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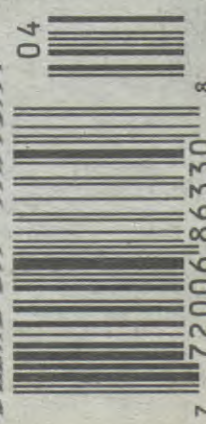
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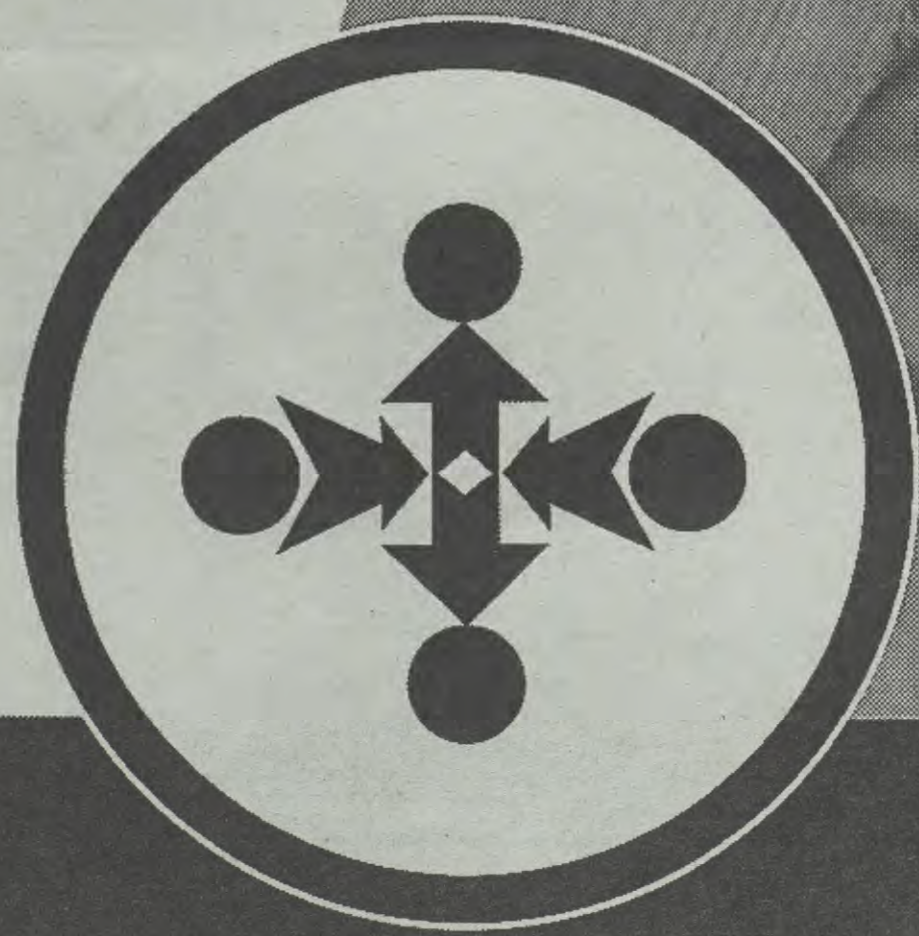


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Features**Say one thing; Do another 8**

Canada is being accused of frustrating attempts to complete an international United Nations declaration on the rights of Indigenous people, despite public statements by Foreign Affairs Minister Bill Graham that he wants to see a declaration complete by the end of this year. Only two of 45 articles have been passed in nine years and only one meeting is left to pass the other 43.

Stonechild inquiry revelations 9

The inquiry into the death of Neil Stonechild, a 17-year-old Native man found frozen to death on the outskirts of Saskatoon in 1990, revealed that members of the city police force have lied and fudged reports, but it didn't provide answers to the questions of a grieving mother and devoted sister.

Federal gun legislation shot down 10

Two brothers in Ontario have successfully argued against a charge of hunting with unregistered firearms. The men from Whitesand First Nation said it was their treaty right to hunt on traditional territory and the federal gun legislation unfairly limited that right. The Assembly of First Nations applauds their effort.

Departments**[rants and raves] 5**

Saskatoon has become a place where loathing of the police force is the norm and not the exception among Aboriginal people. Imagine a place where mothers tell their children not to go out alone, to travel in numbers, not because they are afraid their kids might fall victim to a gang of drug-dealing thugs, but that they might fall victim to a cop.

[what's happening] 7

Community events in Indian Country for April and beyond.

[windspeaker confidential] 17

Author Eden Robinson talks about what drives her crazy, wishes she could be more organized, and shares a great piece of advice.

[radio's most active] 18**[rare intellect] 19**

A life worth living is cut short by two lawless brothers and their immature, drug-addicted girl companion in a true crime novel; plus books to read from Lee Wilson and Dr. Jay Wortman.

[strictly speaking] 21 & 22

Optics: The power of image over substance; Ongoing beef tanked employment opportunity; Contemplating an Inuit presence in literature; Psoriasis can cause embarrassment and pain; South of the borders, down Mexico way; and Online music sources just a click away.

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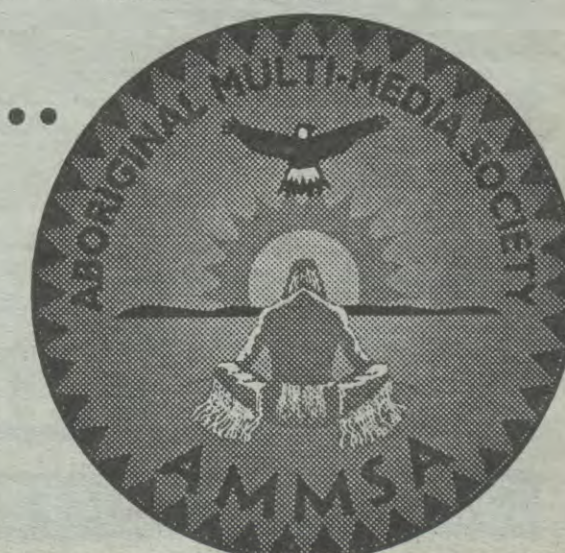
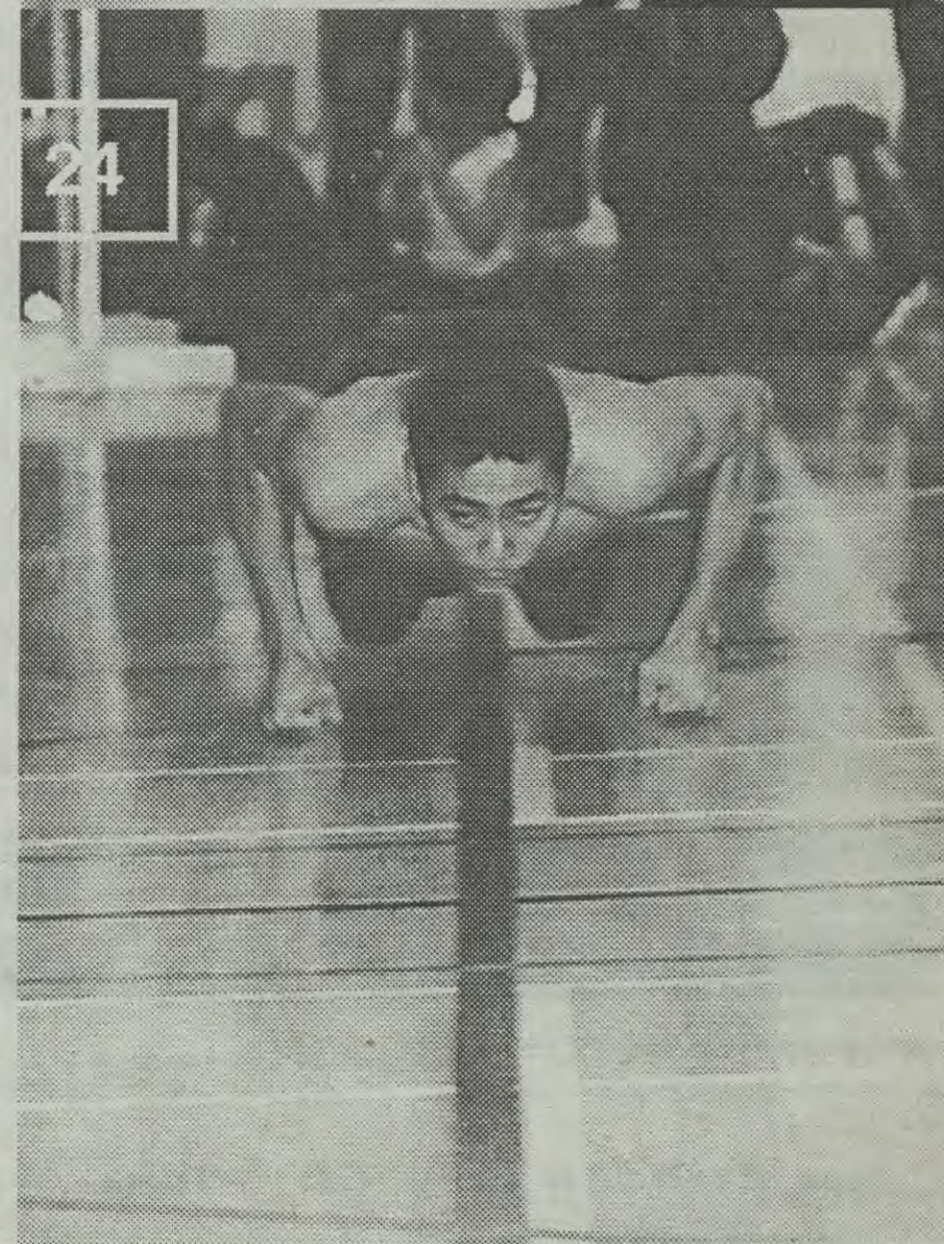
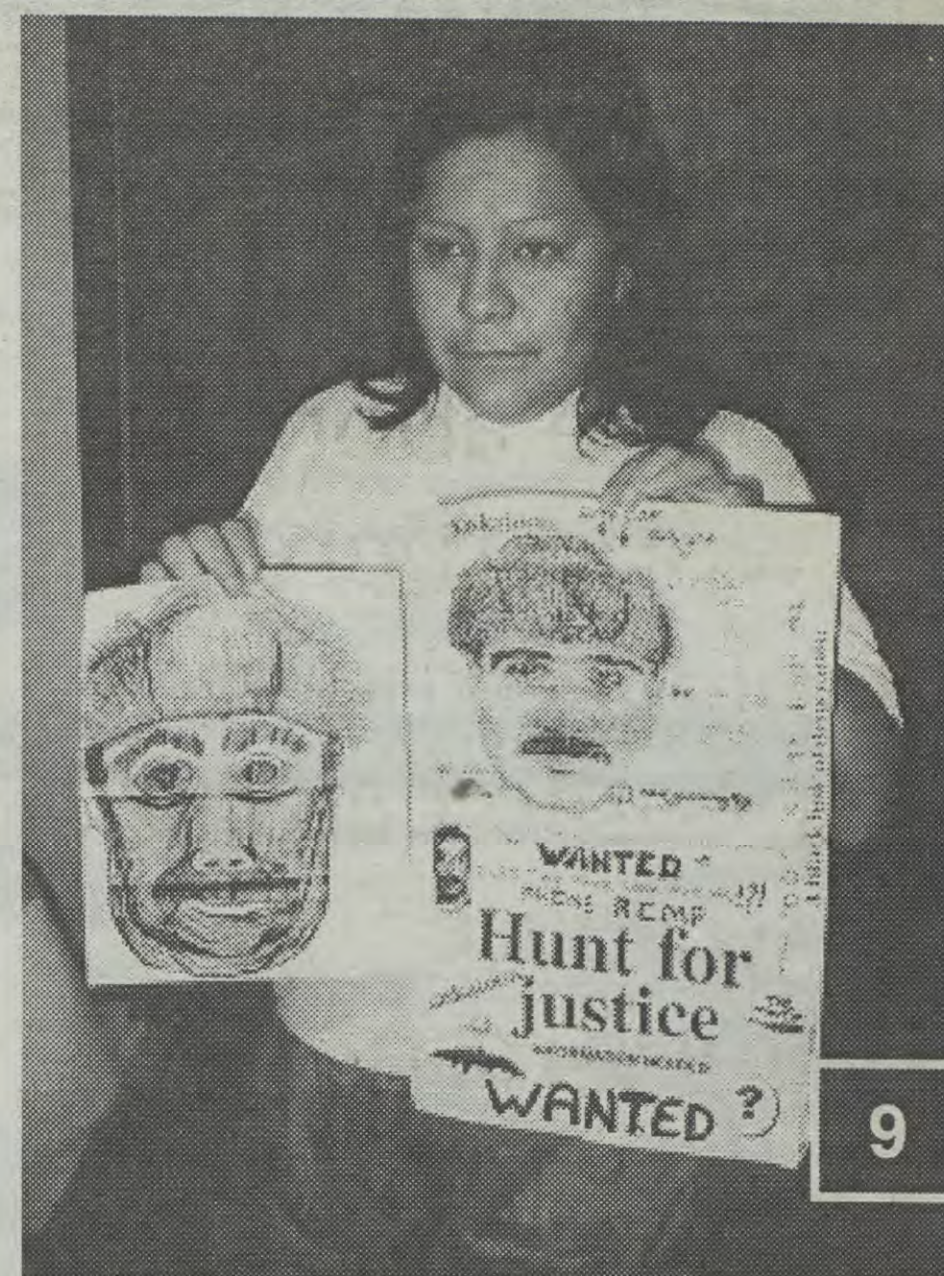
More information from legendary powwow dancer Boye Ladd, who talks about Native spirituality and Indian culture from a Ho-Chunk warrior's perspective.

[canadian classroom] 29

More Aboriginal content in the schools please. Though there has been a realization that the Eurocentric world views taught in past years in our schools didn't do much to educate students about the realities of Aboriginal life, there have been only modest attempts made to improve the situation.

[footprints] 34

Kateri Tekakwitha was born into a Mohawk community at a time when it was dangerous to be a devout Catholic. Her deep commitment to her faith, however, persisted through the difficult times, and today she is honored for that. Kateri was venerated by Pope Pius XII in 1943, and in 1980 was beatified by Pope John Paul II. She is the first Native American to be declared Blessed.



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
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Fear and loathing in Toon Town

We'd been to Saskatoon before. We'd been in the overcrowded houses or apartments that First Nations' people try—and amazingly enough, often succeed—to make their homes. We'd seen the living rooms with no furniture, with just three or five or 10 (or more) mattresses leaning against the wall waiting to be spread out on the cold floors come bed time when too many people pack into these places to spend the night out of the cold.

It's bad enough living this way, feeding your kids low-cost food that fills their bellies but doesn't fulfill the requirements of good nutrition. It's bad enough just getting by. But to exist like this, trying to work your way towards a better life, and all the while waiting for that knock on the door. Well, it's almost too much, especially if the person knocking on that door is a police officer who's come to mess with your mind because you know something or saw something that might get one of the brothers in blue into trouble.

It's bad enough if that police officer has come to do his very difficult job to tell you to stand one of those mattresses back up against the wall, because its scheduled occupant won't be coming home that night—ever.

Stabbings, shootings, overdoses, fatal beatings, bad booze, all the hazards of the hard life on the streets, that's Saskatoon—what Saskatoon has become for too many people.

Poor people die too soon and too often. Most of those poor people are our people—people who didn't have a place on the rez, who had to move to the city to find a place to live or a job or a shot at an education so they could do better for their children.

American humorist Kin Hubbard once said that it's not a crime to be poor, but it may as well be. He was talking about the U.S.A., about Indiana where he lived. He could have been talking about Saskatoon, about any urban ghetto where life is cheap and all too often brief.

So we sure don't need the cops helping to add to those numbers.

Mothers in the 'hood tell their kids to not go out alone. Guess why? No, it's not to protect them from the gangs that are springing up in alarming numbers in these unforgivable urban ghettos, unless you count that best-equipped gang in town, the Saskatoon Police Service.

Moms tell their children there's safety in numbers, because if the cops grab you and take you on a little starlight tour, you need a witness to call your mom and tell her to get on the phone and let them know they're being watched and they better make sure you make it home that night.

That's what it has come down to in this town. And there are other towns all over the country where things aren't much better.

In the soup kitchens that provide what they can for the poorest of the poor all along 20th Street are decent, gentle, generous souls who spend their time making sure there's always somewhere to go to get a boiled hotdog or some watery soup and a slice of hard bread. And they spend even more of their time knocking on doors, begging for money so they can keep their doors open yet another week or month or year.

People lined up in those soup kitchens when they heard *Windspeaker* was there. They've been crying out to be heard for so long, they could scarcely believe someone was there to listen to their stories.

We detected more than a trace of vindication now that the mainstream media in town has come to grips with the circumstances that have been around them for so long. We don't blame our media colleagues for being skeptical. Skepticism is the most powerful tool any reporter can bring to the job. And who wants to believe that cops do things like phony up breathalyzer results or drop people far from home in the dead of a Prairie winter just to avoid a little paper work?

Erica Stonechild is right. She's the sister of Neil Stonechild, a 17-year-old Native man who didn't make it home one night in 1990. Erica said we've got to get to the bottom of this and make it stop. She's right. Too many lives have already been squandered.

—*Windspeaker*

We are all Anishanabe

Dear Editor:

Hello, I read your paper with great interest every chance I get. Your writers are well articulated, thoughtful and educated. Regardless of my praise, I just wanted to submit a response and challenge to one of your letters to the editor from N. Katawasisiw (Buffalo Spirit, March 2004 edition) who talked about selling in a non-Native way sweetgrass and other spiritual items of Aboriginal people, and it being wrong.

There is no one traditional way of our people. It isn't written in stone. There are only paths that are more proper and respectful. This, however, does not limit any of the paths each man can take in his life.

As our medicine wheel is divided into the four colors, meaning the four major paths of man, so we are entitled to our different views and ways to look at the world, with all those in between the four major paths. Some of these paths are at odds with others, but the Creator, in the words of our Elders from the 1600s, did this for "curiosity's sake."

The fact that you said we, "... should make sweetgrass available only to Aboriginal people ..." shows that you have a limited view about what traditional means. My example follows.

The word Anishanabe to one culture (the Ojibwe, so named now) means human being. The Ojibwe used to call each other Anishanabe or "human beings" and they also used to call white people anishanabe as well. What is so weird is that now Anishanabe, and the later progression of the word "Nish," refers to only Natives, and does not include whites anymore. So now one culture, in general, has seemingly forgotten ancient ways and meanings. We all used to be human beings in the eyes of our ancients.

It is the same with your limited view of what you are allowed and not allowed to do with sacred Native medicine, objects, etc. It is the purpose of one who is wise in the Creator's ways to teach those in ignorance, not to stop their progress on their path. And it is a problem today with our beliefs for more than just one tribal culture that someone has defined what exactly is the traditional way or path. We may hate the fact that another culture is insulting ours by selling our sacred objects, but it never was the way of our people to define and narrow the definition of what you are allowed or not allowed to do. This is unfortunately the exact thing that happened when we were invaded.

However, it is the job of Natives to become the new peoples showing a new way, while not shoving it on other Anishanabe. And the test of whether or not you know the old way truly is to ask yourself if you are a traditional practitioner. "Do I think I am right and someone is wrong?"

The Anishanabe people never had a word for evil in the original tongue, so good versus evil did not exist, just as right versus wrong did not exist. There was and is only shades of gray.

If life is a circular path, that at its ending starts again with its beginning, then all we can do is live in as respectful and curious a way as possible while remembering that the Creator put secret gifts in us to find.

Although conflict will always have its place in life, there is one adage that sums up most of the many proper ways to live and spoken by a famous Anishanabe.

"A life not lived for others is a life not worth living."
Albert Einstein

Yours truly,
James Anthony McGuire

[talk it up]

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your concerns on whatever topic
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[rants and raves]

Story has two sides

Dear Editor:

I am writing because of the incident that has occurred in Sheshatshiu, Nfld. [Editor's note: This letter refers to a recent protest over a lack of housing in this community. Protesters locked themselves in a room in the band office and police were called in to remove them.] I do not live there. I live in Corner Brook, Nfld., however, I listen to the province's radio talk show. It comes on in the a.m. and the p.m.

Some callers from Sheshatshiu have called in and said that the incident was a peaceful demonstration until the police arrived with social workers trying to take away their kids. That is when the violence erupted.

There are two sides to every story, and I know how the police can be. All you have to do is recall the Oka crisis, the OPP defacing the Mohawk flag, plus other incidents with First Nation's people across North America.

A caller called in to say that on the Friday they had the SWAT team called in. This was not reported in the media. Why was the SWAT team called in?

In watching the reports on television I saw a police car with 'I Hate You Police' inscribed on it. That speaks volumes.

Thank you.
—Marisha

System fails students

Dear Editor:

For almost 10 years, First Nations have been sounding the alarm about the way the public education system has been failing Aboriginal students in British Columbia. At the insistence of First Nations, the Ministry of Education began collecting data about the performance of Aboriginal students in public schools. The results confirm the claims of First Nations. Our children have been performing well below that of non-Aboriginal students.

Yet, until the Fraser Institute published its recent Report Card on Aboriginal Education in British Columbia, (*Windspeaker* March 2004 edition) there seemed to be little public attention focused on this important issue.

First Nations and the Fraser Institute agree on two points. Firstly, the public education system is failing Aboriginal students. Secondly, while there have been successes, there is much more work to be done to help Aboriginal students achieve the same levels of performance as other students.

How can we improve the quality of education for Aboriginal students? Not by following the simplistic solutions of the Fraser Institute. They place much emphasis on encouraging competition within the public education system, but school choice simply does not exist in rural areas where many Aboriginal families live.

What First Nations have done is to build positive and active working relationships at many levels, most importantly between Aboriginal communities and school districts. For example, in B.C. there are nine signed enhancement agreements between Aboriginal communities and school districts. Enhancement agreements set out joint strategies for enhancing the educational achievement of Aboriginal students.

Two of the most longstanding enhancement agreements are in the Campbell River and Kamloops school districts, and all of the data to date indicate tremendous successes. For example, in Campbell River there has been an increase in Grade 7 numeracy of Aboriginal students from 51 per cent to 78 per cent. In Kamloops, Grade 4 numeracy in Aboriginal students increased from 58 per cent in 2000 to 77 per cent in 2003. A goal of over 90 per cent attendance for First Nations students was met for four years in a row.

Unfortunately, there are still 51 districts that do not have enhancement agreements although several are in negotiations.

Another way that First Nations have improved Aboriginal education has been to try to eliminate one of the biggest barriers to overcome for Aboriginal students—the systemic racism that still exists throughout the education system. To address this issue, we have brought in education partners, such as teachers and trustee's associations, parent advisory councils, and governments.

Education can be an effective vehicle for promoting understanding and improving relationships. First Nations working with communities and school districts can provide Aboriginal students with genuine opportunities to obtain an education.

Christa Williams, executive director,
First Nations Education Steering Committee



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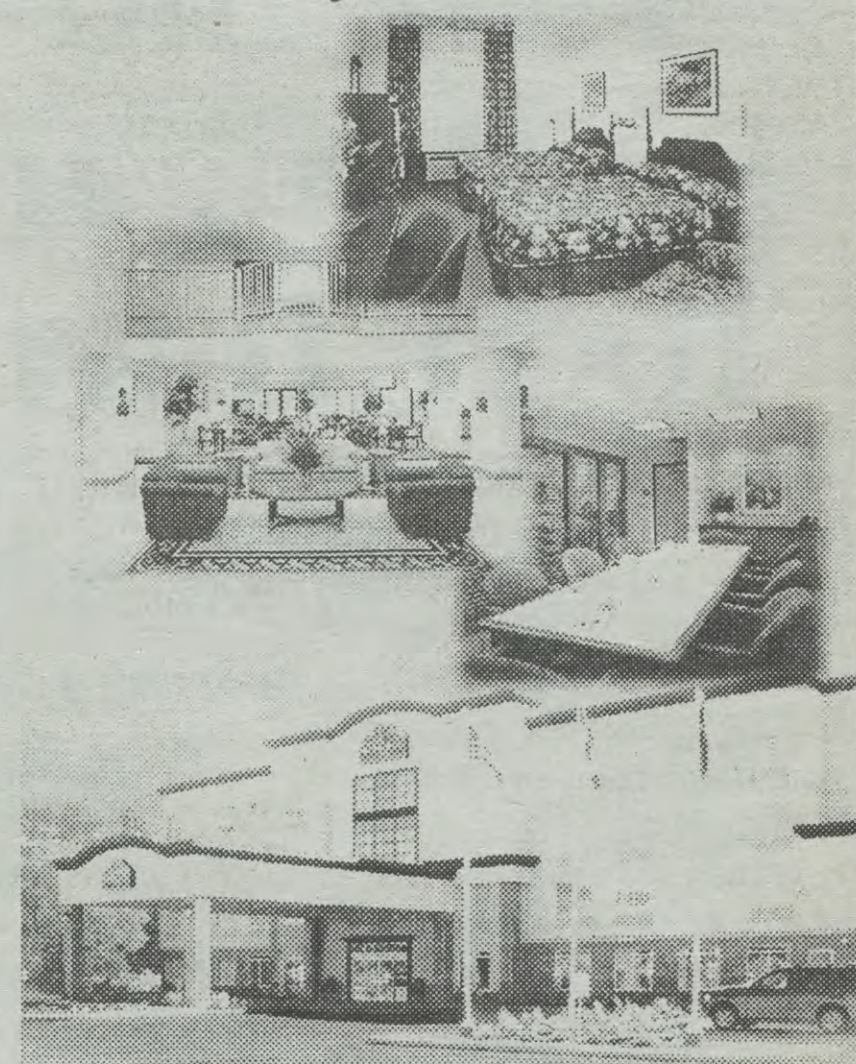
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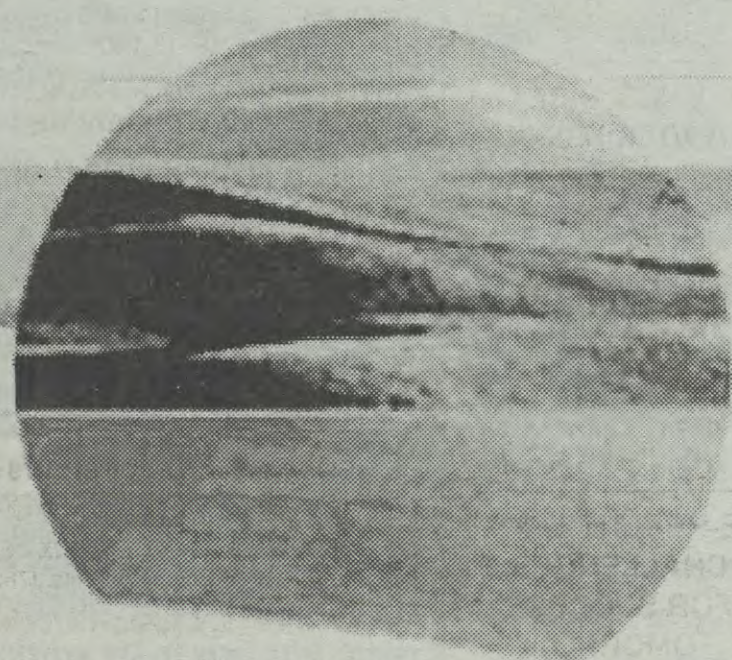
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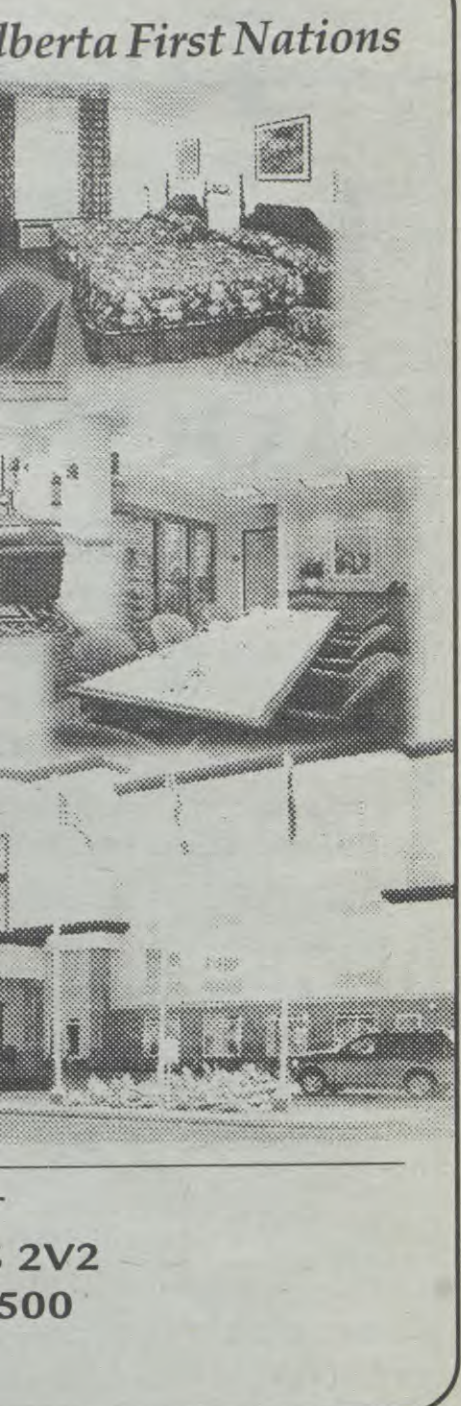
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SAY ONE THING; DO ANOTHER?

Canada on the international scene

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Foreign Affairs Minister Bill Graham has stated on more than one occasion that he wants to see the draft declaration on Indigenous rights completed. But several sources wonder how that can happen when Graham's own departmental officials have been part of the reason it has been stalled so badly so far.

Graham has been told by many Indigenous and human rights advocates that there is a "disconnect" between what Canada says about Indigenous rights and what Canada does.

In 1994, the United Nations General Assembly launched the International Decade of the World's Indigenous Peoples to "increase the United Nations' commitment to promoting and protecting the rights of Indigenous peoples worldwide."

Work at the international level was broken down into six main areas: economic and social development, culture, the environment, education, health and human rights.

A working group on the draft declaration of Indigenous peoples was struck. State and Indigenous representatives meet for two weeks each year in Geneva to try to reach agreement on changes to the draft declaration that was submitted by a team of experts in 1994. Of the 45 articles in the draft document, only two have been ratified during the first nine years—the nation-state representatives have signed off on the fact that Indigenous peoples have the right to a nationality and that male and female Indigenous people have equal rights.

The next session for the working group—and the last meeting during the Indigenous Decade, which ends this year—is scheduled for September in Geneva.

Many of the same players involved with the working group are involved in the Permanent Forum on Indigenous Issues, which held its first session from May 12 to 24, 2002 at United Nations headquarters in New York.

There are eight Indigenous members and eight nation-state representatives on the 16-member permanent forum, which has two Canadians members: Wayne Lord, a Métis man who is the Department of Foreign Affairs' director of Aboriginal and circumpolar affairs, and J. Wilton Littlechild, an Aboriginal lawyer from Edmonton, who is the North American Indigenous representative.

Littlechild has spent 22 years working on international issues. He represents the International Organization of Indigenous Resource Development, an officially recognized United Nations non-governmental organization (NGO) made up of the four nations at Hobbema,

"Now, based on the nine years of resistance by member states on getting the current declaration passed, it took them nine years to pass two articles. So what makes anyone think they're going to pass 43 in one meeting?"

—J. Wilton Littlechild

Alta. and 42 oil-and-gas producing tribes in the United States.

Littlechild met with Graham in Edmonton last year. He told the minister that Canadian officials at the permanent forum were working in concert with officials from the U.S., New Zealand and Australia to frustrate progress on Indigenous rights.

Littlechild told *Windspeaker* that time is running out on the process.

"There's a general assembly resolution saying to all the member states to pass the declaration before the end of the decade. The decade runs out this year and there's only one meeting left," he said. "Now, based on the nine years of resistance by member states on getting the current declaration passed, it took them nine years to pass two articles. So what makes anyone think they're going to pass 43 in one meeting?"

He said his requests for a meeting with the Foreign Affairs minister were blocked by the bureaucracy.

"There's tremendous concern, at least from our perspective, about the status of the declaration. So stemming from that concern, I asked for a meeting and I think I was blocked, probably within the bureaucracy because [the minister] was surprised to know that I had requested meetings with him. And I had done that in writing on previous occasions. We got to meet and I told him about the concern that the declaration may not be going anywhere and it's basically because of Canada's resistance and the U.S. resistance along with New Zealand and Australia," he said.

Prime Minister Paul Martin's activities and statements at the international level led Littlechild and others to believe they would be able to rely on Canada's support. He told Graham as much.

"The recently appointed prime minister had just been quoted as saying that he wanted Canada to be known around the world as an international leader. I said the best opportunity we have is for you, Canada, to lead the way and show the world with good positive working relationships and partnerships that you can advance the rights of Indigenous peoples. If you want to be a real leader, you're going to have to change the position that you've taken at the UN on the declaration because they've certainly been less than helpful in terms of advancing our

rights," he said. "They've been resisting certain articles by proposing alternative wording and at the last meeting proposed alternative wording that was really confrontational and I think showed their real face in the international community. So I said 'We want to work with you and we want to make sure we have a strong declaration, but for that to happen you're going to have to change your position.'"

But after that meeting, Foreign Affairs bureaucrats held a meeting with the five national Aboriginal organizations and did not invite the longest serving and most experienced Aboriginal groups, Littlechild's and the James Bay Crees.

"We're being shut out again and we're being labelled, we being the International Organization of Indigenous Resource Development, which is an accredited NGO at the UN along with the International Treaty Council [and the James Bay Crees]. We're labelled as the obstructionists."

He believes the bureaucracy is working with less experienced Aboriginal groups in order to water down the final version of the declaration.

"When I asked for the [second] meeting, I knew this was going to happen so I cautioned the people, I said, 'Don't call a meeting without the main players that have been fighting this case for the last 22 years at the table. Our group has been the most consistent in representation and position in the last two decades now. We've seen a lot of faces change. If you want consistency and proper representation, do not exclude our chiefs, people who have been there making these arguments in some cases in the absence of the other five major partners.' I just wanted to get the proper people at the table so that we can share information."

With the alarming lack of progress, some have called for a second Indigenous decade. Littlechild sees that as a trap.

"You should not proclaim a second decade under which you postpone the adoption of the UN declaration for another 10 years," he explained. "This will be the first non-legally binding United Nations instrument that will have taken over 30 years to adopt. They shouldn't link the two. I think we could continue working on the declaration rather than, 'Whoopie, we have another 10 years to work on it.'"

Littlechild said it's just a matter



of time before nation-states accept the reality that they can't use their authority without limit and trample on human rights.

"Indigenous people are going to win this struggle because justice is on their side, but the question is whether it's going to take 1,000 years or 80 years," he said.

A Feb. 12 press release jointly issued by Montreal-based Centre for Rights and Democracy, the Quaker Aboriginal affairs committee, Amnesty International Canada and KAIROS, a coalition of church groups with an interest in justice initiatives, laid out six key questions for the government of Canada to answer.

The groups asked the federal government to list which articles it can support and which it cannot and tell them why.

Craig Benjamin of Amnesty International Canada said his organization is seeing a federal government that is not being open about its true intentions on the draft declaration.

"That's one of the critical things we've been asking for, some clarification of where the government actually does stand. Some rationale behind its objections and we haven't gotten that from them yet, although they did make the promise to."

He was asked if he also felt the government was overdue in responding.

"It's overdue in the sense that they've been objecting to the draft declaration for almost a decade and they've really never been forthcoming," he said. "The government, for its part, says that it has explained its position but to actually lay one's hands on it... [W]hen we got to ask questions of the negotiating team, we put the very specific question to them of whether Canada was prepared to commit that it would not take any position or advocate any position in relation to the declaration that would roll back the rights and protections Indigenous peoples already enjoy. You think it would be a very easy thing to answer, but we didn't get an answer."

