your education or upgrade your skills, a Belcourt Brosseau Métis Award can help you take the next step. In 2002, 38 awards ranging from \$1,000 to \$7,000 were awarded to Métis across Alberta. The Awards fund many different types of programs of study and training offered at qualified post-secondary schools in Alberta.

The deadline for all applications is May 16, 2003

For more information call 1-866-626-0015
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In keeping with our commitment to provide educational support to the Aboriginal community, TransAlta will present four educational awards (two college and two university) in 2003 to Aboriginal (status, non-status, Métis and Inuit) students who meet the necessary qualifications.

To be eligible, you must meet the following criteria:

- You must be of Aboriginal ancestry
- You must have lived in Alberta for at least one year immediately prior to applying for the award
- You need financial support to pursue your education
- You possess promising academic qualifications (record of academic excellence)
- You must provide proof of enrollment to one of the ten colleges or four universities listed
- You maintain the required course load in your chosen program

Applications must be completed and returned by June 13, 2003. Your transcripts, which include all diploma exams written in June, must be received by July 15, 2003. A letter of acceptance and proof of enrollment from the educational institution is also required to complete the application.

For further information and application forms, please contact:

Laura Ferguson
Human Resources
TransAlta
110-12 Avenue SW Box 1900
Calgary, Alberta, T2P 2M1
Phone (403) 267-3702

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Norway House Cree Nation Hosts All-Inclusive, Five-Day Cross-Cultural Nursing Experience

Join us for this inaugural event June 1-6, 2003

Understanding how an Aboriginal community views the attainment and maintenance of health is central to providing effective nursing care and services in that community. Nurses from across North America will have the unique opportunity to develop an in-depth understanding about sustaining a healthy First Nations community within the setting of Norway House Cree Nation (NHCN). Topics will include the significance of:

- Norway House Cree Nation's history in relation to health and healing.
- Community development, capacity building and its impact on health care service delivery.
- Inninemowin (use of the Cree language) and the community's relationship with its traditional territories as being fundamental for healthy living.

Learning activities will consist of partaking in presentations, seminars, traditional ceremonies (sweat lodge ceremony) and feasts. Local entertainment will also be featured.

Norway House Cree Nation (NHCN), with a population of 4,161, is located 813 kilometers north of Winnipeg, Manitoba. As one of Manitoba's progressive Aboriginal communities, traditional activities of fishing, hunting and trapping continue to thrive. A multi-grade school complex is under construction, reflecting NHCN as the site for a growing number of northern post-secondary programs. A mall, hotel, community activities building, 14-bed hospital and renal dialysis unit are available in the community. It is also one of the sites for the University of Manitoba's baccalaureate nursing program.

Registration limited to 15 participants. Application deadline is May 1, 2003. Nurses interested in obtaining more information, please contact Lorraine at (204) 359-6252, or email lorraine_robertson@umanitoba.ca, or fjola_hart@umanitoba.ca.

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Aboriginal Nurses
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Aboriginal Business Leadership Awards

The Aboriginal Business Leadership Awards are offered to Aboriginal students pursuing an education in a program leading to a certificate, diploma or degree in a business or commerce program within Alberta.

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DEADLINE FOR APPLICATION IS JUNE 15, 2003

The Aboriginal Bursary & Scholarship Guide
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[20 years of windspeaker]

Future bright for AMMSA

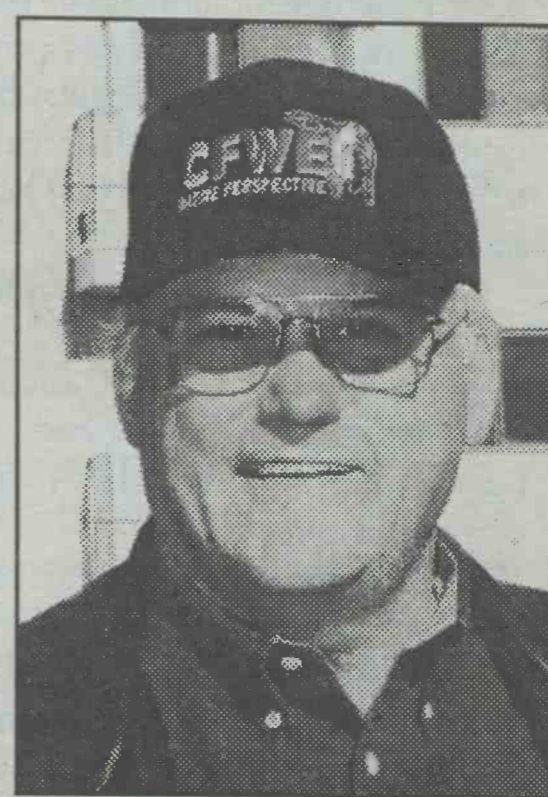
(Continued from page 20.)

"When Chester Cunningham came on stream, he set the tone for the board, and it's still that way today. Our board stays out of the day-to-day. It deals with policy, it deals with the overall direction that the organization is going. And they let the managers manage.

"One of the things that I'm most proud of . . . is that our reporters and editors have the freedom to cover things the way they should be covered . . . we don't have to worry about how we cover it, because our board will stand behind it. And as a result of that, we're one of the few Native media organization that get into the stories and cover them the way they should be covered," Bert Crowfoot said.

That approach to covering the news has earned *Windspeaker* respect, even from those that are often the subject of some close scrutiny within the pages of the paper.

"I met with the Minister of Indian Affairs in Calgary and . . . he said, 'Well, I have to tell you, I really respect your publication, because maybe we've been hit hard by some of the stories, but you know something, we know it's going to be fair. We know that you're not vindictive . . . you cover it fairly, and you're objective, and that's all we can ask.' So they really respect it. And to me, that was a really good compliment to our organization, that they know we're not going to back down from the stories. We're going to



**Chester Cunningham,
AMMSA board member**

cover them the way they should be covered."

While anniversaries are typically a time to look back and reflect on the past, *Windspeaker* and AMMSA are also commemorating the milestone by looking to the future. AMMSA management and staff are celebrating the anniversary in new, larger offices, which will accommodate anything the future holds for the organization.

Windspeaker is also marking the anniversary with a new look. According to managing editor Debora Steel, the new *Windspeaker* will have more of a magazine-style look, in keeping with the publication's gradual shift over the years towards longer, more in-depth features. The new format will have everything our readers have come to expect from *Windspeaker*, as well

as some new features to draw "new eyes" to the publication.

The revamped *Windspeaker* will also bring back some old favorites—Buffalo Spirit and the classroom edition (now Canadian classroom—as regular features.

As for the distant future, the possibilities seem endless, and could include expanding the chain with more newspapers, increasing the broadcast area for CFWE, the Native Perspective, AMMSA's radio station, working to encourage and train more Aboriginal journalists, and even a possible move into television production.

Whatever the future holds for *Windspeaker*, and the entire AMMSA organization, any new or expanded ventures will have a greater chance at success because of the solid base they have to grow from, Crowfoot said.

"We've got really good people working here, and you're only as good as your people. You can have the best idea in the world, but if you don't have good people working with you, then you're not going to achieve your goals.

"We've got a solid board. Most of them have been here for 10, 12, 15 years. That's the foundation that this organization is built upon. I've been here for 20 years. Our managers have been here eight to 12 years. And then the staff. It takes all areas of the organization to make this place successful and solid," he said.

"As the publisher, I'm proud of the growth that this organization has had over the past 20 years."

Windspeaker—inspirational!

While inspirational isn't a term we at *Windspeaker* usually use to describe our monthly news magazine, it is apparently one our readers would—and have—used when talking about our publication.

To commemorate our 20th anniversary, we ran a contest on our Web site (www.ammsa.com) that in-

ited our readers to write in and tell us what *Windspeaker* means to them. Some accepted the invitation, and have shared their stories with us.

Some were inspired to enter careers in journalism, while others were inspired to provide Aboriginal students with the education they need and deserve. We've inspired people to get involved,

make a difference, and chase their dreams. One of our readers was even inspired to write some poetry.

We thank you for your kind words and comments. Knowing that what we put into *Windspeaker* every month is making a difference in the lives of our readers is what inspires us to keep doing what we do.

My dream is to
become a journalist.
You can pat yourself
on the back for that.
—Renata

Do I dare say it?
[*Windspeaker*] has
encouraged me to
chase my dream.
—Les

Windspeaker is
about empowering
us with the control
over our future!
—Sarah

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► Graduated Driver Licensing (GDL)
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- GDL applies to all first-time drivers, regardless of age.
- GDL demands the time and effort to get it right.
- It will take a minimum of three years to meet the learner and probationary conditions to become a fully licensed driver.

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Native media drops the ball since 9/11

(Continued from page 17.)

Maybe we should blame Aboriginal leaders who seem to ignore these issues as well. Except for a presentation by the AFN to a parliamentary committee on some of these new security laws, the organizations and their leaders have been pretty quiet.

But why should that determine whether the Aboriginal media considers these new security requirements a story or make sense of it all to readers. Isn't that their job?

Now the invasion of Iraq has begun. It's too late for the Aboriginal media to ask questions that should've been asked long ago.

For instance, why haven't Aboriginal nations considered, debated, and argued about the justification for this war. Surely nothing can be more important than whether a nation decides to send its young men and women off to fight, maybe to die, in another nation's uniform.

It's happened before. My government, the Six Nations Iroquois Confederacy, declared war and sent its people to fight as allies in two World Wars. It debated whether to allow its citizens to fight in Korea and Vietnam. But this time, and in the previous Persian Gulf War, the confederacy has said nothing, done nothing.

Why not? The power to govern needs to be exercised. Ignored, or allowed to lapse, it becomes irrelevant and useless. Like a body's muscles, this capacity can turn to fat and flab, eventually become atrophied and useless. But is the Aboriginal media paying attention?

APTN's national call-in show,

CONTACT, ran two shows about possible war with Iraq. Lacking the most basic information about the issue from an Aboriginal perspective, should Aboriginal peoples be expected to answer the question intelligently? Short answer: No. They shouldn't.

A quick scan of Web sites, front pages and editorial sections of Native newspapers across Canada finds two newspapers that have at least done something about the new world order.

The *Eastern Door* is published on Mohawk territory at Kahnawake. "You have to understand," the paper's editor, Ken Deere, warns me over the phone, "Kahnawake has always had a lot of people serving in the American forces."

A lot of Mohawk ironworkers helped build the World Trade Center and many other buildings of the New York skyline. Mohawks have also served in many of America's foreign wars, including the last war with Iraq in 1991. In other words, the predominant feeling here is pro-U.S. and pro-war.

The newspaper printed a story about a local woman "who was called up last week," a letter "from someone in Denver 'saying we will fight side-by-side' with U.S. forces, and the response by a U.S. Navy pilot.

But the paper hasn't dealt with deeper questions about this particular war, provided little, if any, explanation how developments since Sept. 11 have affected Aboriginal rights, and provided nothing opposing the war.

Windspeaker printed a story last month (on the back page) of a

woman shipping out for the Gulf with the U.S. Navy.

Said Debora Steel, the editor, her paper also ran a couple of stories on the security measures taken after 9/11 and ran Taiaiake Alfred's columns about the U.S. foreign policies that might motivate some people to do the Americans harm.

As for the present war, she said *Windspeaker* has published "a few columns from Jack Forbes about the parallels between the Middle East experience and the Native American experience, as well as the piece you mention."

What about the involvement of a lot of Aboriginal peoples in the anti-war movement across the

country? Hardly a word. And these are the best examples. Most Aboriginal newspapers in Canada have done nothing at all.

Compare this to the debate in the pages of Native newspapers south of the border. Of the ones I scanned, most aren't doing much better than Native newspapers in Canada.

Indian Country Today is different. It carries the expected stories about Native Americans shipping out with their units. Unlike most, however, *Indian Country Today* has gone further than most.

Since early last year, nearly half of the 21 columns written by John Mohawk have explored U.S. policies in the Middle East and

how those policies have affected peoples there.

He's drawn parallels between American actions in the Middle East with the U.S. record in South and Central America. He's tried to explain how Indigenous peoples in these regions have been affected and drawn links to Indigenous issues closer to home.

Mohawk raises questions about the rationalizations for war and the "war on terrorism." He's raised issues about events halfway around the world and tried to make them relevant to readers on this side. In other words, he's doing what any good journalist—Native or non-Native—should be doing. So is his newspaper.

British Columbia chiefs divided

(Continued from page 10.)

"Among other things, the intent of C-7 is clearly to change the legal status of First Nations communities, apply the Canadian Charter to further dismember our nations and communities by placing individual rights over our collective rights, and increase federal domination and regulatory authority over First Nations," Stewart Phillip wrote. "Consequently, we have no choice but to regard any organization which supports any or all of these three bills as collaborators, working with the federal government against the title, rights, jurisdiction and interests of the UBCIC membership. Given the abundant evidence at hand, anyone who says that either of these three bills is 'optional,' including C-19, is either

naïve or not telling the truth."

Phillip was most aggressive when it was time to discuss his opinion of the way the B.C. vice-chief was performing his duties.

"We have attempted to demonstrate patience and respect for you in our various forums here in B.C. Even when you ran for an elected position with the First Nations Summit as a task group member, we gave you the benefit of the doubt that you would still fairly and objectively represent the interests of the B.C. region as a whole. Unfortunately, we were wrong," he wrote. "You are obviously advocating and representing the interests of only those First Nations in the [British Columbia Treaty Commission] process, against the interests of the UBCIC and its members who are

not in the BCTC negotiation process. Obviously, holding two political positions places you in a conflict of interest."

Phillip attacked Satsan's statements about the AFN's implementation committee, saying his criticism that it is a "regionally based ad hoc group of technicians and chiefs" was "simply untrue and a misrepresentation of the facts."

Phillip said the committee had the same structure as other AFN committees and the only difference between this grassroots chiefs-created committee and others was that it received no money from any AFN budget.

In closing his letter, Phillip gave Satsan formal notice that UBCIC wants him to "refrain from asserting that you represent the whole B.C. region."

Household woes

(Continued from page 17.)