A senior official at the Department of Foreign Affairs consented to speak on behalf of the government, but asked to not be named.

The source said the draft declaration was just a starting point for negotiations, that the "states hadn't approved it but the ex-

perts had" and Canada couldn't just accept the draft as written.

"Canada has consistently from the beginning said, 'Well, we'd like to, but we don't think we can.' Over the years, we've tried to explain why not. We've offered alternate language and in fact in 1996 we made a breakthrough move that was hailed as very positive thing by everybody at the time, to recognize that Indigenous peoples have a right to self-determination. The Canadian position has changed quite dramatically in many respects," the source said.

The government official said that at the last working group meeting, the states were on the verge of approving 12 or so articles but consensus couldn't be reached because some state representatives didn't have a mandate to agree on behalf of their country. Canada will apply pressure to all states in the working group to come to Geneva ready to get the job done at the meeting in September.

The source said some Indigenous groups are taking a hard line.

"When you're looking at this topic and you get people who have a position, particularly on the Indigenous peoples' side, there's often this position that the only acceptable outcome is to accept the text as is. If that's their position and they're not going to change it then, regrettably, that's not the position of the government of Canada and we've never hidden that from anybody," the source said.

The Foreign Affairs official disagreed with the assertion that the government is saying one thing and doing another on the international stage.

"I don't think there's any disconnect between what our minister's saying and any other issues. We have to respond to the times and the time is now to put the heat on everybody, including ourselves, and I mean that seriously, including ourselves, to say, 'Look, we made a commitment to do this. Let's not start worrying about the what-if until the what-if date arrives.' Let's just simply live up to our commitment, do the heavy lifting which is required and be prepared to not only compromise but to actively seek good compromises."

As for claim that the government has been slow to respond to the request for a list of which articles Canada can live with and which they can't, the source said there's a reason for the delay.

"That's because we're working with Canadian Aboriginal organizations. We had a meeting with them on Feb. 18. We talked with them about how to proceed. We're in the process of putting together a package of information for them which outlines where Canada stands," the source explained, adding that once the Aboriginal organizations receive their information package, the NGOs will receive theirs.

Stonec

By Paul Barnsley
Windspeaker Staff Writer

SASKAT

The inquiry into the death of 17-year-old Neil Stonechild was resumed on March 8 and will wrap up on March 19. Michael David Henry Wright, who heard testimony from more than 60 witnesses over 43 days, is at work on his report, which is expected to be released this summer.

The inquiry was called to examine the circumstances surrounding the death of Stonechild, whose body was found in an industrial area of Saskatoon in November 1990. The original investigation determined the cause of death was probably hypothermia.

In February 2000, the bodies of Rodney Naistus and Larry Wegner were found near Queen Elizabeth Power Station. The first investigation of the deaths also concluded they had probably died of hypothermia. That same month, a Saskatoon police officer came forward and admitted that two Saskatoon officers had picked him up, drove him to the side of the city to a location near a same power station and drove him off in sub-zero weather to walk back to town.

As a result of that complaint, the province's minister of Justice requested of the Saskatoon police, requested that the police undertake an investigation into the circumstances leading to the deaths of Naistus and Wegner.

The investigation was

Sketch

By Paul Barnsley
Windspeaker Staff Writer

SASKAT

The sketch of the police officer that Darlene Katcheech saw putting Lawrence Wegner into a police cruiser shortly before he was found dead on the outskirts of Saskatoon is not one she signed off on, the witness said.

Lawrence Wegner, 30, a friend of Katcheech's, was found to death in a field on the western edge of Saskatoon in early 2000. An inquiry into his death failed to solve the mystery of how he ended up in a field with no jacket or shoes and wearing socks that showed no wear. Observers he couldn't have walked from the last place he was seen on Street—more than a mile away—in his stocking feet without soiling those socks and doing so much damage to his feet.

Katcheech believes she saw Wegner sitting in the back of a police car the night before he died. She provided the description that a RCMP sketch artist relied on to create a drawing of the Saskatoon Police Service officer she believes she saw in

Stonechild inquiry deals blow to police

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON

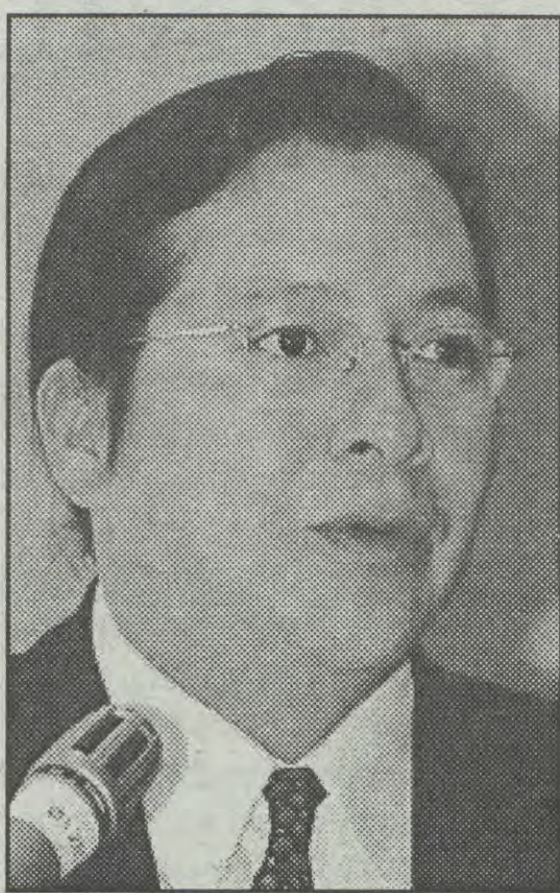
The inquiry into the death of 17-year-old Neil Stonechild resumed on March 8 and wrapped up on March 19. Mr. Justice David Henry Wright, having heard testimony from more than 60 witnesses over 43 days, is now at work on his report, which is expected to be released this summer.

The inquiry was called to examine the circumstances surrounding the death of Stonechild, whose body was found in an industrial area of Saskatoon in November 1990. The original investigation determined the cause of death was probably hypothermia.

In February 2000, the bodies of Rodney Naistus and Lawrence Wegner were found near the Queen Elizabeth Power Station. The first investigation of these deaths also concluded that they had probably died of hypothermia. That same month, Darrell Night came forward and alleged that two Saskatoon officers picked him up, drove him outside the city to a location near the same power station and dropped him off in sub-zero weather to walk back to town.

As a result of that complaint, the province's minister of Justice, at the request of the Saskatoon chief of police, requested that the RCMP undertake an investigation into the circumstances leading to the deaths of Naistus and Wegner.

The investigation was to in-



Don Worme

clude a full review of related allegations that members of the Saskatoon Police Service had engaged in the practice of transporting and abandoning individuals at the outskirts of the city.

The RCMP investigation also included the circumstances leading to the deaths of Lloyd Dustyhorn in January 2000, Darcy Dean Ironchild in February 2000, and Neil Stonechild in November 1990.

All of the names mentioned above are of young Native men.

The investigation of the incident reported by Darrell Night resulted in the conviction of two Saskatoon Police Service officers for unlawful confinement. The officers were then fired.

The investigations of the deaths of Dustyhorn, Ironchild and Naistus were concluded and it was determined that, based on the evidence, charges were not warranted. The Justice minister then



Erica Stonechild

ordered coroner's inquests into the three deaths. These inquests have been completed.

The investigation of the death of Neil Stonechild was concluded and it was determined that there was not sufficient evidence to lay charges. However, there was evidence that Stonechild had contact with members of the Saskatoon Police Service on the day he was last seen alive.

Stella Bignell, Stonechild's mother, and her family were represented at the inquiry by Cree lawyer Don Worme.

"She wanted answers and unfortunately this didn't provide her with that," the lawyer told *Windspeaker* after the inquiry was complete. "But I also want to assure you that we were under no misapprehension that this process would be able to provide her with those answers. Our job is obviously not done with this inquiry and we certainly aim to

press ahead in seeking those answers that Mrs. Bignell deserves."

During the final two-week session of the inquiry there were several startling revelations and the Saskatoon Police Service suffered a couple of serious blows.

On the first day, Silas Halyk, the lawyer representing the Federation of Saskatchewan Indian Nations, produced a document disclosed to him by the police. It revealed that a small group of senior Saskatoon police officers had formed an "issues team" to monitor the RCMP investigation of the city police service.

Halyk waved a heavily censored document in the air and complained about the lack of disclosure.

"It is not satisfactory for the police to be telling us what they think should or should not be released," he told the commissioner.

After some procedural wrangling, during which lawyers for the police argued that parts of the document were related to security at the inquiry and other sections were subject to solicitor-client confidentiality, Justice Wright eventually decided that he would see the original documents and decide what should be released.

Deputy Saskatoon police chief Dan Wiks then took the stand and was examined by his lawyer. He spent most of the first day answering questions about manpower shortages and population growth in Saskatoon.

Under cross-examination, Wiks was forced to admit that he had lied to a Saskatoon *Star Phoenix* reporter when he was asked if

he knew that the RCMP considered two city police officers as suspects in the Stonechild death. Although he had been informed by the RCMP that constables Larry Hartwig and Brad Senger were considered suspects, he said he didn't know when questioned by the reporter. After making that admission, Wiks was suspended from duty by police Chief Russell Sabo.

Testimony a few days later prompted another police investigation. During its investigation, the RCMP turned up the fact that Constable Senger had once falsified a breathalyzer result.

Senger may face discipline as well.

Much of the attention of the latter days of the inquiry was focused on the evening of Nov. 24, 1990, the night Stonechild was last seen alive. Wright will have to sort through a lot of testimony relating to whether or not the two officers actually found Stonechild after they received a call from their dispatcher that Stonechild was drunk and creating a disturbance. Their notes and testimony say they didn't find the Native youth, but there are gaps in the records that remain from that evening more than 13 years ago, gaps the family says have not adequately been explained.

Wright will also have to decide if he believes the testimony of Jason Roy, a friend of Stonechild's who testified he saw his friend sitting in a police car pleading for help that night. The officers said they never found Stonechild that night and had no contact with him.

(see Stonechild page 13.)

Sketch of police officer altered, says witness

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON

The sketch of the police officer that Darlene Katcheech claims she saw putting Lawrence Wegner into a police cruiser shortly before he was found dead on the outskirts of Saskatoon is not the one she signed off on, the Native witness said.

Lawrence Wegner, 30, a friend of Katcheech's, was found frozen to death in a field on the southwestern edge of Saskatoon in January 2000. An inquiry into his death failed to solve the mystery of how he ended up in a field without a jacket or shoes and wearing socks that showed no wear. Observers say he couldn't have walked from the last place he was seen on 20th Street—more than a mile away—in his stocking feet without shredding those socks and doing serious damage to his feet.

Katcheech believes she saw Wegner sitting in the back of a police car the night before he died. She provided the description that a RCMP sketch artist relied on to create a drawing of the Saskatoon Police Service officer she believes she saw in that

car. She said she printed her name on the top of the finished product and signed the bottom. When the sketch was released to the media, it was not quite right, she claimed. Bags under the officer's eyes had not been included and the face in the sketch released to the public was not quite the right shape.

Katcheech spent hours drawing a sketch herself that more resembles the police officer she remembers seeing.

"You know when I did this sketch, I thought, 'It's got a line there and how come it looks like it's got a line here? It's like they folded it up.' It's like those MAD books, you know, on the back?" she said.

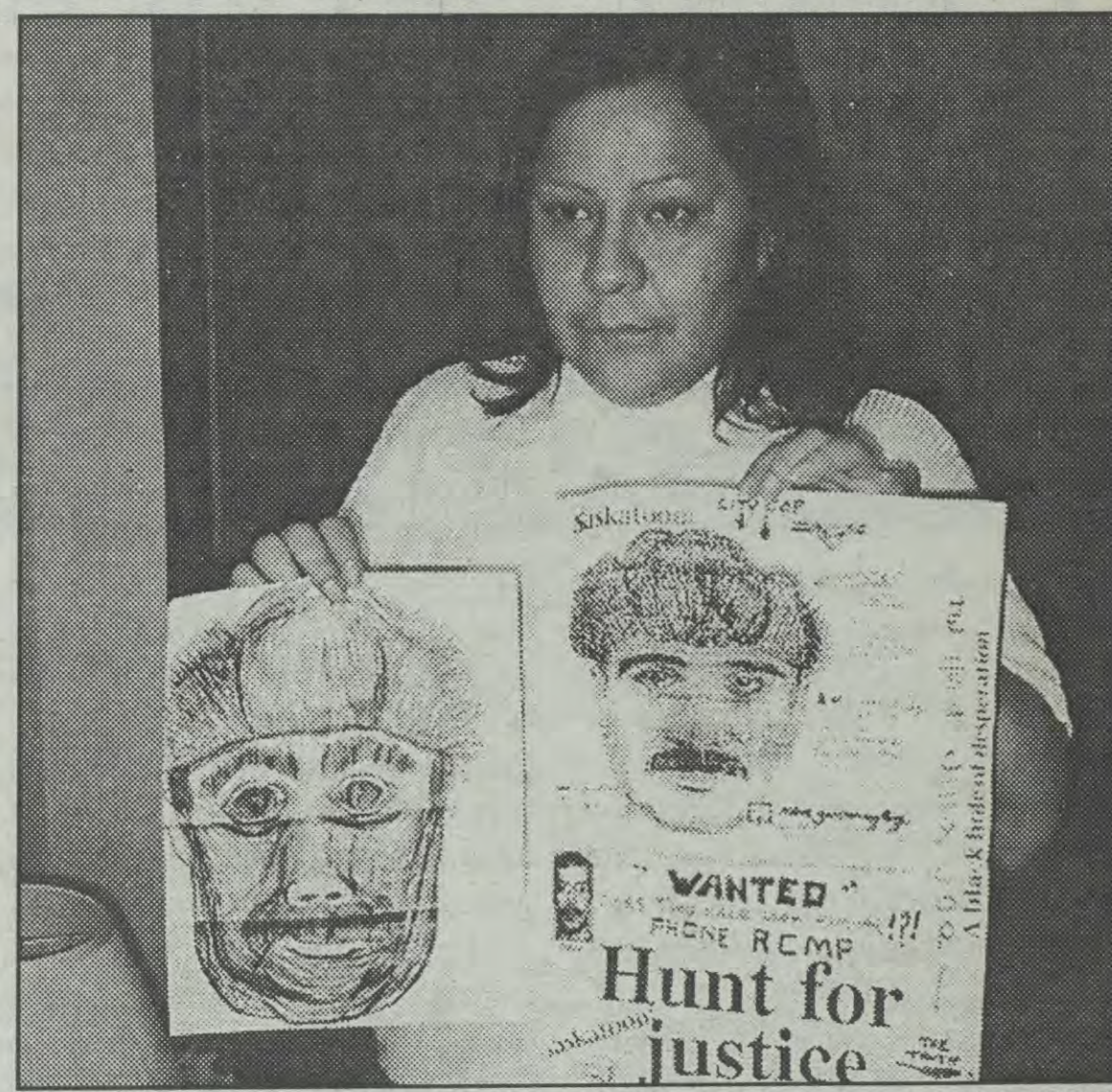
Windspeaker visited three soup kitchens along 20th Street in Saskatoon, the area known as "the hood." People lined up to tell us their stories about the way the police deal with the people in the poor part of the city. The vast majority of those people are Aboriginal. The anger and fear was evident in all of the people who wanted to be heard by a reporter from an out-of-town Aboriginal publication.

Relatives of several Native men who also died in questionable circumstances in and around the

Saskatchewan city are saying they can't get anyone to listen to them. Lawyers who represent the Aboriginal people in town said more complaints will soon be made public.

The Federation of Saskatchewan Indian Nations (FSIN) has hired retired Native RCMP investigator Oliver Williams to look into the many complaints against police it has received. There's a map in his FSIN office that has a pin signifying the location of each complaint received. There are many, many pins stuck in that map.

Katcheech had her lawyer, Doug Racine, negotiate protection for her and her children when she was scheduled to be a witness during the Wegner inquiry. She was moved to an undisclosed location and her children were taken to school each day in an RCMP cruiser. She said a lot of strange things were happening at that time. Her car was stolen. She was followed by a white van with tinted windows. Other witnesses in other inquiries in Saskatoon have told stories of similar troubling incidents. She was very nervous about talking to the media and had refused to speak to CBC reporters who had heard that she was questioning the accuracy of the sketch.



PAUL BARNSELEY

Darlene Katcheech.

But she decided to speak out to the Aboriginal press.

As she told her story, she held tobacco in her hand.

"I can't lie if I'm holding tobacco in my hand," she said.

Greg Curtis, a lawyer in the Neil Stonechild inquiry, another investigation into the unexplained death of a Native man, is looking into her concerns about the sketch.

"It's curious because I have been trying now to get the RCMP to follow up on this sketch, writing them letters and asking them for some kind of response."

Curtis has written several letters to the RCMP. He wants to see the original sketch and perhaps arrange for a new sketch to be produced.

He said he expects a response soon from the RCMP.

Federal gun legislation shot down in court

By Paul Barnsley
Windspeaker Staff Writer

WHITESAND FIRST NATION, Ont.

The federal legislation that created the gun registry and imposes fines for possession of unregistered firearms took several hits this month.

The law that was spawned by the outrage caused when Mark Lepine gunned down 14 women and injured another 15 in December 1989 at the University of Montreal's Ecole Polytechnique has outraged Aboriginal, northern and rural people. Even some police services have come out against the legislation.

Two Northern Ontario First Nation men won their case against paying federal gun registration fees in early March. Two weeks later, an Alberta Native woman successfully persuaded a court that the decision to deny her a gun permit because of previous mental health problems was arbitrary and improper. These two cases could be the thin edge of the wedge, observers say.

The two brothers, Mark and Leon Nayanookesic of the Whitesand First Nation, north of



Bill Erasmus

Thunder Bay, went out hunting with unregistered firearms and were charged by Ontario Provincial Police in 2001 for hunting without a firearms possession and acquisition licence.

Justice Dianne Pettit Baig ruled on March 2 that asking the Whitesand First Nation citizens to pay \$80 for a firearms licence is unconstitutional, because they have a constitutional Aboriginal right to hunt within their traditional lands.

The Robinson Superior Treaty of 1850, which covers the Whitesand territory, contains broad references to hunting rights. Aside from asserting an Aboriginal and treaty right to hunt, without paying licence fees, First Nations people say that tak-

ing safety courses that cost about \$200 is unnecessary because hunting is part of their traditional way of life.

Bill Erasmus, Assembly of First Nations' vice-chief for the Northwest Territories, looks after the firearms portfolio. Erasmus said the two Whitesand hunters, both young men in their 20s, had performed a service for all First Nations people.

"I think it's encouraging that the young guys that were hunting challenged the system that tried to prosecute them because they do have treaty and Aboriginal rights that are constitutionally protected," Erasmus said. "It's helping to make it clear that those rights need to be accommodated within any legislation or policy-making within the country."

The vice-chief has been working on this file for several years. He said he has been trying to get federal officials to take another look at the legislation.

"We've been talking for some time with the Canadian Firearms Centre on establishing a First Nations firearms system or regime, and this strengthens our position to have something in place that our people have ownership of," he said. "I don't think these young hunters are against public safety. They prob-

ably were taught at a young age how to handle a gun, how to hunt and to be able to supply food for the family. We need to set up a system that is acknowledged and recognized and can be operated at the community level, and that's what we've been wanting to do."

Erasmus said the legislation was designed by city dwellers who had little understanding of rural, northern or First Nation subsistence lifestyles.

"There was a lot of pressure when that legislation was put into effect. They did it to satisfy the urban population when the women in Montreal were killed. That started the whole question. So the whole thing with violence and the use of firearms, they didn't look at the special situation our people were in," he said. "Only at the end of drafting the legislation did they really look at trying to accommodate. It was an attempt at the 11th hour to try to satisfy First Nations, but it didn't really go far enough."

He said the fact that courts are starting to pick away at the legislation could supply the lever that First Nations need to convince the government to revisit the legislation. It has not been announced whether the federal government or the province of Ontario will appeal

the Whitesand ruling.

"We have been trying to convince the feds not to appeal it, but to sit down with us and agree on how we might proceed from here," the vice-chief said. "We're going to also have to talk to the province of Ontario as well."

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(see Thin edge page 28.)

Martin

By Paul Barnsley
Windspeaker Staff Writer

Was that "a priority like before" or "never a priority, just before?"

The first quote is from the Throne Speech and repeats Prime Minister Paul Martin's promise to make First Nations a front-burner issue for the government. The second quote is from what many First Nations' are wondering after hearing Martin's first budget as prime minister.

As Martin's Finance Minister, Ralph Goodale stood to be in the budget speech at just after 11:00 a.m. on March 10. It was Ottawa time on March 10. It quickly became apparent that the Liberals were not going to make a priority the Liberal government's claim that they would be in the Throne Speech.

With a federal election coming, the Liberal finance minister sought to assure Canadians that he is closing the loopholes the party has used to funnel money to its friends. He announced a new financial oversight program will be established and that audited professionals only will be allowed to claim government spending. He also established a comptroller general to keep watch over government expenditures.

"And we will strengthen financial management and operational integrity within government because Canadians deserve the most in accountability, transparency and value for their earned tax dollars. That is why we are announcing today a comprehensive plan, under the leadership of the president of the Treasury Board, for a modern expenditure management and oversight system aimed at preventing



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Martin budget offers little to First Nations

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Was that "a priority like never before" or "never a priority, just like before?"

The first quote is from the Throne Speech and represents Prime Minister Paul Martin's promise to make First Nations a front-burner issue for his government. The second quote is what many First Nations' people are wondering after hearing Martin's first budget as prime minister.

As Martin's Finance Minister Ralph Goodale stood to begin the budget speech at just after 4 p.m. Ottawa time on March 23, it quickly became apparent that First Nations were not going to be the priority the Liberal government claimed they would be in February's Throne Speech.

With a federal election looming, the Liberal finance minister sought to assure Canadians that he is closing the loopholes his party has used to funnel money to its friends. He announced that new financial oversight processes will be established and that certified professionals only will review government spending. He also re-established a comptroller general to keep watch over government expenditures.

"And we will strengthen financial management and operational integrity within government because Canadians deserve the utmost in accountability, transparency and value for their hard-earned tax dollars. That is why we are announcing today a comprehensive plan, under the leadership of the president of the Treasury Board, for a modern expenditure management and oversight system aimed at preventing the

kinds of financial abuses that have so understandably angered Canadians. As a government, we not only accept our responsibility for what went wrong, we also accept our responsibility to get it right," Goodale said.

While there were few noteworthy items for Aboriginal people in the budget, one item could end up having a negative effect on funding levels. A cabinet committee is conducting a government-wide review of all departments. Goodale's goal is to identify \$1 billion in savings. If some of those savings are in the Department of Indian Affairs, then First Nations could be net losers from the budget.

"We will reorganize and bolster the internal audit function on a government-wide basis to ensure comprehensive audit programs, based on sound risk analyses of all departmental activities, with the authority to delve into every corner of every portfolio, no matter how small or seemingly 'special,'" the finance minister said. "The review is not about cutting. It's about finding the money to do something new."

He said the modest budget was required because 2003 was such a hard year with the SARS crisis, Hurricane Juan in the Maritimes, out-of-control forest fires in British Columbia and the BSE crisis that devastated the Canadian cattle industry. Just the day before the budget, Agriculture Minister Bob Speller announced a \$1 billion aid package for beef producers.

It was just over 40 minutes into the speech before Goodale announced something that directly affected Aboriginal people. He announced that the government's urban Aboriginal strategy would see its funding almost double from \$25 million over three years to \$50 million over four years.

"[A] significant percentage of

Aboriginal people live off reserve, often in urban centres where they face unique challenges and pressures. Through the Urban Aboriginal Strategy, this government is working with communities across the country to find solutions to these challenges," he said.

He also announced funding for the Independent Centre for First Nations Government, an institution that will work to improve governance structures for First Nations.

Goodale also renewed an existing program.

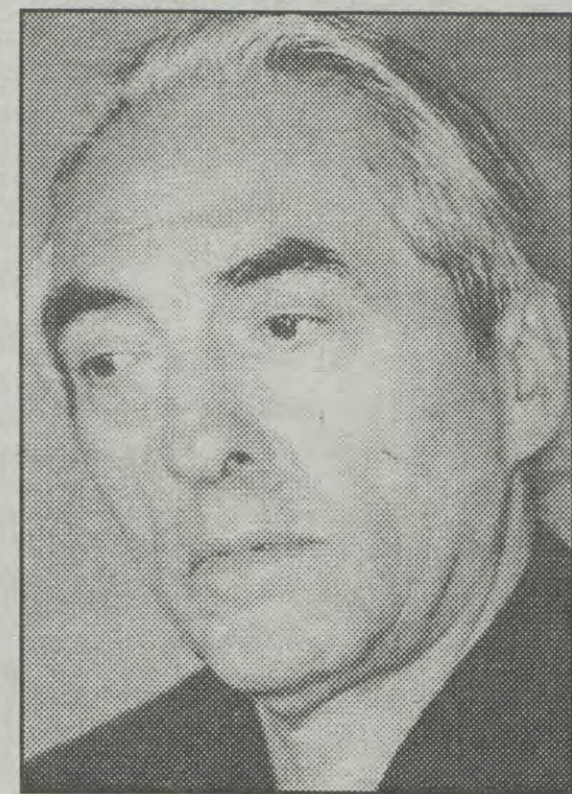
"Canada's Aboriginal population is young—50 per cent are under the age of 25. To ensure that this generation receives every opportunity to acquire the skills and knowledge necessary for success, we are renewing funding for the Aboriginal Human Resources Development Strategy," he said.

The finance minister also announced funding for a program that he said will create employment in the North.

"Mr. Speaker, few things have a greater impact on the quality of life in our communities than the quality of our environment. This generation has both the responsibility and the opportunity to leave this land better than we found it, and that means cleaning up polluted sites," he said. "This clean-up will have long-term benefits, leaving a healthier environment for our children and our children's children. But it will also have immediate benefits, providing employment and training opportunities, especially for Aboriginals in the North."

Although it was not mentioned in the speech, significant funding for Métis issues was announced by Finance officials.

Clément Chartier, president of the Métis National Council, applauded the inclusion of a Métis-specific package in the budget that



Phil Fontaine

he said will be used to begin addressing the implications of the Supreme Court of Canada's landmark Métis right ruling in *R. v. Powley*; however, he stressed that when it comes to dealing fairly with the Métis Nation "there is a long way to go."

"We take today's Métis-specific budget inclusion as another positive sign that a Paul Martin government wants to truly bring in a new era of respect and partnership between the Métis Nation and Canada," Chartier said. "It is important for the federal government to understand that the job ahead of us is difficult and complex and the journey has just begun. The Métis Nation is coming out of a century of marginalization and the steps that have been taken so far are only the first on the long road ahead."

Assembly of First Nations (AFN) National Chief Phil Fontaine said he was "disappointed" with the federal budget.

"While the resources proposed are clearly needed, they are not enough," he said. "I am disappointed with the lack of action on urgent priorities like housing, health, economic development and education."

The disappointment was caused, Fontaine said, by the government's words in the Throne Speech.

"The speech from the throne recognized the 'shameful' conditions facing our people. What more compelling reason do we need to take immediate action? We can wait until the current non-system implodes or engage now in a much-needed overhaul of the entire system. We should be investing now to foster self-reliance instead of making payments that simply sustain a dysfunctional system," he said.

Fontaine called on the government to sit down immediately with the AFN and begin to formulate a global plan to improve the conditions faced by First Nations' people.

"The lack of any new resources in the critical fields of health, education and economic development may very well signal that the federal government does not have a plan. We want to work in partnership to clear the ground so we are ready to move when the real investment happens," he said. "We must not only make use of existing resources, but ensure that new resources are made available. We can set up a process to clarify our responsibilities so we can make the greatest gains when new resources arrive."

"The auditor general has pointed to problems in co-ordinating jurisdictions and responsibilities in First Nations housing. The same work needs to happen in areas like education and the situation of our citizens living off-reserve. We need to clarify who is responsible for what and ensure all the key players are co-ordinated."

Fontaine said he has not seen any sign that a holistic and co-ordinated plan to address First Nation issues exists.

(see Budget page 14.)

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Whitesand ruling.
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Within each of us is a Survivor, a Leader, a Healer and a Champion.

Relocated, dispersed Crees want new home

By Alex Roslin
Windspeaker Contributor

AMOS, Que.

A group of Quebec Crees who say they were forced off their land in the 1950s and 1960s are pressing Ottawa and Quebec to create a new community for them.

The Crees of Washaw Sibi, which means River of the Bay in the Cree language, say they have spent the last 40 years as outcasts scattered across northern Quebec and Ontario after the Indian Affairs department forcibly relocated them by threatening to cut off family allowance and other basic services.

They say they suffer discrimination, can't get services available to other Quebec Crees and are losing their culture and language.

Many say they were forced to move to the Algonquin community of Pikogan, about 500 kilometres north of Montreal, where they are denied jobs and don't have access to education, health or social services in Cree.

They claim to be the poor cousins of other Quebec Crees who got support for Cree culture and other services in the \$225-million James Bay and Northern Quebec Agreement of 1975.

Now, the Washaw Sibi Crees are organizing. They got a formal vote of recognition in September at the annual assembly of the nine exist-

ing Quebec Cree communities.

Their numbers are growing as members come forward to sign the Washaw Sibi registry. At least 350 people have joined, but the band estimates its total membership could be as high as 1,000.

"We want to have our rights under the James Bay and Northern Quebec Agreement," said Washaw Sibi chief Billy Katapatuk Sr., whose office is in Amos.

"We are moving ahead to get what we need for a new Cree village."

The Grand Council of the Crees has agreed to use its lobbying muscle to pressure the federal government and Quebec to build the Washaw Sibi Crees

their own community.

"They would become the 10th community in the Cree nation," said Bill Namagoose, the grand council's executive director.

The grand council and other Cree organizations have given the Washaw Sibi Crees \$1 million to help them fight for their rights. Cree organizations have also granted the Washaw Sibi people observer status on their governing councils. The community took another major step in December when it elected its first chief and band council.

Federal and provincial officials are not making promises but say they are open to talking with the community.

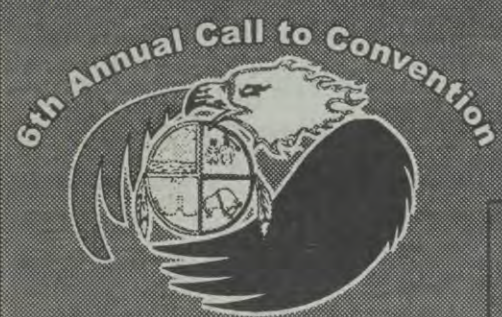
Benoît Pelletier, Quebec's min-

ister responsible for Native Affairs, is to meet Katapatuk in the coming weeks to discuss the community's demands.

"The idea of having another community will be discussed. It's too early to say if it will be accepted," said Damir Croteau, a spokesperson for Pelletier.

Michel Blondin, director of the Indian Affairs department's James Bay Implementation Office, which handles Quebec Cree issues, met the Washaw Sibi Crees last fall. He said his office is reviewing their request for funds for an internal consultation on the band's vision for its future.

One issue to be decided is a location for the new community. (see Cree community page 15.)



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Commission canadienne de sûreté nucléaire

Canada

Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued a Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a two-day public hearing on the application by COGEMA Resources Inc. for a decommissioning licence for the Cluff Lake Project, located in Northern Saskatchewan. The hearing will be held on **April 29, 2004**, in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, and **June 9, 2004**, at the Kikinahk Friendship Centre Inc., 320 Boardman St., La Ronge, Saskatchewan, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by May 27, 2004. For more information, or instructions on how to participate in this public hearing process, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2004-H-6, or contact:

S. Locatelli, Secretariat
Canadian Nuclear Safety Commission
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Announce d'audience publique

La Commission canadienne de sûreté nucléaire (CCSN) a publié un avis d'audience publique que vous pouvez consulter à cette adresse : www.suretenucleaire.gc.ca. La Commission tiendra une audience publique de deux jours afin d'étudier la demande de COGEMA Resources Inc. concernant l'octroi d'un permis de déclassement pour le projet de Cluff Lake, situé sans le nord de la Saskatchewan. L'audience aura lieu le **29 avril 2004** dans la salle des audiences publiques de la CCSN au 14e étage du 280, rue Slater, à Ottawa (Ontario), et le **9 juin 2004** au Kikinahk Friendship Centre Inc., 320, rue Boardman, La Ronge, Saskatchewan, à 8 h 30.

Les personnes qui souhaitent participer à l'audience doivent déposer une demande d'intervention auprès du secrétaire de la Commission, d'ici le 27 mai 2004. Pour plus de renseignements sur la façon de participer au processus d'audience publique, veuillez consulter l'adresse www.suretenucleaire.gc.ca, et vous référer à l'Avis d'audience publique 2004-H-6, ou communiquez avec :

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Stonechild inquiry

(Continued from page 9.)

The inquiry cannot assess blame or lay charges. The commissioner's report will assist the Justice minister and other authorities in making any necessary changes.

Worme said his client will pursue some civil action against the police.

"We will be going through the formal process of filing a complaint against, number one, not only the fact that they did no investigation, essentially, with respect to the death of her son, but more importantly, as Deputy Chief Wiks was ultimately forced to admit, that her consistent and ongoing attempts over the last 13 years, indeed even up to the inquiry, were successfully rebuffed by the Saskatoon Police Service in a very aggressive and, as it turns out, in a very untruthful way," he said.

Some observers were greatly concerned about the "issues team," saying that by investigating the RCMP investigators and strategizing on ways to minimize the damage to the Saskatoon Police Service, the city police were out of line. Worme has a different reason for objecting to the existence of such a team. He said expert witnesses from far outside Saskatchewan were called on behalf of the police to attack evidence brought before the commission.

"The problem that I had with that whole thing, quite frankly, was that it was a display of the resources the police service had on their side and against Mrs. Bignell. It was a display of the amount of manpower that they used. I mean, literally searching across North America to find an expert to counter the RCMP investigation," the lawyer said. "Let me put it this way. I'm a taxpaying citizen in that city. My taxes go towards supporting the police services and those same monies are being used against my client, which I found to be absolutely reprehensible."

Worme was left with no doubt that there is an old guard within the police service that seeks to cover up problems rather than deal with them.

"There's definitely a problem there. It's exemplified by the attitude of the police association and their lawyers. A lawyer takes his instructions from his client and conducts the case in a fashion that is appropriate. You will recall that on almost the final day of the inquiry, the police association lawyer sought to bring forward three more witnesses to basically throw more sand in the air. The judge totally reprimanded him and said never in all his years had he seen an experienced lawyer such as Mr. [Drew] Plaxton attempt to bring in what essentially was triple hearsay," he said.

"So that in my view is an exemplification of the desperation that they were obviously feeling and experiencing. The 'old boys' club' must certainly feel the power slipping. But I don't think we can relax in any way because these organizations are political organizations and they do survive and they

will continue to survive and they have tremendous resources on their side. They displayed those resources during the course of the inquiry."

Many observers on March 8 wondered why Wiks spent so much time talking about how the workload of his department has grown faster than the resources it receives.

"I think it's part of the overall design to obfuscate. In fact, the intention simply was to avoid talking about Neil Stonechild at all costs," Worme said. "Amazingly enough, it seems to me that more than half of the inquiry was spent talking about labor management issues and budgets of the Saskatoon police instead of the death of Neil Stonechild."

He was asked what he saw as the most startling revelation to come out of the inquiry.

"I think it has to be the absolutely astonishing revelations of police legal cheating. That is taking short-cuts, ignoring policy, ignoring law, doing things in a way that pleases them irrespective of what their duty is," he replied.

Neil Stonechild's older sister Erica Stonechild never missed a moment of the inquiry. She has been told, and believes, that police in the city and in other western Canadian cities have treated her people to what have become known as "starlight cruises" for a long, long time.

"Twenty or 30 years ago there was no need to cover this kind of thing up because nobody was saying anything," she said.

She repeated a Cree word that is well known by her people to mean "don't speak out or it'll just be worse."

"Mano. Quiet. Shhhh. That's what people used to say. Well, you're never going to make change by being quiet," she said, her voice softening into a sad but defiant tone. "We shouldn't have been so quiet."

She said her little brother was a good wrestler who travelled the country competing in meets.

"He loved wrestling, loved going all over the place. My brother was a very quiet person. In the last year of his life he was coming out more," she said.

Contrary to the image that has been created about her brother, she said he was not a hopeless alcoholic with no future.

"He wasn't one to search for money just to drink," she said. "He was 17 and sometimes he drank, just like so many other stupid little kids. But he didn't go around beating people up or anything like that."

Like her mother, Erica believes the police are responsible for Neil's death. She hopes the family's fight for justice will save other lives.

"If some positive influence in someone else's life comes from Neil's death, then maybe it will all be worth it," she said. "We've got to get to the bottom of all this and make it stop."

Budget response lukewarm from Native leaders

(Continued from page 11.)

"The scatter-shot approach of sprinkling dollars around various programs and initiatives does not serve our people well and is not a cost-effective approach. We need a co-ordinated and comprehensive approach that recognizes the links between effective and meaningful self-government and health, health and education and education and economic development. They are all interrelated.

"A comprehensive plan is the only way to stem the tide of poverty and actually move forward on the road to self-reliance and self-determination. This builds stronger First Nations and a stronger Canada," said the national chief.

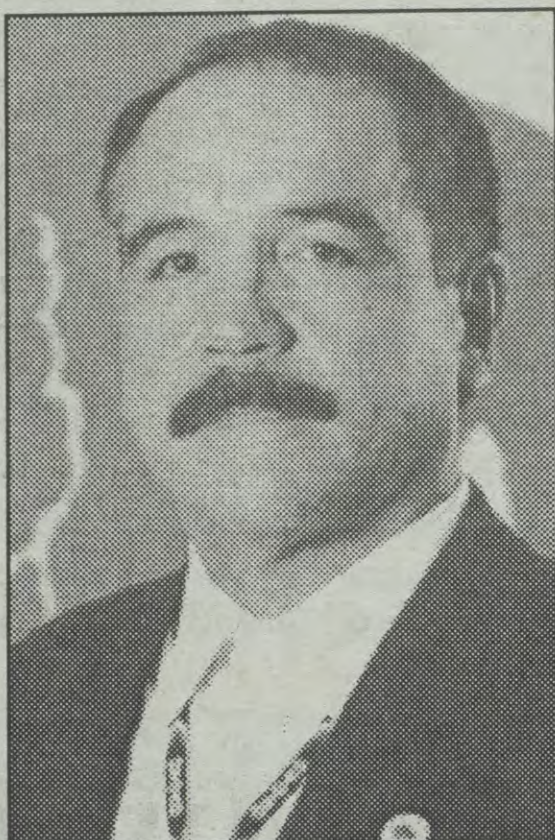
Off-reserve groups offered their impressions of the budget.

Dwight Dorey, leader of the Congress of Aboriginal Peoples, didn't give it a rave review.

"I know that some of the budget pronouncements represent extensions of existing programming," Dorey said, "but at least there is a growing federal government focus on off-reserve, urban Aboriginal people, and that is somewhat encouraging."

The National Association of Friendship Centres wasn't as kind.

"While we recognize that the federal government has dimin-



Dwight Dorey

ished resources, we are still disappointed to see no significant funding targeted to urban Aboriginal people," said president Vera Pawis Tabobondung.

The centre's press release quoted from the budget speech.

"For many Aboriginal Canadians, access to education, training and employment is an important reason to live in urban centres. Yet too many Aboriginal Canadians remain on the margins of the local economy and community," the release states, quoting Ralph Goodale.

"Unfortunately, nothing in this budget changes that," Pawis Tabobondung added.

Cree community

(Continued from page 12.)

Until the 1950s, most of the Washaw Sibi Crees stayed in a settlement outside La Sarre, a non-Native town in northern Quebec. They gathered there in the summer to trade, fish and engage in cultural activities. In the winter, they dispersed to their ancestral traplines.

As miners and loggers flooded north in the 1950s, Washaw Sibi officials said, Indian Affairs decided to relocate them to Pikogan.

"We had no choice. If we didn't have any services, we would have been starving," said Annie-Irene Trapper-Weistche, whose parents were among the Crees forced to move. "They wanted to cut off my mother's family allowance, and there were eight of us."

Some Crees refused to go along and scattered across northern Quebec and Ontario. The community was broken up and forced into a harsh existence, said Kenneth Weistche, Trapper-Weistche's husband and a Washaw Sibi band council member.

"There are no jobs for us; none, anywhere," he said. "We've been forced to move all over the place."

"We have the potential for a lawsuit. Will the government listen or do we go to court?"

The prospect of a new Cree community has some of the region's politicians smiling because of potential economic spin-offs.

"It's sure that if they become a community, that will help Amos. We will be able to sell them goods and services," Amos Mayor Ulrick Chérubin said.

But not everyone is enthusiastic. Harry McDougall, chief of the Algonquin band at Pikogan, rejected the claim that Crees face job discrimination in his community of 700 residents. He said he has "nothing against" the creation of a community for the Crees, but said it can't be on Algonquin land.

Frank Meness, vice-grand chief of the Algonquin Anishinabeg Nation Tribal Council, also has concerns.

"Pikogan is situated where they are now because that's their traditional territory," he said. "If they have a Cree community nearby, the whole issue of access to traditional land becomes problematic."

Weistche retorted: "We're not touching Algonquin territory."

"We're just claiming Cree rights and Cree traplines. We're not asking for anything extraordinary; simply for our own government services, like any other community."

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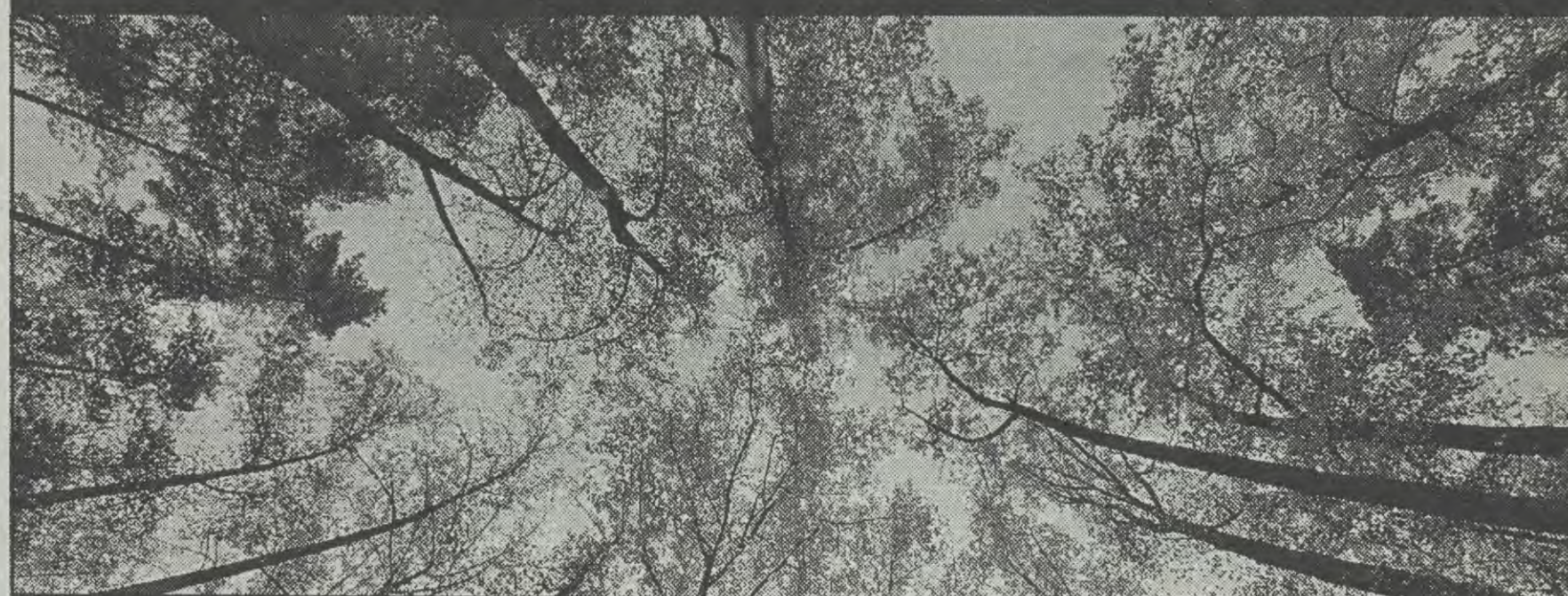
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Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued a Notice of Public Hearing available at www.nuclearsafety.gc.ca. The Commission will hold a two-day public hearing on the application by Ontario Power Generation (OPG) for a new construction licence for the Fuel Dry Storage Project, located at the Pickering Nuclear Generating Station in Ontario. The hearing will be held in the Public Hearing Room, 14th Street, Ottawa, Ontario, on July 9, 2004, beginning at 9:00 a.m.

Persons who wish to participate in the hearing should request to intervene with the Commission by June 3, 2004. For more information, or instructions on how to participate in this public hearing process, visit www.nuclearsafety.gc.ca or call 1-877-999-6969. For more information on the Public Hearing 2004-H-7, visit www.nuclearsafety.gc.ca.

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280 Slater St., P.O. Box 10
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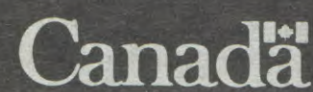
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Canadian Nuclear Safety Commission

Commission canadienne de sûreté nucléaire



Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued a Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a two-day public hearing on the application by Ontario Power Generation for a construction licence for the Darlington Used Fuel Dry Storage Project, located at the Darlington Nuclear Generating Station site in Clarington, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **April 28, 2004** and **July 9, 2004**, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by June 3, 2004. For more information, or instructions on how to participate in this public hearing process, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2004-H-7, or contact:

S. Locatelli, Secretariat
Canadian Nuclear Safety Commission
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Ottawa, Ontario K1P 5S9

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Annonce d'audience publique

La Commission canadienne de sûreté nucléaire (CCSN) a publié un avis d'audience publique que vous pouvez consulter à cette adresse : www.suretenucleaire.gc.ca. La Commission tiendra une audience publique de deux jours afin d'étudier la demande de Ontario Power Generation concernant un permis de construction pour le projet de stockage à sec du combustible irradié sur le site de la centrale nucléaire de Darlington, à Clarington, en Ontario. L'audience aura lieu dans la salle des audiences publiques de la CCSN au 14^e étage du 280, rue Slater, à Ottawa (Ontario), le **28 avril 2004** et le **9 juillet 2004** à 8 h 30.

Les personnes qui souhaitent participer à l'audience doivent déposer une demande d'intervention auprès du secrétaire de la Commission, d'ici le 3 juin 2004. Pour plus de renseignements sur la façon de participer au processus d'audience publique, veuillez consulter l'adresse www.suretenucleaire.gc.ca, et vous référer à l'Avis d'audience publique 2004-H-7, ou communiquez avec :

S. Locatelli, Secrétaire
Commission canadienne de sûreté nucléaire
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Ottawa (Ontario) K1P 5S9

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Courriel : interventions@cnsccsn.gc.ca



(From left to right) Clothing designers Pam Baker, Ronald Everett and Tammy Beauvais took part in the Fashion Nation group show on March 22 during Toronto Fashion Week.

Designers show off their wares

By Suzanne Methot
Windspeaker Contributor

TORONTO

Toronto Fashion Week 2004 had its official launch on March 22 at the Liberty Grand entertainment complex at Exhibition Place with a group show by six Aboriginal fashion designers and design houses. Pam Baker, Tammy Beauvais, Angela DeMontigny, Dene Fur Clouds, Ronald Everett, and D'Arcy Moses showcased their fall 2004 collections under the Fashion Nation banner with a gala runway show.

Fashion Week is a yearly event that brings designers together with media and buyers for major retail stores. Now in its seventh edition, this year's Fashion Week unfolded under the theme "Canadian Chic."

The interior of the Liberty Grand was draped with luxurious cloth to create a curtained "room" for the half-hour Fashion Nation runway show. The four rows of runway-side seating were filled quickly, creating a standing-room-only crush that contributed to the evening's air of excitement.

Moses, a South Slave Dene from the Northwest Territories, is one of Canada's best-known designers.

Comfortable in the worlds of haute couture and mall culture, his designs have sold to major U.S. retailers, such as Mark's Work Warehouse, and have been commissioned by everyone from Governor General Adrienne Clarkson to violinist Tara-Louise Montour.

For his fall 2004 collection, Moses presented men's and women's wear in fur and leather. His men's sweaters, pants, and thigh-length coats came in rich grays, blacks, and browns. Many of the coats were open at the front, showcasing fur pullovers, and most had clean lines with well-placed details (such as wide, fuzzy collars). Although much of it was fairly conventional, Moses also

displayed some bravado: he outfitted several shirtless male models in huge sets of antlers, which they wore threaded through backpacks.

Musician Derek Miller, who was seated in the front row for the Fashion Nation runway show—and who provided the entertainment at the invitation-only pre-show reception—liked the avante-garde touch.

"It's great to see a sense of humour," he said.

No one in the crowd showed any visible discomfort with the show's opening, which featured non-Native models wearing faux headdresses and a slash of face paint on their left cheekbones.

Everett, a Tsimshian from the community of Lax Kw'laams in northern B.C., has sold his designs around the world, from North America to Germany to the Philippines. At Fashion Nation, Everett presented a stunning collection of day-into-evening wear, featuring bold West Coast-style applique on monochrome backgrounds.

Everett's well-cut dresses, throws and capes illustrated the beauty of simplicity: one of the best pieces was a plain black floor-length dress with a thigh-high slit and an elliptical band of rich red applique at the waist, cut in a West Coast motif. Some of the dresses were backless, and perfectly accented with wispy scarves or stoles. Others showcased Everett's facility with detail (especially on sleeves) and his genius with collars (which often had subtle, softening folds).

Everett's fall 2004 collection is a triumph that celebrates the female body.

Dene Fur Clouds, a group of Dene women from Fort Providence, N.W.T., make high-fashion pieces using fur from the Mackenzie Valley. Traditionally, the Dene made "knitted" fur clothing by sewing together rectangular panels created from strips of fur from the white snow-shoe hare.

(see Fashion Nation page 19.)



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SOURCE

Mohawk roots, classical style

By Suzanne Methot
Windspeaker Contributor

TORONTO

Violinist Tara-Louise Montour arrived at the restaurant just after noon. She'd already done three media interviews and she had about an hour for lunch before she had to be at the CBC television studios nearby. After that it was more media and then rehearsals in preparation for her guest appearance with the Hamilton Philharmonic Orchestra on March 13.

Life is busy these days for the 31-year-old musician. The week before her Hamilton concert, Montour flew to Thunder Bay, Ont. to record a CD with the Thunder Bay Symphony Orchestra (TBSO). It was a nerve-racking experience, because Montour had just one-and-a-half hours on the last day of the three-day recording session to set down her signature tune, *Farewell to the Warriors*, and the orchestra didn't have the right kind of drum.

"It's supposed to be a Native drum, but orchestras don't necessarily have that kind of sound," Montour explained. "They have all the traditional [European] percussion instruments, but nothing really fits. If I have to commission a drum for this piece, that'll be my next step."

The orchestra ended up renting a drum, but it was too loud, so the producers and engineers, on loan from the CBC in Toronto, had to adjust the microphone levels. Then they had to find the right position for the drum, so it would sound balanced with the rest of the orchestra. In the end, Montour said, they spent 45 minutes of her session doing various takes and listening to the playback in order to get the right drum sound. That meant she had less than an hour to actually record her piece.

"I'm keeping my fingers crossed, hoping that things will turn out well," Montour said of the CD, which will be released in September. Montour is the only soloist featured on the recording.

Farewell to the Warriors had its Canadian premiere in the Mohawk community of Kahnawake in 1999. It was a homecoming for the violinist, who was born in Kahnawake but raised in Montreal by Vanda Intini, a ballet dancer, and Michel Perrault, a composer, who adopted her when she was five weeks old. The publicity surrounding the concert prompted her birth family to come forward. Montour met her birth mother just one week before the Kahnawake premiere.

"There was a lot of emotional stuff going on," Montour said, "so I was somewhat nervous."



Tara-Louise Montour

"It was probably the first time a lot of those kids had heard an orchestra, and then to hear a violin piece that's based on a Native theme played by a Native violinist. There was total silence every time we played the piece."

Since the premiere, Montour has played at schools on the reserve, which seems to have created a new generation of Mohawk classical violinists. Montour now has a student at Kahnawake.

Working with youth and playing music for Native communities continues to be part of Montour's game plan. Montour started playing violin at age three and attended Montreal's McGill University, received a master's degree in music from Northern Illinois University, and has studied in Italy, Switzerland, Ohio, and New York. She toured northern Ontario as a guest artist with the TBSO in 2002. During that tour, the TBSO played in Sioux Lookout, Kenora, Fort Frances, and the Pelican Falls First Nation. Montour made a point of speaking to the crowd before each concert, especially at the schools.

"It was probably the first time a lot of those kids had heard an orchestra," Montour said, "and then to hear a violin piece that's based on a Native theme played by a Native violinist. There was total silence every time we played the piece."

(see Signature page 32.)



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Canadian Nuclear Safety Commission

Commission canadienne de sûreté nucléaire

Canada

Revised Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued a Revised Notice of Public Hearing, available at www.nuclearsafety.gc.ca, announcing a new date for Hearing Day Two on the application by Shield Source Incorporated, located in Peterborough, Ontario, for the renewal of its Nuclear Substance Processing Facility Operating Licence. **Hearing Day Two will take place on July 8, 2004 instead of June 9, 2004, as previously announced.** The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by **June 3, 2004**. For more information, or instructions on how to participate in this public hearing process, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2004-H-4 Rev. 1, or contact:

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Canadian Nuclear Safety Commission
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Annonce révisée d'audience publique

La Commission canadienne de sûreté nucléaire (CCSN) a publié un Avis révisé d'audience publique que vous pouvez consulter à www.suretenucleaire.gc.ca. L'Avis révisé annonce une nouvelle date pour le 2^e jour de l'audience publique visant à étudier la demande de Shield Source Incorporated, située à Peterborough (Ontario) concernant le renouvellement de son permis d'exploitation d'une installation de traitement de substances nucléaires. **Le 2^e jour de l'audience aura lieu le 8 juillet 2004 au lieu du 9 juin 2004, tel qu'annoncé précédemment.** L'audience aura lieu à 8 h 30 dans la salle des audiences publiques de la CCSN, au 14^e étage du 280, rue Slater, à Ottawa (Ontario).

Les personnes qui souhaitent participer à l'audience doivent déposer une demande d'intervention auprès du secrétaire de la Commission, d'ici le **3 juin 2004**. Pour plus de renseignements ou des directives sur la façon de participer à ce processus d'audience publique, veuillez consulter l'adresse www.suretenucleaire.gc.ca, et vous référer à l'Avis d'audience publique 2004-H-4 rév. 1, ou communiquez avec :

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Eden Robinson: A sense of humor.

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E.R.: It's terrible. People have more than 12 items in their 12 item line. It just drives me insane. I get really mad. Some people have road rage, I have grown up with it.

W: When are you at your happiest?

E.R.: When I'm writing.

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

E.R.: Ornerly.

W: What one person do you most admire and why?

E.R.: My sister. Why? She's one of the most together people I know.

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

E.R.: That would probably be driving in a city. I'm terrified of driving in cities. I can drive in Kitimat. I can drive in Vancouver.

Northern

The Minister of Health has announced a vacancy on the Northern Health Advisory Board (RHA) has a broad range of experience and is a resident of the region. As a member, you will play a key role in decision making.

Eligibility

Individuals interested in applying must be a Canadian citizen, have lived in the region for 1, 2004 and be a resident of the region.

Qualifications

Those expressing interest must have been facing the health system for at least 10 years. Preferably, the successful applicant will be a member of the board of a large organization or a professional. Contributions in a professional field will be considered. Strong leadership skills are required.

Terms and Remuneration

The term of office is 3 years. The Minister of Health and the Minister of Health and Long-Term Care will determine the Remuneration Order.

Timelines

Nominations must be received by June 1, 2004.

To Apply

Nomination packages are available at www.healthcanada.gc.ca and Health and Wellness Canada.

Completed nominations

Regional Health Advisory Board
Box 1360, STN. N
Ottawa, Ontario K1P 5S9
FAX: (780) 422-2222

We thank all applicants for their interest and selected for an interview with the Minister of Health and Long-Term Care.

[windspeaker confidential] Eden Robinson

Windspeaker: What one quality do you most value in a friend?

Eden Robinson:
A sense of humor.

W: What is it that really makes you mad?

E.R.: It's terrible. People who have more than 12 items in the 12 item line. It just drives me insane. I get really mad. Some people have road rage, I have grocery rage.

W: When are you at your happiest?

E.R.: When I'm writing.

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

E.R.: Ornery.

W: What one person do you most admire and why?

E.R.: My sister. Why? She's just one of the most together people I know.

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

E.R.: That would probably be drive in a city. I'm terrified of driving in cities. I can drive in Kitimat. I can't drive in Vancouver.



W: What is your greatest accomplishment?

E.R.: Actually finishing a book. They're really easy to start. They're really hard to finish. I think I've started like 23 of them. Only two of them actually got done. We're hoping for a third.

W: What one goal remains out of reach?

Eden Robinson, the award-winning author of *Traplines* and *Monkey Beach*, has a number of projects on the go. Robinson, who spent a year as Markin-Flanagan writer-in-residence at the University of Calgary during the 2001-2002 school year, is currently working on a screenplay for a movie adaptation of *Monkey Beach*, and has a new book, *Blood Sports*, due out in 2005.

E.R.: There's lots of them. Where to start? The only goal that remains out of reach, always, is to be organized. To have a place for everything and everything in its place. Never happen.

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

E.R.: I would own a stationery shop. I love stationery. I love books. I love paper. I love pens. I love all the little organizers that you use to organize your paper. Yes, I've spent a small fortune in Staples. And there's a place in Vancouver called Paper-Ya. It's just evil.

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

E.R.: Well, it won't make sense to anybody else but: 'Your city boots are on fire.' Which translated means always wear the appropriate equipment when going to different climates.

W: Did you take it?

E.R.: No. I liked my pretty parka a lot more than the real parka. It was black with silver leafing. It didn't work in minus 40. But it was so pretty.

W: How do you hope to be remembered?

E.R.: As someone with a sense of humor, I guess.

Canada

ator

to the strategic direction and regarding Aboriginal issues, equity, direct support to Aboriginal relevant policies and procedures, and outreach, consultation, or First Nations Studies, proven experience in social y have a Master's in Social tion in Aboriginal issues and ongoing research/education in ou have 5 years background e education, human/individual tion to the Aboriginal community ertise should be at the project boriginal communities and a traditions.

offer a collegial work efits package. To be considered ume, in confidence, by April 30, Canada, Osgoode Hall, (416) 947-3448 e-mail:

ty employer mmunity. idates under



Canada

sée d'audience

adienne de sûreté nucléaire Avis révisé d'audience pouvez consulter à ire.gc.ca. L'Avis révisé elle date pour le 2^e jour de visant à étudier la demande incorporated, située à ario) concernant le son permis d'exploitation e traitement de substances our de l'audience aura lieu lieu du 9 juin 2004, tel demment. L'audience aura a salle des audiences SN, au 14^e étage du Ottawa (Ontario).

souhaiter participer à déposer une demande s du secrétaire de la e 3 juin 2004. Pour plus de des directives sur la façon processus d'audience onsulter l'adresse aire.gc.ca, et vous référer à blique 2004-H-4 rév. 1, ou c :

ariat dienne de sûreté nucléaire P. 1046 K1P 5S9 60 ou 1 800 668-5284 5086 ions@cnsccsn.gc.ca

RESOURCE om

Board Member Northern Lights Regional Health Authority

The Minister of Health and Wellness invites applications from qualified Albertans to fill one vacancy on the Northern Lights Regional Health Authority. The regional health authority (RHA) has a broad range of responsibilities to promote and protect the health of the residents. As a member of an RHA Board, appointed for a three-year term, you will play a key role in decision making and planning for health care services delivered in your region.

Eligibility

Individuals interested in serving as an RHA member must be 18 years of age or older, be a Canadian citizen, have been a resident in Alberta for six (6) consecutive months as of January 1, 2004 and be a resident in the Northern Lights Regional Health Authority.

Qualifications

Those expressing interest in this opportunity must possess a broad understanding of issues facing the health system and an awareness of the RHA's mandate and operational structure. Preferably, the successful applicant is familiar with organizational governance, having served on the board of a large, complex private or public sector organization. Experience and contributions in a professional, management, business or community service capacity will be considered. Strong leadership and communications skills are required.

Terms and Remuneration

The term of office is to be determined by the Minister. Remuneration is established by the Minister of Health and Wellness in accordance with the Government of Alberta Committee Remuneration Order. Out-of-pocket expenses for travel and subsistence will be reimbursed.

Timelines

Nominations must be postmarked no later than **April 16, 2004**.

To Apply

Nomination packages are available at local MLA constituency offices, RHA offices, Alberta Health and Wellness and online at www.health.gov.ab.ca.

Completed nomination packages must be sent to:

Regional Health Authority Nomination Review Panel
Box 1360, STN Main, Edmonton, Alberta T5J 2N3
FAX: (780) 422-2512

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



GENERAL MANAGER Alberta Indian Investment Corporation

The Alberta Indian Investment Corporation (AIIC) a First Nation financial institution, is searching for an senior executive with exceptional leadership and strategic thinking capabilities to serve as the corporations next General Manager.

The AIIC seeks to provide leadership in the creation of viable First Nations owned businesses, financing and business development support to First nation entrepreneurs in Alberta.

Accountable to, and guided by the Board of Directors, the General Manager provides vision and leadership to the Corporation. Providing direction to three Senior Managers, the General Manager is responsible for the overall effective management of corporate operations including policy development and implementation, human and financial resources and loan portfolio management.

To be successful in this role the ideal candidate will have broad based and extensive related experience in the financial sector. This will include strong communication and interpersonal skills as well as a track record of success in decision making. Post Secondary education in business is preferred, however an equivalent combination of education and related experience may be considered.

If you are interested in this challenging opportunity, please forward in confidence your resume to: Bill Kordyback, Secretary Treasurer AIIC, and P.O. Box 180 Enoch, Alberta T7X 3Y3.

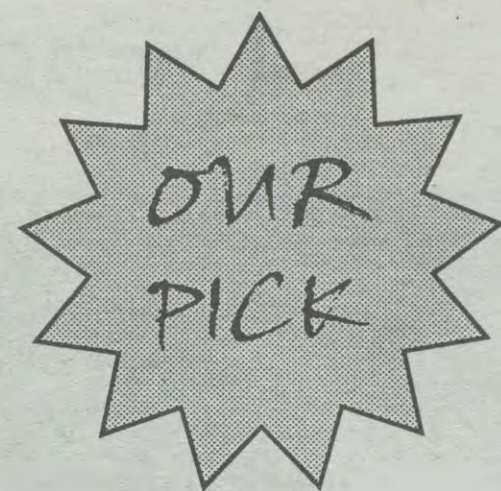
Closing Date April 15th, 2004

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Carl Quinn	Nipin	Nehiyo
Remedy	Freedom	When Sunlight Broke
Red Thunder	Sacred Circle	Hidden Medicine
Martin Klatt	It's not your World	Single
Chester Knight	Cochise was a Warrior	Standing Strong
Mitch Daigneault	Close to You	Keep on Believing
Killah Green	Eagles Fly	Single
Donald Bradburn	From the Reservation	Single
Rodney Ross	Proud Indian	Single
Aaron Peters	Hearts Most Wanted	Single
Akua Tuta	Katak	Maten
Tonemah	Grace	A Time Like Now
Derek Miller	Music is the Medicine	Music is the Medicine
Dennis Lakusta	Value Village Shuffle	Suusa's Room
Susan Aglukark	Big Feeling	Big Feeling
Kinnie Starr	Dreaming	Sun Again
Heritage	Your Love	Single
Jay Ross	Molanosa	Old Town
Burnt	Message	Project 1—The Avenue
Tru Rez Crew/Lucie Idlout	I'm A Lucky One	Ain't No Turnin' Back

**CONTRIBUTING
STATIONS:**



Artist—Wayne Lavallee
Album—Green Dress
Song—Green Dress
Label—Independent
Producer—
Kevin Kane
with Wayne Lavallee

Important sound, lyrics in new CD from the coast

Wayne Lavallee has the most interesting voice. Think the growls that set rocker Melissa Ethridge apart, and the amazing range of Simply Red. Then think about putting that on the powwow trail and you've got an approximation of the material that can be found on Green Dress.

Lavallee's sound is earthy and rich. His confident acoustic guitar works well with Jesse Zubot's virtuosic violin on such tracks as Heart Land and Savanna and adds a nice contrast to the heavy electric bass played by Kevin Kane on Breathe.

What particularly sets this CD head and shoulders ahead of the rest is the compelling lyrics that give a nod to the traditional while placing the Indian in the modern context. In Green Dress, Lavallee sings *It's intertribal time. Now's my chance. I think I'll go and ask the girl with the green dress for a dance. I thought to myself if I could impress you, I would dance you a fancy and*

a crow hop just for you.

In Silence Lavallee sings *I can't breathe. I can't find my own way. Shell shocked. I hear a bomb. Hey man, there's a revolution going on. Didn't you read the writings on the wall...*

In Heartland, much of the lyric is in Cree and talks of missing family and friends. Only one line is in English. *It will be a long time till I'll see you again.*

These tracks mentioned are the best on the CD, unique and important.

A few missteps turn Green Dress from really great to just really good. Caught up in a Jam and Let It Go are too heavy, over-instrumentalized, the lyrics halting, the message over-written. Dusty Warrior is completely out of place, though good for another CD.

Green Dress ends well, however, and Powwow Honey could become a round dance favorite and certainly should make our most active list soon.

Aboriginal Healing Foundation National Gathering "Healing the Legacy" Day of Commemoration



July 8,
2004

To Commemorate the Resiliency of Residential School Survivors
Shaw Conference Centre • 9797 Jasper Avenue North West • Edmonton, Alberta

Registration Information

There is no registration fee for the Day of Commemoration. For more information or to obtain a registration form please visit the Aboriginal Healing Foundation website at www.ahf.ca or contact:

Ms. Sophie Courchene
Event Coordinator
Hunter-Courchene Consulting Group
1065 Blvd de la Carrière
Gatineau, QC J8Y 6V5

Toll Free: 1-866-778-4610
Tel: (819) 779-4610
Fax: (819) 779-4379
E-mail: sophie@huntercourchene.com



Photo: Denis Okanee A

Artist—Wayne Lavallee
Album—Green Dress
Song—Green Dress
Label—Independent
Producer—
Kevin Kane
with Wayne Lavallee

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athering

on

uly 8,
2004

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ton, Alberta



Canada's National Aboriginal News Source

Aboriginal Scholarship Guide

An Exclusive Educational Insert from Windspeaker



Photo: Denis Okanee Angus

Students missing opportunities

By Cheryl Petten
Windspeaker Staff Writer
THUNDER BAY, Ont.

As the cost of attending college and university continues to increase, so does the pressure students are under to survive financially while pursuing a post-secondary education. But according to Toby Stephens, many students could lighten their financial load by applying for bursaries and scholarships.

Stephens is the Aboriginal counsellor for Lakehead University in Thunder Bay. She said many students aren't taking advantage of the large number of scholarships and bursaries available to them because they don't think their marks are high enough to qualify. But that isn't necessarily the case.

"People have a notion that it is based simply on academic achievement. And really I'm finding more and more that schools are open to people who are having financial difficulties. They'll weigh that. They may not be an A student across the board, and they weigh the fact that there's a need."

She advises students to keep their ears and eyes open, and when announcements are made about scholarships or bursaries, to follow up on them.

"If it says contact the financial aid office then go ahead and do that. Because I think it's not a matter of how they complete it, it's that they complete it. And quite often we'll see students at the end of the year that have been suffering terrible financial difficulties, but they don't bring them to the attention of the powers that be in a timely manner and miss some of these deadlines. And so I think the work really isn't how to fix an application or how to help a student create a positive application, it's to get them informed and aware of the opportunities and that they take advantage of them."

One of the places students can look for information on what scholarships and bursaries they should be applying for is the Internet.

"I will send them to a Web site that's called Scholarships Canada, www.scholarshipscanada.com. Students sign into that, create their own account.

And what the program does is it e-mails them with the opportunities available in their respective fields of study," Stephens said.

"And one year it was quite interesting. We had a student who received notice from his band two days before the start of classes that he wasn't going to get sponsorship to attend his studies at university. And through his own personal search through the Web and using this mechanism, he was able to fund himself for the whole year."

Some Aboriginal organizations also offer scholarships and bursaries, so students should check with local organizations to find out if anything is available. In the Thunder Bay area, annual scholarships are available through the Nishnawbe Aski Nation and the Seven Generations Education Institute, Stephens explained.

She suggests students start applying for scholarships at the beginning of the school year, before the academic pace begins to pick up. Getting an early start is especially good advice when it comes to applying to the external scholarships, which tend to have a more elaborate application process.

"They have to have reference letters and personal statements. Sometimes there are so many hundred-word essays. And so those are time consuming, and they need to start working on those types of submissions right away."

Once you've completed an application package, keep a copy and hold onto it, Stephens

said, so the process is simplified when it comes time to apply for the same scholarship the following year, something some students don't realize is an option.

"A lot of them don't know they can apply. If they got it once, they figure that's it. And they really can get some of them annually," she said.

While scholarships and bursaries can help students make it through their studies, Stephens also encourages students to spend some time working and saving up to help pay their way.

"And if there's something they can take, a workshop they can take in financial planning and that sort of thing, that helps too."

There are a number of Web sites that can help you in your quest for scholarship information including www.scholarshipscanada.com, www.myschool101.com, www.studentawards.com and the Association of Universities and Colleges of Canada Web site at www.aucc.ca. Information about scholarships available for Aboriginal students can be found on the AMMSA Web site (www.ammsa.com) and on the Web site of Indian and Northern Affairs Canada (www.inac.gc.ca). And don't forget to check the Web site of the college or university you're thinking of attending. If you don't have Internet access, you can get the same information by calling the school and asking for their financial aid office.

Once you've found the scholarships you want to apply for, you can even find advice online about how to improve the chances that your applications will be successful.

Visit the University of Toronto Press site where you will find Michael Howell's Winning Scholarships (www.utpress.utoronto.ca/howell), or get some tips from the University of British Columbia's Faculty of Graduate Studies web site at www.grad.ubc.ca.

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 14.

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

Value: \$3,500 (maximum for college) and \$4,500 (maximum for university)
The awards are designed to cover tuition, textbooks, supplies and other compulsory fees.

Deadline: June 15 of each year
Imperial Oil Resources offers four individual education awards each year to any person of Aboriginal ancestry entering post-secondary studies. The purpose of the awards program is to encourage people of Aboriginal ancestry to pursue undergraduate post-secondary educational studies in disciplines relevant to the petroleum industry. Applicants must reside in British Columbia, Alberta, Saskatchewan, Northwest Territories or the Yukon for at least one year immediately prior to applying for the award.

Application form, full program guidelines and eligibility details can be obtained by calling Imperial Oil Community and Aboriginal Affairs at 780-639-5194.

The Weather Network -- Pelmorex Inc.

Please see our ad on page 3.