The band will eventually pay but it needs to decide whether it will evict the non-paying member from the house and put someone else in who will pay.

Thus, the band needs to protect its legal right to evict persons from its homes and it may require a surrender of the CP so that it can evict non-paying members from a CMHC home. Persons living in a house that is located on another's person CP may have to pay rent to the holder of the CP. If the house is built on common band land and it was subsidized by the band, it belongs to the band, but residents may have a claim against the band for any improvements made while they were living there.

Dear Tuma:

I have been employed by my band council for two years. Under the personnel policy, I am eligible for two weeks annual leave for the period of 1 to 3 years. It has been recently brought to my attention that another employee of the band was able to negotiate their employment to gain more annual leave than what was stated in the policy. I am not privy to all the details, but have I been discriminated against or is it just tough luck?

Looking for a Fair Shake

Dear Looking:

It doesn't sound like you were

being discriminated on any of the grounds of discrimination (i.e. race, colour, sex, etc...).

It sounds like the other employee was able to negotiate a better employment contract than you. You can negotiate the terms of your employment: salary, vacation time, sick leave, pensions, health/dental benefits, hours you will work, and even how you are to be fired. It all depends on your negotiating position and power.

Folks in higher management jobs have a greater amount of negotiating position and power. This means that they can and do negotiate the terms of their employment contract while those in lower levels are usually presented with what is written in the personnel policy. Negotiations can be done at any time and can be done at your annual performance review.

This column is not intended to provide legal analysis or opinion of your situation. Rather this column is meant to stimulate discussion and create awareness of various situations in which you should contact a lawyer. If you have a question you would like to see addressed in this column, please e-mail me at: tyoung@pattersonpalmer.ca. Tuma Young is a lawyer with the law firm of Patterson Palmer in Truro, N.S., www.pattersonpalmer.ca



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• Adult (18 &

Prizes
1st...
2nd...
3rd...

1. Peace Hills Trust "Native Art Contest"
2. Entries shall consist of a complete and received no later than 4:00 p.m. on September 15, 2003.
3. By signing the Entry Form, the entrant warrants that the Entry Form, indemnify and save representation and warranty; waives and assigns the entrant's Exhibits the PHT Contest Entry Procedures and Ms. Suzanne Lyntzis. Late entries, inc.
4. All adult winning entries hand delivered as follows: entries hand delivered responsibility for entries which are mi

1. Ensure that all spaces on the Entry Form
2. Adults may submit as many entries as
3. All entries must be "UNFRAMED" and judged on the basis of appeal of the entered in previous PHT Contest com
4. Peace Hills Trust will not acknowledge which will be mailed to the entrant w
5. Should you wish to sell your work w complete that portion of the Entry Fo
6. Peace Hills Trust at its sole discretion
7. Adult category Prizes: 1st - \$2,000.00

Peace Hills

Entry Deadline: Hand Del

(Please Print)
FULL NAME: _____
PRESENT ADDRESS: _____
CITY: _____
PHONE NUMBER(S): _____
BAND/HOME COMMUNITY: _____
TITLE: _____
MEDIUM(S): _____
DESCRIPTION: _____

Yes, you may release my p
I hereby certify that the information co
understand the Entry Procedures and R
and I agree to be bound by the same.

Date

policies have affected here. own parallels between actions in the Middle U.S. record in South America. He's tried to Indigenous peoples in ns have been affected links to Indigenous is-to home. raises questions about izations for war and rorism." He's raised is-vents halfway around nd tried to make them readers on this side. In s, he's doing what any alist— Native or non-ould be doing. So is his

vided BCTC negotiation obviously, holding two sitions places you in a nterest." tacked Satsan's state- the AFN's implemen- mittee, saying his criti- is a "regionally based up of technicians and "simply untrue and a ration of the facts." d the committee had ructure as other AFN and the only difference s grassroots chiefs-cre- tee and others was that no money from any t. his letter, Phillip gave al notice that UBCIC o "refrain from assert- represent the whole

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All entries are restricted to "two dimensional" art, i.e. work done on a flat surface suitable for framing and not larger than 4 feet x 6 feet.

This contest is separated into the following age categories:

- Adult (18 & over) • Youth (14 to 17) • Youth (10 to 13) • Youth (9& under)

Prizes - Adult Category	Prizes - Youth Categories
1st \$2,000.00	1st \$100.00
2nd \$1,500.00	2nd \$75.00
3rd \$1,000.00	3rd \$50.00

Entry Deadline: Friday, September 5, 2003

For more information call (780) 421-1606 or 1-800-661-6549

Peace Hills Trust "Native Art Contest" Rules and Regulations

1. Peace Hills Trust "Native Art Contest" (PHT Contest) is open to Aboriginal Residents of Canada, except employees of Peace Hills Trust who are not eligible.
2. Entries shall consist of a complete and signed Entry Form and an "UNFRAMED" two dimensional work of art in any graphic medium (not larger than 4 feet x 6 feet), must be received no later than 4:00 p.m. on September 5, 2003. Entries will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
3. By signing the Entry Form, the entrant represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is owner of the copyright in the entry; warrants that the entry shall not infringe on any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims consistent with the foregoing representation and warranty; waives his Exhibition Rights in the entry for the term of the PHT Contest, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the PHT Contest Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the PHT Contest by the Official Registrar, Ms. Suzanne Lyrantzis. Late entries, incomplete entries, or entries which do not comply with the PHT Contest Entry Procedures and Rules and Regulations will be disqualified.
4. All adult winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered by the entrant should be picked up by the entrant, all other entries will be returned by ordinary mail. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant. CHILDREN'S ENTRIES WILL NOT BE RETURNED.

Entry Procedures

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

Peace Hills Trust "Native Art Contest" Entry Form

Entry Deadline: Hand Delivered: 4:00 p.m., Sept. 5, 2003. Mailed: Postmark Sept. 5, 2003

(Please Print)
FULL NAME: _____ AGE: _____
PRESENT ADDRESS: _____
CITY: _____ PROV./TERR: _____ POSTAL CODE: _____
PHONE NUMBER(S): _____ (HOME) _____ (WORK)
BAND/HOME COMMUNITY: _____
TITLE: _____
MEDIUM(S): _____
DESCRIPTION: _____

Yes, you may release my phone number to an interested purchaser. Selling Price \$ _____
I hereby certify that the information contained in this Entry Form is true and accurate. I hereby further certify that I have read and understand the Entry Procedures and Rules and Regulations of Peace Hills Trust "Native Art Contest," as stipulated on the reverse and I agree to be bound by the same.

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

REGISTRAR'S USE ONLY
Number _____
IN Mail Del. _____ DATE _____
OUT Mail Del. _____

MAIL TO:
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"Native Art Contest"
Peace Hills Trust Tower
10th Floor, 10011 - 109 Street
Edmonton, Alberta
T5J 3S8
Attention: Suzanne Lyrantzis
FOR MORE INFORMATION:
(780) 421-1606
1-800-661-6549
FAX (780) 426-6568

Inuktitut survival

(Continued from page 18.)

Inuit aspire to see Inuktitut versions of some really useful television shows. Don Newman's Politics, and Mansbridge One on One, to mention a couple. I can think of more than a handful of Inuit who would not fear to be politically incorrect if the occasion called for it in conversing with Inuit of influence in Inuktitut.

Inuktitut television has to be plentiful, varied, and unavoidably significant. Inuit must become known for what they say in Inuktitut in any, good, widely watched program. There should come a day when ministers of government have to pay attention to what Inuit have to say in Inuktitut.

Attaining such enhancements will surely require serious increases in funding to Inuit broadcast organizations, most of which presently subsist on bare bones budg-

ets. It can't be emphasized enough that government funding for Inuktitut programs is absolutely vital to the life, health, and preservation of Inuktitut. This has to be reflected in the financial commitments to Inuit communications needs of the four different jurisdictions under which Inuit in Canada find themselves.

The federal government holds a fiduciary and national responsibility for Inuit in Canada. Inuit leaders should never have to beg for their support as they seek to find the Eskimo Waldo in television, fatten him up, and make him very prominent and relevant in Arctic broadcasting.

Nasivvik is an Inuktitut word that means vantage point. It can be a height of land, a hummock of ice, or any place of elevation that affords an observer a clear view of their surroundings to make good observations.

Music awards

(Continued from page 18.)

The GRAMMY Awards are the most prestigious music award. It is a peer honor and it is not based on sales or chart positions.

The GRAMMY Awards process begins with voting members and record companies submitting entries, screened for eligibility and category placement. The voting members participate in the nominating process determining the five finalists in each category, and the final voting determining the GRAMMY winners.

Eligibility requirements include recordings released within an eligible period and in general distribution in the United States.

In specialized categories, such as the Native American Music Award, final nominations are determined by national nomination review committees. The submission deadline is June 30, 2003.

Results of the GRAMMY Award winners are telecast annually to more than 2 billion people in 180 countries. This year's GRAMMY Native American Music Award winner was Mary Youngblood.

The 26 music categories of the East Coast Music Awards are chosen by the combined votes of all eligible members of the East Coast Music Association. Each category is included in the current year's voting process upon a minimum of five submissions having been received by the association.

ECMA members submit Atlantic Canadian recordings and send them to committees of Atlantic Canadians with a demonstrated expertise and knowledge of the overall industry or individual categories. The committees

forward their eight suggestions for each category to an accounting firm and the top five selections in each category become nominees.

If there are less than six submissions in a given category, they are automatically eligible in the same category for the next year. A minimum of 300 units must be manufactured to be eligible.

The nominees are announced in early December prior to mailing the voting ballots. Winners are selected by a membership vote of the ECMA between December and January and announced at the East Coast Music Awards in Halifax, this year held on Feb. 16. The winner of the ECMA Aboriginal Recording of the Year was the Flummies—Way Back.

New criteria are being developed for the first Western Canada Music Awards, which replaces the Western Canadian Music Awards as a result of an expansion to add artists from British Columbia and the Yukon to those from Manitoba, Saskatchewan and Alberta. The Western Canada Music Awards will be held in Regina on Sept. 28. The Outstanding Aboriginal Recording for 2002 was Winston Wuttunee—The Best of Winston Wuttunee.

This column is for reference and education only and is not intended to be a substitute for legal advice. The author assumes no responsibility or liability arising from any outdated information. This column is for reference and education only and is not intended to be a substitute for legal advice, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above. Ann Bruscoupe can be reached at abruscoupe@hotmail.com.

Correction:

Connor Bridges, a partner in the Winnipeg law firm Knowles, Warkentin & Bridges, saw a reference to his firm in a story in *Windspeaker's* February 2003 edition. The firm was mentioned as the third party manager for the Garden Hill First Nation in Manitoba. Bridges said his firm has not dealt with that First Nation in more than two years and when it did, it was as a co-manager not a third party manager. *Windspeaker* apologizes for the error in our research.

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[business in profile]

Air Creebec

proud of the past
prepared for the future

By Margo Little
Windspeaker Contributor

Air Creebec, a Cree-owned air carrier serving northern Quebec and Ontario, has taken on a new challenge as of March 31. Company president, Albert Diamond, announced that a \$19-million agreement has been negotiated with the James Bay Energy Corporation. During the three-year contract, Air Creebec will transport workers from southern Quebec to a northern hydro project.

A new 50 seat Dash 8-300 aircraft has been acquired to handle the project.

The company's fleet also includes HS-748, Beech 1900D and Embraer 110 aircraft. They fly about 60,000 people annually.

Air Creebec maintains a head office in Val-d'Or, Que. and two bases in Ontario at Moosonee and Timmins.

The newly minted contract illustrates the solid position that Creebec has attained in the Canadian aviation industry. Company directors are still flying high from the success of their 20th anniversary celebration last summer.

The milestone anniversary was marked in July 2002, said Diamond. A celebratory dinner was also held in October with Cree leaders and government representatives in attendance.

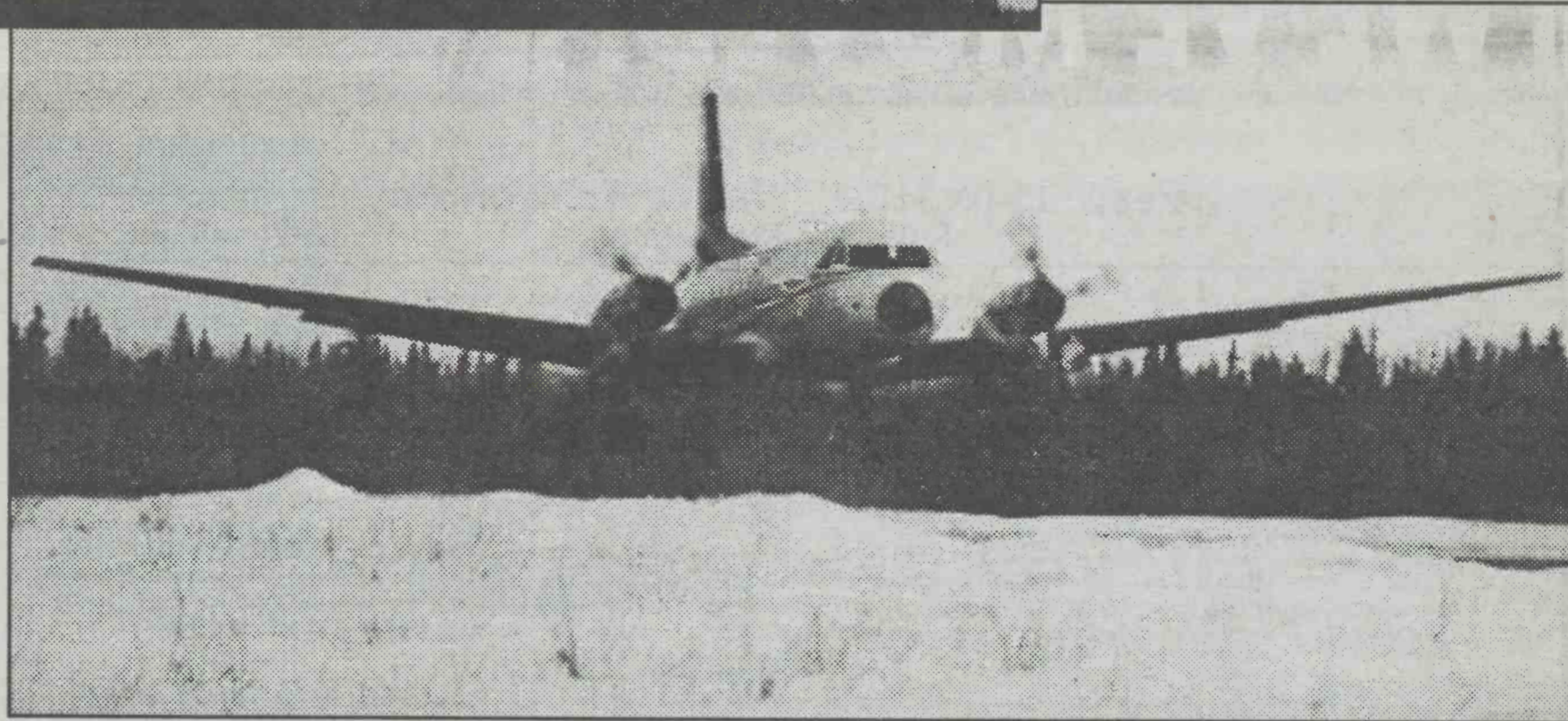
"It was a very good turnout,"



Diamond said. "Letters of congratulation were received from Prime Minister [Jean] Chretien and transport Minister David Collenette."