Value: One award of \$500.00

Deadline: May 30

The Weather Network educational incentive award is to create interest among

Aboriginal peoples in the Canadian Broadcasting industry.

Eligibility: A status or non-status Aboriginal full time student who demonstrates financial need. The applicant is enrolling in a Third or Fourth year Canadian Journalism or Radio and Television Arts program at a recognized College or University and has received passing marks (60% or better) in their previous year of study. Applicants are committed students with proven leadership ability, and enthusiasm for their chosen career path.

Requirement: Resume, official transcript from most recent year of study, successful interview with Pelmorex and good references.

Information: Pelmorex Inc.

Human Resources

1 Robert Speck Parkway, Suite 1600
Mississauga, Ontario L4Z 4B3
Phone: 905-5669511 ext. 270
Fax: 905-566-9696

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

The Canadian Nurses Foundation

Value: varies

Deadline: April 16, 2004.

The Canadian Nurses Foundation is the only national foundation solely committed to promoting the health and patient care of Canadians by financially supporting nurses through study awards, specialty certification, research grants and general support of educational endeavors that advance the nursing profession.

The criteria and 2004 application forms are presently on our website www.canadiannursesfoundation.com

We would appreciate your promoting these scholarships on your web site.

Canadian Nurses Foundation

50 Driveway
Ottawa, Ontario K2P 1E2
Toll Free: 1-800-361-8404
Fax: (613) 237-3520

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

National Film Board of Canada Film 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 transportation and living expenses for winners who must relocate. Awards encourage and help talented, enthusiastic Aboriginals, women, minorities, and disabled persons establish or further 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 Res

Scholarship for Aboriginal Post-Secondary 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

You

The C Award

The CN Ab
funding to q
Canadian te
eligibility, ca
at 1-800-329

www.cn

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



Aboriginal peoples in the Canadian broadcasting industry.

Eligibility: A status or non-status Aboriginal full time student who demonstrates financial need. The applicant is enrolling in a Third or Fourth year Canadian Journalism or Radio and Television Arts program at a recognized college or University and has received passing marks (60% or better) in their previous year of study. Applicants are committed students with proven leadership ability, and enthusiasm for their chosen career path.

Requirement: Resume, official transcript from most recent year of study, successful interview with Pelmorex and good references.

Information: Pelmorex Inc.
Human Resources
Robert Speck Parkway, Suite 1600
Mississauga, Ontario L4Z 4B3
Phone: 905-566-9511 ext. 270
Fax: 905-566-9696

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Deadline: Open

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

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University of Manitoba
Winnipeg, Manitoba R3T 2N2
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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

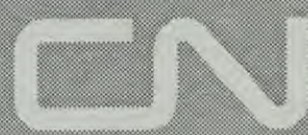
Eligibility: First Nations Citizen
Value: \$2000
Criteria: Completed at least one year in 10th Floor - One Nicholas Street Ottawa, Ontario K1N 7B7
Phone: (613) 241-6789

Your way. Successfully.

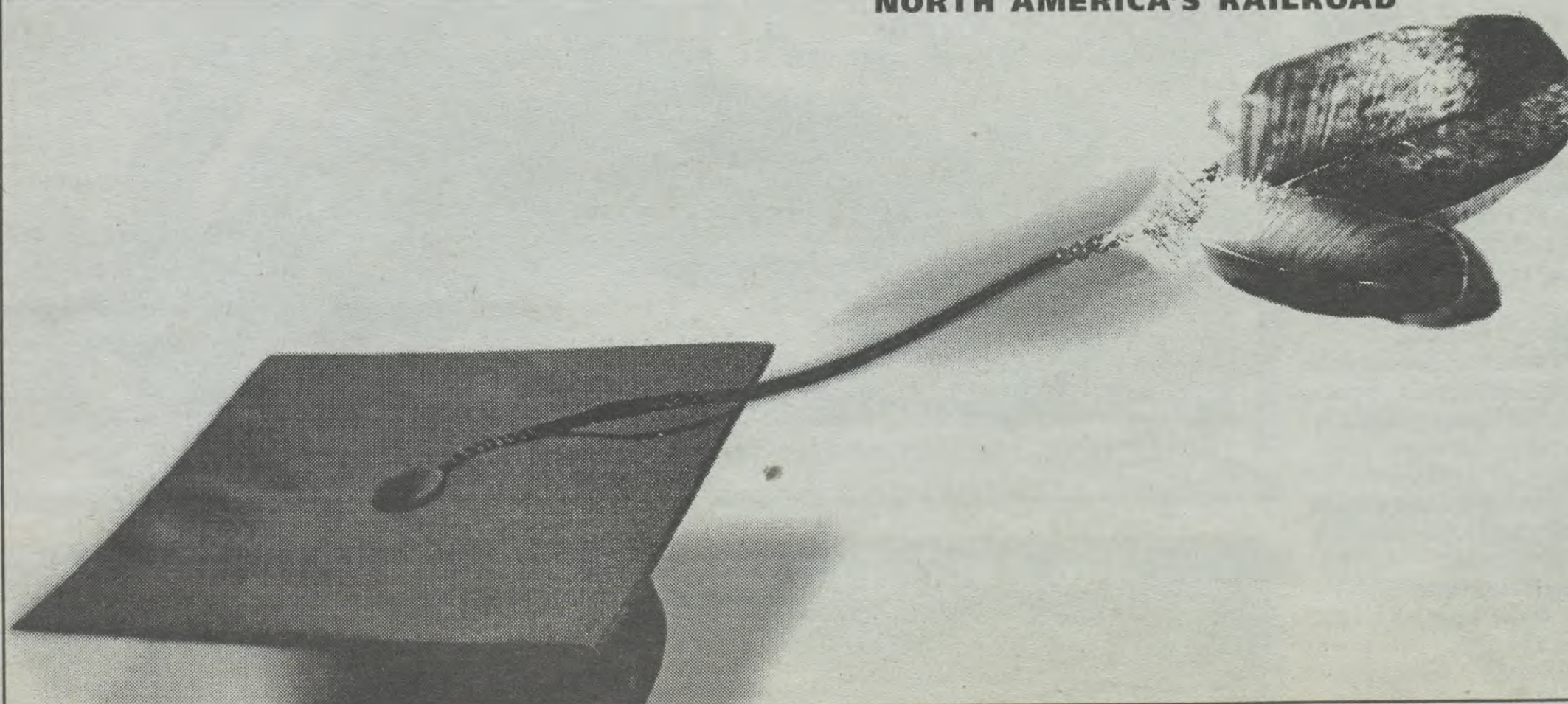
The CN Aboriginal Awards Program.

The CN Aboriginal Awards Program is committed to providing funding to qualified Aboriginal students enrolled in a recognized Canadian technical institute, college or university. For details on eligibility, call the National Aboriginal Achievement Foundation at 1-800-329-9780 or visit www.naaf.ca today.

www.cn.ca



NORTH AMERICA'S RAILROAD



\$500 SCHOLARSHIP AWARD



Value: One award of \$500
Deadline: May 30, 2004

The Weather Network educational incentive award is to create interest among Aboriginal Peoples in the Canadian Broadcasting industry.

Eligibility: A status or non-status Aboriginal full-time student enrolling in a Third or Fourth year Canadian Journalism or Radio and Television Arts program at a College or University. Applicants are committed students with enthusiasm for their chosen career path. If no students apply from these programs then the award may go to an Aboriginal student in another reputable program specifically, Business Administration, Meteorology, Computer Science, Graphic Design or Engineering technology. Interested applicants should submit their resume and references to: hr2@on.pelmorex.com or fax to (905) 566-9696

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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
Please see our ad on page 12
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
Please see our ad on page 14
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

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

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 Fullbright 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 1A9
Phone: (613) 237-5366
Fax: (613) 237-2029

The future of Aboriginal Governance needs you!

Aboriginal Self-Governance Bachelor of Arts Degree & Aboriginal Self-Government Administration Diploma

Program Description: The University of Winnipeg and Red River College are working together to prepare you for a career in leadership and administrative positions within both Aboriginal governments and community-based organizations, reserves and urban groups as well as positions with Federal, Provincial and Municipal governments. This course of studies will provide you with a multi-dimensional perspective on Aboriginal self-governance, leadership, administration, management, research, policy analysis and conflict resolution skills and knowledge.

The University of Winnipeg and the Red River College provide unique student support through established Aboriginal Student Support Service. Please contact us today for more information about program requirements and course curriculum. What are you waiting for?

A Joint Program Between:



PROGRAM CONTACT INFORMATION

Larry Chartrand, Director, or Wendy Fontaine The University of Winnipeg Phone: 204.786.9305 Fax: 204.774.4134 Email: w.fontaine@uwinnipeg.ca	Red River College Tracy Brant Toll free: 1.800.903.7707 Phone: 204.632.2148 or 204.632.2499 Fax: 204.687.9081 Email: tbrant@rrc.mb.ca
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STMC St. Mary's College

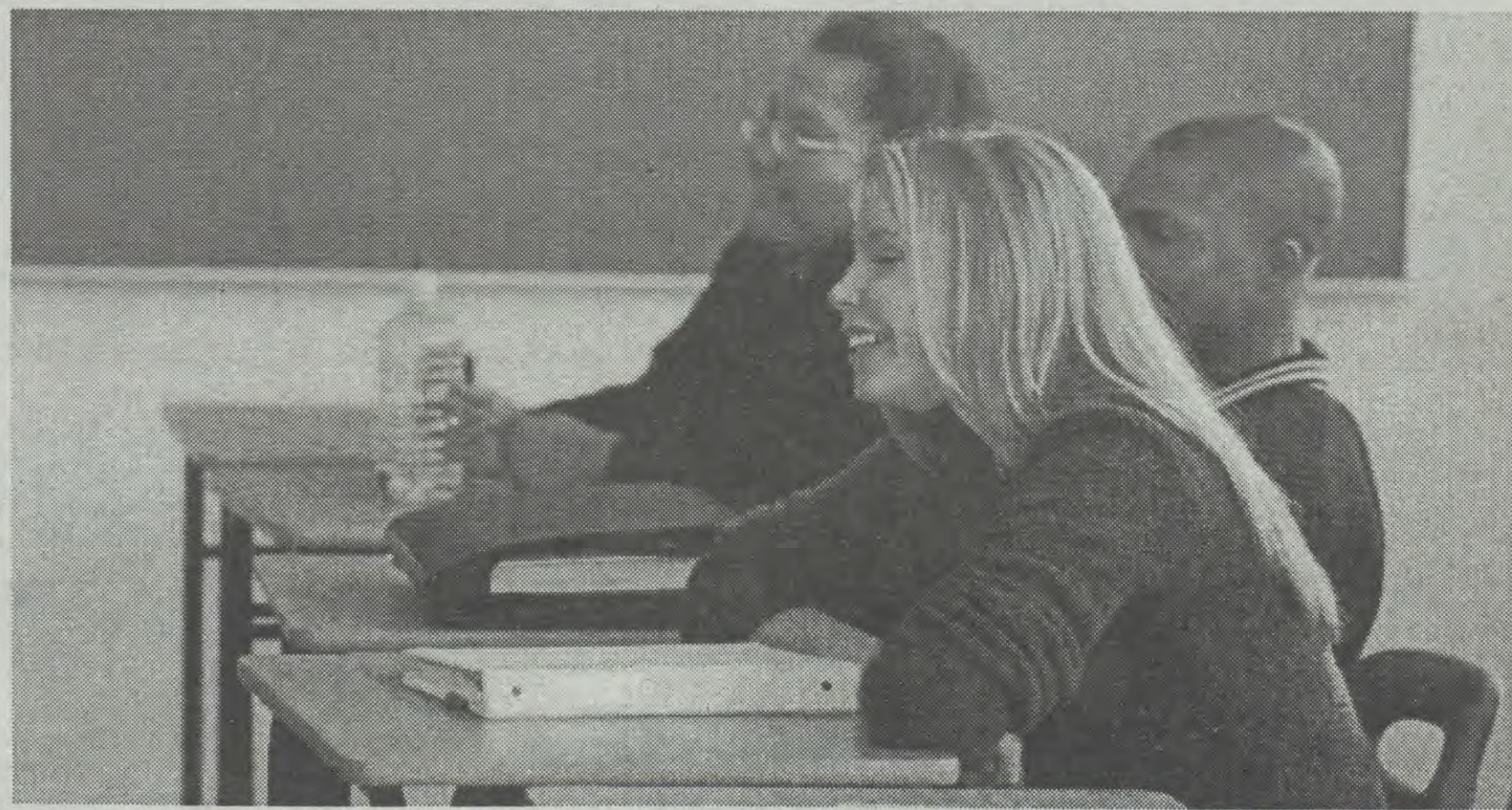
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is online at:
www.ammsa.com**

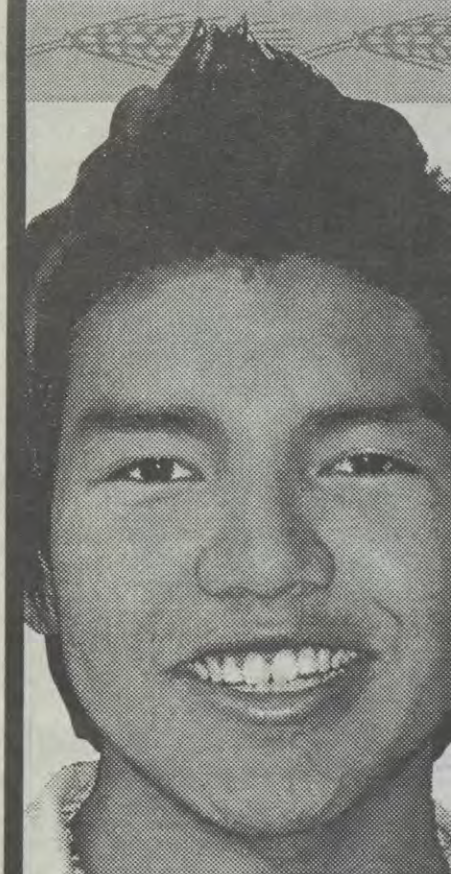
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James Makokis, University of Alberta, Bachelor

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ship Guide

Aboriginal Scholarship & Bursary Guide

Annual Windspeaker Insert - April 2004

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



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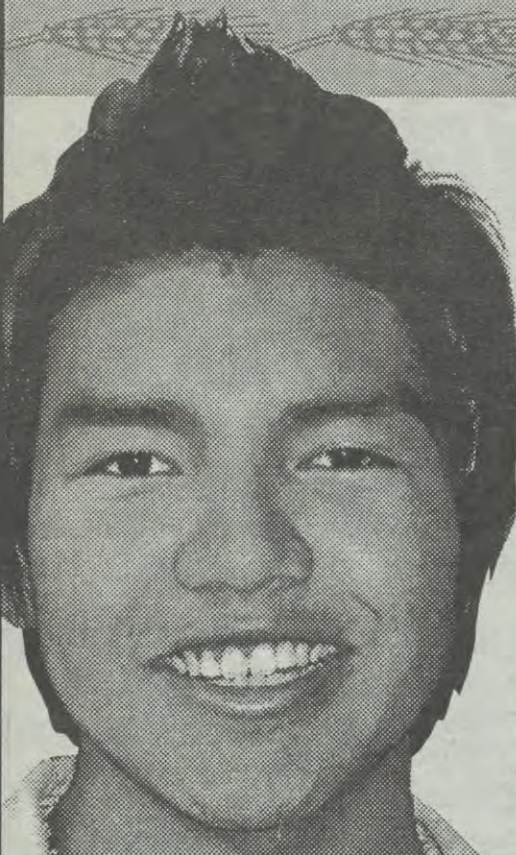
If you are an employer or post-secondary graduate, apply early as funding is allocated on a first come first served basis.



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Building Environmental Aboriginal Human Resources



FOOD FOR THOUGHT

James Makokis, a fourth year nutritional science major at the University of Alberta, spends his free time coaching healthy lifestyle practices, and researching pediatric obesity and its correlation to diabetes and other diseases that are endemic in Aboriginal communities.


The National Aboriginal Achievement Foundation, Health Canada and a growing number of enlightened corporate partners are working together to assist James and other students like him, who are learning how to help us lead healthier lives.

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Canada

Santé
Canada



National Aboriginal Achievement Foundation
70 Yorkville Avenue, Suite 33A, Toronto, Ontario, M5R 1B9
telephone: 416-926-0775 fax: 416-926-7554 website: www.naaf.ca
email: ljensen@naaf.ca OR jjames@naaf.ca

Millennium Excellence Awards

Value: Local award winners will receive a one-time \$4,000 award.

Provincial/territorial award winners will receive a \$4,000 award, renewable up to three times (for a possible total of \$16,000). National award winners will receive a \$5,000 award, renewable up to three times (for a possible total of \$20,000).

Eligibility: The excellence awards recognize, support, and encourage talented Canadians who make positive and significant contributions to the betterment of communities across the country, who demonstrate the capacity for leadership, and are committed to the pursuit of academic excellence and innovation.

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 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 Petruzzella

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

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

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
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 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

Please see our ad on page 11
 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

The National Aboriginal Achievement Foundation administers Scholarships and Bursaries on behalf of many clients.

Please see our ad on page 5.

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

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 - NAAF

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

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.

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.

Arts Scholarship Program - NAAF

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 writing and financial need. Art work samples will need to be sent with application.

Petro Canada Education Awards for Native Students - NAAF

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

Please see our ad on page 3
 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



Congratulations to the 2003 Nexen Aboriginal Educational Award winners.

Joely BigEagle - Civil Engineering, U of Calgary, Calgary, AB - \$2,000
 Julien Brazeau - Environmental Engineering, U of Regina, Regina, SK - \$2,000
 Becky Cook - Geophysics, U of Manitoba, Winnipeg, MB - \$2,000
 Kris Frederickson - MSc. Biosystems Engineering, U of Manitoba, Winnipeg, MB - \$2,000
 Chris Bermingham - Machinist Technician, SAIT, Calgary, AB - \$1,000
 Tammy Cummer - Environmental Technician, SAIT, Calgary, AB - \$1,000

For more information about the Nexen Aboriginal Educational Award Program contact Desiree Kematch at (403) 699-4347 or desiree_kematch@nexeninc.com

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Faculte Ste Jean

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Aboriginal Traini

Phone: (780) 378-

Fax: (780) 471-

E-mail: scrocker@nait.ab.ca

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Successful Careers Start in Your Community

Did you know that NAIT has successfully delivered programs to Aboriginal communities in Saskatchewan, Northwest Territories, Nunavut and all parts of Alberta? Programs currently being offered in Aboriginal communities include:

- introduction to trades
- apprenticeship programs
- nursing attendant
- wildfire training type II
- pre-technology/upgrading
- project management
- business/accounting

and more!

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**Stephen Crocker, Manager
Aboriginal Training Programs**
Phone: (780) 378-5035
Fax: (780) 471-8993
E-mail: scrocker@nait.ab.ca



Corey McLean
Instrumentation Program

www.nait.ab.ca

Bring on the future




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.

Twelve awards in the amount of \$1,500 each are available for the 2004 - 2005 academic year.

To receive an application, please contact your local Alberta high school, post-secondary institute, or:

Grant MacEwan College Foundation
PO Box 1796
Edmonton, AB T5J 2P2
Telephone: (780) 497-5063
Fax: (780) 497-4656

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- TransCanada Pipeline
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- Royal Bank of Canada
- Samson Cree Nation
- Shell Canada Ltd.
- Talisman Energy Inc.
- TransAlta Utilities Corporation

DEADLINE FOR APPLICATION IS JUNE 15, 2004

The Aboriginal Bursary & Scholarship Guide is online at:

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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)

Corporate sponsors who support FAAY will award \$160,500 in bursaries and scholarships.

To qualify for a bursary of \$750, students must be between the ages of 14 to 18 and be enrolled Grade 9 and up in high school. Students may re-apply each year. Bursaries and scholarships are awarded on a national basis and are based on specific criteria, including contributions to the community, academic performance, career goals plus leadership and role model qualities.

Great-West Life "Funding Futures" scholarship program - FAAY

Funds will be directed to Aboriginal students in business, arts and science programs. FAAY will distribute the funds on behalf of Great-West Life.

Marathon Canada's - "Fueling the Future" bursary and scholarship program - FAAY

FAAY will distribute \$15,000 per year for the next three years for Marathon Canada's "Fueling the Future" bursary and scholarship program. Funds will be directed to Aboriginal students primarily, but not exclusively, in Alberta.

Scotiabank - Futures in Business Scholarship - FAAY

Ten (10) scholarships of \$2,500 each for Aboriginal youth enrolled in business or commerce program at a Canadian college or university.

GE Fund - Bright Futures Scholarship - FAAY

Ten (10) scholarships of \$2,500 each for Aboriginal youth enrolled in engineering or business program at a Canadian college, university or technical institute.
TD Canada Trust - Aboriginal Youth Scholarship - FAAY
Six (6) scholarships of \$2,500 each for Aboriginal youth enrolled in a Canadian college or university.

Davis + Henderson - Aboriginal Youth Scholarship - FAAY

Five (5) scholarships of \$2,500 each for Aboriginal youth enrolled in a Canadian college, university or technical institute.

Davis + Henderson - Aboriginal Youth Bursary - FAAY

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 - FAAY

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 - FAAY

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.

CHIP Hospitality - Future Tourism Leaders - FAAY

Six (6) scholarships of \$2000 each Available to Canadian Aboriginal students enrolled in studies focusing on the hospitality industry at any accredited post-secondary educational institution in Canada.

Atuqtuarvik Corporation Scholarships and Bursaries - FAAY

Three (3) scholarships of \$2500 per year for post-secondary students and Six (6) bursaries of \$750 per year for secondary students

Directed to students enrolled as beneficiaries under the Nunavut Land Claims Agreement. Scholarship students are to be enrolled in any program of studies at any accredited educational institution in Canada and bursary students are to be enrolled in Nunavut High Schools.

Sodexo Alliance Scholarships - FAAY

Six (6) scholarships of \$2000 per year For post-secondary students enrolled in programs in food services, dietetics or hospitality at any accredited educational institution in Canada. Among the scholarships Sodexo will be giving consideration to Canada's North as their Remote Business Segment plays a major role within the organization.

Sodexo, the wholly owned North American subsidiary of Sodexo Alliance, is the leading provider of food and facilities management in the U.S. and Canada.

Closing date for submitting applications is mid October

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@ccab-canada.com**

BC

Camosun College Cenanelen Bursary for First Nations Students

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. The Cenanelen Bursary was established in 1993 by Miss Winona Wood to assist First Nation women in need and whose career plans include helping and working with others after completion of their studies.

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. For First Nations students from the Victoria area.

Deadline: October 15
**First Nations Education Coordinator
Camosun College
3100 Foul Bay Road**

Victoria, B.C. V8P 5J2
Phone: (250) 370-3163
Fax: (250) 370-3150

Aboriginal Graduate Scholarship in Economics - University of Victoria

Application deadlines:

Graduate Students - January 30.

Undergraduate Students - May 30

Terms of Reference: A scholarship of \$1,000 is awarded to an Aboriginal Graduate student entering the Department of Economics. If there is no eligible graduate student then the scholarship will be awarded to an Aboriginal undergraduate student entering the Department of Economics (that is the undergraduate student has declared Economics as their Major, or Honours, programme).

Applications can be requested from the Department in person, by telephone (250) 721-8532 or email: jnixon@uvic.ca.

First Citizens Fund - Student Bursary Program

Objective: To provide financial assistance to eligible Aboriginal students enrolled in post-secondary education programs.

Number: Varies

Value: Maximum \$2,000 per year (Students receiving assistance from their Band or Tribal Council are eligible for a maximum of \$700 per academic year.)

Criteria: Bursaries are available to assist Aboriginal post-secondary students that are normally a resident of BC and are attending a recognized university or college on a full-time basis.

Applicants for the bursary program must be registered in a minimum two-year academic program and must maintain an

average of C+ or 2.5 GPA.

Bursary levels are determined by the financial needs of each student but the maximum bursary students can receive is \$2,000 per academic year, and this is paid only after the receipt of official transcripts.

The BC Association of Aboriginal Friendship Centres (BCA AFC), under contract with the Ministry of Community, Aboriginal and Women's Services, currently administers the Student Bursary Program.

BC Association of Aboriginal Friendship Centres

200 - 506 Fort Street

Victoria, BC V8W 1E6

Phone: 250 388-5522

Fax: 250 388-5502

Toll Free: 1-800-990-2432

The Law Foundation of British Columbia Aboriginal Bursary Program

to be allocated to individuals of Aboriginal descent that are interested in participating in the Court Mediation Practicum Program. The Court Mediation Program provides an opportunity for trained but inexperienced Mediators to practice mediation skills in a high quality practicum environment. Participants in the program take part in 10 mediations at the Robson Square, Surrey or Nanaimo Small Claims Courts. The Mediations are supervised by trained Mentors who provide feedback after each mediation.

Deadline: Applications will be accepted on an ongoing basis.

Number of Bursaries Available: Four
Value: \$2140.00 based upon cost of the practicum program (\$2,000 plus GST). Additional funding may be available for travel expenses and lodging while participating in the practicum program for

those participants that live outside of the Lower Mainland and Southern Vancouver Island areas.

Eligible candidates must: be of aboriginal descent; demonstrate financial need; intend to return to his or her own community once the practicum is completed; have a minimum of 5 full days of interest-based mediation training or 40 hours.

Additional selection considerations:

The selection committee will consider geographic diversity in awarding the bursaries. At least three of the four bursaries will be awarded to individuals from communities outside the Lower Mainland and Southern Vancouver Island. The selection committee may consider availability of mediators to participate in specific classes in making their decisions so as to balance numbers of out-of-town participants in any single class.

Applicants are required to: Submit a letter outlining why they would like to participate in the Court Mediation Practicum Program and also discuss how they foresee applying these skills within their own communities; Complete and submit a Practicum application form; Submit a résumé; Provide proof of liability insurance or insurability; Provide two letters of reference including telephone numbers as members of the selection committee may contact them.

Court Mediation Program

Law Foundation Aboriginal Bursary Program

Suite 146-800 Hornby Street

Vancouver, B.C. V6Z 2C5

Ph. (604) 684-1300 or

1-877-656-1300

Fax (604) 684-1306

Questions: info@courtmediation.com

Ēāni Etìè Tahltan Scholarship

Value: \$300.00

The Ēāni Etìè 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/Oweekeno, 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 I

Information: Rebecca Davey Development Officer

Vancouver Community College Foundation

1155 East Broadway

PO Box 24620 Stn. "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 the bursary may be divided or awarded to a single applicant at the discretion of the selection committee.

Eligibility: Native descent. Applications in 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



AMISKWACIY ACADEMY

A junior and senior high school located in Edmonton, Alberta for students interested in completing their education in a setting that embraces Aboriginal culture, values and spirituality.

The school's outstanding teachers have high expectations for student behaviour, safety and academic achievement.

Students will explore a wide range of opportunities from working with advance computer technology to participating in a variety of sports and cultural activities.

Interviews for acceptance into Amiskwaciy Academy will be conducted at 101 Airport Road, Edmonton, Alberta T5G 3K2.

For more information and to register please call (780) 424-1270

or log on to our website at amiskwaciy.epsb.net or email phyllis.cardinal@epsb.ca



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Moose Jaw
SIAST Palliser Campus
nsapalliser@siaist.sk.ca

Prince Albert
SIAST Woodland Campus
nsawoodland@siaist.sk.ca

Regina
SIAST Wascana Campus
nsawascana@siaist.sk.ca

Saskatoon
SIAST Kelsey Campus
nsakelsey@siaist.sk.ca



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ver Community College Foundation
ast Broadway
24620 Stn. "F"
ver, British Columbia V5N 5T9
(604)871-7148

Aircraft of Canada Native / Indian
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Fraser University.

One award of \$750
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University One award valued at
Native undergraduate student with
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ity. Preference will be given to
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ing Science, Mathematics, Physics
ess Administration.

tion: Financial Assistance
ademic Quadrangle
raser University
y, British Columbia V5A 1S6
(604) 291-3892
(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 Shuwsap 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
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

**Alberta Apprenticeship Scholarship
Program**

Number: 165
Value: \$1000

Alberta industry is in desperate need of
skilled tradespeople.
Funding for the Scholarship program was
raised through an industry and
government fund-matching campaign.
Industry, with support from the Alberta
Apprenticeship and Industry Training
(AAIT) Board, raised a grand total of \$1.3
million and Alberta Learning committed
to match the double of industry's
contributions up to \$1 million.

Complete criteria and applications will be
available later this spring at
www.tradesecrets.org and at local Alberta
Apprenticeship Industry Training offices.

Information:
Fairview College
Financial Services Department
Toll free 1-888-999-7882, ext.654
E-mail: sbough@fairviewcollege.com

**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

Announcement

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plete an MBA in
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MONTREAL, QUEBEC H3H 1E2
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- Community Outreach and Recruitment
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- Advocacy
- Tutoring
- Financial Planning/Bursaries
- Annual Awareness Event (Spring)
- Ryerson Aboriginal Student Services Newsletter

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we promote
academic excellence
and a place to
balance academic
learning with
traditional teachings.

Contact us for more information!

285 Victoria Street, Room B25, Toronto, Ontario M5B 1W1
Monica McKay 416 979 5000, Ext. 6681
ryerson.ca/services/aboriginal.html
abpeers@ryerson.ca

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

The Belcourt Brosseau Métis Awards

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. It will give you the opportunity to continue your education by covering a portion of your tuition costs.
Deadline: May 15 of each year
For more information call:
1-866-626-0015
Web site: www.DollarsForLearners.com

TransAlta Aboriginal Awards Program

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 2002 to Aboriginal (status, non-status, Métis and Inuit) students who meet the necessary qualifications.
Eligibility: 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.

Information and application forms, please contact:
Human Resources
TransAlta
110-12 Avenue, SW, Box 1900
Calgary, Alberta, T2P 2M1
Phone: (403) 267-3702

Athabasca University - School of Business subsidy

Please see our ad on page 12
Value: 50% of tuition and computer subsidy.
Eligibility: Aboriginal students of e-class business courses.
Information: 1-888-449-8813
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

Academic Preparation Program
Wellness Award
Adult High School Equivalence Schol.
Brandon Swan Memorial Bursary
Debra Dennison 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

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

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

Syncrude Aboriginal and Women Education Awards Program

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
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 a 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 Royal College with the same terms of reference as above. Talisman also offers \$2,000 general bursaries at Mount Allison University (in addition to the Aboriginal Bursary), SAIT (in addition to the Aboriginal Bursary), University of Alberta, University of Calgary, University of Saskatchewan, University of Saskatchewan and the Memorial University of Newfoundland.
Please contact individual schools for application forms.

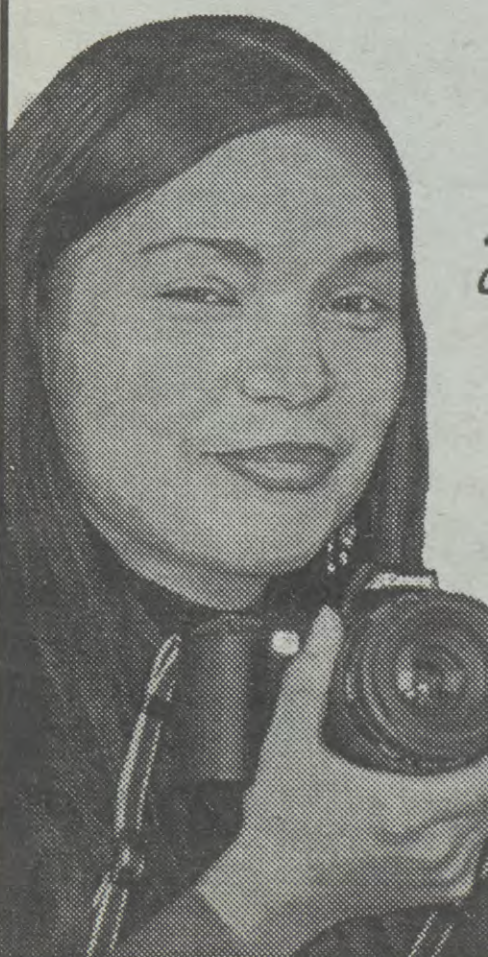


University and C

- acquire the pre-requisite programs
- designed to meet the needs of
- a fast track day program
- courses available including biology, chemistry, physics
- program curriculum coordinated by Aboriginal role models
- participation in cultural activities
- course
- recognized as a certificate

UCEP

Faculty of Continuing Education
10537 - 44 Street
Edmonton AB T6A 1W1
www.ucep.concordia.ab.ca
ucep@concordia.ab.ca



WWW.FN
CALL WENDY

ATTENTION MÉTIS WOMEN

If you are a caring individual, the Nursing Assistant Program at NAIT may be of interest to you. Funding for living, childcare costs and tuition is available.

Please call

(780) 963-8884 Must reside in Alberta.



Henry Baker Scholarship Program

Students Always Need Cash. Do you?

Apply for one of
the City of Regina
Henry Baker
Scholarships

The City of Regina offers a \$2,000 Scholarship for a full-time aboriginal student enrolled in a degree program at the First Nations University of Canada.

For more information
call 777-7499.

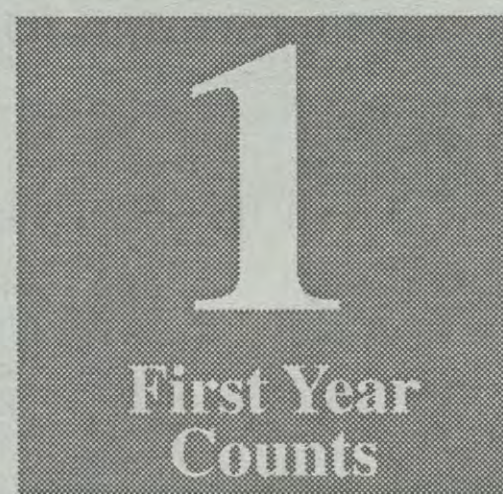
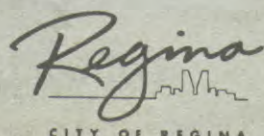
Pick Up Your Application at:

City of Regina
Main Floor Kiosk, City Hall

Student Awards/Financial Aid
Rm. 229
Dr. William Riddell Centre
University of Regina

**First Nations University
of Canada**
1 First Nations Way
First Floor, Student Services

Apply on-line:
www.regina.ca
(Quick Links: Scholarships)



**Carleton
UNIVERSITY**
Canada's Capital University



Aboriginal Enriched Support Program

Personal and Accessible: First-year University with a Difference

Carleton University offers a unique first-year experience for Aboriginal students. Our Aboriginal Enriched Support Program (AESP) will help students complete first-year credits and prepare for ongoing degree studies. We provide:

- ◆ Help with application, course selection, and registration procedures
- ◆ A network that includes two team leaders, instructors, advisors, facilitators, tutors, and peer mentors
- ◆ A Carleton Aboriginal student mentor who is responsible for helping students connect to the campus Aboriginal community

The credits earned count towards a variety of degrees.

Participants have included both recent high school graduates, whose record didn't reflect their potential, and mature students who have decided to undertake university studies after years in the workforce.

**We welcome your questions
and inquiries, so please
contact us.**

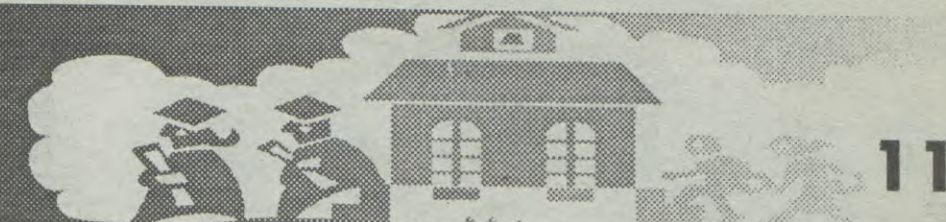
www.carleton.ca/cie

The Aboriginal Enriched
Support Program
Centre for Initiatives in Education
1516 Dunton Tower
Carleton University
Ottawa, Ontario K1S 5B6
(613) 520-2600
Ext. 8158 or 2465
patricia_reynolds@carleton.ca
beth_hughes@carleton.ca

Aboriginal Scholarship & Bursary Guide

Annual Windspeaker Insert - April 2004

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



mentorship is an integral part of
am.

May 30.
Aboriginal person residing in
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ast on year pursuing post-
y studies leading to a recognized
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uitable attitude and be willing to
e in a partnership.
-800-661-5210

Talman Memorial Bursary for Alex ool

through Grant McEwan
y College, Edmonton to female
o attended Alex Taylor School
Edmonton, with priority given
original student.

information contact:
e Director Grant McEwan
y College Foundation
lberta
(80) 497-5545

Original Student Club

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Conditions: Awarded on the
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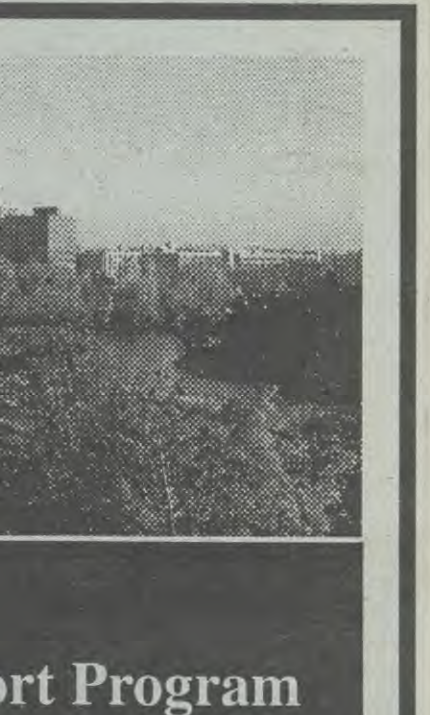
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lberta T5G 3H1

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contact Nora Flett:
(80) 790-6442

Aboriginal/Women Education
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www.carleton.ca/cie

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.
Directors, 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

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

Application form, full program
guidelines and eligibility details can be
obtained by calling Imperial Oil
Community and Aboriginal Affairs at
780-639-5194.

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

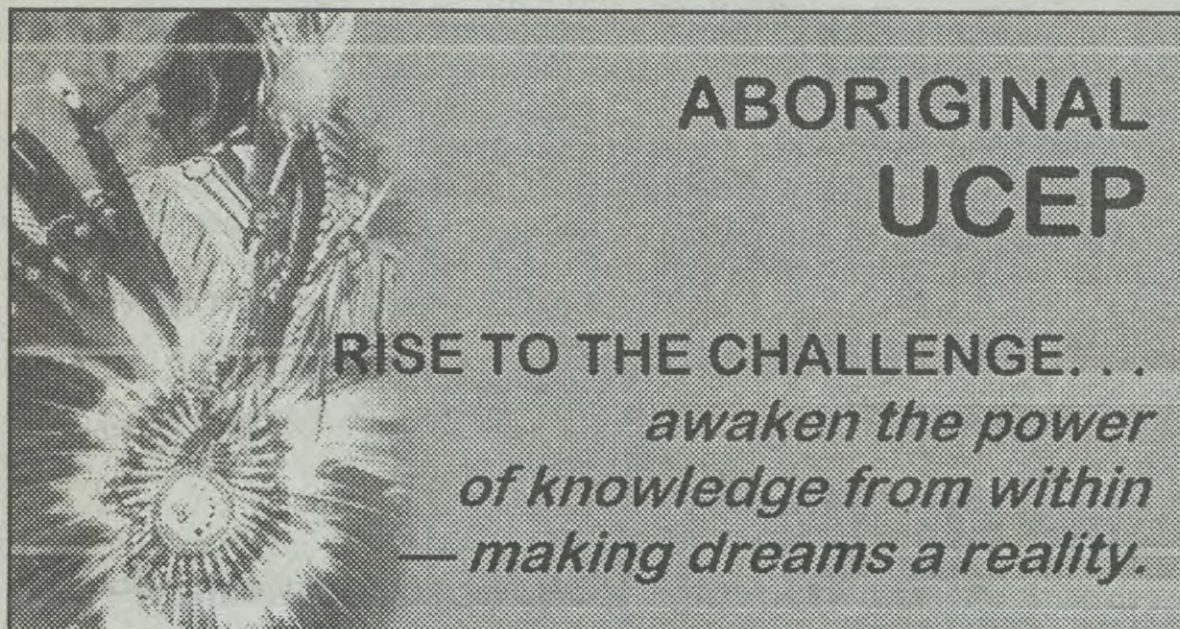
any arts discipline. Eligible applicants must
be resident Alberta artists planning to
undertake projects in the arts. Eligible
activities include projects in any discipline
that supports the creative development of
the individual artist. Amount of assistance:
Up to 100% of project expenses to a
maximum 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

Artstream 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



ABORIGINAL UCEP

RISE TO THE CHALLENGE...
*awaken the power
of knowledge from within
— making dreams a reality.*

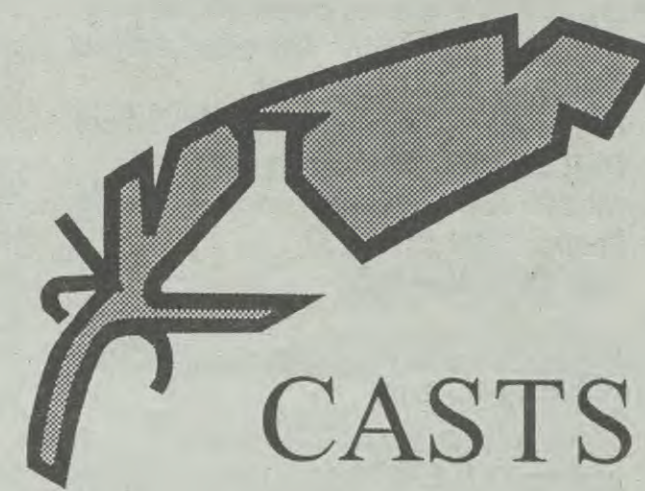
University and College Entrance Program (since 1985)

- acquire the pre-requisites for university, college or technical programs
- designed to meet the needs of adult learners 21 or older
- a fast track day program, September to April
- courses available include English, math, social studies, biology, chemistry, physics, computers and introductory Cree
- program curriculum contains cultural teachings, presentations by Aboriginal role models, mentoring and peer support, participation in cultural events and an Aboriginal studies course
- recognized as a certified program with Student Finance Board

UCEP

Faculty of Continuing Education
10537 - 44 Street
Edmonton AB T6A 1W1
www.ucep.concordia.ab.ca
ucep@concordia.ab.ca

(780) 413-7804



CANADIAN ABORIGINAL SCIENCE
AND TECHNOLOGY SOCIETY

**Attention Students: Are you looking for assistance
in choosing a college or university which
offers a science program?**

**Do you want to know what
Aboriginal student services are offered?**

Who can you contact?

**See the "CASTS 2003 Student's
Guide to Education and Employment" at www.CASTS.ca.**

Parents, teachers, and guidance counsellors will find it useful too!"

Check out the website to see what else CASTS can do to assist you in your Aboriginal
Science education and career."

**Canadian Aboriginal Science and Technology Society
c/o National Water Research Institute EC**

867 Lakeshore Road
Burlington, ON L7R 4A6
Phone: 905-336-4780
Fax: 905-336-4420
Email: neil.jones@cciw.ca



JOURNALISM

TELLING OUR OWN STORIES

Speak out on the issues that impact
OUR communities, OUR families and
OUR futures

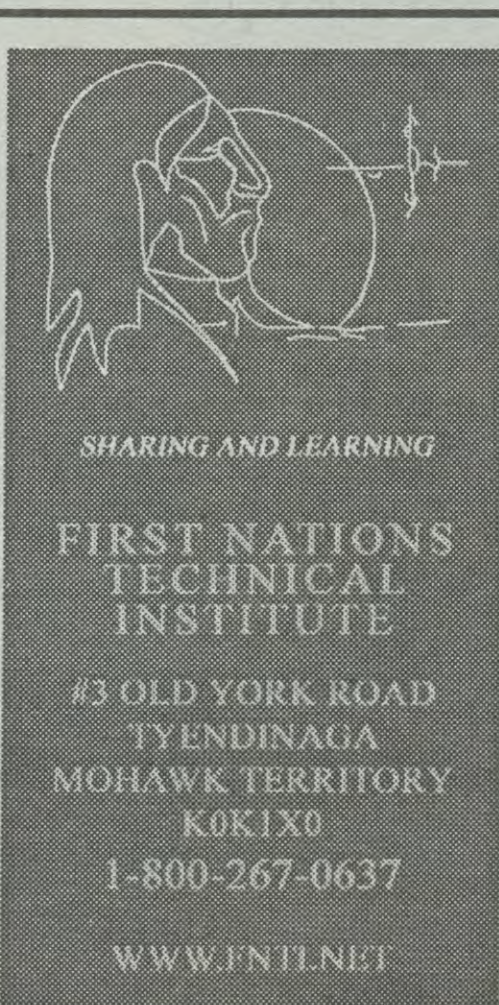
3 YEAR JOURNALISM DIPLOMA
PROGRAM

INSTRUCTION IN PRINT, RADIO, VIDEO,
INTERNET AND MULTI-MEDIA

A COMBINATION OF ON-SITE
TRAINING MODULES, INDUSTRY
WORK ASSIGNMENTS AND DISTANCE



WWW.FNTI.NET/MEDIA
CALL WENDY R., PROGRAM ASST



FIRST NATIONS TECHNICAL INSTITUTE

#3 OLD YORK ROAD
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MOHAWK TERRITORY
K0K1X0
1-800-267-0637

WWW.FNTI.NET

TOLL-FREE
1-800-267-0637

AVIATION

JOIN A SELECT GROUP OF PROFESSIONAL
PILOTS.

North America's ONLY aviation program
for Aboriginal People.

3 Year College Diploma Program

FLIGHT TRAINING
AND GROUND
SCHOOL
INSTRUCTION
TO TRANSPORT
CANADA
REQUIREMENTS

NON-
COMPETITIVE
LEARNING
ENVIRONMENT



WWW.FNTI.NET/FLY
CALL BUFFY HILL, REGISTRAR

Grant MacEwan College - Alberta
Please see our ad on page 2.

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

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

City of Regina - Henry Baker Scholarships
Please see our ad on page 15.
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.
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 File
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
addictions. 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 8.
Numerous scholarships and bursaries are
available to students applying for
programs at SIAT (the Saskatchewan
Institute of Applied Science and
Technology).

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

SIIT and SaskTel Scholarships
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
on-line by visiting
[http://www.sasktel.com/about_sasktel/
community/links_to_learning/](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
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. H
resided in Saskatchewan for at least fi
years. Enrolled in, or about to enroll in
diploma or certificate program from
recognized Canadian public or Aborigi
educational institution.
Deadline: October 1 and May 1 ea
year.

Gabriel Dumont Graduation Scholarship
Value: Up to \$200 for each year of fu
time studies to a maximum of \$1,000
any one recipient.
Eligibility: Métis or Non-Status Indian. H
resided in Saskatchewan for at least fi
years. Completed a diploma, certificate
degree program at the Gabriel Dumo
Institute which required a minimum of eig
months of full-time study.
Deadline: Application not required.

Graduate Scholarships
Value: Up to \$2,000 for each awa
period, granted on the basis of
consecutive months of full-time studies. T
number of scholarships and the amo
are determined by the number
applicants in relation to the availa
funds.
Eligibility: Métis or Non-Status Indian. H
resided in Saskatchewan for at least fi
years. Engaged in any graduate degre
program at the masters or doctoral le
or accepted into a masters or docto
program at a recognized Canadi
university.
Deadline: October 1 and May 1 ea
year.

Loan Remission Scholarships
Value: Not to exceed 50% of t
outstanding loan balance to a maxim
of \$3,000. Will not be paid before
date on which interest on the outstandi
loan becomes payable.
Eligibility: Métis or Non-Status Indian. H

 Centre for Indigenous Theatre
A unique training facility that reflects the
cultural and artistic origins of Native Canadians

NOW ACCEPTING APPLICATIONS

Full-Time 3 year Theatre Training Program - September, 2004 - April, 2005
Summer School South, 3 weeks: July, 2004 - Peterborough, ON
Summer School North, 2 weeks: August, 2004 - Yellowknife, NWT


Please contact the CIT office for application and deadline information.
Phone: (416)506-9436 • Fax: (416) 506-9430
Website: www.indigenoustheatre.com
citmail@indigenoustheatre.com

TUITION BURSARY AVAILABLE
to Indigenous students in business programs at Athabasca University.
Full tuition bursaries are awarded to a maximum of
\$2500 per year upon successful course completion.

Courses are offered by distance learning in an open and flexible environment.
For a list of programs and courses, visit the
School of Business website at <http://business.athabascau.ca>

Program advising, educational planning and scholarship information provided.

For information and bursary application please contact:
Pauline Windsor, Indigenous Student Advisor
Phone: 1-800-788-9041, ext. 6149
E-mail: paulinew@athabascau.ca
Fax: (780) 675-6338

 Athabasca University
Canada's Open University

LAKELAND COLLEGE

NO LIMITS

Increase Your Earning Potential


Look at what Lakeland College has to offer to get you on the road to a new career!

Vacuum Truck Operator
Three day theory and
60 hour practicum
Tuition: \$1,190

Class 1 and 1A Driving Instruction
Various packages available.
Call for an appointment.

12-week Professional Transport Operator Program
Begins in Lloydminster
May 3 and August 9, 2004
Tuition: \$6,339

Classes also offered in
Sherwood Park



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Sherwood Park
Vermillion

1-800-661-6490
www.lakelandc.ab.ca

For more information or to register call 1-800-661-6490.

Attention Future Business Leaders

Xerox Canada has expanded its Aboriginal Scholarship Program to include business and commerce education. Whether working for a company like ours, an Aboriginal organization, government or starting your own business, one thing is certain — **Business skills are becoming increasingly important assets to all organizations.**

If you are graduating from high school, or presently enrolled in a Canadian college or university and pursuing a career in business, send us your application. Each year Xerox selects 8 students from across Canada to receive a \$3,000.00 annual scholarship — renewable for up to 4 years.

Deadline: June 30

Tom R. Maracle 613-783-5913
Pamela Arora 416-733-6353

Xerox Aboriginal Scholarship Program
1994 - 2004 - Celebrating 10 Years
www.xerox.ca/aboriginalscholarship

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M. Aikenhead Scholarship in

A \$500 award presented to a resident and grade XII within the last seven years, from Union Hospital Administrative staff, the successful completion of 1st year and enrolled in at least year of the Diploma Nursing or enrolled in the 4th, or 5th of the Program in a recognized Nursing.

Information and application forms by contacting:

Director,
Union Hospital,
Saskatchewan SOE 1A0

Diversity Awards Program

Must be from one of the four targeted groups as defined by Human Rights Commission persons, visible minority persons with disabilities, women (represented roles/careers); be a resident; and be enrolled in 2nd-year studies in a certificate, or degree program at an post-secondary campus in Saskatchewan.

Two award categories (one-time studies - up to seven awards will be of \$1500 each or studies - up to eight awards of \$1500 each). Application forms are available from on-line at: www.saskpower.com/awards

For information contact SaskPower (306) 566-3942.

Applications due later than September 30 each year.

Diversity Awards

Victoria Avenue
S4P 0S1

Napolean 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 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.

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.

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: **Napolean 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
SIASST Kelsey Institute
P.O. Box 1520
Saskatoon, Saskatchewan S7K 3R5
Phone: (306) 933-8351
Fax: (306) 933-6490

MANITOBA

Louis Riel Scholarships at Brandon University

Are awarded to entering or returning students of Brandon University who are Manitoba residents of Métis status and who demonstrate strong academic potential. As part of their application, applicants must provide a letter stating they are either members of the Manitoba Métis Federation or are eligible for membership in the Manitoba Métis Federation.

Applicants who are offered a scholarship must register as full-time students at Brandon University.
Value: Up to 6 awards per year, value \$1500 each.

For more information or copies of

application forms, please contact:

Cindy Yacysen
Brandon University
270 18th Street
Brandon, MB R7A 6A9
Phone: (204) 727-9689
Fax: (204) 727-4674

Business Council of Manitoba Aboriginal Education Awards

Deadline: March 15
Value: Each award is up to a maximum of \$3,000 for university students or \$1,500 for college students.

The Business Council Awards are available to anyone of Aboriginal ancestry who is pursuing post-secondary education in Manitoba. You must maintain a full course load (60%), need financial assistance and be interested in working with one of the Business Council's member companies. The awards are to assist with the cost of tuition, books and supplies.

For more information please contact the financial awards office at any of Manitoba's public post-secondary institutions.

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. 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

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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

Hydro One 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

Hydro-Quebec Programme de Prix D'Excellence pour les Etudiants Autochtones

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

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

**Husky Energy****Aboriginal Education Awards Program**

It takes a diverse and skilled workforce to successfully manage in today's business environment. That is why Husky Energy supports and sponsors an Aboriginal Education Awards Program in Canada.

Husky Energy's Education Awards are available to anyone of Aboriginal ancestry in Canada, who possesses suitable academic qualifications, is in need of financial assistance and demonstrates a career interest in the oil and gas industry. Individuals pursuing academic upgrading at a secondary institute or post-secondary studies at a community college, technical institute or university are eligible to apply.

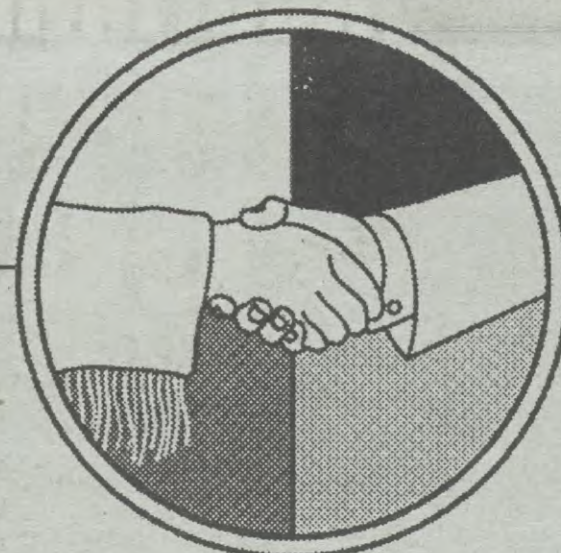
One of Husky Energy's Workforce Diversity mandates is the development of Aboriginal business opportunities and employment of Aboriginal people. To support this mandate, the Education Awards Program is tailored to assist Aboriginal people in achieving success by pursuing advanced education.

Bursaries will be awarded in the following categories:

Institution	Award Level
University (maximum four years of funding)	\$3,000
Community or Technical College (maximum two years of funding)	\$2,500
Secondary School (maximum one year of funding)	\$1,000

Applications for the 2004/05 education year must be completed and returned to Husky Energy by May 31, 2004. To apply for an Education Award, or receive more information, contact Joan Anderson at (403) 298-6780, visit our web site www.huskyenergy.ca, or write to the address below:

Aboriginal Community Relations
Husky Energy Inc.
P.O. Box 6525, Station D
Calgary, Alberta T2P 2C7



**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.



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

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 secondary study the student will be holding the scholarship. First Year \$2500 Second Year \$2500 Third & Fourth Year \$3500 Graduate (MSc/PhD) \$5000
Sahtu Renewable Resources Board was established as part of the Sahtu and Meis Comprehensive Land Agreement, 1993. The SRRB serves as the main instrument of wildlife and fishery 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

Please see our ad on page 16.

Value: Varies.

Aboriginal students enrolled in diploma programs in Management Studies at Aurora College (Western Arctic), campuses in Yellowknife, Inuvik, and Smith; and Nunavut Arctic College (Eastern Arctic) with campuses in Rankin Inlet and Cambridge Bay. Bursaries are administered and provided by the colleges on behalf of Canada Post Corporation.

Eligibility: Applicants must: be of Aboriginal ancestry; be enrolled



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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
 Please see our ad on page 16.

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

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.

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

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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Aboriginal Awards Program

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 2004 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 14, 2004. Your transcripts, which include all diploma exams written in June, must be received by July 15, 2004. 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:
 Human Resources
 TransAlta
 110-12 Avenue SW Box 1900
 Calgary, Alberta, T2P 2M1
 Phone (403) 267-3702

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 www.uregina.ca

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Canada Post announces the Aboriginal Education Incentive Award

Canada Post Corporation, which achieved Bronze level status in the Progressive Aboriginal Relations (PAR) program this year, is announcing a new award program available to all Aboriginal people across Canada. The Aboriginal Education Incentive Award is part of Canada Post's campaign to promote literacy in Canada, and is designed to help Aboriginal people who have returned to high school or a post-secondary program.

"This is different from other awards and scholarships," says Nicole Goodfellow, General Manager, Human Performance Excellence, Operations. "Scholarships focus on marks and academic achievement. We recognize that most people who have had to leave school, perhaps for socio-economic reasons, want to go back and build a brighter future for themselves. This award focuses on perseverance and determination. With this award we're saying, 'Go back to school - we can help.'"

Twenty-four people, three in each of the corporation's eight regions, will receive the award in 2004. Anyone wishing to apply can obtain application forms from a local postal outlet. Submissions will be accepted beginning May 1 and must be received on or before July 31.

Canada Post is extremely proud of this and many other programs and activities enacted since adopting the PAR framework in 2002. The Corporation continues to drive improvement in four key areas: employment, business development, individual capacity development, and community relations.

The Corporation conducted regional self-assessments, comparing activities to PAR criteria for excellence to identify strengths and opportunities for improvement. In 2003, the corporation developed and launched a national action plan to drive corporate improvement. "The PAR framework is very clear about what has to be done to achieve the goals of Progressive Aboriginal Relations," says Goodfellow. "It's a clear roadmap to success, with measurable goals along the way."

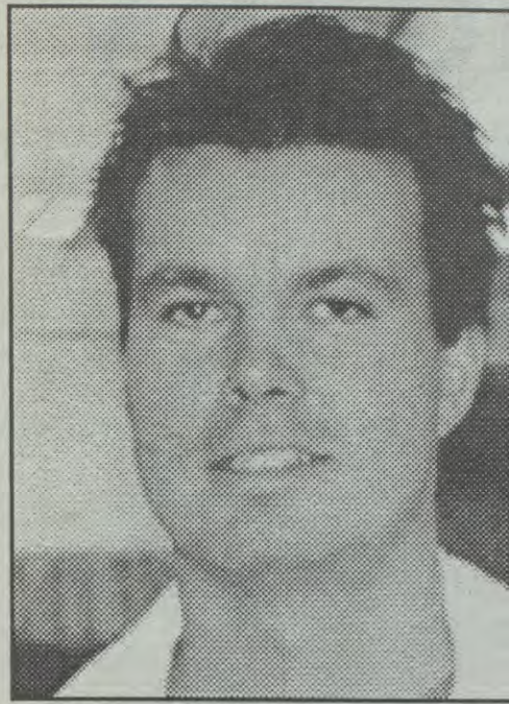
The corporation's achievement of the Bronze level PAR corporate hallmark was announced in January, in recognition of how well Canada Post delivered on its intent to set up specific goals and action plans to improve Aboriginal relations within the company and with the Aboriginal community. For example, the corporation designed a career development program to provide diverse job opportunities for its Aboriginal employees and joined the Aboriginal Inclusion Network, a web-based job site that reaches the Aboriginal communities. An internal support network was designed and launched in Winnipeg to provide a forum for Aboriginal employees to get together, discuss how to enhance their growth and contribution to the Corporation and the community. Through this forum, they can also recommend new approaches to local management to help foster a work environment built on mutual trust and respect.

In the area of business development, Canada Post has worked hard to build relationships with Aboriginal communities; currently, the corporation enjoys a partnership with more than 160 Aboriginal contractors who provide valuable transportation services within its vast transportation and mail delivery network.

"You may ask what's in it for Canada Post," says Nicole Goodfellow. "It's no secret that many Canadian companies are facing a shortage of workers in the next ten years, and Aboriginal people are an important part of that workforce. We have jobs that require a range of skills, from retail to delivery, high tech, engineering, sales and marketing. We want to be seen as an employer of choice. The Aboriginal Education Incentive Award is designed to build links early on with people who will be entering the workforce and show them that the opportunities for growth and development at Canada Post are amazing."



Tom Charlton Senior Vice-President, Operations, Canada Post and Nicole Goodfellow, General Manager, Human Performance Excellence, Operations, Canada Post



One Flew Over the Cuckoo's Nest is more entertaining and thought-provoking than any other book I have read. This is the story from the perspective of Chief Broom, a psychiatric ward patient by the name of McMurphy, who is introduced into the ward and changes the lives of those who reside and interact with him. Chief Broom. There are many interesting details in the story, but an important one is the relationship that exists between sanity and insanity.

Dr. J. Robert Atkins
—Regional Director
First Nations and Inuit Health

Recommends:
Atkins for Life
By Robert C. Atkins, M.D.
St. Martin's Press—2003

This is the latest in a series of books by Dr. Robert Atkins, the famous low-carb dieting expert. I am recommending this book to Aboriginal people because of the tremendous positive effect that low-carb dieting has had on my own health and the potential benefits of this dietary approach can have in combating the epidemic of obesity and diabetes among the Aboriginal population. I have personally benefited from low-carb dieting. I was diagnosed with type II diabetes about 18 months ago. I immediately began to follow a low-carb diet. In just one month I had lost 18 pounds and my blood sugar and blood pressure had returned to normal. A year-and-a-half later, I had lost another 20 pounds and my blood sugar and blood pressure were now in the normal range. I have tested and all my results are showing a significant turnaround in my own health. I am now a strong advocate of low-carb diets. Over the past year I have seen many other people who have also benefited from low-carb dieting and I have

Fashion M

(Continued from page 15.)
Dene Fur Clouds updates their technique by hand knitting double-knit washable wool, fox fur and sheared beaver pelts together to create a washable fur "fabric". The items they create from this fabric sell in boutiques across Canada and the U.S.
The Dene Fur Clouds 2004 collection showcases luxurious pullovers, jackets, capes for men and women with intricate geometric patterns. The group's line of ready-to-wear fur accessories also includes mittens, hats, scarves, shawls, sweaters, vests and shoulder bags for men and women.
Pam Baker, whose studio at

Are you eligible for the Canada Post Aboriginal Education Incentive Award?

Are you

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- a Canadian citizen?

Have you

- returned to school after a prolonged absence?
- completed one full year of educational/vocational or trade skills training?

Then you are eligible for Canada Post Aboriginal Education Incentive Award, which includes:

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- a \$1,000 scholarship for the return to and successful completion of one full year of post-secondary education, including vocational or trade skills training

Offered for the first time in 2004, Canada Post's Aboriginal Education Incentive Award celebrates your motivation, determination and courage in overcoming personal, economic or social adversity in the pursuit of learning. Each of Canada Post's eight regions across the country will grant these three awards annually.

How to apply

Applicants are required to submit:

- an essay up to five pages in length (typed and double-spaced) on letter-sized stationery to a maximum of 5 pages
- a letter of support from a community member such as a band councillor, priest or minister or supervisor (excluding family members)
- letter of reference from an academic supporter such as a principal, guidance counsellor or teacher (excluding family members).
- The Applicant Submission Form in this ad.

Submissions will be accepted between May 1st and no later than July 31st of the current year.

Winners of the Canada Post Aboriginal Education Incentive Award will be notified the third week of October. Award presentations will be held in each of the Canada Post regions during Louis Riel Week in November.

Mail your submission to:
Canada Post Aboriginal Education Incentive Award
2701 RIVERSIDE DR SUITE E0070
OTTAWA ON K1A 0B1

For more information contact us:
by phone: (613) 734-6442
by e-mail: dwight.powless@canadapost.ca

Essay Submission Criteria:

The essay outlining your personal success story should include information about:

- the challenges you faced in school
- why you decided to leave
- how quitting school affected your life
- why you decided to go back to school
- how your life has changed since you returned
- any hardships or difficulties since returning
- your next steps and how you plan to accomplish them

Award Rules

- The selection jury will evaluate all submissions that meet the requirements outlined in the award description.
- Decisions of the selection jury are final.
- Canada Post reserves the right to use photographs or other such material in the award presentation for communication purposes.
- Winners agree to accept the award as presented and must sign an Award Acknowledgement and Release form. By signing this form, the applicant agrees to these rules.
- All submissions, including support materials, become the property of the Canada Post Aboriginal Education Incentive Award Committee and will not be returned.
- The Canada Post Aboriginal Education Incentive Award Committee may publish or publicize information from any submission without compensation to the applicant.

APPLICANT SUBMISSION FORM

Complete and attach this Applicant Submission Form to your entry

Your Name: _____

Mailing Address: _____

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Treaty or Membership Number: _____

E-mail Address: _____

AWARD CATEGORY:

Secondary Education

School Name: _____

Location: _____ Year Completed: _____

Post Secondary/Vocational or Trade Skills Training

School Name: _____

Location: _____ Year Completed: _____

ACADEMIC CONTACT (from your letter of reference)

Name: _____

Telephone: (Day) _____

E-mail Address: _____

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Name: _____

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E-mail Address: _____

Applicant Signature: _____ Date: _____

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[rare intellect]

Life of purpose vs. lives with none

Nowhere to Run: The Killing of Constable Dennis Strongquill
By Mike McIntyre
Great Plains Publishing
223 pages, \$11.95 (sc)

Waywayseccappo First Nation, an demonstration of their faith in his abilities.

McIntyre, a crime reporter with the Winnipeg Free Press, expertly weaves the story about Cst. Strongquill's life of purpose and meaning with the stories of the lives of the rebels-without-a-clue Sand brothers and Bell's tale of drugs, sex, boredom and violence, making Cst. Strongquill's death at their hands more tragic for the reader.

This paperback has its weakness, though. It could have used some careful editing and fact-checking. For example, McIntyre states Cst. Strongquill was born in northern Saskatchewan. In fact, he was born in Fort Qu'Appelle, which is barely north of the Trans-Canada Highway, let alone part of northern Saskatchewan. And McIntyre doesn't even mention the band of which the police officer was a member.

McIntyre also doesn't mention if and how the officer's murder affected relations between police and Aboriginal groups. While Waywayseccappo's Elders and residents offered prayers and condolences to Cst. Strongquill's family and detachment members after his murder, no official reaction from other Aboriginal organizations in Manitoba or in Canada was recorded in this book, or in any other media coverage of the event.

This may be understandable. Cst. Strongquill's murder wasn't a racial hate crime. During their crime spree, the Sand brothers, with an immature young girl as an accomplice, were eager to shoot any police officer, regardless of police force, race, creed or gender. "Bosom" and his partner on duty that night just happened to be the ones who got in their way.

Instead of serving out his career with the police force he loved, and spending the rest of his days with his family and children, Cst. Dennis Strongquill is buried in a graveyard in Barrows, Man. This book is a good reminder of what the world lost in the shooting spree that cost that Mountie his life.

Review by Stephen LaRose

Constable Dennis Strongquill was the kind of officer the RCMP would have liked to plaster on their recruitment posters. The 20-year veteran served with pride in Canada's famous police force.

During a routine traffic stop four days before Christmas 2001 in Russell, Man. he was shot. Cst. Strongquill left behind a grieving girlfriend and six children—the youngest of whom was seven weeks old.

The murder initiated a harrowing overnight police chase through southwestern Manitoba and southeastern Saskatchewan.

The next day, Mounties shot one of the murderers, Danny Sand, while he crouched on the roof of a Wolseley, Sask. motel during an armed standoff.

Moments later his brother, Robert, and Robert's girlfriend, Laurie Bell, surrendered and were charged with first-degree murder.

The book by Mike McIntyre about the shooting of Strongquill isn't a bad book, for two reasons. First of all, McIntyre doesn't commit the same mistake that many do who write true crime. He doesn't ignore the victim's life.

The author spends a few chapters talking about the life Cst. Strongquill made for himself. He didn't have an easy life. He was abandoned at a powwow as an infant, and was raised by another family in northern Manitoba. He found police work at times difficult, because he would often have to choose between his friends and the law he was to serve. He also battled the bottle, eventually going dry in 1998.

But Dennis—"Bosom" to almost everyone who knew him—was a man who loved life, was proud of his job, and was an inspiration to those who met him. The Mounties posted Cst. Strongquill to command a detachment on



Lee Wilson
— Professor of chemistry,
University of Saskatchewan

Recommends:
One Flew Over the Cuckoo's Nest
By Ken Kesey
Signet—1963

One Flew Over the Cuckoo's Nest was one of the more entertaining and thought-provoking fictional books I have read. The book is narrated from the perspective of Chief Broom, a patient in a psychiatric ward. The story centres on a new patient by the name of McMurphy who is introduced into the ward and changes the lives of those that reside and interact with him, particularly Chief Broom. There are many subtle themes in the story, but an important one is the fine line that exists between sanity and madness. The ex-

plots of McMurphy are certainly comedic and very therapeutic in nature, particularly for Chief Broom's recovery and sense of health and well being. Kesey provokes us to question our idiosyncrasies, values and inner self. The novel takes us on a beautiful journey through Chief Broom's mind that begins like a scattered jig-saw puzzle and takes on increased meaning, complexity, and beauty with each passing page. This book teaches us about ourselves, and the world that we live in. I recommend this book to others. I have read it twice and will likely read it a third time.



Dr. Jay Wortman
— Regional Director, Pacific Region,
First Nations and Inuit Health Branch

Recommends:
Atkins for Life
By Robert C. Atkins, M.D.
St. Martins Press—2003

This is the latest in a series of books by the late Dr. Robert Atkins, the famous proponent of low carbohydrate dieting. I am recommending this book to Aboriginal people because of the tremendous positive effect that low-carb dieting has had on my own health and the potential benefit this dietary approach can have in reversing the terrible epidemics of obesity and diabetes that are ravaging the Aboriginal population. I discovered the benefits of low-carb dieting when I found I had type II diabetes about 18 months ago. I immediately began to follow a low-carb diet. Within a month I had lost 18 pounds and found that both my blood sugar and blood pressure had returned to normal. A year-and-a-half later, I still follow a low-carb diet and have been maintaining a weight loss of about 20 pounds. I recently had my blood tested and all my results are normal. This striking turnaround in my own health made me curious about low-carb diets.

Over the past year I have studied the research on low-carb dieting and I have talked to Aborigi-

nal people who are knowledgeable about their traditional diets. In every case, the kinds of traditional diets I have heard about are all very low in carbohydrates. At the same time, there has been good scientific research that has validated the diet principles that Dr. Atkins used to develop his low-carb approach. The greatest contributor to the obesity epidemic that is affecting the whole North American population is the unhealthy diet that has become the norm. We have been lulled into thinking that eating heaps of highly-refined sugars and starches is OK. It turns out it is not. This is particularly true for Aboriginal people. In my view, if Aboriginal people followed the advice of Dr. Atkins, they would be following a dietary pattern very similar to the kind of diet eaten by their ancestors. Given the tremendous success I have had personally in reversing the effects of type II diabetes with this approach, I am now advocating to Aboriginal people to look to what their ancestors ate and to avoid those modern refined foods—the sugars and starches—that are causing the obesity and diabetes that is so prevalent in our communities.

Fashion Nation showcases Aboriginal clothing design

(Continued from page 15.)

Dene Fur Clouds updates that technique by hand knitting double-knit washable wool, fox fur, and sheared beaver pelts together to create a washable fur "fabric." The items they create from that fabric sell in boutiques across Canada and the U.S.

The Dene Fur Clouds fall 2004 collection showcased luxurious pullovers, jackets, and capes for men and women in intricate geometric patterns. The group's line of ready-to-wear fur accessories also includes mittens, hats, scarves, shawls, sweaters, vests and shoulder bags for men and women.