"Staff members received track suits with the company logo and our aircraft were painted with the 20th anniversary logo as well," Anne-Marie Farrington, Air Creebec's marketing manager added. "Special draws were also held for customers."

(see Powered page 25.)



Air Creebec has been serving northern Quebec and Ontario for 20 years, and is looking to the future with optimism, having just signed a multi-million contract with James Bay Energy Corp.



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on their

20 years of service

from

**Chief, Council and Members of
Crees of Waskaganish
First Nation**

Waskaganish

Powered by enthusiasm

(Continued from page 24.)

The company started out in 1982 with one twin Otter aircraft, Albert Diamond said. His brother, Billy, was the first part-time president of the fledgling enterprise. But by the summer of 1992, the board of directors decided a full-time

president was needed to handle the company's growth.

Albert, a former teacher and band manager, has watched the company grow from humble roots to a dynamic business. As the former treasurer of the Grand Council of the Crees of Quebec

and the Cree Regional Authority, he brought extensive background in financial management to the company.

In the beginning, the company had 17 employees, but over the years the workforce grew to 185. (see Solid page 26.)

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Solid fiscal management, highest safety standards

(Continued from page 25.)

Albert Diamond attributes the success of the venture to strong management and a team approach.

"The company is not run by one single person," he stressed. "Everyone on staff understands their role and their job since goals and objectives are all clearly defined."

There were some lean years in the beginning, he indicated.

"The company did well in the first seven years of operation. But then there were some setbacks in the aviation industry. We had to be adaptable and adjust to existing conditions. The support of the Cree people was always there though," he said.

"The Cree people take pride in the company; it is their airline,"

he emphasized. "There is very little turnover in staff and to me that indicates that people like working for the company."

Anne-Marie Farrington, Air Creebec's marketing and operations manager since 1990, echoed the president's tribute to the airline's staff.

"The major factor in our success is the dedication and enthusiasm of the staff to ensure a safe and successful operation," she said. "Team work is always critical to make sure things run smoothly."

There are other ingredients in their recipe for success, Farrington said. Air Creebec operates daily scheduled flights carrying air cargo and passengers to James Bay coastal communities. In addition, they work jointly

with Air Canada and provide Aeroplan benefits. They have a toll free reservation line open seven days a week.

The idea for a Native-run airline was initiated as far back as 1976. The Cree Regional Authority entered a joint venture with Austin Airways in 1979. By 1982 the Cree owned 51 per cent of the shares. Later in 1988, they bought out their partner to become sole owner.

The company strives to abide by its mission statement: "We are one family committed to work together to provide a vital air link contributing to the social and economic development of the Cree nation by being the best regional airline, maintaining the highest safety standards and ensuring long-term viability by operating profitably."



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Facsimile: (41

Air Creebec a part of the community

For over 20 years, Air Creebec has been flying high in the northern communities of Ontario and Quebec, and giving back to the communities that have contributed to its success.

The air carrier offers regular flights, serving the communities Attawapiskat, Chiboutamau, Chisasibi, Eastmain, Fort Albany, Kashewchewan, La Grande, Moosonee, Nemaska,

Peawanuck, Roberval, Waskaganish, Wemindji, Timmins, Val d'Or and Montreal. It also offers cargo services, and charter services. Many of the communities

served by Air Creebec are remote and isolated, making getting in and out of them without the air carrier's services a challenge at the best of times. So you can imagine how invaluable those services become at the worst of times.

When emergencies such as fires or floods threaten the communities, it is Air Creebec that the Ministry of Natural Resources calls to help move residents to safety.

"We get involved with the MNR, and they charter us to evacuate persons during fire and flood emergencies," explained Anne-Marie Farrington, Air Creebec's marketing manager.

"We are a provider of service to the James Bay coastal communities. So we are ideally located for evacuation," Farrington explained, adding that evacuees from the area are usually relocated to Timmins or Moosonee, communities the air carrier also serves.


"There was a large forest fire around Nemaska in northern Quebec last year, and we evacuated persons from Nemaska as well. So we're involved in both Ontario and Quebec, with evacuations. And then we also fly further afield and assist out in northwestern Ontario as well, when required."

While helping to ensure the safety of the residents is one way Air Creebec gives back to the communities it serves, it is far from the only way.

"We do a lot to try to give back to the community," Farrington said. "For example, particularly around the Christmas season, we've been asked by generous donors in southern regions to send up, and we do that non-revenue, which means at no charge, donations of clothing and toys, sports equipment, for the people in the coastal communities. There's all sorts of different groups that are involved. For example, I just took 600 pounds today of bales of clothing from the Mennonite Society. And often there are groups in Timmins, the Anglican diocese, they always send up clothing. So we have different groups that regularly send things up."

"We try to pay back to the community through support for sports and educational programs," said Air Creebec president Albert Diamond. "We sponsor youth activities and speakers for graduation ceremonies."

"And we're also very involved in sponsoring various events in the communities by donating prizes for raffles," added Farrington.



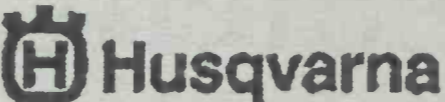
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MAY YOUR SUCCESSES CONTINUE AND GROW!

Social service workers take a break

By Karen Tallen
Windspeaker Contributor

WILLIAMS LAKE, B.C.

The second annual Caring for the Caregivers conference in Williams Lake was held on Feb. 17 to 19 at the Nenqayni Treatment Centre.

This year's conference was hosted by the centre and by Punky Lake Wilderness Camp Society's Eagle HEART program. Thirty-six front-line workers were present as Cpl. Mike Legault from the RCMP North District Drug Awareness Service give an opening presentation entitled Substance Abuse Symptomology.

Workshops included topics as diverse as Difficulty of the Front Line Worker; Residential School; Indicators of Stress; and Traditional Medicines. Other activities included traditional ceremonies, smudges, Elders' storytelling and the on-site services of a professional masseuse.

The conference was organized to give local caregivers an

opportunity to meet with their peers and to receive support from others who understand the stress they experience daily.

Bruce Mack, executive director of the Nenqayni Treatment Centre, said, "Until recently, we (different front-line groups) didn't have a lot of interaction with each other. Often we don't have anyone to talk to about our work because we don't want to breach confidentiality. This gives us an opportunity to discuss things with people from other communities who may be dealing with the same thing."

Charlotte (Chuck) Jensen, a Kamloops Indian Band member and manager of Eagle HEART, recognized the need for a retreat. "After 23 years as a front-line worker I know if we don't take care of ourselves we are going to burn out." In an effort to help establish a local support system for caregivers she approaches managers and encourages them to sponsor their staff for

the conference.

An important feature of the conference is the talking circle, Jensen said. "It gives caregivers a chance to tell their own stories. Although we know each other on a professional level, we often don't know each other's journey." She pointed out that many of the caregivers are in recovery themselves and this has led them to desire to help others.

The conference also is an ideal place to introduce new caregivers to the local network, to share new ideas, and to address common issues. "We realize we can be more effective by working together," Mack said. "By pooling our resources we can all do what we do best. We're not in competition; rather, we are all working for the same goal and the same people."

It is also an excellent place to promote multicultural sensitivity, Jensen said. "Not all the caregivers are Aboriginal, but they all work with Aboriginal people. The traditional aspect helps them understand our culture better."

She noted that although caregivers witness and hear so much tragedy and problems, there is another side to Aboriginal people's lives. "We want people to see the positive side of the Aboriginal culture and

to have a good time."

Mack feels it is important for people to know they are not alone in the field. "All the sessions were encouraging," he said. "Seeing the energy and commitment of others really does build you up."

As well as the professional advantages to be gained, Jensen said the number 1 reason for the conference is so front-line workers can have a "time out." She explained, "It's hard work and that's why we are tired. We don't want to be dealing with problems here. We want to be dealing with ourselves. Restoring hope and vision."



Charlotte (Chuck) Jensen, manager of the Kamloops Indian Band's Eagle HEART program, and Bruce Mack, executive director of Nenqayni Treatment Centre, organized a conference designed to rejuvenate the spirits of front-line community workers.

PHOTO BY KAREN TALLEN

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[health & well-being]
Eye clinic project in jeopardy

By Linda Ungar
Windspeaker Contributor

VICTORIA

In British Columbia, a mobile diabetes unit is on the road, and sometimes, in a plane, to bring eye exams to remote communities.

It began in early 2002 as a pilot project operated by the First Nations Chiefs' Health Committee in partnership with the University of British Columbia Department of Ophthalmology, Health Canada's First Nations and Inuit Health Branch and the Canadian National Institute for the Blind.

But the project is in jeopardy, with the First Nations Health Branch planning to axe the chiefs' health committee as early as March 31 (after *Windspeaker* deadline).

"We are all scratching our heads over this," said Shaanee Pointe, executive director of the First Nations Chiefs' Health Committee.

"The regional director for Health Canada here at the First Nations Health Branch is planning not to fund the committee after March 31 of this year. We are doing a lot of lobbying, but we wonder why the government would decide to axe a project and

a committee that have done nothing but good things? We have many projects just like the mobile outreach clinic that we have been successful at implementing. As a regional voice, this committee has the support of the majority of First Nations in B.C., but for some reason Health Canada does not see fit to keep the committee alive."

The eye exam program has been a real success, said Pointe. "Virtually 100 per cent of the people who have been tested say they will come back, that they appreciate the service. They like it."

The program provides more than just eye exams. It provides information on diabetes prevention and treatment that people in the remote communities might not otherwise get. More than 350 people have been examined in 15 different communities since the program began.

British Columbia is unique in that the majority of First Nations communities are small and remote, mostly with populations of 200 to 500 people and at varied distances from health services.

"It could be a two-day drive, a plane ride or even a boat ride to access health care," Pointe explained. "People will not get treatment if they are up in the isolated

rural villages. We are trying to change that by taking the service to the people, not making people come to the service."

The nurse and eye care technician travelling with the mobile unit provide eye examinations and diabetes education to known diabetics and those who have a number of family members with diabetes.

"Diabetes runs in families, and all First Nations seem to have higher rates than the general public in terms of diabetes," said Pointe. "It is a problem common to Indigenous people around the world."

The eyes are key to preventing complications of diabetes. During the eye examination, a camera takes photographs of the retina and through a tele-medicine process, sends the digital images via the Internet to Dr. David Maberley at the Vancouver Hospital and Health Sciences Eye Care Center.

"It is an early screening device," said Pointe. "When people start getting eye disease that is related to diabetes, there are no symptoms. This is an early way to look at preventing blindness. In early stages there are some treatments that can be used to diminish the effects of the disease."

(see Diabetes page 37.)

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[rare intellect]

Book provides context
for thousands of
years of change
in art from
the north.

Inuit art, past & present

Inuit Art: An Introduction
By Ingo Hessel
Photography by Dieter Hessel
Douglas & McIntyre
198 pages (sc)
\$45

From a tiny ivory maskette carved by the Arctic's ancient inhabitants, to contemporary works created using both traditional and non-traditional styles and mediums, *Inuit Art: An Introduction* uses a mix of text and photographs to bring to the reader thousands of years of art, blanketed in the historical, cultural and societal contexts that helped form it.

While many factors have influenced the art created by the people of the Arctic, the largest of these, it can be argued, was contact with European newcomers to the area—missionaries, explorers, and traders—beginning in the late 1700s.

The book looks at the effects of this contact, which brought about a shift from Inuit artists creating items for themselves to creating them for a new and growing southern market.

Production of Inuit art today is no longer so bound to the whims of the southern outsiders, but Inuit artists are still well aware that, while they have more creative freedom than the artists that went before them, they still have to create works that appeal to the southern market if they intend to make a living with their craft.

The book dedicates most of its attention to contemporary Inuit art, looking at the various mediums being used by today's artists, as well as the themes and subjects that dominate their work—animals, the supernatural, illustrat-



ing myths and legends, the family; or scenes from everyday life.

The predominant styles of sculpture in the different areas of the Arctic are also examined, as are the work of some of the new breed of Inuit sculptor, who are finding their own balance between Inuit tradition and southern influence.

While the main focus of the book is on sculpture, mainly because that is the format most often chosen by Inuit artists, both graphic arts (drawing, printmaking and painting) and

textile arts (weaving and sewing) are also examined.

The book has something to offer anyone with an interest in Inuit art. Those already familiar with the subject will find in the book a wonderful collection of photographs and reproductions of Inuit art from a variety of regions and time periods, and in a number of medium, formats and styles. And for those with little or no knowledge about the subject of Inuit art? This book can definitely change that.