Pam Baker, whose studio and

production facility is located on the Capilano reserve in North Vancouver, presented after-five evening wear in rich fabrics and colors. Standout items in Baker's fall 2004 collection included a black-and-white cape with West Coast-style applique, and a fuzzy black coat-dress that looked like the plumage of an ostrich.

Mohawk designer Tammy Beauvais, from Kahnawake, Que., presented a series of blanket-style wraps and coats with angular lines and wide, short fringe. The fall 2004 collection included a fitted blanket-style dress with gray and blue applique and a fitted black dress with a shimmering veil-like overlay front.

Angela DeMontigny, who is from the Six Nations reserve in southwestern Ontario, showcased ready-to-wear hand-painted leather dresses, coats, and separates. Her fall 2004 collection highlighted street culture: mini-dresses, mini-skirts, and men's jackets with biker-style artwork, such as skulls and eagles with outstretched talons.

According to Robin Kay, president of the Toronto-based Fashion Design Council of Canada, Fashion Nation was the first collaboration of Aboriginal designers in a group show in Canada.

It was an important event for designer Ronald Everett.

"As a group, I felt our voice was stronger in getting the word

out that there are Aboriginal designers leading the way in Canada," Everett said. "We're from different areas, which creates challenges, so it was great to be able to get together and make the impact that we did. We've been able to support each other and share ideas and information."

Fashion Nation was co-sponsored by the Ontario Federation of Indian Friendship Centres and the Miziwe Biik Employment and Training Centre as a way to promote Aboriginal fashion as an "emerging market in the Aboriginal business sector."

The event "will help bring our art and culture to a wider audience," Everett said.



Designer Ronald Everett's fall collection include this suede gown and raven shawl

Lord of the Dance meets Sondaky

By Marie White
Windspeaker Contributor

WENDAKE, Que.

Wherever Sondaky goes, the message to the audience is always the same. Its music and dance speak of peace, universal brotherhood and the protection of the earth.

Sondaky is a concept-dance group that has emerged from Wendake, the Huron-Wendat community near Quebec City. Its contemporary musical style is reminiscent of Pink Floyd, according to recent reviews in Europe. An innovative approach to traditional dance blended with contemporary media has garnered this young group much recognition.

Gaëtan Sioui is the man behind the show. His vision and creative drive led to the founding of the group in 1998. Sondaky and Gaëtan are one and the same, said Sioui, who gave the group his own Huron name. He is the lead composer and choreographer and works with partner Johanne Lévesque, five musicians and eight dancers. Their eight-year-old daughter is the youngest dancer in the finale.

Sioui's father is Huron-Wendat. Sioui credits his paternal grandfather, Alexander Sioui, with inspiring the vision for the show. Ancestral themes are ex-

pressed through his music, dance and costumes. Sondaky is based on the ancient belief in the circle of life where all the natural elements are interrelated and interdependent, where we must care for the earth and work towards harmony and respect among all nations.

"The sacredness of the circle of life is expressed through my compositions, my choreographies and my arrangements, which create a strongly emotional and spiritual experience," said Sioui. His message is an expression of peace among all peoples and the harmonious connection with Mother Earth.

"These are messages that I feel our ancestors would want to pass on through artists in various fields. We need to form a collective spirit for the planet which encourages us all to treat Mother Earth well."

Sondaky has been compared to Michael Flatley's Lord of the Dance. "Because of the high energy level, dance synchrony, interest in the reinvention of basic dance steps combined with ancestral musical instruments, we have been compared. Our dance styles may be different yet we share a common desire to renew traditions in our shows."

Sioui said although the music and movements are traditionally inspired, they are combined with contemporary media, such as special laser effects, multi-media and



Sondaky takes to the stage during a recent tour of Eastern Europe.

great attention to dance synchrony.

Sondaky is produced by Ontario Productions, a non-profit Huron-Wendat company that encourages Native, as well as non-Na-

tive talent in Quebec. Since 1998, Sondaky has performed locally, as well as in Ottawa, Europe and Asia.

Sioui attributes his bond with his audiences to the spirit of black

eagle, which is ever-present at his performances.

"The eagle has always been my favorite animal and today it is the spiritual guide of my thoughts and actions."

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Optics

They say one picture is a thousand words. In publications, it's called optics.

It's that one picture that convey the will of an entire people or the pettiness of an individual politician. It can touch the hearts and minds of a nation and change the course of governments. Or it can cloak a dictator in the mantle of a holy man, about images and impressions, symbols and myths. It's the power of the superficial over substance.

Optics can dominate and uncritically consume the information conveyed by the news media.

Consider how the national news media last month portrayed the Governor General's travels to various Arctic countries. Most of the Canadian media portrayed Adrienne Clarkson's trips as lavish, too expensive and a waste of money. In the midst of various scandals calling into question a former finance minister's ability to control spending now that he is prime minister, Paul Martin pulled the plug on Clarkson's northern initiative. Few jour-

Ongoing

Dear Tuma:

I was wondering who owned the buildings that are built on the foundations. My question is in our community, a religious group constructed a house now is no longer welcome in the reserve. Can that group request payment if another member wishes to lay claim to the building built on a foundation. Please advise.

Living in God's house

Dear Living:

Yes, the religious group has "interest" in the property and request payment should another band member take over the property. The payment should reflect the value of the interest in the group, not the right to

Contemporary

One of the strongest traditions of Inuit has been the preservation of culture through unikkaat (stories) and unikkaatuat (legends). A mere generation ago, many Inuit adults possessed the skills of storytelling, and retained impressive volumes of historical accounts and legends in their memory. Such skills were central to the maintenance of Inuit identity. Storytelling had served throughout the oft-mentioned "time immemorial" as a faithful record of happenings of importance to Inuit.

Qallunaat (white people) have often been amazed at the accuracy of Inuit accounts of events in history. Stories kept alive through oral transmission from generation to generation provided accurate accounts of Inuit contacts with Martin Frobisher in the 1570s and with Henry Hudson's murderous crew in 1611. The dates m-



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Optics: The power of image over substance

[strictly speaking]

They say one picture is worth a thousand words. In public relations, it's called optics.

It's that one picture that can convey the will of an entire people or the pettiness of an individual politician. It can capture the hearts and minds of a nation and change the course of governments. Or it can cloak a dictator in the mantle of a holy man. It's about images and impressions, symbols and myths. It's the power of the superficial over substance.

Optics can dominate if we uncritically consume the images conveyed by the news media.

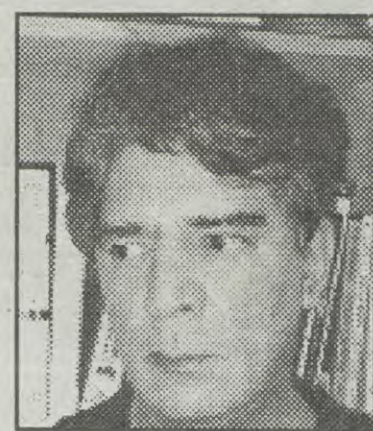
Consider how the national news media last month portrayed the Governor General's travels to various Arctic countries. Much of the Canadian media portrayed Adrienne Clarkson's trips as too lavish, too expensive and a waste of money. In the midst of various scandals calling into question the former finance minister's ability to control spending now that he is prime minister, Paul Martin pulled the plug on Clarkson's northern initiative. Few journal-

ists, however, examined what Clarkson was doing or why.

Think back to past governors general and it's difficult to find one that tried to do as much as Clarkson. Most got the job because they were loyal henchmen or bagwomen, a fat plum before retirement. Others got the keys to Rideau Hall because they could be trusted to be as decorative and as useful as lawn ornaments. Some deluded themselves with regal notions; one closed the grounds of Rideau Hall to keep the peasants off the lawn.

Clarkson, though, is different. She treats the office as a job. She's not a political hack. She's the first non-white in the job. Maybe she got the job because former PM Jean Chrétien needed someone intelligent and hard-working as window-dressing to hide the sleaze going on in the background. What's certain is that Clarkson recognized the peoples of the North as important and their issues in need of her attention.

Clarkson focused on the circumpolar nations and, in par-



MEDIUM RARE

Dan David

ticular, upon the 150,000 Indigenous peoples that share the coast along the Arctic Ocean from Canada, Alaska and Greenland to Russia, Finland, Sweden and Norway. In many ways, the Inuit cultures and languages are similar. In other ways, in particular the way their host countries treat them, their experiences are vastly different. But all of these peoples are under tremendous pressure from the south in terms of human rights, land claims, resource development and pollution.

But the media wasn't interested in these stories. Instead, it focused on the cost of conferences, travel and accommodation incurred by Clarkson in her attempt to educate people from the south about

northern peoples. She took them North, to meet the people, to see how they lived and survived, to hear their concerns. The costs? They had to be submitted beforehand, evaluated and approved by the federal government, with various federal departments with northern interests involved. Instead of examining whether those costs were justifiable, or worthwhile, the news media chose to be the unthinking, unblinking conveyor of criticism by the government's opposition.

The opposition wasn't interested in northern issues. It wanted the prime minister's head. It used the costs of Clarkson's northern initiative to imply another scandal, another example that the PM

couldn't control spending. With a federal election on the horizon, optics are everything. The opposition knew it. As we saw, the media played along, Martin pulled the plug, and Clarkson's attempt to improve the lives of northerners through international co-operation was cut short.

Here's another example of how optics can shape our perceptions, also from last month.

There they were, the Huey, Dewey and Louie of Canadian Aboriginal politics on Parliament Hill. They had big news to share so they booked the National Press Gallery. Unfortunately, they had a couple of teeny, tiny little problems. First, they had nothing to say. Second, what they said didn't jive with what we knew. Third, they had no clue about the optics of the situation.

Who are the Three Amigos? Clem Charrier of the Métis National Council, Phil Fontaine of the Assembly of First Nations, and Jose Kusugak of the Inuit Tapirit Kanatami.

(see Three Amigos page 23.)

Ongoing beef tanked chance of employment

Dear Tuma:

I was wondering who owns the buildings that are built on cement foundations. My question is that in our community, a religious group constructed a house and now is no longer welcomed on the reserve. Can that group request payment if another band member wishes to lay claim on the building built on a foundation. Please advise.

Living in God's house

Dear Living:

Yes, the religious group has an "interest" in the property and can request payment should another band member take over the property. The payment should only reflect the value of the interest of the group, not the right to live



PRO BONO

Tuma Young

on the property. Only the band council can give permission to live on the reserve and they can do this either formally or informally. This permission can extend to the erection of buildings that are not used for living purposes but for other purposes such as for religious services. These restrictions have made it difficult to sell, transfer or even to place a value on property on a reserve.

Dear Tuma:

I have an on-going beef with my band from the summer when my chief and council signed a Band Council Resolution giving one of the councilors permission to open a cigarette store on the reserve. Previous chief and council had said no because it was a conflict of interest. I said it was wrong and I received advice that said "Don't bite the hand that feeds you!"

Anyways, my sister went for a job and one of the people on the hiring committee asked how close was I to my sister because they thought that she would photocopy documents and pass them on. My sister was not hired. To me this sounds illegal.

Fighting for my sister

Dear Fighting:

I do not have enough information on why your sister was not hired. Did she meet all of the qualifications? Was she the best candidate for the position? Was there a valid concern regarding the loyalty and commitment to the potential employer? Did she have a personality conflict with other staff? Your sister needs to write a let-

ter asking for feedback from the hiring committee as to why she was not hired.

An employer has the right to make hiring decisions based on a number of factors. Politics does play a part in hiring decisions despite promises of fairness in the hiring process. For example, the Liberals would not think of hiring a Conservative or an NDP member to work closely with the prime minister. If the position your sister was applying for was one that worked closely with the political leaders, then the employer has to assess whether they can "trust" the person or that the person will not become a political liability to them.

(see Who's got page 23.)

Contemplating an Inuit presence in literature

One of the strongest traditions of Inuit has been the preservation of culture through unikkaat (stories) and unikkaatuat (legends). A mere generation ago, most Inuit adults possessed the skill of storytelling, and retained impressive volumes of historical accounts and legends in their memory. Such skills were central to the maintenance of Inuit identity. Storytelling had served throughout the oft-mentioned "time immemorial" as a faithful record of happenings of importance to Inuit.

Qallunaat (white people) have often been amazed at the accuracy of Inuit accounts of events in history. Stories kept alive by oral transmission from generation to generation provided accurate accounts of Inuit contacts with Martin Frobisher in the 1570s, and with Henry Hudson's mutinous crew in 1611. The dates may

not be specified in the Inuit versions, but the events, in their detail, have survived to be verified hundreds of years later with written records of the Qallunaat.

Since Inuit traditions are oral, and not literary, writing has seemed to be something for "others" to do. It was not at all an Inuit preoccupation in past times. It seems that Eskimos were neither meant, nor expected to be, writers. Thereby, non-Inuit have mainly served as go-betweens in delivering the riches of Inuit thought and folklore in written form to the non-Inuit world.

Here comes to mind part-Greenlandic Danish explorer Knud Rasmussen, whose name is synonymous with the collection and transmission of Inuit culture the world over. In more recent times, many Qallunaat have served as "enabling collaborators" for the few Inuit who have ven-



NASIVVIK

Zebedee Nungak

tered into the world of publishing. Even so, exposure of writing by Inuit to the general public has yet to be fully developed.

Several Inuit have pioneered the literary trail as published authors, but the world of mainstream literature is still largely unconquered territory for Inuit. Inuit writers have yet to attain such "firsts" as making the best-seller lists or winning prizes for written works.

Over the years, I've encountered more than a few Inuit who were seriously into writing. One of them was a friend from school days in "the great land of the Qallunaat," who

had maintained a daily journal for many years. He was about to develop his written material into a possible book when he had the great misfortune to lose his journals. Somehow, the pain of his loss planted a seed of determination within me to compile my own recollections of those years.

Then there was a young woman who had a pile of her deceased grandfather's diaries, who wanted to know how to turn them into published works. Not having a clue about whom to approach, I was not able to provide her with any guidance and felt terribly useless.

These writings by a traditional Inuk were surely valuable, and deserving to be in print.

Several years ago, an Inuk man presented me with a manuscript written entirely in Inuktitut syllabics. The work's tidy order, in titled chapters, and its style of being written in verses, like in the Bible, was uniquely impressive. As a book detailing a way of life that is quickly fading into distant memory, it could've been a textbook for the study of Inuit culture. Properly edited and illustrated, this written work could easily make a run in mainstream literature.

With nobody actively seeking such material and bringing it to the attention of people who can cause such writings to become published, any number of journals, diaries, and manuscripts gather dust in many an obscure shelf.

(see Going to waste page 26.)

[strictly speaking]

Psoriasis can cause embarrassment and pain

Psoriasis is a common condition that causes red or purple scaly patches on your skin. Psoriasis is pronounced "sore-eye-a-sis." These patches may be thick with a rough surface and may be on the knees, elbow and scalp or they may be widespread across the entire body. Who gets it?

Psoriasis can occur in children or adults and can appear at any age. Most people will be diagnosed when they are in their late teens or twenties. Psoriasis can be genetic, being passed down from one generation to the next. Psoriasis is not a contagious rash.

Cause

Normally, our skin replaces itself about every month by growing in layers. The outer layer sheds and is replaced by one of the lower layers. The process is usually very subtle and not noticed by the individual. In psoriasis, the skin cells in the affected area grow faster than



MEDICINE BUNDLE

Dr. Gilles Pinette

normal. The process may occur in only three to four days. The skin cannot shed fast enough so the skin becomes more red, thickened, and scaly.

The exact cause of psoriasis remains unknown. However, people with psoriasis may get worsening of their rash with triggers such as injury to the skin, certain medications, stress, or infections in the body.

The problem

Many people with psoriasis are embarrassed by their scaly rashes. Often they will avoid going to the

pool, gym or beach, and may be self-conscious about the types of clothes they wear. Some individuals with psoriasis will have difficulty with intimate and sexual relationships because of their discomfort with their skin.

Psoriasis can be itchy and may be sore at times. When the rash is on the soles and palms, walking and use of the hands can become more difficult. The symptoms often interfere with sleep and can lead to depressed moods.

Hair loss and thickening of fingernails and toenails can occur.

About one in five people with psoriasis will also develop arthritis in their joints because of the disease.

Make it better

There is no cure for psoriasis. Scratching may make it feel better at first, but the scratching may actually cause new patches of psoriasis to appear.

Sunlight (specifically ultraviolet light) can make the psoriasis better. Too much sun (sunburns) can make it worse.

Most medical treatments for psoriasis are in the form of creams and ointments that are applied to the affected area. The type of treatment is matched to the person and how bad their psoriasis is.

Mild psoriasis may respond well to regular moisturizers on the skin or mild topical steroids. Scalp psoriasis may require a steroid or tar-based shampoo. Other skin treatments may also have stronger steroids or tar in them. A new topical

medication that is a specialized form of vitamin D (calcipotriene) helps about 75 per cent of people who use it.

For severe cases, strong immune-suppressing medications such as methotrexate or specialized forms of vitamin A are used. The regular over-the-counter form of vitamin A or vitamin D won't do much for psoriasis.

People can live a normal life with treatment and with understanding from the people around them.

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. Contact Dr. Pinette at pinette@shaw.ca

South of the borders, down Mexico way

Mexico City is a fascinating place. I'm told it's a city of more than 20 million people. That's two thirds of Canada in one little place. A lesser-known fact is that, like the city of Venice, it is sinking in places.

Many venerable old buildings have huge cracks in them, not because of the tempestuous earthquakes that frequently rock the country, but because different parts of the city are sinking at different rates. The city itself is built on the original remains of the Aztec capital, which those familiar with pan-Aboriginal history know, was a series of islands connected with causeways. Gradually parts of the lake and marsh were filled in so the Spanish could build more and more until the lake practically vanished in a sea of buildings. But as we all know, Mother Nature has a way of getting her revenge.

I was in Mexico City for a Pen



THE URBANE INDIAN

Drew Hayden
Taylor

International Congress on Indigenous languages, specifically for a section on disappearing languages. I, as an Ojibway writer who does not speak his mother tongue, was asked to speak about having to write in English. It's an area of concern in Mexico. Of the 62 acknowledged Indigenous languages in the country, 19 are currently threatened, and if they're like the ones here in Canada, more are likely to follow.

Fortunately for me, the culture shock when I got to Mexico City was limited. For instance, I was surprised that my hotel was only

45 minutes from the airport and right beside it was a Scotia Bank, across the road from a KFC and a Dunkin Donuts, and just down the street from a Sears. That's not so different from my house in Toronto.

A little later, though, many of the Canadian writers were invited to a reception at the Canadian Embassy. I was expecting to see the typical array of red and white wine, with maybe some Champagne thrown in. But I must admit it was my first high class wine and cheese function where they also served trays full of tequila

shooters. More importantly, they encouraged you to try them. After all "it is Mexico's national drink." I don't remember anything like this when I was in Italy. In fact, after awhile, I didn't remember much in Mexico.

But I do remember having a detailed conversation with the Mexican government's chief negotiator with the Chiapas Zapatistas, still a powerful political force in Mexico after their uprising in the 1990s. I got the low-down on Subcommander Marcos and the gang.

Among some of the local Mexican delegates, there was genuine surprise and interest in the popularity of Native theatre in Canada. Evidently, Indigenous theatre was unthinkable down there. I was told by several people that it was highly unlikely that any domestic Native theatre of substance would get done in Mexico, other than some traditional legends or

innocuous historical pieces. The possibility was considered too provocative and topics too politicized, especially in the wake of the Chiapas uprising. As an Aboriginal playwright, this story reminded me of that old sales promotion story. Two shoe salesmen go to an African country looking to sell shoes. One sends a telegram back saying "Bad news. Nobody here wears shoes." The other salesman sends a telegram saying "Good news. Nobody here has shoes."

That's as good a segue to describe what I saw on television. On all the commercials, the soap operas, the game shows, etc., practically anybody and everybody on Mexican television looked white, or more specifically, European. Fair skin, blondish. Yet everybody I met on the streets, in the restaurants, at that KFC, looked a lot darker... and dare I say it—more Mexican.

(see Mexico's page 26.)

Online music resources just a click away

There is a plethora of music-related Web sites on the Internet. Here are a few I discovered on my cyberspace travels that are worth checking out.

For literally anything related to music, this reputable Canadian site is a first stop. Music Books Plus at www.musicbooksplus.com is an online store of music, audio and lighting books, CD-ROMs, DVDs, videos and software. It features a customer account login area, an automatic dual currency converter, enhanced search capabilities, secure online ordering and various payment options. The site also features an online referral program, plus sections on bestsellers and discounted pricing. They also publish Canadian Musician Magazine at www.canadianmusician.com.

Looking for the perfect guitar?



MUSIC BIZ 101

Ann Brascoupe

Then you must stop by this Native American site! As the market for Native American music develops, John Longbow, Choctaw/Chickasaw, is in the forefront in providing instruments to Native musicians. Longbow Guitars at www.longbowguitars.com was founded 15 years ago and is based in Albuquerque, New Mexico. He researches all the endorsers of his guitars to make sure the Native American musicians are ideally suited to represent his products. His Web site also features Native Tongue Magazine, an

online Native music source for today's Native musicians at www.nativetonguemagazine.com. No wonder Longbow Guitars is an official sponsor of the Canadian Aboriginal Music Festival for November 2004.

Unsigned Canadian independent recording artists now have the opportunity to sell their music on Puretracks.com, Canada's leading online download music store. Indie Pool will administer the program for Canada's unsigned indie artists online at <http://www.indiepool.com/puretracks>.

With more than 250,000 music tracks, delivered directly from the original audio source, over 1 million songs have been sold since its launch in the fall of 2003.

With more than seven years in operation, Indie Pool has become Canada's largest supplier of independent artist services. Indie Pool offers CD manufacturing, domain name registration, e-commerce solutions, graphic design services, merchandising and supplies (directories, bar codes, grant applications, etc.) Indie Pool's toll-free number is 1-888-88-INDIE (46343).

An excellent Canadian songwriters' resource Web site can be found at www.cleverjoe.com which features songwriting information, tools, links and a place to connect with other songwriters. Another great Web site for

aspiring songwriters and musicians is located at www.musesmuse.com. Everything from songwriting books, educational online songwriting material, music-related courses and materials, distribution channels, and locations to purchase musical equipment can be found with ease. Independent CDs are sold on a secured server. Although it is based in the United States, they accept Canadian indie artists and bands.

An e-commerce site is www.earbuzz.com for music artists who wish to distribute music worldwide. Independent artists make all of the profits from the sale of their CDs. Artists can check sales and information with a code to access their inventory movement available 24 hours a day.

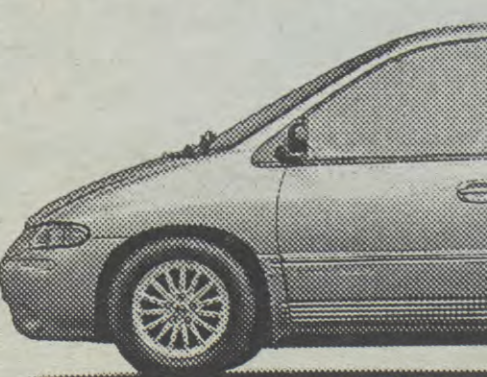
(see Online resources page 26.)

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[arctic winter games]

Northern neighborhood gets a bit closer

By Yvonne Irene Gladue
Files from Debora Steel
Windspeaker Staff Writers

FORT MCMURRAY, Alta.

Athletes from the circumpolar region gathered in the Wood Buffalo area of Northern Alberta from Feb. 28 to March 6 for the Arctic Winter Games.

Participants came to test their skill and endurance in a wide variety of sports, but what they brought away from their week-long adventure was more than a week's worth of competition and a bagful of souvenirs.

The result of the gathering of people bound by an exclusive geography was that this northern neighborhood got a little bit closer, and a little more confident about its place in the world.

The athletes—almost 2,000 of them—were full of energy and enthusiasm as they marched into opening ceremonies. Alaska had one of the largest contingents with 377 athletes. The Sami, the Indigenous people of northern Scandinavia, numbered only 35. It was their first time competing in the games, as it was for the Yamal-Netets of Russia, with a contingent of 34. Magadan, also of Russia, fielded 69 competitors. Greenland 145.

Team Alberta North rivaled the Americans with a contingent of 377. There was Nunavut with 319 and Nunavik, Que. with 41. Yukon and Northwest Territories were powerhouse teams with 377 and 353 respectively. It is little wonder that the three largest teams came home with first, second and third in the medal standings, with Alberta North leading the way behind Alaska and Yukon.

Regardless, the excitement of opening ceremonies, and there was a lot of it going around,

would carry all of the athletes through the grueling week of competition ahead despite the results.

Governor General Adrienne Clarkson and husband John Ralton Saul were on hand to lend a bit of celebrity to the affair. Elsie Yanik of Fort Chipewyan provided the prayer.

Local businessman turned Games co-president, Dave Tuccaro, told athletes their years of dedication and hard work had been rewarded.

"Now you dream of gold," he said.

Alberta Premier Ralph Klein wished the athletes luck and a great Games experience.

There were speeches from dignitaries and performances by local singers and dancers, and a lot of attention was paid to the Indigenous people of the region.

The Games would feature contemporary sports, such as soccer and hockey, but there was a nod to the traditional, with games like the kneel jump and snowsnake in the Arctic and Dene sports competition stream.

Over the course of the week there would be injury and agony, but there was also triumph and camaraderie.

One of the many traditional sports in the Arctic Sports stream came from Russia. Ten wooden hurdles were lined up for the sledge jump, a sport that has participants jump from a standing position on two feet over each hurdle and land on two feet, the goal being to jump as many of the 10 hurdles as possible without falling or knocking them over.

As one might imagine, the Russian team had an edge, particularly in the senior male category, though athletes from all the regions gave the sport a try. Lazar Eprin, 35, from Yamal said he liked the game. Eprin took home



PHOTOS BY YVONNE IRENE GLADUE

The grueling week-long competition at the Arctic Winter Games didn't dampen the spirits of team Nunavik, whose members celebrate a successful 2004 Games experience with a last goodbye at the closing ceremonies in Fort McMurray, Alta.

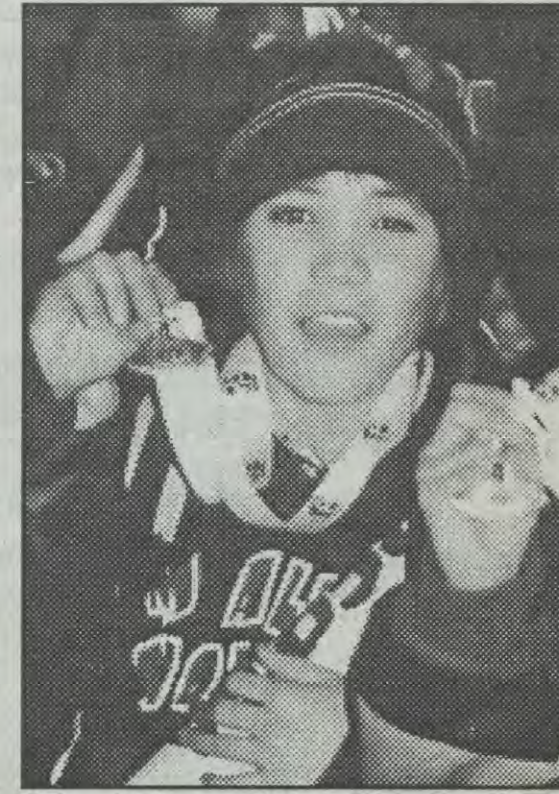
the silver medal. He was able to jump non-stop 400 times in the competition.

As an Aboriginal person from northern Russia, he told this publication through an interpreter that he liked being around other Aboriginal people and was happy to see who they were. The culture was very similar, he said.

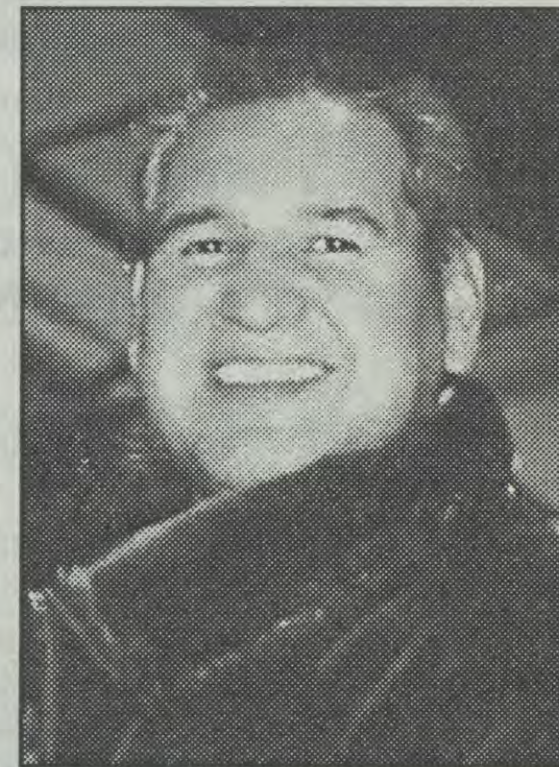
You could have heard a pin drop as athletes competed in the one-foot-high kick competition.

A competitor must jump and kick at a seal-shaped target dangling from a pole. The bar is raised by four inches each time competitors hit the seal. More than 40 competitors were each allowed three attempts before being eliminated. Each time the bar was raised, spectators cheered. John Miller III, 16, from Barrow, Alaska took home the gold medal for jumping 9' 5".

(see Traditional page 25.)



Bond Hawryluk of Peace River, Alta. holds up a gold medal won in Pee Wee hockey.



The Arctic Winter Games 2004 co-president, Dave Tuccaro, enjoys the last moments of a week-long celebration of sport in the North that took much of his time and energy over the last year to help organize and promote.



Many competitors learned a lesson was devised to help hunters



The E

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Also, April 20th - 2

Workshop Overview

This workshop will focus on healing the impact of sexual abuse as victim: healing our communities / disclosure / establishing community (healing circles / co-counselling / caregiver, (7) moving beyond abuse

Keynote & Workshop presenters

Adeline Brown, Howard Vincent,

Registration: Prior to May 10th

Special group rate - \$300.00/person
rate - \$345.00/person for 5 people without an organizational sponsor.

Registration Will Be Limited

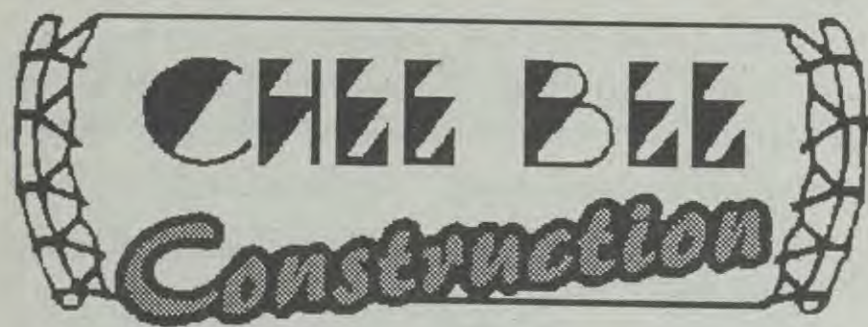
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Please join us in your own spiritual journey
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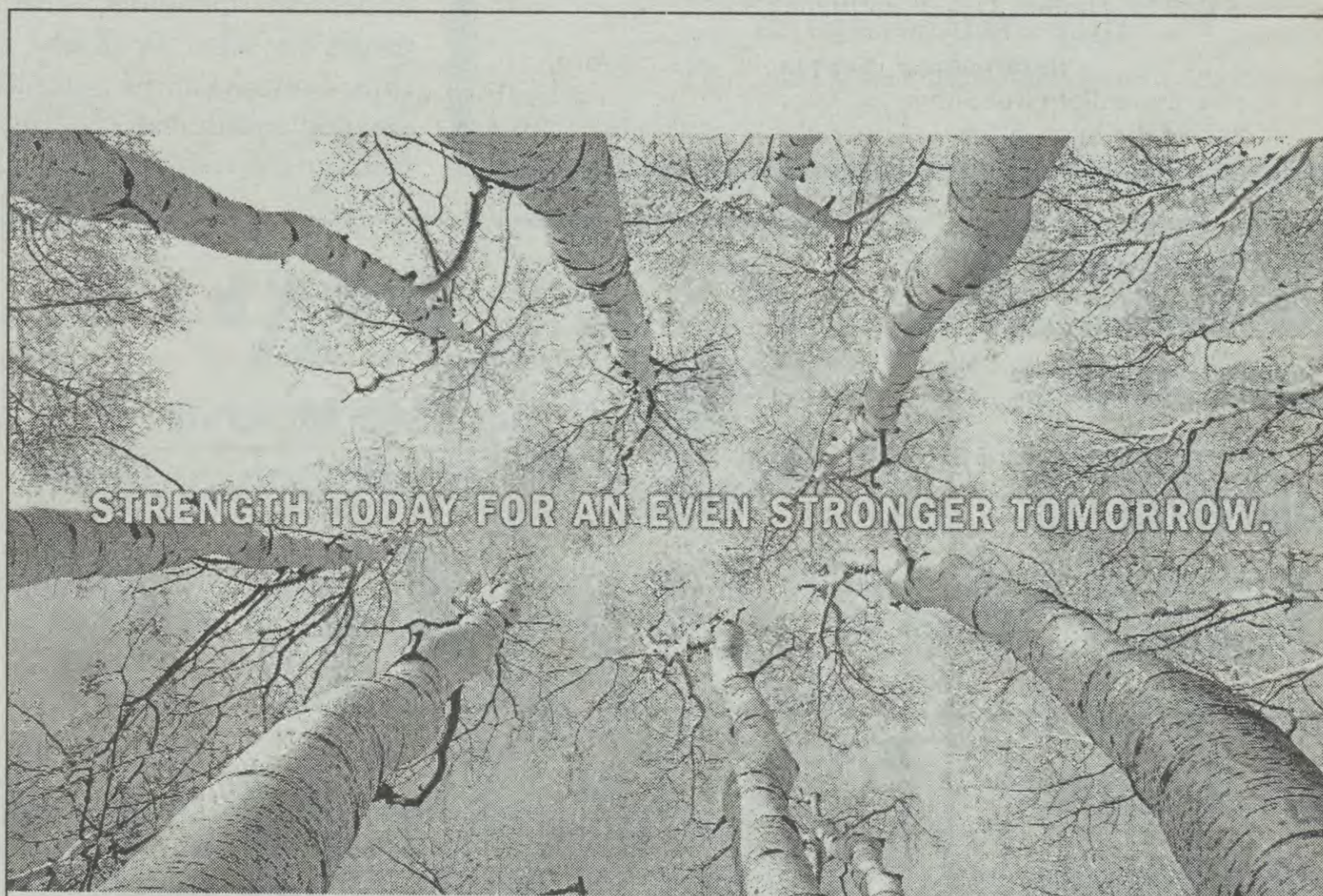
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all winners of the

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**An excellent performance was
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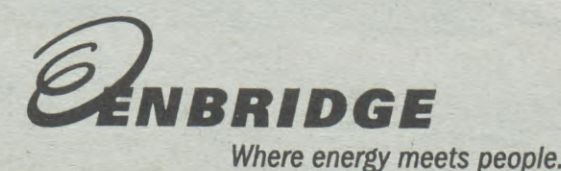
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Congratulations to all the participants in the 2004 Arctic Winter Games.