Review by Cheryl Petten



Joane
Cardinal-Schubert
Multi-media artist,
writer

Recommends:

Vagina Monologues By Eve Ensler
Random House—2000

"On Feb. 14 and 15, I was part of a community theatre collective with producer Tantoo Cardinal and actors Michelle Thrush, Wilma Pelly, and director Robin Melting Tallow, as well as local luminaries (as the rest of us were described), who participated in the reading of the *Vagina Monologues* at the University of Calgary. This year was a special focus on Aboriginal women and girls, calling for an end to violence. As such, Tantoo read a special monologue entitled *Crooked Braid* written by Eve Ensler for the Lakota women. The Calgary performance included a slide-show tribute to missing and murdered local Aboriginal women, and those who disappeared in Vancouver. The director asked me to include some images of my paintings as well. Although the book is not one I would have chosen without this community involvement, I was surprised, informed, and invigorated by the expansion of the text into a theatre event, which personally allowed me to pursue an old theatre interest, as well as to be part of an Aboriginal collective that was providing support and information for other women."



James K.
Bartleman
Lieutenant
Governor
of Ontario

Recommends:

The Bridge of San Luis Rey By Thornton Wilder
New York: Albert & Charles Boni—1927

Literature should serve purposes other than mere entertainment. At their best, books provide readers with insights into their own lives and those of others. Thus *The Bridge of San Luis Rey* by Thornton Wilder, published in 1927 and available in any library, is one of my great favorites. Set in colonial Peru, this short book tells the stories of five people who fell to their deaths when a bridge over a deep valley collapsed. Read it to bring a deeper meaning into your life.

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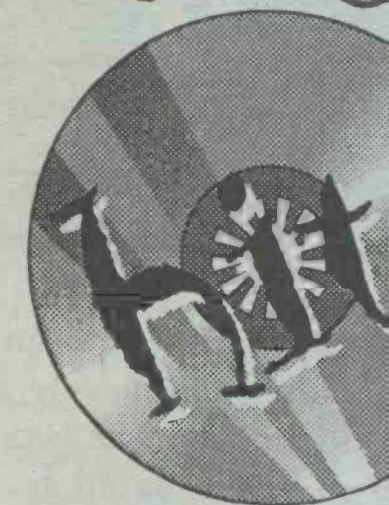
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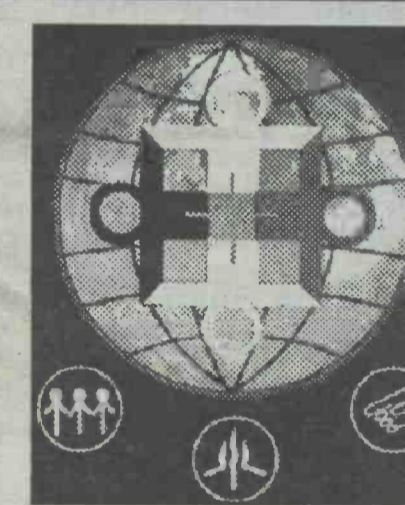


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NATIONAL ABORIGINAL

Chart Date: March 21, 2003

TOP 30



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#	SONG	ARTIST
1	Stop Breaking Down	Billy Joe Green
2	Love Fades Away	Chester Knight
3	Wheels On Fire	Derek Miller
4	Caught You White-Handed	Ken Rhyne
5	Without Love I'm Without You	Vern Cheecho
6	Vaila Girls	Pima Express
7	Sam's Song	Cindy Scott
8	Tell Me Lies	Chris Beach
9	I'm Alright	Derek Maurice (Morris)
10	Missing You	Rez Boys
11	Call My Name	Andrea Menard
12	Crazy For You	Josh Miller & Three Wheel Drive
13	Sexy Métis Trance	Martin Klatt
14	Old Friend	Gerry McIvor
15	Starlite	Leela Gilday
16	It's Just The Love	Irene Keenan Jr.
17	Wild Girl	Teagon
18	In My Hometown	Lawrence Martin
19	I'll Be There	Jim Boyd
20	Megweetch	The North End Artist Collective
21	Watching Over You	Holly McNarland
22	You Don't Wanna Know	Edward Gamblin
23	Alone Tonight	Jay Ross
24	I Wish You Peace	Lawrence Laughing
25	Spirit Horses	Annie Humphrey
26	River Song	Sandy Scofield
27	Keep On Believing	Mitch Daigneault
28	Aboriginal Child	Shingoose
29	Tony & Maria	Los Lobos
30	Welcome To Forever	Forever



Chester Knight
and the Wind
CD:
Standing Strong
Song:
Love Fades Away
Label:
Arbor Records
Producer:
Brandon Friesen,
Studio 11

Chester Knight and his band the Wind have performed across North America, including an appearance at a GRAMMY showcase last year. Knight won a JUNO in the Aboriginal Recording of the Year category in 2000 for Falling Down, and his current CD Standing Strong is nominated this year in the same category.



FILE PHOTO

Standing Strong blends rock power with a First Nations spirit and has been well received in Canada and the United States. His single Love Fades Away is at Number 2 on the National Aboriginal Top 30 hits list, compiled by Aboriginal radio stations NCI in Manitoba, Missinipi in Saskatchewan, and CFWE, the Native Perspective in Alberta. CFWE is owned and operated by the Aboriginal Multi-Media Society, publisher of *Windspeaker*. The Top 30 list is based in large part on listener input. Artists can send their newly released CDs to our new home at 13245-146 St. Edmonton, AB; T5L 4S8, attention the station manager.



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WINDSPEAKER - NATIONAL

Where are all the Native grads

By Cheryl Petten
Windspeaker Staff Writer

While the most recent statistics show the number of Aboriginal students completing their high school education is on the rise, the graduation rate still lags behind that of their non-Aboriginal classmates.

Deborah Jeffrey has been very active in the area of First Nations education for a number of years. Department head for First Nations Education Services with School District 52 in Prince Rupert, B.C., Jeffrey is also president of the First Nations Education Steering Committee in B.C., and has co-chaired the Minister's National Working Group on Education, which recently released its final report.

"I would say, in terms of the general population, First Nations students, Aboriginal students, lag behind considerably, and are certainly denied opportunity and access to post-secondary education by extension, greatly diminishing our nation-build- ing capacity within our respec-

tive nations to build healthy and sustainable communities," Jeffrey said.

"I think it is a huge problem that has been long ignored by the public school systems to date, and it's something that, certainly, that we're grappling with in varying degrees across the country."

She said British Columbia is starting to make some headway, with graduation rates hitting 42 per cent provincially.

"But there's still some significant factors, I think, that hinder the overall quality of education for our children."

One of those factors, Jeffrey explained is "probably the often ignored, denied oppression of First Nations people, the colonial legacy in which we're imbedded. And I still think for the most part that public schools, there's still a great deal of conformity and misguided notions of assimilation that are at play. It's systemic, and deeply rooted. And certainly they have to be challenged on all fronts."

Another factor, and one that has been evident in the public school systems for decades, is that some Aboriginal stu-

dents don't do well in school because nobody expects them to do well, she explained.

"There is very low expectations of Aboriginal children, and I would say that's very much at play today, although it's something that isn't really acknowledged. But I would say that's evidenced in the high drop-out rate, the streaming of First Nations children that still goes on within the public school system, the over-representation of our children in special needs, the over-representation of our students in the alternate program."

Perry Bellegarde is chief of the Federation of Saskatchewan Indian Nations (FSIN) and chairs the Assembly of First Nations Chiefs' Committee on Education. He believes many of the problems experienced by today's students can be traced back to the experiences their parents and grandparents had in residential school.

"There's still a lot of social dysfunction amongst our people, in terms of the poverty. Because we're still feeling the impact of the residential schools, which of course, was a form of cultural genocide. So the people coming through those institutions aren't healthy parents, they're not healthy individuals. You know, after you faced that onslaught of being deprived of your whole language, your value system, your whole way of life, it's no good. So that's got an impact. And then you throw in the sexual abuse, physical abuse, all of that, you're not a healthy individual coming out of that system. So therefore, if you're not healthy as an individual, you're not going to be able to raise a healthy family. And so a lot of people turn to alcohol

and drugs to escape that," he said. "A lot of these kids, our children that are going to high schools, are living in those homes."

Another problem faced by Aboriginal students is that they don't see themselves or their cultures reflected in what's being taught, Bellegarde explained.

"The curriculum that's being taught has to be adapted so that our children can see all of the positive contributions that First Nations people have made to this country and this world. I'm talking about the medicines, our languages, names of the provinces, the vegetables—pumpkin, squash and beans—all those things come from First Nations contributions. And even the treaties being taught in the school system, and then having our languages being taught. So from our worldview, our perspective, there's not enough of that in the curriculum. So people, our students, can't identify with it, so there's really nothing to grapple or grasp on to, so they retract, they go away from it."

Other reasons Bellegarde sites for the lack of student success in high school is that there aren't enough positive Aboriginal role models for them to look up to and try to emulate, and support services provided to Aboriginal students are often inadequate, or non-existent.

While he pointed to some of the ways current education systems are failing Aboriginal students, Bellegarde said he is optimistic that in the future, the situation can change for the better.

"There's hope, in the sense that we're getting healthier. Our people are getting healthier. And there's hope in the sense that Indian control of Indian education—it's life-long learning—that is starting to be accepted and adapted. Development of our own institutions is starting to happen. Developing more cur-

"Our children at all levels should be nurtured, supported. And the ones that do make it through that system, big congratulations and a pat on the back."

—Perry Bellegarde



Educato

By Wade Healy
Windspeaker Contributor

CALG

Access to post-secondary schools is a major stumbling block for many would-be Aboriginal students because en- tire requirements may be too

said an Aboriginal educator. Doug Dokis, program a- for Mount Royal College, b- Native students would h- fighting chance of getting their programs of choice leges and universities set seats for Aboriginal stu based on criteria other than point average.

"What we're proposing in a program where there are available seats, we're propo-

Mohaw

By Paul Barnsley
Windspeaker Staff Writer

KAHNAW

Working hard in school getting good grades shows enough. But sometimes, if a Native person, it just isn't

Kahnawake Mohawk Stacey graduated from C (as community colleges in bec are called) with strong and high hopes for a car- nursing, but the Quebec g- ment won't let her get to v-

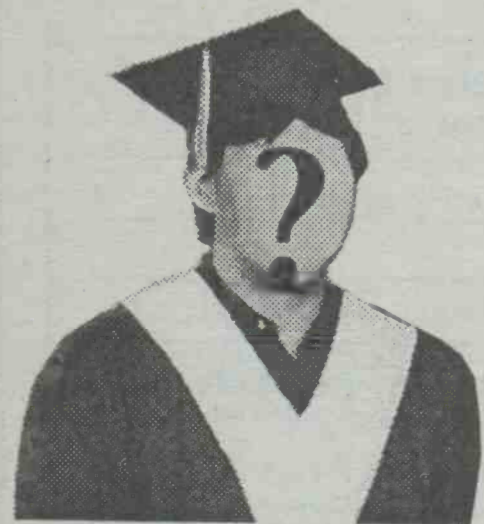
The young mother of children said the provi- putting up a roadblock to reer because of a language-

The vast majority of Moha- Quebec speak English, i- because they were allied English forces against the- during colonial times. Te- from those days still crop u- time to time as the Quebecois fights for recog- of its sovereignty within t- nadian federal system an- Mohawks fight for recogni- their sovereignty within C- and Canada.

Stacey graduated in 199- Kahnawake Survival School school on the reserve (loc- the southwest edge of Mo- that aims to ensure the sur- Mohawk culture, language a-



Share your thoughts



What could the education system have done to make your high school experience better?



What did you learn in school about the contributions of Aboriginal people throughout history?



Take part

Take part in this discussion by sending your comments to edwind@ammsa.com

Educator proposes set-aside for Native students

By Wade Healy
Windspeaker Contributor

CALGARY

Access to post-secondary schools is a major stumbling block for many would-be Aboriginal students because entrance requirements may be too high, said an Aboriginal educator.

Doug Dokis, program advisor for Mount Royal College, believes Native students would have a fighting chance of getting into their programs of choice if colleges and universities set aside seats for Aboriginal students based on criteria other than grade point average.

"What we're proposing is that in a program where there are 100 available seats, we're proposing a

certain percentage of these seats be made available to Aboriginal students. But not based on lower academic requirements, based on the fact that we would have 10 per cent available to Aboriginal students," said Dokis. He said students would still have to meet the minimum academic standard for programs that are over applied.

"Instead of competing on the overall application process, they would be competing within a 10 per cent area amongst Aboriginal students, so initially you might only have one or two people that even make these requirements."

Dokis said programs at the post-secondary level are based on grade point averages coming out of high school and non-Aboriginal students have higher GPAs,

which inevitably push Aboriginal students out of the top percentage of applicants.

"Say you have 600 applicants, and out of those 40 per cent have 85 per cent GPA, so automatically you get three or four hundred in there. So out of the Aboriginal students that applied, only two get in and then out of the 400 they start to look at other things (criteria) and chances are no Aboriginal students will get in," Dokis said. "So having a set percentage [of seats] available to Aboriginal students to compete within a smaller group, the access is more likely but the GPA and the academic standards will stay the same."

Students at Mount Royal feel the proposal has merit and many would benefit from institutions

allowing students access based on life experience.

Summer Stone Child has years of practical experience as a nursing assistant, but didn't get into the nursing programs because of lower grades.

"I have 10 years experience in the field. That's not enough for me because of my GPA to get in and I would love to see something happen in that area where there's more support or looking at the experience you have to lead into that program," she said. "I don't believe in lowering the standards for students, but I do believe in making it more accessible."

A May 2002 report by Malatest and Associates Ltd. on Aboriginal education pointed to several barriers faced by young Native people. The findings demonstrate that Aboriginal students had a

general distrust of the educational system and a perception that educational institutions had a lack of respect for their cultural differences. The report entitled, International Best Practices in Increasing Aboriginal Post-Secondary Enrolment Rates, identified the expanding of entrance criteria to include non-academic factors. It called for an understanding of the historic and social factors faced by Native students that contributed to a higher drop-out rate in high school.

The Malatest report concluded that colleges and universities must take steps to gain "an understanding of Aboriginal people, and the barriers that are faced by Aboriginal people due to historic and social factors, a key requirement of practices aimed at increasing Aboriginal participation at the post-secondary level."

Mohawk graduate has uniquely Native problem

By Paul Barnsley
Windspeaker Staff Writer

KAHNAWAKE

Working hard in school and getting good grades should be enough. But sometimes, if you're a Native person, it just isn't.

Kahnawake Mohawk Pam Stacey graduated from CEGEP (as community colleges in Quebec are called) with strong marks and high hopes for a career in nursing, but the Quebec government won't let her get to work.

The young mother of three children said the province is putting up a roadblock to her career because of a language issue. The vast majority of Mohawks in Quebec speak English, in part because they were allied with English forces against the French during colonial times. Tensions from those days still crop up from time to time as the Parti Quebecois fights for recognition of its sovereignty within the Canadian federal system and the Mohawks fight for recognition of their sovereignty within Quebec and Canada.

Stacey graduated in 1998 from Kahnawake Survival School, a high school on the reserve (located on the southwest edge of Montreal) that aims to ensure the survival of Mohawk culture, language and tra-

ditions as part of the education process. The school was established in 1976 as a direct response to Bill 101—Quebec's controversial language law enacted by the then newly elected Parti Quebecois. As French was being aggressively positioned as the official, dominant language in Quebec, English speakers frequently found themselves at odds with the new provincial government.

Kahnawake students were pulled out of provincial high schools and brought home to be educated in English, the working language of the community, and Mohawk, a language that is being aggressively re-invigorated in the community.

All of this, at first blush, seems to have very little to do with Stacey. She just wants to get on with her career. But now she's going to get an unexpected addition to her education, learning about the politics of jurisdiction, an age-old fight that all First Nation politicians wage on any number of fronts.

It was on the same day that Stacey discovered that she had made it through to the end of school and passed her exams to earn the right to become a nurse that she also discovered that she had run head-on into the jurisdictional wall.

"In order for me to get into the John Abbott college nursing program, I had to fulfill pre-requi-

sites—high math, physical science, which is chemistry and physics. I prepared myself for this entrance into John Abbott at survival school. I took the pre-requisites required to get into the program and they accepted it."

As frequently happens, one provincial bureaucracy didn't know what another provincial bureaucracy was doing when it came to dealing with First Nations issues. The college reviewed her qualifications, decided she had the skills and knowledge to handle the nursing course and let her in, not thinking about what would happen when it came time to apply for a provincial license.

"I was accepted into John Abbott College. I went through the three years. At the beginning, the order of nurses, the OISU, had licensed me as a student in the program to go and work in the hospitals and it wasn't a problem," she said. "After I graduated John Abbott College, then I had to fulfill the requirements, prepare documentation, pay registration fees to the order of nurses to see if I'm allowed to write the provincial examination in nursing."

In September of 2002, the OISU granted her a seat to write the exam. "I wrote it and I passed it," she said.

Then another Quebec bureaucracy, the Office of the French Language, got involved. They told her she may have graduated

from college but she couldn't be licensed as a nurse because her high school diploma wasn't recognized. She was told she must write a French language exam in order to get her license.

"Which I should be exempt from because in their exemption criteria from this exam [it states] if your mother tongue is French, if you were in a French immersion school or if you graduated after 1986 in Quebec from a high school, you're exempt. So, technically, I should be exempt because I graduated from survival school in 1998," she argued.

But that exemption only applies to graduates of Quebec ministry of education operated schools. The Kahnawake Survival School, located on a federal reserve territory, isn't one of those schools.

"The problem is that we don't write provincial examinations there, which means I only found out after [her college education]."

Stacey believes she should be exempt from having to pass any further exams. She has been working as a student nurse at Montreal's Children's Hospital for almost a year and has had no trouble looking after the needs of all patients, English or French speaking. She has taken her situation to the media and become involved with several provincial agencies and her band council in seeking a solution.

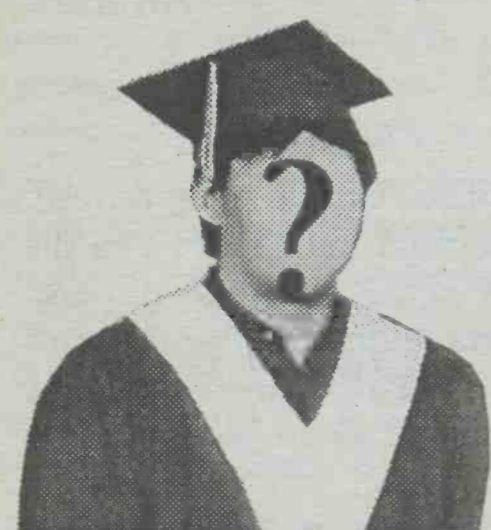
Sources in Kahnawake say progress, although slow, is being made, but the politics of the situation are quite complicated. The biggest sticking point is that Stacey relies in the argument that she graduated from a Quebec high school after 1986 and should therefore be able to rely on the exemption policy. But Kahnawake politicians have long asserted that their territory is sovereign and not part of Quebec. It's a Catch-22 that Stacey believes should have been sorted out a long time ago.

"The reason why I'm doing all of this is because I'm looking out for the kids that are coming out of survival school," she said.

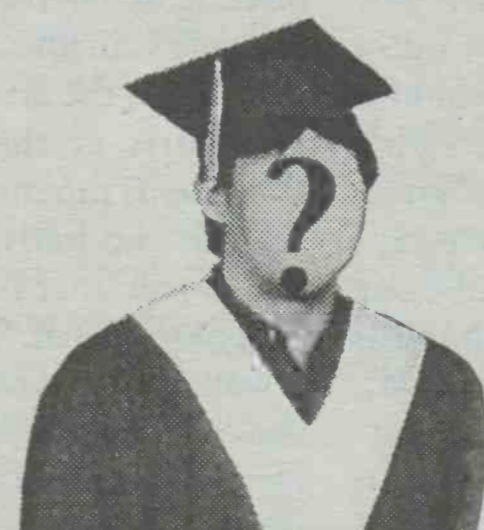
She believes the system should not have allowed her to drop through this crack. As one government branch after another has come to the end of its jurisdiction and pointed the finger at some other government branch, Stacey finds herself in limbo. The simplest solution would be for her to write the French exam, but she's not going to do that.

"I don't have doubts that I can pass," she said. "[But] I should be recognized like everybody else. I've known nurses who graduated in 1991 from a high school in Chateaugay, an English spoken, taught high school. There's another girl who graduated from Lachine high in the same year I did. She didn't have to write the French exam."

Share your thoughts



What initiatives can you suggest that would lead to an increased number of Aboriginal grads?



What roadblocks did you have to overcome to be successful in college or university?

Take part in this discussion by sending your comments to edwind@ammsa.com

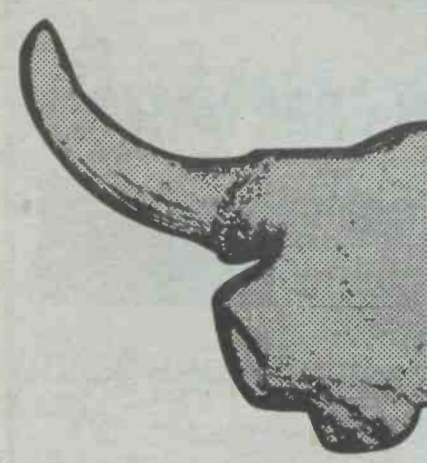
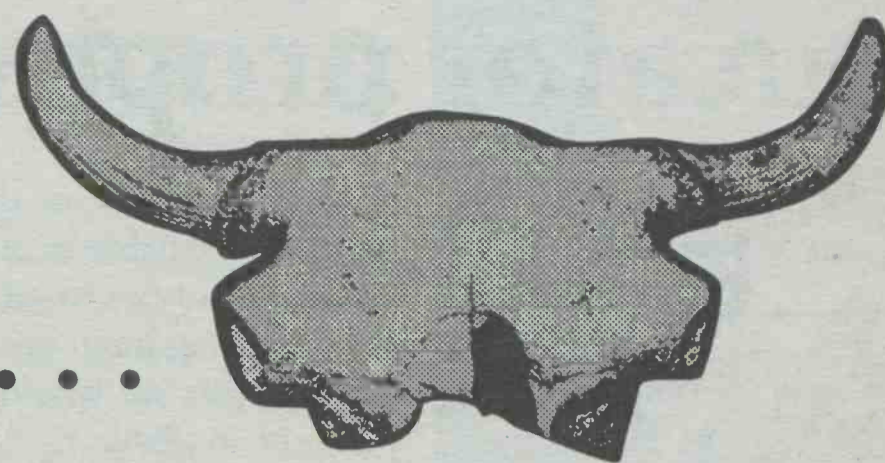
you learn about the actions of all people in history?

ammsa.com

[buffalo spirit]

Daisy Sewid-Smith

In her own words...



ON RESPONSIBILITY:

One of things we're encountering today is the re-visionaries. Our own people are learning how to write, give interviews and also they've learned how powerful the media is, every aspect of the media. And they are doing re-visionary work of our history, so that is something that anyone who is seeking true historical facts of their culture must realize this. They must really try and learn their own history.

ON NOBILITY:

One of the things I was taught... all the old people told me... if you are of noble blood, you don't have to stand on top of a rooftop and shout, 'Look I am a princess, look, I am a chief's daughter, look, I am nobility...' you don't have to do it because you're upbringing and training will show, and people will know the minute they meet you, they will know what your training and what your rank is by the way you treat them. And nobility was always taught to be kind, even to strangers.

ON APPROVAL:

Hmmm... our silence, which is something that again the untrained or the young people will not understand today, that disapproval in our custom and our tradition is to be silent. If you want to do something, and everybody's silent, or if you said something and what you said was not good, everybody would be silent. And if you know the traditions and customs, you would know that means disapproval. They did not like what you said. But if you said something that was good and cor-

rect and done something well, they'll let you know. They'll say, 'That is wonderful. I am so glad you said that, or I'm so glad you did that.' You will hear that. But silence has now been interpreted as the European silence, of approval. And that's what the untrained and young people now are thinking that that's what [silence] means, but it means the opposite among our people. And it's surprising that trained people... [we] can talk to each other just by facial expressions and our eyes or in our hands, without saying a word. It'll be just a mannerism, body language... And you see a lot of that when a person or untrained person says something that's so untraditional or not part of the custom. And you'll see a lot of the old people doing that. And their silence doesn't mean they approve, it means they disapprove. Otherwise they would have verbally told you they approve. So that's what misconceptions that are out there.

ON WOMEN:

Ah, women... (laughing). And women find it strange for me to speak about women like this. Many of our women have completely broken protocol, taboo, custom, tradition. They will, like I said to you before I am uncomfortable speaking [before the chiefs], because that's the way we were trained. I was at my father's



Adam Dyck shares a song from the potlatch with sister Daisy Sewid-Smith. They are Kwakwakawkw people of Kingcome Inlet, B.C.

home when he used to call all the chiefs... what I call real chiefs in earlier times... I was just little girl when I used to help serve them. But I used to like to take my time because I wanted to listen to what they had to say. Because women weren't, not all women were allowed to attend these meetings. Only certain women. And they had to either have a potlatch position or they were very high ranking chiefs' wives. And even the women never spoke in those meetings unless they were asked to by the chiefs. And then, if a chief is speaking, a woman never interferes.

If I'm talking with you and if a [chief] all of a sudden had something to say he will say something even before I am finished speaking and I have to stop speaking when he does this, because that's the way of our tradition or custom... that he must be heard.

And many people, many women again, they have meetings

before potlatch and only a handful of people are supposed to attend this potlatch. And only knowledgeable women are allowed to attend these potlatches.

Now you have very aggressive women barging in and saying, 'This is my right. I have a right to be here,' and completely monopolize the meeting, shutting out the voices of the chiefs, and they do that in the big house, and they start to... the decision is no longer made by the chiefs, it's made by the women.

In the early days I used to hear the old chiefs say, 'How dare so-and-so get up and speak at the potlatch last night. Doesn't she know that she is not allowed to speak?' And that's in the big house during a potlatch. And I heard this... and today they completely monopolize everything. They make the decisions. They decide how things are going to happen... I know what has to happen at the big

house, but never once do I sit down when my brother is going to have a potlatch [and say] this is what is going to happen, this is what we're going to do and you guys have to do it because I say so. Never have I done that. I will say, 'What are we going to do? What dances are we going to show?'... even though I may have more knowledge than my brother, he must have a voice... and then we all decide as a family what will be shown and what will be said and what will be given and how we're doing to do it. But in many cases [today] the women have complete control, and control everything. And the old chiefs call that a shameful act and I've heard it over and over as I was growing up.

ON RESPECT:

I even had one feminist ask me did I not feel bad that the men controlled our traditions and culture. And I said, No, because there is a time that they will help support me. There is a time they will honor me. When it's their time, not your time... and you receive respect from men. But an aggressive, belligerent woman will never get that respect. Oh, they might get their way, but they will never get that respect from the chiefs because of that attitude. And as I said to that feminist, I love men. I loved my father and I love my husband. And it's from that training I was taught that you work with one another. You are your male partner's helpmate. And when you have that kind of respect for each other then the other partner doesn't become a footstool. So that was part of my training.

Since last we spoke...

NATIVE SPIRITUALITY

Authentic Native spirituality, in my experience, is shared not taught and is rooted in the joys and suffering of distinct peoples, their lands—all their relations. It is fundamentally about respect and integrity of personhood.

Frank Supernaught, a Cree Elder, once shared his people's spiritual traditions around the medicine wheel to a largely white audience at St. Andrews-Wesley Church in Vancouver.

Without bitterness, he spoke first about the history of Native-settler relations, the land, treaties, residential schools, alcoholism and suicide in Native communities.

He was most eloquent, however, about the need to heal the distrust, fear and anger between

our two peoples.

Speaking from the heart and as a Cree, the medicine wheel then became a powerful symbol of beauty and reconciliation, not a spiritual gimmick for white seekers.