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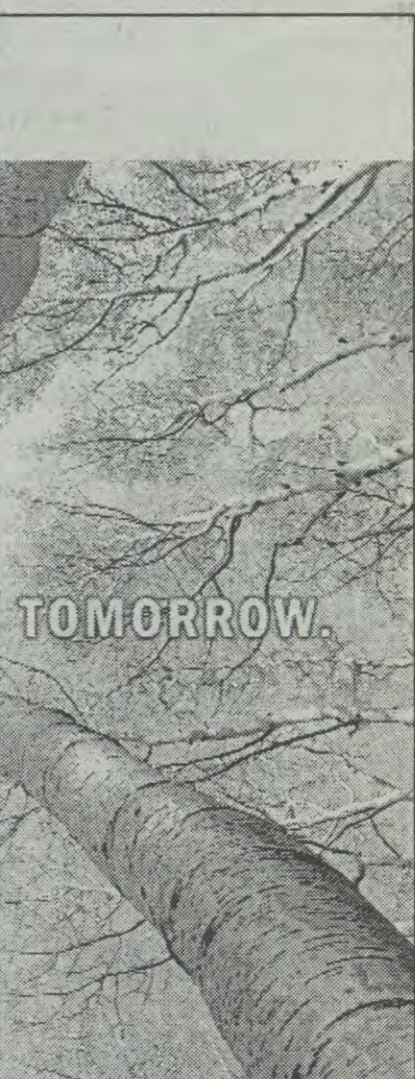
t closer



David Thomas of Palmer, Alaska, holds up a gold medal won in Pee Wee hockey.



Dave Tuccaro, president of the Arctic Winter Games 2004, enjoys the last moments of a week-long celebration of sport in the North that took much of his time and energy over the last year to help organize and promote.



Games.

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DEBORA STEEL

Many competitors learned there is nothing simple about throwing a snowsnake. The sport was devised to help hunters develop their skill in hunting small game in winter.



The Healing Project, Native Counselling Services of Alberta
and Four Worlds International Present

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THE INTERGENERATIONAL IMPACT
OF SEXUAL ABUSE**

May 26th, 27th, 28th, and 29th, 2004
Grande Prairie, AB



Also, April 20th - 23rd, 2004, Winnipeg, MB, hosted by Four Worlds Manitoba Project,

Workshop Overview

This workshop will focus on healing the impact of sexual abuse in our communities. Topics will include: (1) understanding the impact of sexual abuse across generations, (2) pathways for individual healing and recovery, (3) community as victim: healing our communities and building stronger nations, (4) responding to abuse - what to do at the time of disclosure / establishing community based response teams, (5) strategies for immediate actions: a menu of options (healing circles / co-counselling / spiritual and culturally based strategies) and many other options, (6) caring for the caregiver, (7) moving beyond abuse: from recovery to personal growth and community development.

Keynote & Workshop presenters include:

Adeline Brown, Howard Vincent, Lorraine Muehlfarth-Hance, Michael Bopp, Phil Lane, Jr., Willie Wolf

Registration: Prior to May 10th, 2004 - \$345.00/person includes lunch, health breaks and workshop materials. Special group rate - \$300.00/person for 5 people or more. After May 10th, 2004 - \$395.00/person or special group rate - \$345.00/person for 5 people or more. A limited number of registration fee scholarships are available for relatives without an organizational sponsor.

Registration Will Be Limited To 120 Participants.

**International Weekend of Justice for the Full, Just, and
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One of the International Gatherings is in Winnipeg, MB and other locations around
Mother Earth To Be Determined
April 24th and 25th, 2004

Please join us in your own spiritual way traditional or Christian or other Sacred Traditions at the place of your choice on April 24 - 25, 2004. Whether you are in North America, Australia, New Zealand, Europe, Latin America, Africa or anywhere on Mother Earth where Indigenous have been and are continuing to be abused your prayers and unity are respectfully requested. You may contact us at the address below for more detailed information on how to participate in this Sacred Weekend of Prayer and Action.

For further information, free publications or to register please contact:

Four Worlds International Institute for Human and Community Development
347 Fairmont Blvd. S, Lethbridge, AB, Canada T1K 7J8
Telephone: 403-320-7144 • Fax: 403-329-8383
Email: 4worlds@uleth.ca
Webpage: www.4worlds.org

[arctic winter games]

**Traditional games
the fans' favorite**

(Continued from page 24.)

It was exciting to see young people move to the beat of three drums as they played in the hand games tournament at Keyano College on March 5. It was here the boys from Fox Lake, Alta. really shone. Lucas Noskiye said he was excited to take part in the sport. He remembers his grandfather taking him to hand game competitions when he was 10 years old and that it is something he would like to teach his grandchildren some day. Fox Lake took home the gold medal in the junior male category.

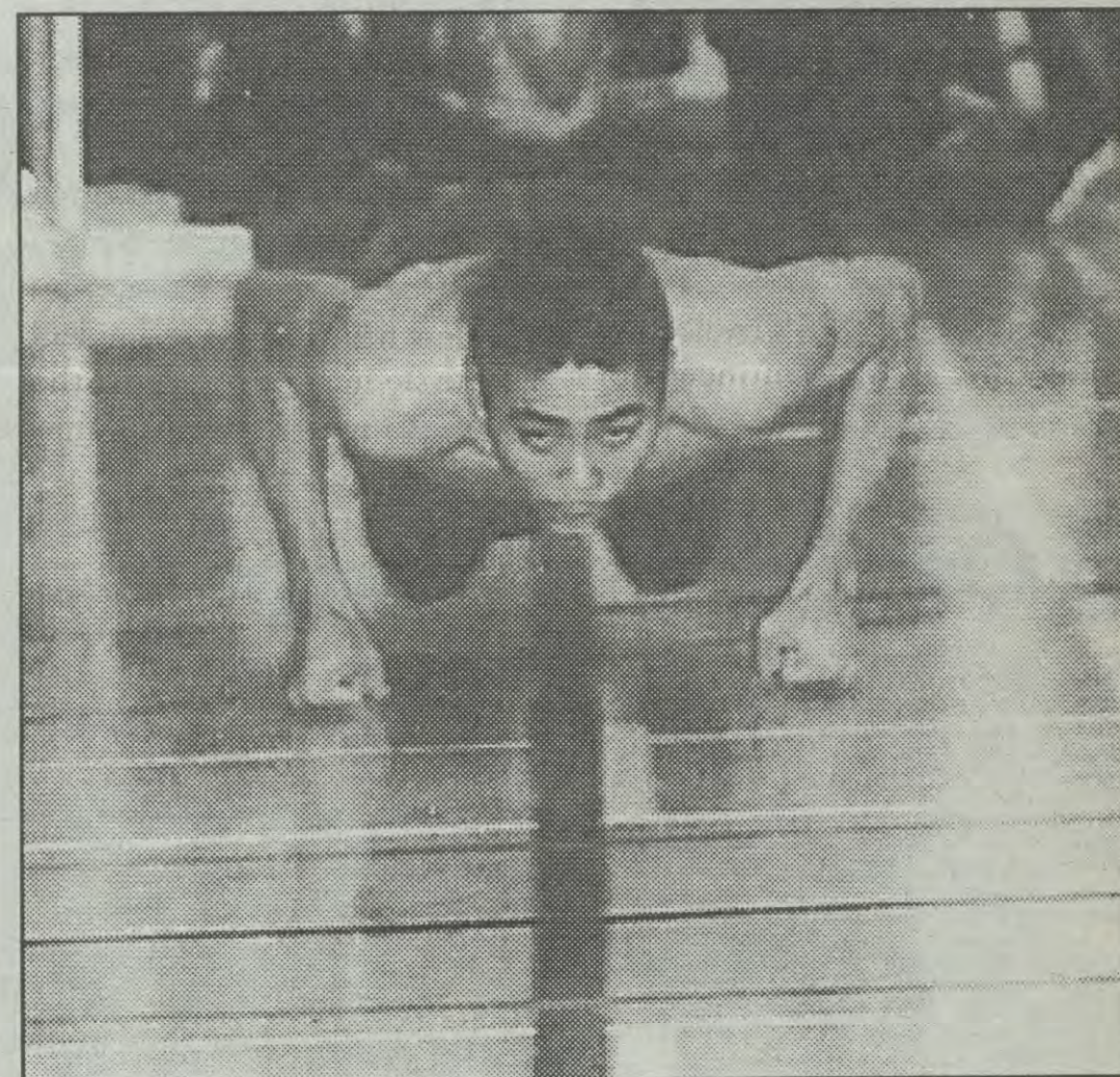
It was standing room only for the knuckle hop competition, one of the more injurious events of the games. You could see the awe and surprise on the faces of the spectators at what athletes of this sport have to endure.

The sport tests the athletes' endurance of pain, and achievement is measured by the distance a participant can travel on his knuckles. Athletes were ushered to a first

aid station as soon as they finished the event. Gold medal winner David Thomas, 17, of Palmer, Alaska, showed off his red and swollen knuckles as he described how he first came to know the sport.

He said the sport originated from when the men would go hunting for seals. By using their knuckles to move closer to the seals they would often bring home some food, because seals would mistake them for other seals and not be threatened by them. Thomas said he is looking forward to entering in this sport at the State Wide Native Youth Olympics in Alaska in April.

Hundreds of people took part in the closing ceremonies of the Arctic Winter Games. A sea of exhausted but enthusiastic athletes waved their region's flags and cheered as they walked into the giant tent to say goodbye until 2006 when many of them will meet again, but next time in Juno, Alaska.



YVONNE IRENE GLADUE

David Thomas of Palmer, Alaska won gold in the knuckle hop. In the sport, a competitor must move forward on his knuckles and toes only and success is measured by the distance he can travel. Knuckle hop simulates the movement of a seal and the skill was done by hunters hoping to sneak up on the creature.

Alberta Native Junior "B" Hockey League



Annual Meeting

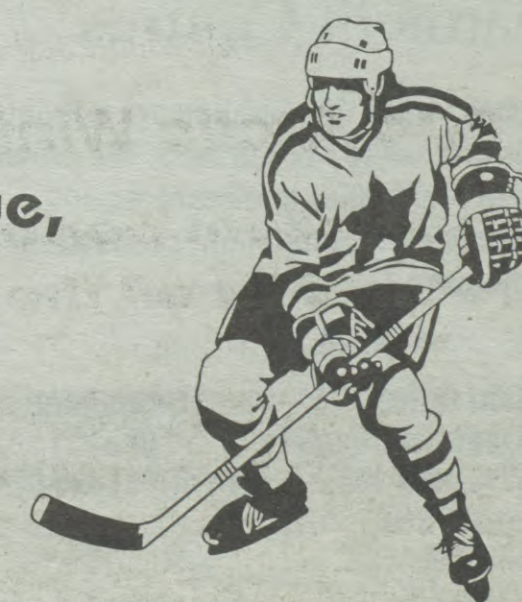
May 2, 2004, Red Deer, Alberta

**The A.N.J.H.L. would like to expand with more native
Junior "B" teams for the upcoming 2004-05 hockey season.**

**If your community is interested in having a team join the league,
please contact the league office to register for this meeting.**

For more information you may contact:

**Mr. Gene Howie, League President at 403-245-1951 (evenings) or
Belva Wesley, Vice-President at 403-881-2388 (evenings)**



Mexico's strange contradictions

(Continued from page 22.)

A friend of mine who is a frequent visitor to the country told me the images seen on television depict how most middle-class Mexicans would prefer to see themselves, and how they want the rest of the world to see them too. And since the middle-class has most of the buying power, it's translated directly onto the television.

At the other end of the economic spectrum, a particularly emphatic image that will stay with me was all the impoverished kids that rushed to the cars at stop lights trying to sell candy, flowers, and lottery tickets. They looked a lot worse off than our own squeegee kids. Additionally, some ragamuffins were begging

on the streets, sometimes with what looked like their grandparents. I don't know if it was the children or the elderly that elicited the most sympathy from me.

The irony struck me hard one morning as I ate breakfast at the hotel. I was on the 24th floor, enjoying the sumptuous feast laid out for the delegates in a boardroom with a panoramic view of the city. I was on my way to help myself to a second helping at the buffet when I noticed a poster for a theatre show painted on the entire wall of a small, nearby building. It was for the musical "Los Miserables", and staring at me was the familiar hungry looking waif we are all acquainted with. I recognized the look. I decided against that second helping.

Online resources

(Continued from page 22.)

earBuzz is non-exclusive, so that your music can be available on the Internet and through other distribution channels. Artists are able to promote CD sales through the earBuzz site on promotional materials by including their earBuzz Web site or a link to their own Web site. This site has high-speed connections, proprietary search engines, file size compression, optimized graphics, streaming, and mp3 choices.

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.

Ann Brascoupe owns What's Up Promotions, a company specializing in promoting, booking, and managing Aboriginal artists across Canada. She may be reached at abrascoupe@hotmail.com.

Going to waste

(Continued from page 21.)

Worse yet, stories lay unwritten by potential writers, never to bloom beyond the gleam in their writer's eye. This great, untapped resource has to become the primary preoccupation of people who can generate interest in and promote its development.

There are now so many Inuit organizations that one practically needs a written guide to keep track of their alphabet soup of acronyms. But, none of them serve in any way as an Inuit Writers' Union. I'm not advocating the creation of yet another organization just for the purpose of encouraging and supporting Inuit to get into writing. But until an Inuit-friendly publishing company is created, some organi-

zations ought to get serious about activating support for Inuit writing without having to be begged.

Now, there's readily available support and funding for Inuit who are carvers, print-makers, throat chanters, drum dancers, and hunting, fishing, and travel guides. As a writer for the past few years, I've discovered there's not much ready assistance for Inuit with aspirations and talent in the field of writing, thereby stumbling upon a deficiency, which has to be given serious attention.

Ways and means have to be figured for Inuit writers to attain a presence in the world of letters and literature. Whether this can happen without people agitating for action remains to be seen.



UNIVERSITY OF MANITOBA

INVITATION FOR SUBMISSION

National Evaluation of the Health Services Transfer Policy



CENTRE FOR Aboriginal Health RESEARCH

Health Canada is initiating an evaluation of the Health Transfer Policy with the goal of assessing success, relevance, strength and weakness. Like other federal policies and programs, the Health Transfer Policy needs to be evaluated as per the Treasury Board of Canada Evaluation Policy, in view of the need to renew the authorities in March 2005.

The Centre of Aboriginal Health Research (CAHR) of the University of Manitoba has been selected by Health Canada to conduct the evaluation. The CAHR is a joint initiative of the Assembly of Manitoba Chiefs, the Faculty of Medicine at the University of Manitoba, and the Foundations of Health. As a research centre, CAHR initiates, coordinates, and supports research activities designed to assist First Nations and Aboriginal communities and organizations in their efforts to promote healing, wellness and improved health services in First Nation communities. The research centre integrates scientific and traditional Aboriginal approaches to producing new knowledge about health and health care in First Nations and Aboriginal communities.

Both CAHR and Health Canada are committed to ensuring that this evaluation will remain as open and transparent as possible.

As an independent evaluator, CAHR is dedicated to following a process that is inclusive, to reflect the diversity of First Nation and Inuit communities, and to promote participation. The study will rely on a mix of qualitative and quantitative methods.

As one of its strategies, CAHR is extending an invitation for written submissions to all First Nations and Inuit communities and other organizations with a vested interest and who wish to share their experience with respect to results and impacts of the health transfer policy. Any First Nations and Inuit community and/or organization that would like to participate in the evaluation process is welcome to do so. You may write, e-mail, or fax your submission to CAHR as follows:

JOSÉE LAVOIE

Research Associate
715 Buhler Research Centre
The University of Manitoba
715 McDermot Avenue
Winnipeg, MB R3E 3P4
E-mail: lavoiej@ms.umanitoba.ca
Fax: 204-975-7783

LORA SANDERSON

Research Assistant
715 Buhler Research Centre
The University of Manitoba
715 McDermot Avenue
Winnipeg, MB R3E 3P4
E-mail: umsande9@cc.umanitoba.ca
Fax: 204-975-7783

The deadline for submissions is June 30, 2004

More information is available on our website at http://www.umanitoba.ca/centres/centre_aboriginal_health_research/cahr_sitem_ap.html

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The first 30 years of my life must have been a boring life because I always tried to walk straight road... It wasn't until I finished college and finished my first job that I had my first drink. I had a delayed life and today, probably more respectful because I was raised in that way of respect by my grandparents...

In my early childhood, the 18 years of my life I was raised in a wigwam. I was raised by my grandparents. It was a beautiful world where I learned not to take advantage, things for granted today. You know you flip a switch and you've got heat. . . I wished our children were brought up that way. Today everything's provided for them. Many of them are spoiled. You know all of the money is gaming and these things coming for our people and it's sad. Some things are good. Other ways, I tend to think it's taking things for granted there is the lazy way of doing things nowadays.

Kids don't want to go out chopping wood or hauling water anymore, hauling water. They don't know what that is. They want to sit in front of the TV and play these little games, all these video games and all these different kinds of things. And it takes away from the most important thing. Doing things with our lives. Expressing ourselves physically.

People are getting so that they don't want to work anymore. People take things for granted. I know gaming for my people has brought a lot of sickness. Guys used to go out in the woods, logging... trapping... hunting...pursuing everyday our traditional way of life, but today, the advent of money is changing. Now we got diabetes, people don't want to work. Just sitting in front of the TV and eating and drinking. They don't want to work anymore. It's sad. But these are the kinds of things that are having an impact around the country, sad...

2004 has changed a lot of things...I used to go home for a particular reason, particularly to see people at home, Elders, stories, tradition, practising my way of life. Now today there are run out of reasons to go home. It's sad, because a lot of these things are gone. But I still retain the traditional teachings.

I go home and some people at me and say 'Hey, that's school. You're doing old school. You say, 'What do you mean old school?' 'Well, we don't do that way.' Excuse me? Hey, that's like this aren't supposed to be changed. This is forever. What's changed this? Money? Time? Money? What's causing this change? Because there are certain things that are never meant to be changed. Gaming to my people has changed a lot of things because

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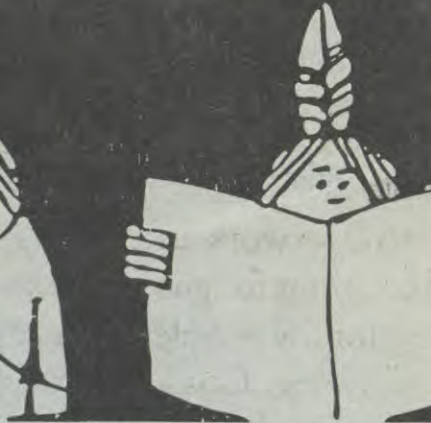
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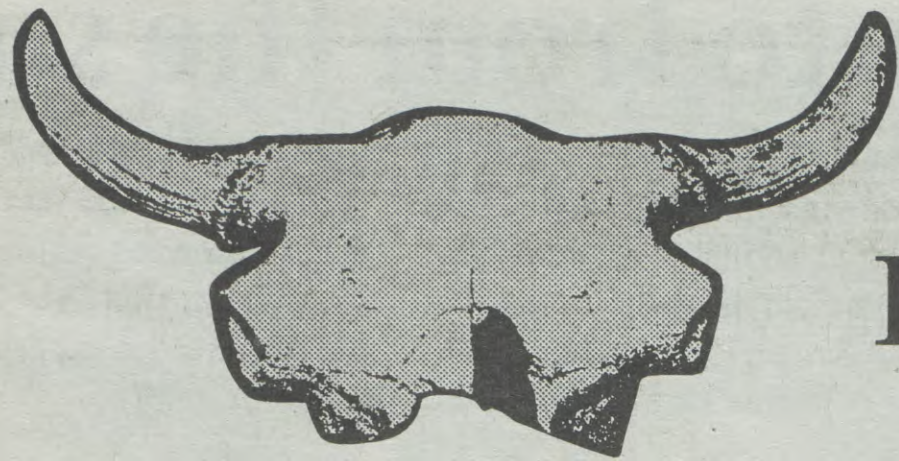
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RESOURCE



Be careful around the whistle

The first 30 years of my life, I must have been a boring life because I always tried to walk a straight road... It wasn't until I finished college and finished military that I had my first drink... I had a delayed life and today, I'm probably more respectful because I was raised in that way of respect by my grandparents...

In my early childhood, the first 18 years of my life I was raised in a wigwam. I was raised by my grandparents. It was a beautiful way. I learned not to take advantage, take things for granted today. You know, you flip a switch and you've got lights. You turn a dial and you've got heat... I wished our children were brought up that way. Today everything's provided for them. Many of them are spoiled. You see all of the money is gaming and all these things coming for our people and it's sad. Some things are good. Other ways, I tend to find it's taking things for granted and there is the lazy way of doing things nowadays.

Kids don't want to go out and chop wood or haul wood anymore, haul water. They don't know what that is. They want to sit in front of the TV and play all these little games, all these video and all these different kinds of things. And it takes away from the most important thing. Doing things with our lives. Expressing themselves physically.

People are getting so that they don't want to work anymore. People take things for granted. I know gaming for my people has brought a lot of sickness. Guys used to work in the woods, logging... trapping, hunting...pursuing everyday life, our traditional way of life, but now, today, the advent of money is changing. Now we got diabetes and people don't want to work. Just sit in front of the TV and eat and drink. They don't want to work anymore. It's sad. But these are the kinds of things that are having an impact around the country. It's sad...

2004 has changed a lot of things...I used to go home for a particular reason, particularly to see people at home, Elders, stories, tradition, practising my faith, my way of life. Now today I've run out of reasons to go home. It's sad, because a lot of these guys are gone. But I still retain the old traditional teachings.

I go home and some people look at me and say 'Hey, that's old school. You're doing old school.' I say, 'What do you mean old school?' 'Well, we don't do things that way.' Excuse me? Hey, things like this aren't supposed to be changed. This is forever. What changed this? Money? Time? Laziness? What's causing this change? Because there are certain things that are never meant to be changed.

Gaming to my people has changed a lot of things because it's

given us access to money, you know, material things. Some ways is kind of nice, but as far as our traditions it's kind of eroded a lot of that, people taking things for granted. And I'm sorry to say I don't really like it. I don't subject to the change. I just try to influence as much as I can.

Even language has changed a lot. I travel around a lot and I go home and I see slang has taken over a lot of my people. The old language, they say 'Oh, you talk the old language.' I say 'What do you mean?' Then I hear the people talking today. It sounds like a white man trying to talk our language. They are changing, trying to shorten the language... It's sad to say... It feels good to see that it is still alive, but it's changed. It's become, in my eyes, somewhat generic.

Old school

Language, the Indian language is something that you have to live. You're brought up that way. To learn it in a school, it becomes generic, because you are never really going to understand the essence of Indian language... Most of my language can never really be interpreted in the English language because there are no words for a lot of our spirits, a lot of what we talk about...

It's not only true in my tribe. I hear the Elders talking how much language has changed in their communities, in their areas. I can relate a lot of that even to powwow, how much times have changed. They look at me as a dancer and say 'Oh, you're old school. You're old school.'

'What do you mean, old school?' There's only one way. It's always been—The respect for our veterans, respect of dance. The way it is, the essence of movement, the essence of balance, footwork. The old teachings... 2004, times have changed a lot of things.

...When I was in Morley [Alberta], I was quite honored and glad to see that they are still following the old ways. They had ceremonies, give-aways for painting of a person. Give-aways for the right to go and dance, the rights for the feather. These are all rights that take giving and sharing. Giving to the visitors, giving to the people.

We have a certain unwritten rule that we have in Indian country is never give to your relatives [in a public celebration.] I go to some celebration and that's all they give to is their relatives and



Boye Ladd

the heck with the visitors. Visitors have always been put on a pedestal, always been put in front. You always acknowledge the visitors... When I go to certain lands, geez, they put you on a pedestal. They respect you. Then when they come to my land, I have to acknowledge and reciprocate by giving back to them. Take care of them in the same way. In other words, treat people the way you want to be treated.

Sorry to say, money has changed all of that. People are just giving to themselves and keeping among their own circles. Certain places it happens. It shouldn't be. Give away is always something you share.

I could never be a millionaire because I'm Indian. All of a sudden when I start winning too much, I get scared. I get scared because all at once I got all this money. It ain't meant to be, because there is balance. For all this winning, that means I have to give away, because, if I don't it means something is going to be given away from me on this side. What is the opposite of materialism and money? Spiritual-

Give a horse

ism. You can be denied that.

It's very hard for me to see a medicine man, a guy living off the fat of the land—a hundred horses and lots of money—calling himself a medicine man when he should be giving and sharing with the people. I know the spirit world. I guess you can say in religions around the world, I think has the same philosophy that we have. There is no difference. Again, when I have all that materialism, all that money, hey? It goes to the people. That's where that blessing comes from. To me, as a warrior, I see something nice, I have to give, pass it on to my women folks when I get home. Give it to my women relatives, because it gives me strength, gives me power as a warrior. For me to keep and horde everything, my ideals, my gods so to speak, become materialism and

money. So I have to be careful to always give and share...

When you give for a right, otherwise a human life, we used to say a long time ago, give a horse. My son was initiated in September. I gave away three horses. One for a song, one was for the spirit of my son, because I want him to dance good. I want him to be better than me some day. Hopefully, he will accept the teachings, understand the old. Understand that. Never let that go. So I gave a horse for that spirit. I gave a horse for the drum. I gave a horse for that.

The essence of a horse has always been in the forefront of all give-aways long ago. Now, today, it's gone. They go and give tobacco. When someone gives you tobacco, tobacco means that I will take care of you. I will make sure that you will have a full stomach, I will make sure you have a place to sleep, I will make sure that when you go down that road, you are going to be happy, that you are being taken care of. That's what the essence of tobacco means. When someone gives you tobacco, that means 'I will take care of you.'

It doesn't mean that 'hey, I want \$500. I want \$1,000. I want \$5,000.' You don't say that. You accept that [tobacco]. Once you accept that, you accept the things that are in front of you. In other words, you will be taken care of.

The whistle

One of the hottest things in Indian Country today is whistles. Whistles belong to a society, the warrior society of long ago. Each society had a certain person who had a responsibility, one to take care of the drum keeper, one to take care of the dancers, the lead, the whip man. Then there was the whistle man. The whistle man was a person that, for the most part, was a warrior. Because when you called the spirits, the only person that called the spirits were the warriors. When you acknowledge that feather that fell on the ground, you are acknowledging the spirit. You bring one of my enemy to talk to them. You bring together. Whistles at a powwow, you have to have the right to do that. You have to have a human right to do that.

Long ago, societies you see in the Dakotas, Montana, certain places, there is always a human life that was exchanged. In other words, it's like the giving of a life to that feather. I would give a human life to that whistle.

I've given three whistles here in Canada, and they know who they are. They acknowledge and respect that. They feed the enemy periodically to gain that blessing. Whistle man should be very, very careful how he conducts himself at a powwow. When you blow

that whistle, you are bringing spirits to that drum. And when you bring spirits, you remember, most importantly, when you bring the spirits you've got to feed them. You've got to give to them.

That spirit of that drum, many times, you acknowledge by giving them \$50, \$100. You will give them something that means a lot. Give the things that mean the most.

Anytime you conduct a give-away, you give the things that mean the most. Not something that, 'I don't have any more use for that. I'll put it in that pile and give it away.' Same thing when you acknowledge that drum, when you blow that whistle, you always give something very important. Maybe you may not have material things being that you are on the road, so you'll give \$20. I've never failed to give less than \$20. You give \$50, if you've got it. Give a blanket, give a horse. In other words, you give the things that mean the most.

I've seen some people go over and give them one cigarette. Well, they are showing disrespect, not only to the tobacco, but to that drum. They give a piece of ribbon. Hey, you've got to acknowledge, because look around, there are a thousand people that are dancing to that whistle. To that spirit to that whistle, and you didn't give? You didn't feed?

Whistle people, I'll be honest, in all of North America, I can count the number of true whistle carriers on two hands. Real whistle carriers. The rest of them assume, take for granted, have taken something that belongs to somebody else. And I can honestly say today that, maybe almost half of them are gone.

In other words, my warning to a lot of the people that look at whistles—be very, very careful around that whistle and how you use it.

You can tell a true whistle carrier by how he blows it, when he blows it, on who he blows it on, what drum group. Politics of a true whistle carrier is that he never blows a whistle on a drum that he sings with.

I have given up singing. I used to sing with some of the biggest drum groups in the country, but when I accepted the responsibility of that whistle, I stepped back. I don't sing with anybody. I can't sing with anybody, because the minute I blow that whistle then my whistle becomes political. So I keep my whistle pure.

I always share, and I'll always give the ultimate most that you can give to that spirit. I feed my friends, I feed the veterans when I go home. I put on a feast. I feed my veterans, the warriors, so that acknowledges and strengthens my whistle. It keeps me alive. Maybe that's why I'm still here today, because I give, I share.

Cold planetoid farther than Pluto from the sun

(Continued from page 23.)

Although its official designation is 2003 VB12, Mike Brown is proposing the newly discovered planetoid be named Sedna, after the goddess from Inuit mythology who lives at the bottom of the ocean.

Sedna was once a beautiful woman who was tricked into marrying a birdman. When her father learned the truth about his new son-in-law, he set out to rescue his daughter, killing the birdman and then heading for home with the girl in his kayak. But when the birdman's friends learned he had been killed, they flew over the boat, flapping their wings and creating a menacing storm. Fearing for his life, the man tried to throw his daughter overboard to save himself, but she clung onto the edge of the kayak, so he pulled out a knife and cut off her fingers. The girl sank to the bottom of the ocean and, as she did, all the creatures of the sea came into being, flowing from her severed fingers. The girl became a sea goddess, and the Inuit knew that if she was not kept happy she would withhold her sea creatures from them, and hunting would be poor.

"When we first discovered it, and after the initial excitement of trying to figure out everything about it, we realized we needed to come up with a good name for it," Brown said. "We knew it was the coldest, most distant place known in the solar system."

"We think that we're going to find many more out there that far away. Now that we've found one, we'll find more. We wanted to come up with a good theme for all of them that we find, something other than creation deities [as per naming rules set out by the International Astronomical Union (IAU)]. And in thinking about it, and thinking about how cold these things were, it seemed like the most reasonable theme, or at least one reasonable theme, was that we should name all these things after Arctic mythologies. So with that, we decided to start reading and learning as much as we could and that's what led us to Sedna. And from what we could learn, she's one of the most

important of the Inuit goddesses and we just thought that was appropriate for this very first object that's been found out there."

This isn't the first time Sedna has been immortalized among the

stars. Last year, the IAU approved names for a dozen newly discovered moons of Saturn, four of which were named after characters in Inuit literature. One of the moons is named Siarnaq, one of

the many names Sedna is known by. Brown said that when he first suggested Sedna as the name for the planetoid, he wasn't aware that four of Saturn's moons bore Inuit names. It was only after a call

from *Windspeaker* that he learned that one of those names was another name for Sedna. The final word from the IAU on naming the planetoid is expected to come in about a year.

Thin edge of the wedge, say gun law observers

(Continued from page 10.)

Rather than charge him under the firearms legislation, Oscar Lacombe was charged under Section 91 of the Criminal Code of Canada for possession of a restricted weapon, a hunting rifle.

"If they'd charged me under the Firearms Act, which is what I was protesting, then the federal government would have had to prosecute me. Under the Criminal Code, the prosecution falls under the Justice minister of Alberta. All our Justice Minister [David] Hancock has to do is to stay the proceedings. He didn't even send a prosecutor to do the dirty work. He got a federal prosecutor to act as an agent to make it appear that the feds were prosecuting me. It's all B.S."

The idea that he is a danger to the public if he doesn't complete the safety training and pay the fees, as the Firearms Act requires, is a bit ridiculous, he suggested.

"I told the police two days before what I was going to do, how I was going to do it. It was a political statement. I had the gun completely disassembled. I gave the bolt to a reporter, as a matter of fact, and I had it wrapped in very heavy plastic," he said. "Now you tell me how the hell I'm going to fire a gun? Now, my proficiency: 27 years in the army. I was an instructor in bayonets and you name it. I was a sniper. I could take the eye out of a rabbit or a squirrel at some distance."

And he hunted for food from an early age, as all subsistence hunters do, and learned early on to respect weapons and use them responsibly as an integral part of his Métis culture.

Lacombe, who says he's very proud of his Métis ancestry and his Ojibway, Sioux and Cree ancestors, thinks the law should just be scrapped.

"Repeal the whole damn

thing," he said. "Because it's a bad law. With Bill 68 they can come into your house, confiscate everything you've got. They can confiscate it without compensation. You name it."

But after what he's seen so far, he suspects the government will proceed with the charges against him because of the political embarrassment that would come from dropping them.

"I would assume. I'm not an anarchist or anything like that. Civil disobedience is the furthest thing from my mind," he said. "All I've done all my life, overseas and in Canada, is enforce the laws and ensure that other people comply. I used to be a sergeant major in the military police. I'm going to go out and break the law purposely? But I can, as a veteran and as a public servant, criticize my government if they make a bad law. A bad law is like a bad criminal. Somebody should take it and

take them to task."

But, since the federal government has sunk more than a billion dollars into the gun registry, he thinks a lot of federal officials will apply pressure to bear his challenge down. He believes that, even with all the controversy over the cost of the process so far, the real cost is probably much more.

"I was stationed in Ottawa for two years and I've got a lot of friends there who do a little snooping around and they say it's closer to \$2 billion," Lacombe said. "Because all this money they get from other departments gets shifted here and shifted there. I've got a pretty good idea how governments work. I sat in that house and listened for 13 years."

He agreed with Erasmus that there is a southern, urban bias in the legislation that needs to be examined.

Ontario Energy Board Commission de l'Énergie de l'Ontario

NOTICE OF APPLICATION AND NOTICE OF WRITTEN HEARING

ELECTRICITY DISTRIBUTION LICENCE

Hydro One Networks Inc. filed an application dated February 26, 2003, amended January 23, 2004 with the Ontario Energy Board to renew its electricity distribution licence. The Board assigned file no. RP-2003-0033/EB-2003-0043 to the application.

The granting of this licence would authorize the applicant to distribute electricity. The proposed service areas by the applicant are described in the application. A copy of the application is available at the applicant's website at http://www.hydroonenetworks.com/en/regulatory/oeb_applications/.

How to Participate in the Hearing

The Board intends to proceed with the application by way of a written hearing unless a party satisfies the Board that there is a good reason for not holding a written hearing. If you object to the Board holding a written hearing in this matter, you must provide written reasons why an oral hearing is necessary. Any submissions objecting to a written hearing must be received by the Board within seven (7) calendar days of the publication date of this Notice.

If you wish to participate in the written hearing, you must forward three copies of your written submissions to the Assistant Secretary of the Board and one copy to the applicant at the addresses below. All submissions must be received no later than fourteen (14) calendar days after the publication date of this Notice. If the applicant wishes to respond to the written submissions, such response must be received by the Board no later than twenty-eight (28) calendar days after the publication date of this Notice. All submissions must quote file no. RP-2003-0033/EB-2003-0043, clearly state the sender's name and address, and be received by the Assistant Secretary by 4:45 p.m. on the required dates.

Information relating to the application is available to be viewed at the Board's office, or at the office of the applicant (address below). A sample distribution licence is available on the Board's Web site at www.oeb.gov.on.ca or by calling the Board's Customer Service Centre at 1-877-632-2727 or (416)314-2455.

IF YOU DO NOT FILE A WRITTEN SUBMISSION OBJECTING TO A WRITTEN HEARING OR DO NOT PARTICIPATE IN THE HEARING BY FILING WRITTEN SUBMISSIONS IN ACCORDANCE WITH THIS NOTICE, THE BOARD MAY PROCEED WITHOUT YOUR PARTICIPATION AND YOU WILL NOT BE ENTITLED TO FURTHER NOTICE IN THIS PROCEEDING.

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DATED at Toronto, February 19, 2004.

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Taking

By Cheryl Petten
Windspeaker Staff Writer

EDMON

If you walk into a classroom where in Canada and pick up a book about Aboriginal people, you're likely to find that the subject is dealt with much differently than it was a decade ago. The cause educators have recognized is the need to ensure books used in the classroom are an accurate reflection of Aboriginal people, rather than the Eurocentric portrayal often presented to past generations of students. And the best way to do that, the consensus seems to be, is to ensure that Aboriginal people are involved in some stage of the production process of those books.