The sale and consumption of new age Native spirituality by white people embarrasses me as a white person. It suggests, not merely a spiritual vacuity, but a spiritual sickness. How could we feel it is legitimate to cherry-pick Native spiritual practices, ignoring the devastation of Native cultures caused in good part by our greed and duplicity, our imposition of an alien faith? I once had a dreadful vision of new agers traipsing around Wounded Knee in 1890, collecting pretty bits and bobs of spiritual regalia from the frozen bodies of Indian women,

children and Elders, to the tune of "Tiptoe through the tulips..."

I always felt uncomfortable in China, when white Canadians proudly presented to their Chinese hosts gifts of First Nations carvings and paintings. Health and welfare statistics on Native Canadians are so damning; did we not feel some contradiction in offering up Native art as quintessentially Canadian?

And yet, the art was so true to the spirit of the land called Canada, its mountains and lakes, animals and birds, big skies and vast North, that I kept my reservations to myself. Subconsciously it was also a tribute to the beauty and vision of First Nations peoples, who indeed have not vanished.

In today's pluralistic world, spiritual practices are mingled

and shared. I am a Christian, but the teachings of Confucius, the Dalai Lama and Native Elders have profoundly enriched my understanding of life and death, joy and suffering, justice and healing. At heart, however, all of these traditions are about respectful and loving relationships in a community, not individual gratification or salvation. This, I think, is what authentic Native spirituality is all about. First Nations people have been very generous with their insights from the Creator, and I thank them for it.

—Cynthia

REACHING OUT

I saw an old copy of *Windspeaker* at our Indian Friendship Centre, wrote down the phone number, and subscribed for one year. I received my

first issue. As I read it, I cried with joy, whispering aanii, boozhoo, hello, across the land to all my relations. I listened to words speak to me from the pages. Reading the "Buffalo Spirit" section, I felt among the circle of the readers, listening, being taught by the Page Speaker Teachers.

Miigwech. Thank you.
—Phylmarie

SHARING

Buffalo Spirit is a joy to read. A gift from the heart... In the midst of the 506 years of darkness for Indigenous people, this paper's like a breath of fresh, pure, mountain air of millenniums past.

Thank you.
—Name withheld

(Continued page 35.)

WITH
TEACHINGS
FROM
LONG



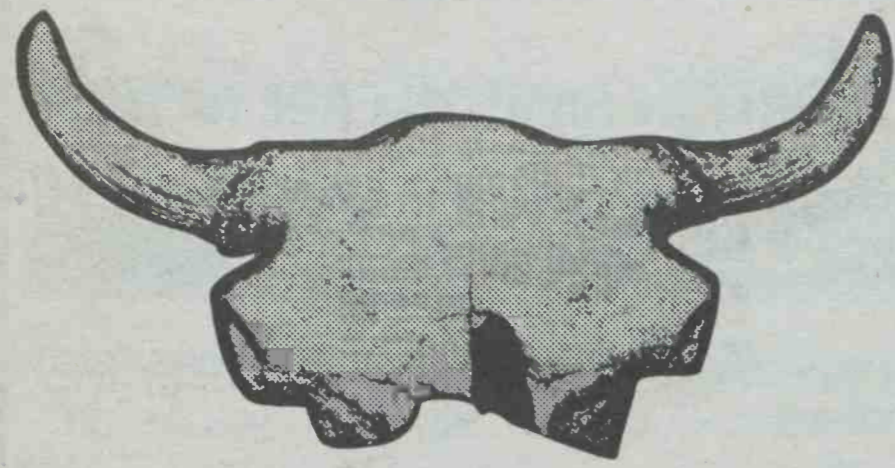
Teachings from the
By Chief Jacob Th
Stoddart Publishing
151 pages (sc)
\$17.95

The late Jacob Th
Six Nations and or
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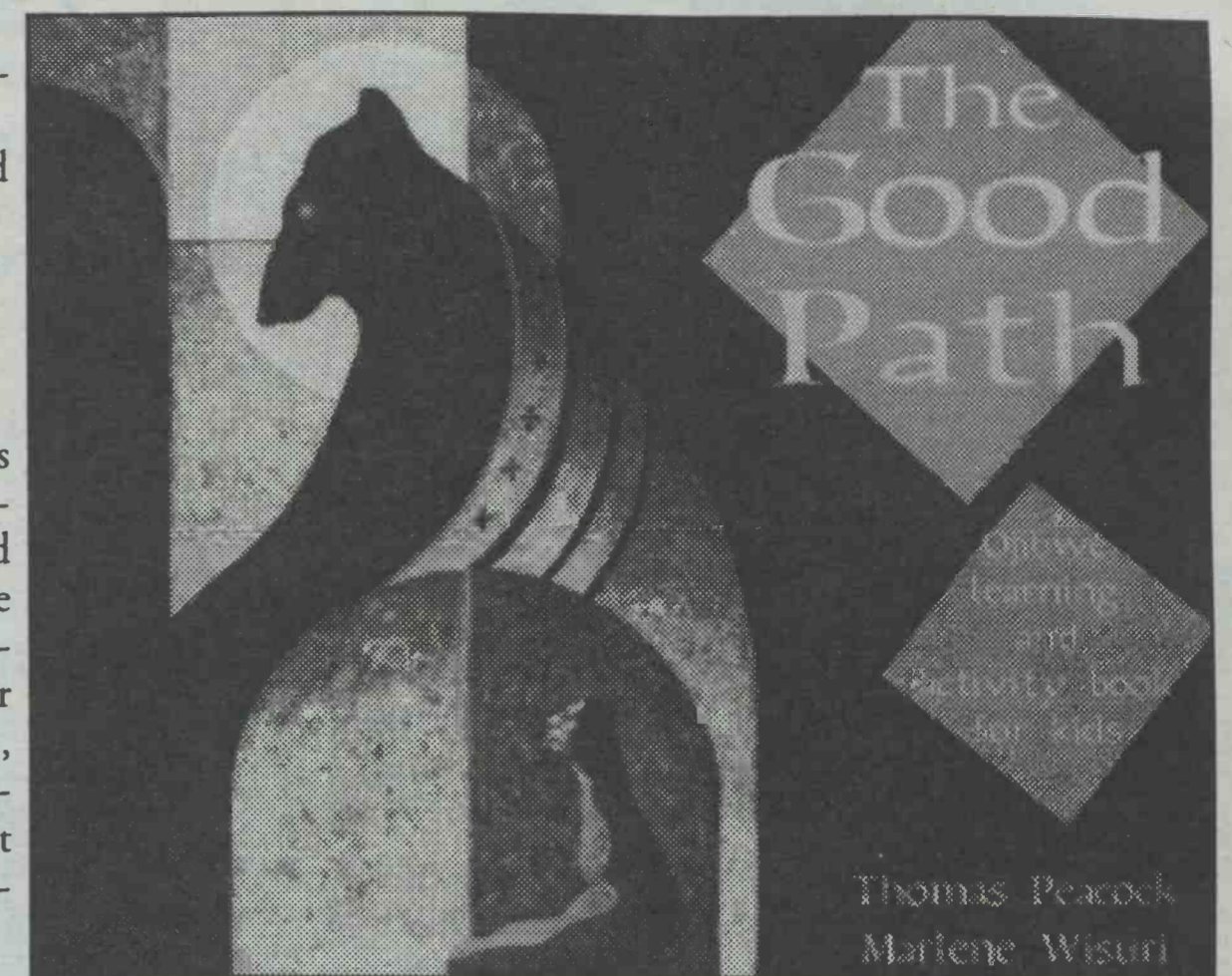
YOUTH

I am a 15-year-old Métis from Manitoba. Learning a exploring what Buffalo Spirit offer completely opened my and made me realize all that do for my nation. Everyth Bert Crawfoot's message wa The youth and the Elders h work together in order to p the beauty and knowledge heritage. At first I thought wrong of photographers a crews to "invade" spiritual co nies. We are living in a fas high-tech society. It's hard t traditions to meet the new tations of humanity. But I f only way to truly experience itual ceremony is to be th person. It is a shame that so people choose to gain know about the important things from their televisions.

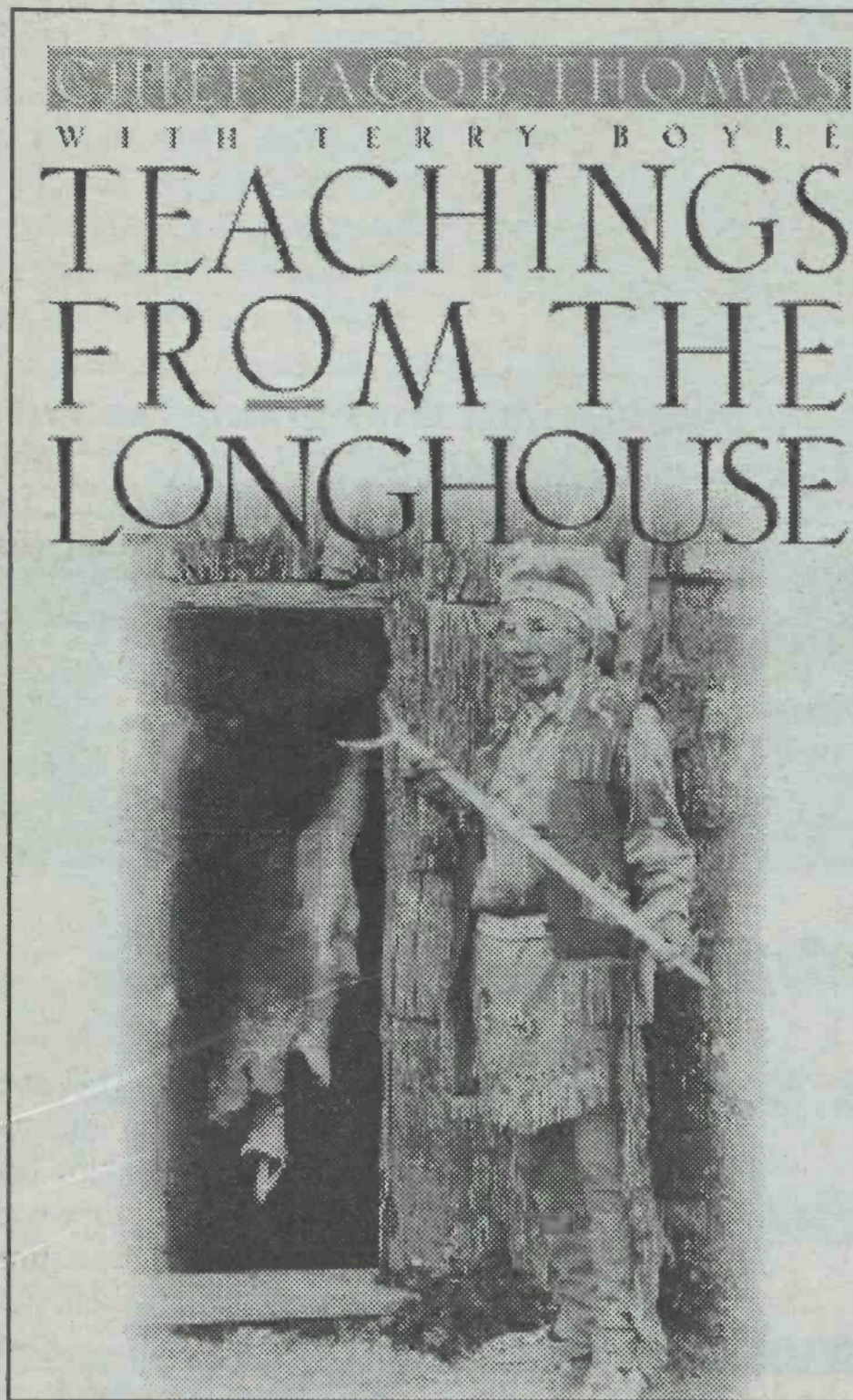
To help you along the way



The Good Path: Ojibwe Learning and Activity Book for Kids
By Thomas Peacock and Marlene Wisuri
Afton Historical Society Press
127 pages (sc)
\$17.95 (U.S.)

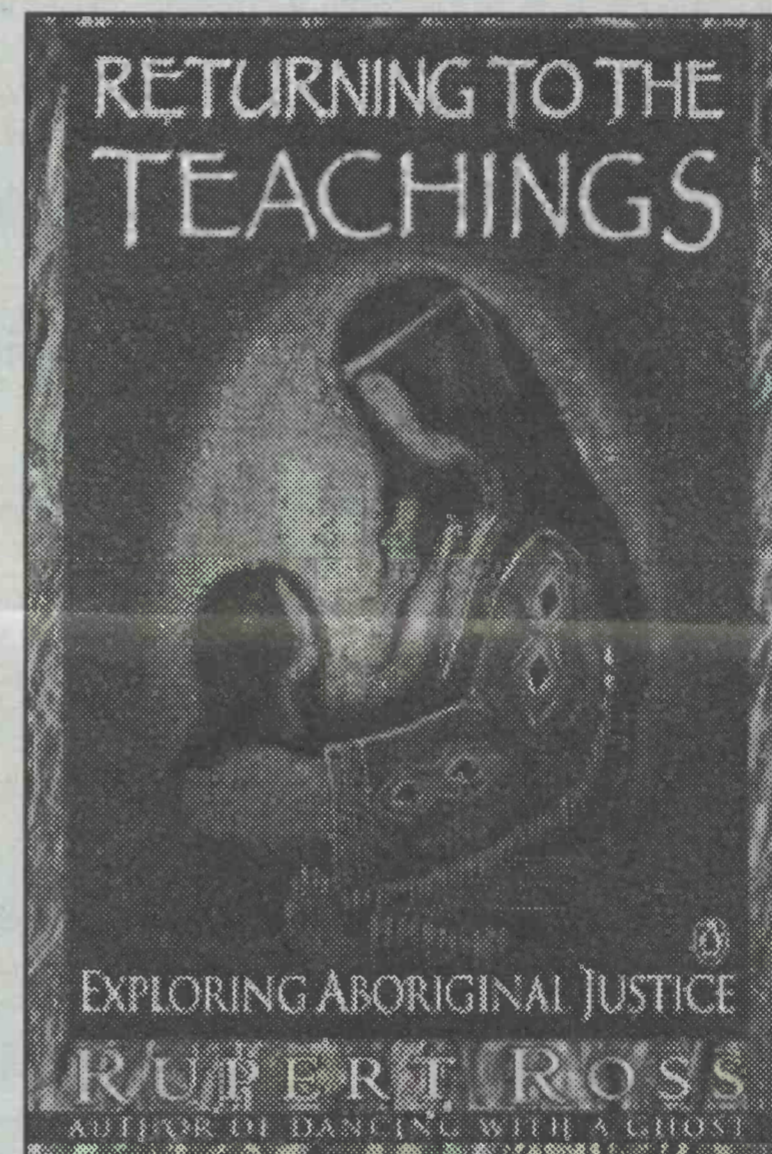


The Good Path introduces children, Native and non-Native, to the history, stories and beliefs of the Ojibwe people. The book looks at the lessons of cooperation, courage and honor that make up the Good Path, and gives young readers activities that make them think about what they have read, and to encourage them to learn more.



Teachings from the Longhouse
By Chief Jacob Thomas with Terry Boyle
Stoddart Publishing Co. Limited
151 pages (sc)
\$17.95

The late Jacob Thomas was hereditary chief of the Six Nations and one of North America's leading Native traditionalists. In *Teachings from the Longhouse*, he both shares and preserves the teachings of Handsome Lake, a Seneca Indian born in 1735 who developed a code of conduct for his people to live by to help them survive the changes brought about by European contact. That code has survived to the present, handed down orally and delivered twice a year in traditional longhouses.



Returning to the Teachings: Exploring Aboriginal Justice
By Rupert Ross
Penguin Books
287 pages (sc)
\$19.99

As an assistant Crown attorney in north-west Ontario, Rupert Ross has been responsible for criminal prosecutions on more than 20 Cree and Ojibway First Nations. In his first book, *Dancing with a Ghost*, Ross looked at Aboriginal approaches to justice. In this second book, *Returning to the Teachings*, published in 1996, Ross looks at the role that traditional teachings and healing have within Aboriginal communities across the country, where the approach to justice is not to punish, but to heal.

Until we speak again...

YOUTH

I am a 15-year-old Métis youth from Manitoba. Learning and exploring what Buffalo Spirit has to offer completely opened my mind and made me realize all that I could do for my nation. Everything in Bert Crawfoot's message was right. The youth and the Elders have to work together in order to preserve the beauty and knowledge in our heritage. At first I thought it was wrong of photographers and TV crews to "invade" spiritual ceremonies. We are living in a fast pace, high-tech society. It's hard for our traditions to meet the new expectations of humanity. But I feel the only way to truly experience a spiritual ceremony is to be there in person. It is a shame that so many people choose to gain knowledge about the important things in life from their televisions.

I believe that the only way for one to define who they are is to go back to their roots. Having something like Buffalo Spirit on the Web is a brilliant way to offer people a glimpse of where they come from and help them on their spiritual journey.

Your message is out there. As a concerned and proud youth I thank you and congratulate you.
In the spirit of Riel,
—J.

TIME

I don't get a lot of time to read while I'm pursuing a degree and raising a family, but I was flipping through the pages of *Windspeaker* and I grabbed Buffalo Spirit to read at a later time. I only recently read it and felt the power of the words. As I read on, tears came to my eyes and I cried. I agree with one reader.

The Buffalo Spirit is "important to save."

The stories and Elders' words helped me realize that I am on the right path and that I still need a lot to learn, especially my language. I am part Dene and white and I feel that growing up in an urban area has kept me separated from Native spirituality and Native culture. The only experiences I had were when I lived on the trapline for many months of the year at a very young age.

As I grew older, I carried those nature moments with me in hopes to return there some day. As a youth I felt lost and chose the drugs and alcohol path, many times thinking of suicide. I traveled south to explore the powerful Cree spirituality and Native culture. They have accepted me and never closed the door of healing and guidance.

Even though some of my family members said that Dene don't need to attend the sweatlodges, I still needed somewhere to go to rid me of the ghosts and negative energies that were deep inside. The guiding Elders showed love and are always eager to help the young people find their path for the journey of life.

As a Dene I know I will not go as far as dancing the powwows, but I will continue to attend the healing ceremonies and assist with needed prayers for the youth and lost people.

I thank Buffalo Spirit for bringing me the teachings of the Elders and I will recommend that others read it to assist on their journey.

—Lisa

APPRECIATION

It makes my heart happy to read the positive articles of your publi-

cation. I am non-Native and because of this I feel a bit like a trespasser on your site. This is not because of the content, but rather because I hope I am not "trying to be something I am not."

My life has been without spiritual guidance, that I have been aware of, but I have always had that feeling of something greater than people, with something directing me or speaking to my will.

I want to say I think our lives would all be much healthier if my forebears had listened and learned from the spiritual teachings of your forebears...

I hope you don't mind if I "tune in" on cyberspace for a little spiritual uplifting. It agrees with my inners more than going to church.

—Trish

Letters from our online readers at www.ammsa.com

, but never once do I sit when my brother is going e a potlatch [and say] this t is going to happen, this is we're going to do and you ave to do it because I say ver have I done that. I will What are we going to do? dances are we going to ...even though I may have knowledge than my r, he must have a voice. . . en we all decide as a family ill be shown and what will and what will be given and e're doing to do it. But in cases [today] the women omplete control, and con- rything. And the old chiefs at a shameful act and I've it over and over as I was g up.

ON RESPECT:

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—Phylmarie

SHARING

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Thank you.
—Name withheld
(continued page 35.)



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Greyhound Canada, 301 Burnell Street, Winnipeg,
Manitoba R3G 3M6. Fax: (204) 774-3116.

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Greyhound is an Equal Opportunity Employer. No phone calls, please. We thank all applicants for their interest, however, only those chosen for interviews will be contacted.



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We require a Welder to perform structural repairs on coach frames, body works and trailers, and weld and fabricate structure beams for undercarriages. Other duties will include maintaining, repairing and replacing side panels, glasswork, coach interiors and seats, with consideration given to government inspections, manufacturing standards, Greyhound Canada policies and procedures, and Health and Safety workplace regulations. A valid interprovincial Welder's certificate and Alberta Class 2 or 3 driver's licence with air are required. You must also own your own tools. This is a full-time position in a garage environment.

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Steve Watson, Maintenance Manager,
Greyhound Canada, 125, 21 - 123 Street, Edmonton,
Alberta T5L 4W7. Fax: (780) 452-9970.

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Nipisihkopahk Education Authority
Box 658
Hobbema, AB T0C 1N0**

Phone: (780) 585-2211
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We thank all for applying but please note that only those granted an interview will be contacted. Deadline to submit an application is May 9, 2003.

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- **COST:** \$800.00 (Includes food, accommodation, transportation from Calgary, instruction, use of specialized equipment, course manuals, certification costs.)

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ANCIENT PATHWAYS

NEW DIRECTIONS

Diabetes

(Continued from page 29)

Routine testing for vision may not include an examination of the retina to check for the signs of eye disease, said Shawne

"The service we provide includes a teaching piece at Pointe.

"It is important to understand the implications of having diabetes, the potential for high blood pressure, the potential for heart disease, amputation of heart disease. People have to understand how to look after diabetes, using medication. If they are ordered, for a proper diet and get proper exercise. They are all pieces of a puzzle. It isn't just that you get your eyes tested, it's a matter of look after you

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- Deliver innovative, high methodologies
- Design and develop new programs remain relevant organizations
- Establish viable relationships
- Leverage relationships
- Recruit, manage and coordinate
- As an active member of customized program
- Ensure sales targets are met
- Fundraise in cooperation with grants, program development

Qualifications:

You will have experience in first-hand knowledge of the business, government, and the Social Sciences or Administrative community is highly relevant organization. You will have policy development and implementation teams; and conflict resolution

COMPETITION

Diabetes & eye disease

(Continued from page 29.)

Routine testing for visual acuity may not include an examination of the retina to check for the presence of eye disease, said Shawnee Pointe.

"The service we provide includes a teaching piece," said Pointe.

"It is important to understand the implications of having diabetes, the potential for higher rates of blindness, amputations and heart disease. People have to understand how to look after their diabetes, using medications if they are ordered, follow a proper diet and get proper exercise. They are all pieces of the puzzle. It isn't just that you better get your eyes tested, it is a matter of look after your body.

There are some serious things that can happen if you let your diabetes get out of control."

The unit plans carefully with the communities for when it is convenient for the staff to come in.

"In small communities, if one of the health care workers is not available that day or a death occurs or there is some other crisis, the eye clinic will just not happen."

The unit has to have access to a physical location to set up the equipment.

"We rely on the community caregivers to help us out. They know their people, know how to get their interest, promote the project, pick them up, drop them off."

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GERIATRIC CLINICAL PSYCHOLOGIST University of Manitoba and Winnipeg Regional Health Authority



Winnipeg Regional
Health Authority
Office régional de la
santé de Winnipeg

The Clinical Health Psychology Programme of the WRHA, and the Department of Clinical Health Psychology in the Faculty of Medicine, University of Manitoba, invite applications for a Geographic Full-Time Psychologist in the area of Geriatric Clinical Psychology. We expect to hire at the Assistant Professor level.

The Department of Clinical Health Psychology is a freestanding department in the Medical School and an independent programme within the Winnipeg Regional Health Authority. Our internship programme is the longest accredited programme in Canada and our interns have salary and benefit parity with the medical residents. For more information, visit our website: www.umanitoba.ca/medicine/clinical_health_psych

Winnipeg boasts an urban lifestyle with balance and affordability. Experience world class arts, entertainment, and sporting events, family-centered community spirit, and nature's wonderland just minutes away.

QUALIFICATIONS:

- ◆ Must be eligible for registration as a Psychologist through the Psychological Association of Manitoba.
- ◆ Must have a PhD in Clinical Psychology from a CPA or APA accredited clinical psychology training programme, and have completed a CPA or APA accredited internship.
- ◆ Must undergo pre-employment criminal records and child abuse registry checks.
- ◆ Training, experience, and/or research background and interests in Aboriginal Health issues would be an asset.

POSITION RESPONSIBILITIES:

- ◆ Provide a range of assessment and therapy services to elderly persons in the Winnipeg Region and to patients of the Deer Lodge Centre, a regional geriatric hospital.
- ◆ Consult with Home Care, Personal Care Homes, and other community-based programmes within the WRHA regarding behavioural interventions.
- ◆ Supervise psychology interns in our CPA and APA accredited Psychology Internship programme, and teach medical students.
- ◆ Develop an active and productive programme of clinical research.

SALARY AND BENEFITS:

- ◆ An attractive salary schedule is available and, in addition, the GFT agreement provides for on-site private practice opportunities.

The University encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples and persons with disabilities. All qualified candidates are encouraged to apply, however, Canadians and permanent residents will be given priority. Interested persons should apply in writing, including curriculum vitae, and arrange for three individuals who are familiar with their clinical and academic work to provide written references to the address below.

Submit applications to:

Dr. J. Arnett, Professor and Head
Dep't of Clinical Health Psychology
PZ 350-771 Bannatyne Avenue
Winnipeg, MB R3E3N4

Tel: (204) 787-7424
Fax: (204) 787-3755
Email: jarnett@hsc.mb.ca

Application Deadline: May 2, 2003.



THE BANFF CENTRE

The Banff Centre, Canada's only learning centre dedicated to the arts, leadership development and mountain culture, is extremely proud to be one of Canada's Top 100 employers and is highly committed to the programming excellence offered by our two distinct Aboriginal programming areas.

This is an exciting time as we have two fantastic opportunities available and we seek dynamic and passionate candidates to fill the roles of:

PROGRAM DIRECTOR, ABORIGINAL LEADERSHIP AND MANAGEMENT (Competition #625-2WS)

Our programs seek to increase the capacities of Aboriginal leaders and managers through encouraging self-development, improvement negotiation and management skills, business skills and overall leadership abilities. As the successful incumbent, you will be responsible for achieving the following objectives:

- ◆ Deliver innovative, high-impact public and customized programs through experiential learning methodologies
- ◆ Design and develop new leadership and management programs as the need arises, while ensuring current programs remain relevant to the needs of leaders and managers in Aboriginal communities and organizations
- ◆ Establish viable relationships in the Aboriginal communities and organizations of Canada
- ◆ Leverage relationships into potential for customized and partnered programming
- ◆ Recruit, manage and coach top quality faculty for each program
- ◆ As an active member of each program's faculty team, facilitate one or more sessions of each public and customized program
- ◆ Ensure sales targets are met and expenditures kept within budget
- ◆ Fundraise in cooperation with The Banff Centre's Development office to acquire funding for participant grants, program development, and research

Qualifications:

You will have experience in leadership, adult education, and educational program design, and will possess first-hand knowledge of the needs of Aboriginal leaders and managers. A national network and profile among business, government, and Aboriginal leaders is essential. You will possess a Bachelor's degree in Education, the Social Sciences or Administration. Work or life experience in the political leadership of an Aboriginal community is highly relevant to this position as is experience in executive management with an Aboriginal organization. You will have proven leadership and management capacity in facilitation, coaching and teaching; policy development and implementation; strategic planning; performance management; building and motivating teams; and conflict resolution.

ARTISTIC DIRECTOR, ABORIGINAL ARTS

(Competition #428-2WS)

Our programs provide a gathering place for professional development, training, and performance opportunities for emerging and established artists dedicated to celebrating, exploring, and developing Aboriginal cultural expression. As the successful incumbent you will be responsible for achieving the following objectives:

- ◆ Provide national leadership in the field of Aboriginal Arts education, professional development, training and creation of new works, both traditional and contemporary
- ◆ Develop and deliver innovative cultural programming while exploring cross disciplinary opportunities for collaboration
- ◆ Establish and maintain contacts with the arts, cultural, government, education, and business communities both nationally and internationally to ensure programming relevance
- ◆ Lead the strategic planning, program research and promotion of Aboriginal arts programming
- ◆ Identify and develop fundraising initiatives which will augment existing program revenues
- ◆ Manage staff and faculty recruitment, motivation, and evaluation

Qualifications:

You will have proven experience in leadership, artistic program development and design, and first-hand knowledge of the needs of Aboriginal artists. A good network and profile among Aboriginal cultural leaders is essential. Previous work experience in the Aboriginal artistic community is highly relevant to this position as is experience in executive management within an arts organization. You will be a talented administrator with experience in policy development and implementation; strategic planning; performance management; building and motivating teams; and conflict resolution. As well, you will be committed to creating a program environment that values and respects self-governance and cultural authenticity issues.

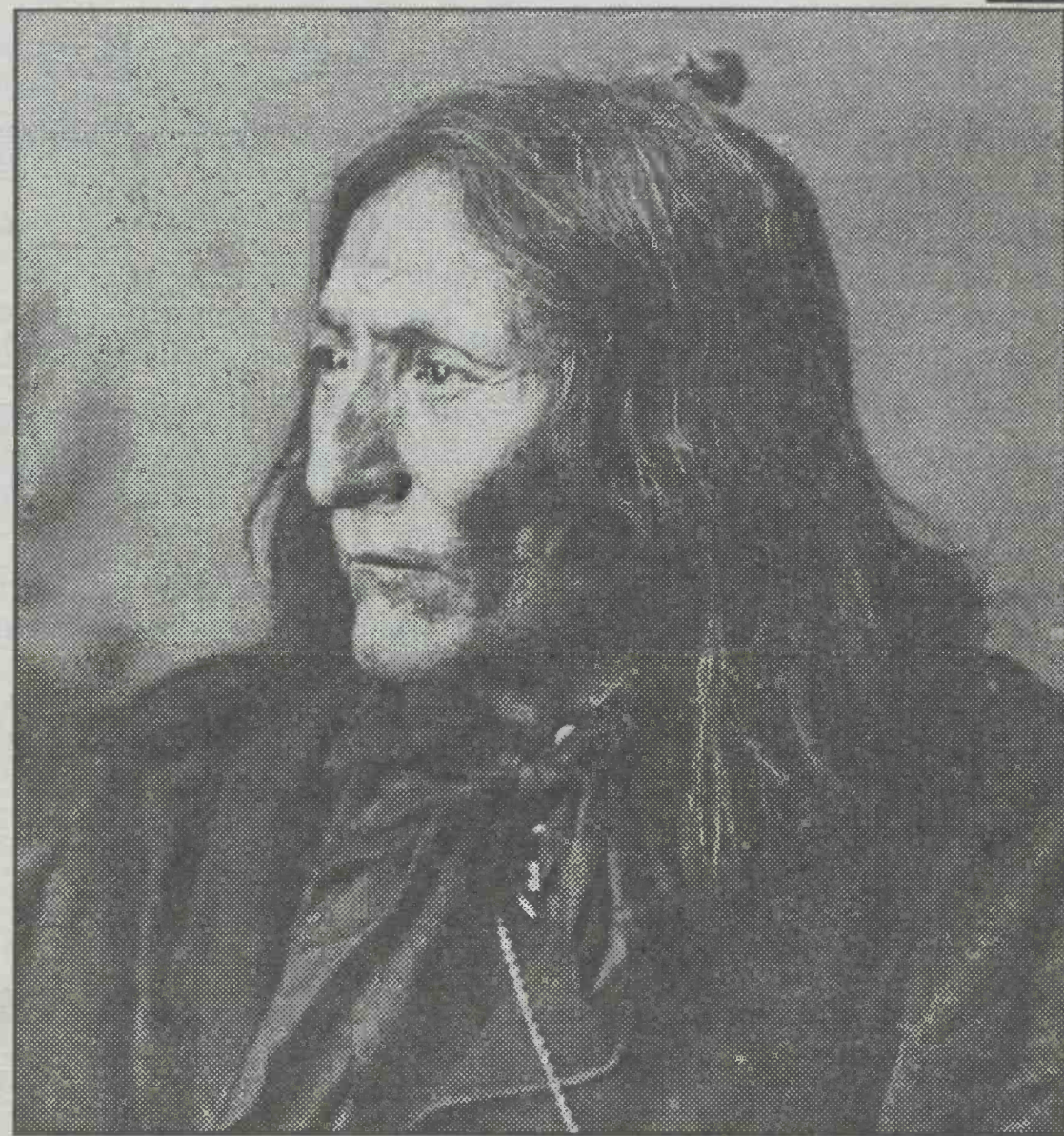
COMPETITION DETAILS: Please submit your resume and covering letter, stating position of interest by April 25, 2003 to:

Recruiting and Training Manager
The Banff Centre
Box 1020, Station 19
Banff, Alberta T1L 1H5
Tel: 403-762-6173 • Fax: 403-762-6677
Email: human_resources@banffcentre.ca
Job Hotline: 403-762-6420



determined leader, difficult times

By Cheryl Petten



Chief Crowfoot led the Blackfoot Nation with strength and determination. Crowfoot's even-handed response to European settlement in the West in the late 1800s was key to his people's very survival in a time of great change.

The year was 1830, and in a camp along the banks of the Belly River in what is now southern Alberta, a boy was born. His parents named him Astoxkomi—Shot Close. As he grew older, he was known by many other names, as was the way of his people.

In his youth he took the name Kyiah-st-ah, or Bear Ghost, and still later he took the name of his late father, Istowin-eh'pata, or Packs a Knife, who was killed when Shot Close was only a few years old during a raid on the Crows, bitter enemies of the Blackfoot Nation.

It was in his teens that Shot Close would demonstrate his bravery during a raid against the Crows, and earn the right to a new name—Isapo-muxika, Crow Indian's Big Foot. Interpreters translating the language of Blackfoot into English would shorten his name. They called him Crowfoot.

The boy, who would one day become a legendary leader of the Blackfoot people, wasn't even a member of the tribe until he was five years old. He was born into the Blood tribe, a neighboring group that spoke the same language as the Blackfoot. The Siksika (Blackfoot), Kainai (Blood) and the Pikani (Peigan) made up the nation called the Blackfeet by white traders. The Blackfeet called themselves Ni-tsi-ta-pi-ksi—the Real People.

It was a few years after the death of Crowfoot's father that a group of strangers road into camp—warriors from the Blackfoot tribe returning from a successful raid on the Crows. Crowfoot's grandfather, Scabby Bull, invited the men to stay and one, Akay-nehka-simi, or Many Names, stayed longer than his companions. He eventually married Crowfoot's mother, Axkyahp-say-pi, Attacked Toward Home.

When it was time for her to go and live among her

new husband's people, Attacked Toward Home made a difficult decision. Crowfoot and his grandfather had grown close in the years since the child's father had died, and the two were inseparable. She decided to leave the boy with his grandfather. What Attacked Toward Home hadn't counted on, however, was her young son's determination and his love for her and his young brother, Mexkim-aotani, Iron Shield. He followed after them on foot.

Hours after he set out, the young boy caught up with his mother, and Attacked Toward Home and Many Names were forced to turn around and return to Scabby Bull's camp, where all agreed the best solution would be to take both the boy and his grandfather with them to live among the Blackfoot people.

The bravery and determination shown by young Crowfoot were qualities that would shape his life. As a young man, he took part in several raids, showing himself not only to be a brave warrior, but also a skilled leader.

Crowfoot became a member of the Biters band. When Three Suns, the chief of the band, died, the members were divided as to who should be his successor. Some favored the late chief's son, also called Three Suns, while others felt Crowfoot should become chief. In the end, the band split and Crowfoot and his followers formed the Big Pipes band, with Crowfoot becoming their chief.

While the old chiefs had friendly relations with the white traders, Three Suns and many of the other new chiefs hated the white people. Crowfoot, for his part, viewed them simply as people—some good, some bad—and dealt with them as such. He was often a voice of reason when relations between the two groups became strained. His gifts as a speaker and his power

of persuasion often swayed other leaders to see things his way.

Life began to change for the Blackfoot in 1869, when the Hudson's Bay Company sold its western territory to the Dominion of Canada. With the sale, the Hudson's Bay Company gave up its control of trade in the West, and the rules the company had operated under no longer existed. Trading liquor for furs had not been allowed when the company ran the show, but American traders who came to Canada set no such standard. The problems that the liquor trade had caused in the United States swiftly spread to the "British" Indians. With liquor flowing so freely, quarrels between Indians and whites increased, often with violent results.

Finally the government was forced to step in. The North-West Mounted Police arrived in 1874 and Crowfoot and the other chiefs were willing to let them build forts on Blackfoot territory based on a promise that the police would put an end to the liquor trade and that justice would be meted out equally to both Indians and whites.

With the help of the Mounted Police, the liquor trade was ended, and gone was the violence it had caused. But with the police came new rules for the Blackfoot, and Crowfoot told his warriors they could no longer raid enemy camps for horses. Other chiefs followed Crowfoot's lead, and soon the warring between tribes also came to an end.

This new peace marked the beginning of the end for the Blackfoot Confederacy, however. The once feared warriors were no longer considered a threat by the Cree and Métis in the north, who also enjoyed the protection of the Mounted Police. These groups began moving into traditional Blackfoot territory, without fear

of retaliation.

The now peaceful territory also became an attractive destination for homesteaders and American traders.

Crowfoot knew changes were coming. The settlers were becoming greater in number, the buffalo fewer, and the leader realized his people's very survival was at stake. So a treaty between the Queen and the Blackfoot Confederacy was negotiated.

Some Blackfoot chiefs were wary of signing such an agreement, but Crowfoot trusted the Mounted Police and the Queen's representatives, and in September 1877, after much deliberation, the Blackfoot, Blood, Peigan and Sarcee bands signed Treaty 7.

In 1885, Crowfoot was forced to make another difficult decision. Louis Riel had been successful in gaining the support of a number of Native groups, and a resistance against the Dominion government's European settlement of the West had begun. Crowfoot was torn about whether or not to lead his people into the battle. His faith in the Mounted

Police and Dominion was wavering. The Indian agents appointed to the new reserve areas were at best indifferent, and at worst hostile. Food rations had been cut, freedom of movement off reserve curtailed, and the once impartial Mounted Police were now often seen as siding against the Blackfoot. But Crowfoot realized there was little chance Riel's rebellion would meet with success. And he knew, that by siding with the resistance, the Blackfoot would risk retaliation by the government, a government the Blackfoot people relied on for their food now that the buffalo were scarce in the territory.

Some of the younger warriors disagreed strongly with Crowfoot's decision, but when Riel's resistance failed, they came to believe his choice was a wise one.

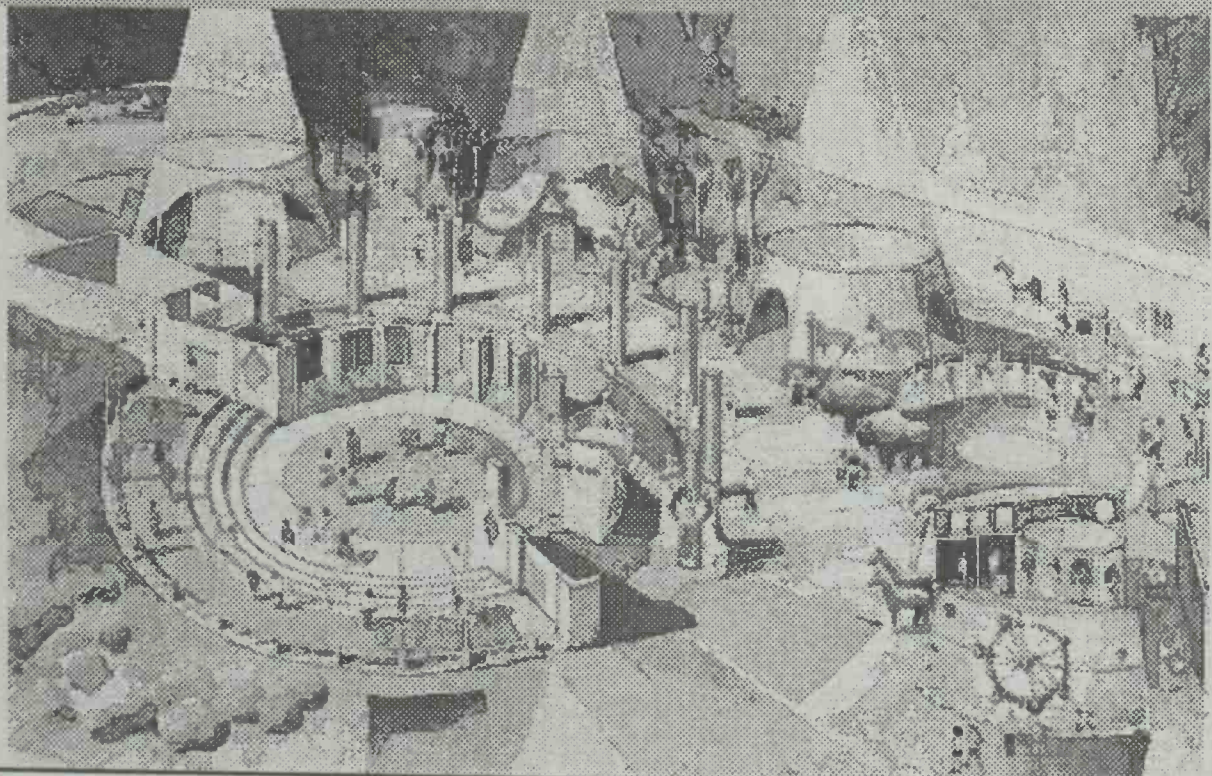
After a long period of failing health, Crowfoot died on April 25, 1890. People across the country, both Native and white, joined the Blackfoot people in mourning the loss of their great leader.



Siksika Nation Tourism is proud to announce the purchase of a Calgary Stampede Chuckwagon canvas for promotion of our Nation.

Good Luck to Wayne Knight in driving us to a First Place Finish.

Please feel free to contact the Tourism office for information on our Historical Site Tours:
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