The department of Aboriginal Learning, for instance, has set up guidelines for evaluating resources for and about Aboriginal people that are used within province's classrooms. The first criterion listed is that Aboriginal people must be involved in developing the resource or consulted on its validity. The guidelines also require that the work is accurate, free from stereotypes and presents an Aboriginal point of view.

There are a number of book publishers working to meet a growing demand for books with an Aboriginal voice. One of them is Tundra Books Ltd., the first Aboriginal-owned-and-controlled book publisher in Canada. The company, based in Penticton, B.C., has been in business almost 25 years. Though it doesn't publish books designed specifically for classrooms, a number of their titles are for this purpose, said Anita Theytus, publishing manager.

"One of our most popular titles that's used in the classroom across Canada is *Slash*," Largy said. The novel, now in its ninth printing, was written more than a decade ago by Jeannette Armstrong and is used by high schools and universities across the country. Armstrong's second novel, *Writing in Shadows*, is used by universities.

"Another book that is also used in classrooms, it's very popular, is called the *Circle Game* by Rosemary Chrisjohn," she said. The book provides an Aboriginal perspective on the residential school system and is based on the author's submission to the Royal Commission on Aboriginal Peoples.

Large believes there is a demand for more such books, and educators that demand to grow.

"We get a lot of calls all the time from different people who want to publish books, Aboriginal people, because they have written stories and shared their stories with teachers or schools and then the teachers would tell them, 'We need a type of material, written from an Aboriginal perspective, about Aboriginal reality,'" she said.

"I think the demand is there

Taking up the challenge

More Aboriginal content needed in the classroom

By Cheryl Petten
Windspeaker Staff Writer

EDMONTON

If you walk into a classroom anywhere in Canada and pick up a book about Aboriginal people, you're likely to find that the subject is dealt with much differently than it was a decade ago. That's because educators have recognized the need to ensure books used in the classroom are an accurate reflection of Aboriginal people, rather than the Eurocentric portrayal often presented to past generations of students. And the best way to ensure that, the consensus seems to be, is to ensure that Aboriginal people are involved in some stage of the production process of those books.

The department of Alberta Learning, for instance, has drafted out guidelines for evaluating the resources for and about Aboriginal people that are used within the province's classrooms. The first criterion listed is that Aboriginal people must be involved in developing the resource or consulted about its validity. The guidelines also require that the work is accurate, free from stereotypes and presents the Aboriginal point of view.

There are a number of book publishers working to meet a growing demand for books with an Aboriginal voice. One of them is Theytus Books Ltd., the first Aboriginal-owned-and-controlled book publisher in Canada. The company, based in Penticton, B.C., has been in business almost 25 years. Though it doesn't publish books designed specifically for classroom use, a number of their titles are used for this purpose, said Anita Large, Theytus' publishing manager.

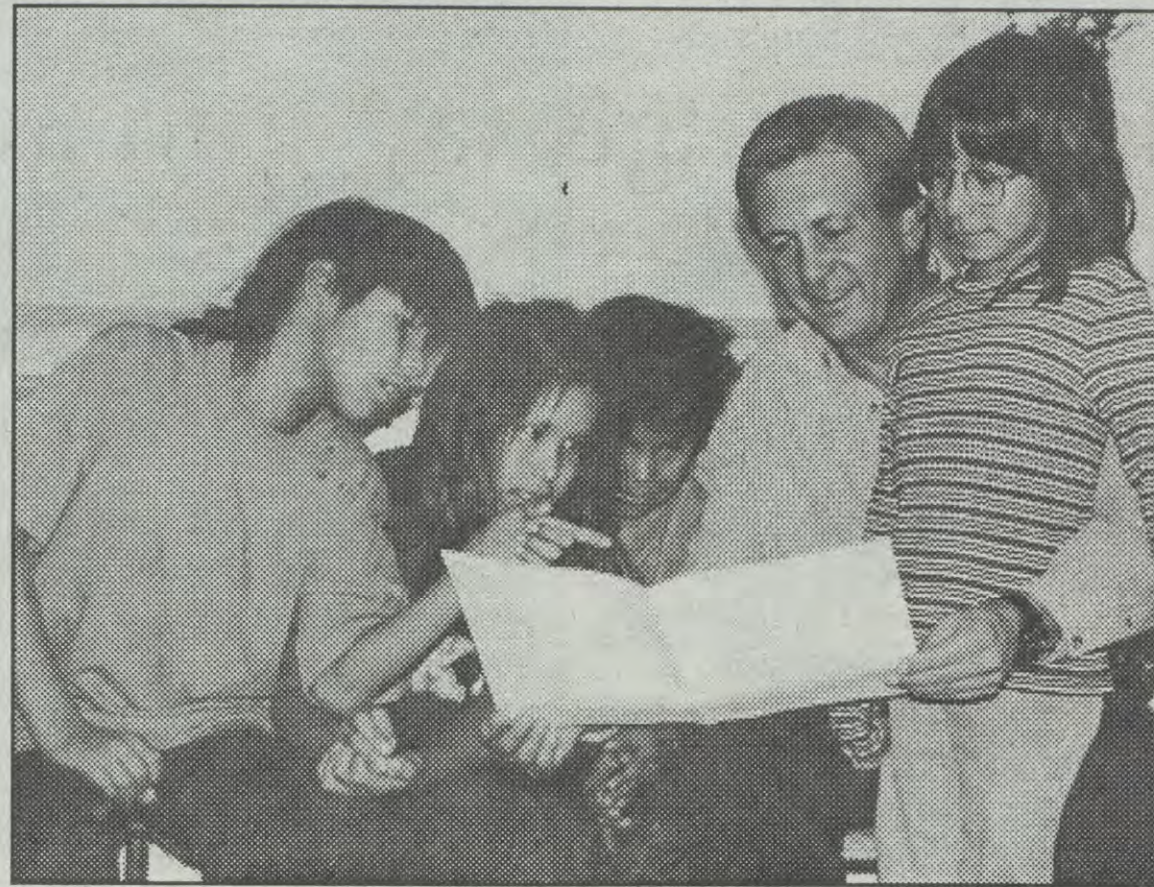
"One of our most popular titles that's used in the classroom all across Canada is *Slash*," Large said. The novel, now in its ninth printing, was written more than a decade ago by Jeannette Armstrong and is used by high schools and universities across the country. Armstrong's second novel, *Whispering in Shadows*, is used by universities.

"Another book that is also used in classrooms, it's very popular, is called the *Circle Game* by Roland Chrisjohn," she said. The book provides an Aboriginal perspective on the residential school system, and is based on the author's submission to the Royal Commission on Aboriginal Peoples.

Large believes there is a demand for more such books, and expects that demand to grow.

"We get a lot of calls all the time from different people who want to publish books, Aboriginal people, because they have written stories and shared their stories with teachers or schools and then the teachers would tell them, 'We need this type of material, written from an Aboriginal perspective, about Aboriginal reality,'" she said.

"I think the demand is there, and



FILE PHOTO

Things are slowly starting to change in the classroom, with the Aboriginal world view being represented in today's texts and resource material.

I think it's always going to be there. In terms of the general population, and certainly for Native studies programs, and certainly because different nations across the country are slowly building our own education systems, not only at the primary and secondary levels, but also the post-secondary level, the demand for books written for Aboriginal people by Aboriginal people will increase as well."

The demand for such books seems to be limited to social studies programs, but based on the quality of work being produced, Large said, it's just a matter of time before we'll see Aboriginal authors taught in English classes as well.

"We're flourishing, certainly, in terms of their work. Theytus Books has published some of the A-list writers, such as Lee Maracle, and, of course, Jeannette Armstrong, Drew Hayden Taylor, Beatrice Culleton Mosionier, Ruby Slipperjack. So I certainly, definitely see that Aboriginal literature written by First Nations people can fill those other course materials. It's just up to the education boards within each province, and ministries, to change their curriculum and expand it."

Duval House Publishing works to produce Aboriginal resources. And while the Edmonton-based company isn't Aboriginal-owned, all the Aboriginal resources it creates are done in partnership with Aboriginal groups, explained Karen Iversen, a partner in the company.

"Basically, what we do is we assist them. Because we know publishing. They're the owners of the content. They're the proprietors of that knowledge. We simply assist in the aspects of publishing it in order to get it into the program," she said.

"It's a perspective that has been largely ignored for some time, or has been based on materials produced by publishers without direct involvement by Aboriginal groups," she said.

"There has been a very strong movement for quite a few years now by the Aboriginal groups to ensure that their world views, their perspectives, are being presented accurately, in a better informed

manner, in an appropriate manner.

"There were many concerns for a long time that their knowledge was being appropriated and not being released with their consent or their knowledge or their input," she said.

While there has been progress made in creating resources that more accurately reflect Aboriginal history and culture, for the most part those changes are limited to one course—social studies. And although there has been much talk among educators about the need to have Aboriginal viewpoints represented across the curriculum, for the most part, that has yet to happen.

While this hasn't caused much of a problem in mainstream schools, where the demand for cross-curriculum Aboriginal resources isn't likely to increase until the curriculum itself changes, it does create some challenges in Aboriginal-run schools where, by the very nature of the institutions, all courses include the Aboriginal point of view.

Greg Martineau is the librarian at Amiskwaciy Academy, a junior and senior high school in Edmonton where students can complete their academic studies in an environment steeped in Aboriginal culture, traditions and values. The teachers at the school work hard to incorporate Aboriginal culture into all the subjects taught, but any successes in that area result more from the creativity and ingenuity of individual teachers than the availability of books on subjects presenting an Aboriginal viewpoint. There are some health resources that look at Aboriginal foods and herbs, some novels, and quite a few books that look at Aboriginal art, but what is available falls far below what is needed.

"There is some material, but the teacher's got to get it and redo it," Martineau said. "You don't have individual units already made up like you do for the regular curriculum, which would be nice. Except for Grade 7 social studies. They do a Cree program, and there is a Cree textbook, because the principal here wrote it. And they have materials."

The extent to which teachers can incorporate culture into their lessons is also limited by the need to follow the province's curriculum guidelines.

Martineau said one of the challenges the school faces is to try to find books that incorporate the Aboriginal perspective, but which are written for students at the junior high and high school levels.

"The easy picture books for elementary students, yes, there's a fair amount as far as that goes. Because it incorporates a lot of artwork, and with the Aboriginal culture being very visual, it lends itself very well to doing legends and myths and all that. There's a lot of that.

"We have a lot of adult written text and literature, non-fiction, which is on treaties and on residential schools and all this stuff. There's a lot of that out there. What there isn't a lot of is that same topic written for junior high and high school students. A lower readability level, but very current event type topics. It's all written at an adult level. So our students, our students traditionally are very poor readers. And so that's one area that we struggle with," he said.

"They do take out our material, and we end up having to help them. Some of the stuff is beyond me. It's quite difficult."

And it's not just on the non-fiction side that these students are being under-served, Martineau said. There is also a shortage of Aboriginal fiction being produced for the age group. He's been able to find some books, including poetry and plays, but not enough to meet the demand of the students and teachers.

While having access to books in the classroom that represent an Aboriginal point of view is a problem in Aboriginal schools, it is only one part of the equation within mainstream schools. The other part is providing teachers with the skills, knowledge base and confidence to use them.

Ken Marland teaches Grade 2 at Confederation Park school in Saskatoon. Marland recently chaired the Saskatoon Teachers' Association's annual convention, which took the form of a cultural gathering designed to expose teachers to different aspects of Aboriginal culture. As a non-Aboriginal teacher trying to incorporate Aboriginal culture within his classroom, Marland is facing issues that teachers from across the country can no doubt relate to.

One dilemma Marland faces is trying to strike a balance between his school division's attempts to be more open to families of all cultures and religions by eliminating religion from the schools, while at the same time incorporating more Aboriginal culture, when spirituality is such a big part of that culture.

"The public system is trying to be more of a sort of multicultural, multi-ethnic kind of environment, and therefore not have predomi-

nance of one sort of religious viewpoint over another. And so that's kind of affected, you know, the Christmas concerts and it's holidayed a lot of the traditional holiday stuff that has been in school," Marland said.

"The public system is supposed to kind of be looking more at purely academic skills and leaving sort of the spirituality and the value stuff... and we're getting a sense of pressure from the Aboriginal community saying that if you're teaching our students, an integral part of that instruction has to be spirituality. So it becomes quite a conflict for us."

Teachers are also being given the message that while they need to be incorporating more Aboriginal content into what they teach, they have to be careful to get it all right, which is making teachers very nervous, Marland said.

"Our library could be half-full with Aboriginal books here, and we would still be facing the dilemma in terms of how comfortable are we in using them. Can I actually use this book, and if I use this book how can I use this book?" he said.

"There certainly are a lot more books out there than there were. There's no question of that. Personally, from my point of view, I find the frustration is that there are stories written by Aboriginal people, and then there's Aboriginal stories written by non-Aboriginal people. And then within the range of Aboriginal writers, who is the valid one?" he said.

"And some of these stories are supposedly not supposed to be written down. And here they are written down. So then some people will say, well that story should never be written down. The only way that can be told is through the Elders and through the oral tradition... there's a lot of confusion about how to do it. And I think that the vast majority of teachers want to be respectful, but are sort of confused as to what is respectful," he said.

"I think teachers are really, they're right on the front lines here. And you've got 30 families looking at you. And if the kids come home and said we did this and this and this, you know, then somebody would say you shouldn't have done that. Or you aren't doing enough of that."

While the transition to incorporating more Aboriginal content into the classroom might be a little bit bumpy at first, Marland believes it will all work out in time.

"I think the concept of moving from the traditional three-week Indian unit to looking at Aboriginal content in all the subject areas is not a radical idea... years from now, probably we'll say, 'Well, that's just a natural thing to do, what's unusual about that?' But right now, I think people are sort of still at that nervous stage of 'I want to do it, I know I should do it, I know it's the right thing to do, but I just don't want to do it wrong.'"

the sun

from *Windspeaker* that he learned that one of those names was another name for Sedna. The final word from the IAU on naming the planetoid is expected to come in about a year.

observers

take them to task."

But, since the federal government has sunk more than a billion dollars into the gun registry, he thinks a lot of federal officials will apply pressure to beat his challenge down. He believes that, even with all the controversy over the cost of the process so far, the real cost is probably much more.

"I was stationed in Ottawa for two years and I've got a lot of friends there who do a little snooping around and they say it's closer to \$2 billion," Lacombe said. "Because all this money they get from other departments gets shifted here and shifted there. I've got a pretty good idea how governments work. I sat in that house and listened for 13 years."

He agreed with Erasmus that there is a southern, urban bias in the legislation that needs to be examined.



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[careers & training]

No career out of reach, says marine biologist

By Cheryl Petten
Windspeaker Staff Writer

ESKASONI FIRST NATION, N.S.

What do you know about the European green crab? Well, if you have any questions, you can give Kara Paul a call.

Paul is a marine biologist with the Eskasoni Fish and Wildlife Commission—one of three marine biologists on staff with the organization.

"Within our science branch, I work on the crustaceans, so the lobsters and crabs mostly, that's my research. We have different people who do fish and do aquaculture. My area is with the crustaceans."

While Nova Scotia would seem the perfect place to work as a marine biologist, most of Paul's work actually takes place inland, researching species found in Bras d'Or Lake, a unique salt water lake located in the heart of Cape Breton Island.

"Our people have lived on this lake for thousands of years and used it for food and livelihood and recreation. But what's happening now with all the population around the lake, the lake is endangered... my research is on the certain species that I'm working on, because our stocks are down," Paul said.

Eskasoni is one of five First Nation communities located around the lake—Membertou, Chapel Island, Waycobah and Wagmatcook also are found there—that share a concern for the lake ecosystem. To co-ordinate their efforts, the five bands have formed the Unama'ki Institute of Natural Resources, which works to ensure local First Na-

tions have a say in the management of natural resources within their traditional territory.

"So a lot of the research I do, I work for Eskasoni Fish and Wildlife, but it benefits everyone around the lake, Native and non-Native," Paul said.

Paul graduated from Acadia University in 1999 with an undergraduate biology degree, and has been working with the commission since her graduation. But although she enjoys being a marine biologist, it's not necessarily the career she had in mind when she began her post-secondary studies.

"When I was a young girl, I was always very interested in science. And I was interested in marine life, but I was also interested in astronomy and being an astronaut, so I wasn't really sure when I was a kid what I really wanted to do," she said.

While she was in university, she spent some of her summers working for the commission, and one summer working for the Department of Fisheries and Oceans. She got a taste of what a career in marine biology would be like.

"And I liked what I was doing. It didn't seem like work to me," she said. "But I continued with my degree and I finished my degree. And actually I wasn't even going to stay on. But I got offered a job here and I took it for one year, because I wanted to do an environmental science degree after my undergrad biology degree. And I ended up staying here and I ended up liking it, so I'm still here."

To Paul, the best part of her job is the fieldwork, when she gets out of the office and out on the water.

"My field season runs from May until the end of November. And for a lot of that season it's



Kara Paul, a marine biologist with the Eskasoni Fish and Wildlife Commission, studies lobster in Bras d'Or Lake.

pretty nice out and you're out in the boat and you're out of the office. And you're actually doing hands on. And that's probably the best part of my job, I would say. I mean, you have to be someone who likes the outdoors. But then you have to do a lot of computer/office work too. You have to do number crunching and analyzing data. So it kind of goes both ways," she said.

Her first assignment was to do research on the European green crab, a small shore crab whose native habitat is the North and Baltic seas, but which has been expanding its habitat over the past century. This invasive species first turned up in Cape Breton in 1998.

When she began her research, Paul said, she didn't know anything about the green crab, but once she got out into the field, that soon changed.

(see International page 31.)

INTRODUCTION TO MULTI-MEDIA ABORIGINAL YOUTH PROGRAM

If you are an Aboriginal Youth over the age of 18
If you live in the Edmonton area
If you have a strong desire to explore the field of Multi-media...

This may be the program for you.

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Computer literacy and video production experience is not necessary, but a minimum Grade 10 reading level is required. Living allowances may be available depending on eligibility.

Subject to funding approval, program will run on the NAIT campus from September 2004 through March 2005.

For more information, or to register, please contact:

Rebecca Palmer at Cunningham Communications.

Phone: 780-413-6541

Email: cunninghamcommunications@shaw.ca

EDMONTON PUBLIC SCHOOLS

ABORIGINAL CULTURAL FACILITATOR

City Centre Education Project
Term Definite Position to June 2006

The successful candidate for this full-time, ten-month, term-definite position will be responsible for integrating cultural awareness into the core curriculum through developing teacher awareness and understanding, diversity of learning resources, and family involvement in seven target schools.

Duties will include: assisting in identifying appropriate Aboriginal resources in the area of literacy; keeping abreast of current trends and research in Aboriginal education; increasing parental and community involvement in the delivery of the core curriculum;

providing information on community resources available to families; and improving feeling of inclusiveness and cultural pride among Aboriginal students.

Requirements: related university degree; a minimum of one year related experience; familiarity with long-term expected outcomes for aboriginal education as identified in the Alberta Learning, First Nations, Métis and Inuit Educational Consultation Policy Framework (2002); computer literacy; demonstrated knowledge of Aboriginal history, culture and issues.

Salary: \$1,466.50 - \$1,905.40 bi-weekly

For additional information, please contact Sandra Woitas, Principal, City Centre Education Project, (780) 471-2630.

Please submit resume quoting competition number 201150 by 4:30 p.m., April 13, 2004, to Edmonton Public Schools, Centre for Education, Personnel Recruitment and Staffing, One Kingsway, Edmonton, Alberta T5H 4C9, or Fax (780) 426-3946.

Website: www.epps.edmonton.ab.ca Only those applicants being considered will be contacted.

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Need more information on the CIBC Career Access Program?

Call (416) 307-3208 or e-mail us at ccap@cibc.com



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CIBC thanks all applicants for their interest, however, only those under consideration will be contacted. No agency solicitation will be considered. CIBC is committed to diversity in our workforce and equal access to opportunities based on merit and performance.

D MULTI-MEDIA TH PROGRAM

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AL FACILITATOR

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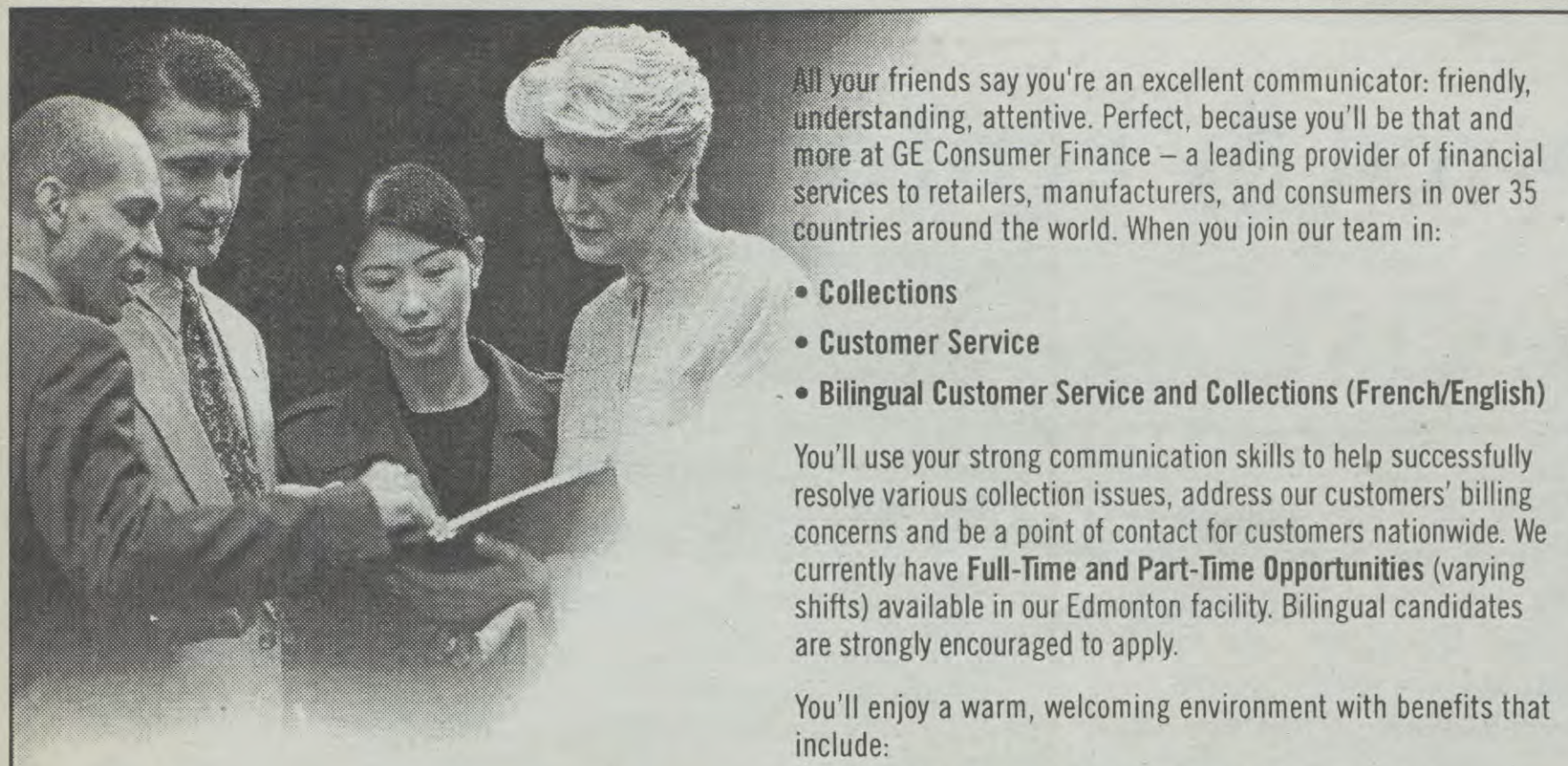
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[careers & training] International attention

(Continued from page 30.)

"Just from being out there working with it and seeing its habits, you start to learn about this animal," Kara Paul said.

"I learned so much. And at the time, people didn't know about the green crab that much around here. So I became the contact person for the European green crab in Nova Scotia. Which is kind of neat, since I just kind of landed in it. So that was pretty cool. I'd have people from different universities and media calling me for my opinion on stuff, just because I was out there and watching them and seeing them, I knew a little bit more. So that was pretty interesting."

Her knowledge of the species also earned her a seat at an international roundtable on invasive species held last year in Miami.

"You know, I'm from Eskasoni. I'm from a small community, and I'm sitting here with scientists from Mexico and from the U.S., which I thought was pretty cool. You don't think that's going to happen when you start something like this. Under the NAFTA agreement, they had this big roundtable. That was pretty interesting. Everybody was talking about their problems in their area with invasive species and I gave the Bras d'Or Lake situation to them."

Paul sees her work as a marine biologist as being fun, but she also

sees it as rewarding, knowing that she is helping to make a difference for her community.

"You know, we have people that rely on our lakes, not only for livelihood, but just for recreation reasons, some people for their food. And people come to us, and I'll have local Elders or fishermen come to me and say ... what's going on with the lobster stock? And I'm like, I have no idea, let me check into it. So that's what I've been doing for the last few years. I've been working on the lobsters."

Paul's advice for young people who are considering where their career path should lead is to find what you want to do, and then do it.

When she was younger and picking the courses she wanted to take in high school, people tried to steer her away from the science courses and toward the general programs.

"But if I had listened, I would have never gotten to where I am today. Because you know your abilities and you just go for it," she said.

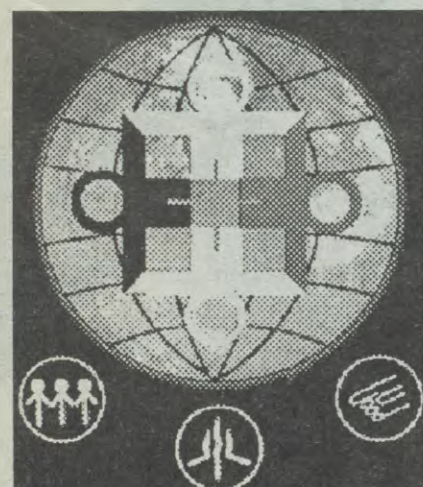
"My advice to anybody that wants to do something ... is just go for it. You know, go do it. I mean there's nothing easier than saying I can't do it. And the thing is anybody will tell you you can't do it or can do it. It's up to you. If you want something, you just do it. You do it, you work hard, and you put your time in and you'll get there."

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Website for Urban Aboriginal Youth

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What We Will Do for you

We need your input to help us create this cool and current website to help youth access existing resources and services, find employment and education opportunities, and gain valuable hands-on technical and business experience.

Members of our **Youth Advisory Council** (our YAC's) are gathering contact names, links, and info., but you can help!

Schools - send us your program details, youth-focused activities and event announcements

Aboriginal Youth - share your voice about events, opportunities, stories, successes & challenges

Businesses - send us job postings & tips 4 success

Organizations - promote your services & workshops

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Make your services more accessible to Urban Aboriginal Youth by posting your information on our site at www.RedWaybc.ca

We Want to Hear from you

Our RedWAY BC Project team at First Nations Employment Society is working with Aboriginal web designers ID+ to create an interactive, youth-driven website. Our goal is to provide Urban Aboriginal Youth with an easy to use website to access information necessary to survive and thrive in Greater Vancouver.

Upon its launch on March 31st, 2004 this website will be the most comprehensive guide - a one-stop info shop for our growing Urban Aboriginal Youth population.



Signature piece inspired by centuries old song

(Continued from page 16.)

Tara-Louise Montour commissioned *Farewell to the Warriors* from composer and violinist Régent Levasseur, who was once Montour's coach. It's a 15-minute-long piece composed for a chamber setting, using strings, harp or piano, and one drum.

"I was looking for pieces that had Native influences or ideas in them," Montour said, "but there was nothing out there."

Levasseur found a recording of *Farewell to the Warriors* — a Chippewa song sung by the women as their men went off to war—at a library. The library's copy was recorded in 1908, but the song is centuries old.



Tara-Louise Montour

"It's quite a short song," Montour said, "about 30 seconds, so what Régent did was develop it into a theme and variations form. The first time you hear me play, that's the actual song, exactly as it was sung. Then he launches into 15 variations on that theme."

"I'm very happy with it. It's a beautiful piece and I love to play it, and it brings up all kinds of emotions every time I play it," Montour said.

Montour had to chase down grant money to pay for the commission, which cost about \$10,000. The forthcoming CD with the Thunder Bay Symphony Orchestra is the first "studio" recording of the work. (It was actually recorded in the TBSO's concert hall, which Montour rates as "one of the best in the country.")

Montour plays an Italian Testore violin that dates from the 1700s, the same era in which the world-famous Stradivarius violins were created. It has a deep, rich tone that matches Montour's fluid phrasing.

"It took a long time to find this instrument," Montour said. "I got it in New York 12 years ago, and I tried about 300 instruments before I found this one. The way I was able to draw different sounds, different colors out of it,

it responded beautifully with my technique and the sound I had in my ear, what I wanted to project. When I found it, I knew it right away."

But 300-year-old violins don't come cheap.

"My mom took a mortgage out on her house so I could have this violin," Montour said.

Montour's appearance with the Hamilton Philharmonic Orchestra was initiated by guest conductor Geoffrey Moull, who is the conductor for the TBSO. Montour was a soloist. She now makes a patchwork living by teaching, freelancing as a substitute violinist with both the Montreal Symphony Orchestra and the Laval Symphony Orchestra, playing with the McGill Chamber Orchestra and doing solo guest appearances across North America. She'll have a regular paycheck for the next little while though, because she just snagged a one-year substitute teaching position at Montreal's Pierre Laporte High School for the Arts in the Professional Music and Dance program.

But like any artist, Montour doesn't do it for the money. She plays music because she doesn't want to do anything else.

"I have to follow my heart. I don't think I'd survive very long at a nine-to-five job. My calling is to play music," Montour said over the din of the restaurant's lunchtime office crowd.

Montour was raised in an artistic household, and she was surrounded by constant stimulus: the multicultural city of Montreal, the francophone culture of her adoptive father, the Italian culture of her adoptive mother, and the Mohawk culture of her ancestors. She speaks English, French, Italian, and is learning Mohawk. And she's comfortable with who she is, which seems to threaten those who are less secure

in their identities.

"I've been asked the identity question before, what I identify with," Montour said. "I identify with everything that I am. I'm a musician, I have Italian influence in my life, I have a Native background, and French all around me. That's who I am as an individual. If someone asks me do I think I am more Native than somebody else, or less Native than

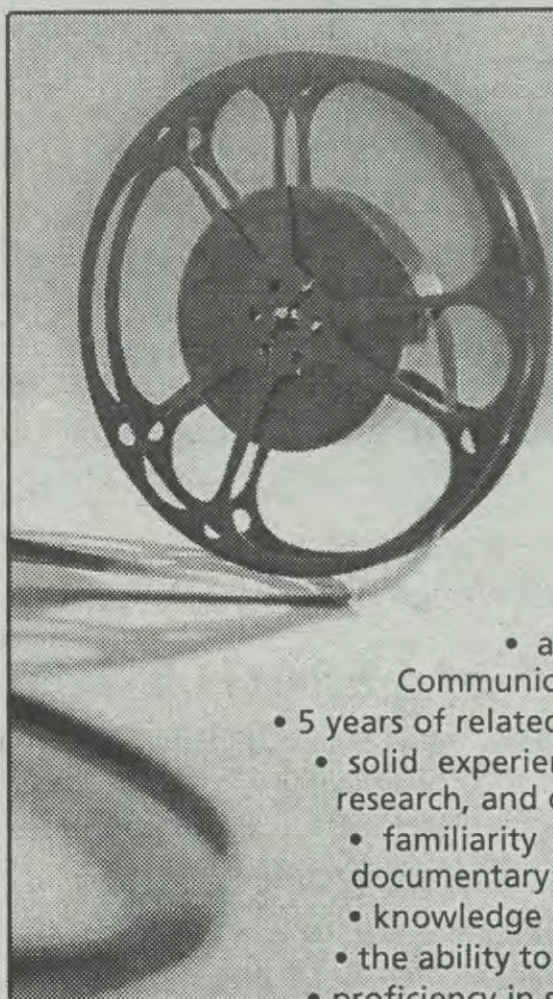
somebody else, well, I don't even see that as a question that's worth an answer. This is who I am, and these are the various elements that make up me. I think a person becomes much richer with all of these added elements."

Montour's mission is to create a musical conversation between those various elements.

"I want to bring classical music to more Native communities,"

Montour said. "And I want to bring the beauty of Native people to the rest of the world through the pieces I commission. It goes both ways."

"I hope I can bring something of value to the arts world," Montour said. "I do value my Native background, and I want to stress that. But I'm not making a political statement—I'm making art."



Product Manager

Western Centre (Edmonton)

Join our English Program Branch in this two-year temporary position, with a possibility of extension. Under the supervision of the Head, Marketing, you will assume overall responsibility for promoting new releases, developing key partnerships with communities of interest, and increasing access to, and encouraging engaged dialogue on our social issue documentaries and innovative web productions. You will advise on audiences and marketing potential for all productions, develop and manage marketing and launch strategies, and build key community contacts and financial partnerships.

As the successful candidate, you should have:

- a degree in an appropriate field, such as Social Studies, Social Marketing, Communications, Film, Education or Political Science;
- 5 years of related experience;
- solid experience in, and knowledge of the practice of social marketing, participatory research, and community partnership building;
- familiarity with the NFB, with specific awareness of productions for children/youth, documentary and aboriginal cinema nationally and internationally;
- knowledge of the Western Centre region film communities and social issue groups;
- the ability to analyse and judge written and graphic components of promotional materials;
- proficiency in spoken and written English, including recognized writing skills, and a working knowledge of French;
- an awareness of distribution and media relations connected to documentary films.

Based in Edmonton, this position offers a salary range of \$53,405 to \$67,616, and requires regular travel within the region.

If your credentials fit the above profile, please send your résumé, by April 13, 2004, indicating Competition No. LS-0497-WS, by fax to (514) 283-5850, by e-mail (Word, only) to hum@nfb.ca or by mail to Human Resources Branch (A-12), National Film Board of Canada, P.O. Box 6100, Station Centre-ville, Montreal, Quebec, H3C 3H5.

We are committed to employment equity. We thank you for your résumé. Only applicants considered for an interview will be contacted.



The United Church of Canada SPEAKER ALL NATIVE CIRCLE CONFERENCE

Position Available

The United Church of Canada is seeking a Speaker for the All Native Circle Conference (ANCC). This position, located in Winnipeg, carries primary responsibility for assisting the Conference to carry out its mandate. In all responsibilities, the Speaker works closely with Leading Elders, the ANCC Executive, Council/Chairs, Presbytery Chairs and the Program Staff.

The responsibilities of this position include:

- ♦ Administration of program priorities and policy
- ♦ Supervision and support of Conference staff
- ♦ Oversight of financial and administrative matters
- ♦ Shared responsibility with the Leading Elders as "Keeper of the Bundle"
- ♦ Identification and advocacy of issues related to Aboriginal United Church Congregations

The successful candidate will have: a post secondary education in management plus theological knowledge; knowledge of Aboriginal communities, the All Native Circle Conference and the organizational structure of The United Church of Canada; proven administrative skills in program, financial, human resources and policy management; excellent public relations and creative problem solving skills; and the ability to exercise good judgement. This position requires extensive travel. You will be required to provide the names and contact information of six work related references.

This is a full time appointment with a year 2004 starting salary of \$60,944 (OM) or \$71,437 (LE).

Interested applicants are invited to submit their resume, quoting file #04-101-10 to:

The United Church of Canada
300-3250 Bloor Street W.
Toronto, ON M8X 2Y4
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James Andrew, AB Phone: (604) 822- Email: james.andr

Union



By Tim Standish PSAC

We are at the dawn of a new century and a time of change. We begin to think what will come next? Will we gain or lose? Will we lose more people or will we lose more jobs?

I am 42 years old and I have been working since I was 17 and I have seen a lot of changes in the work force. First Nations People are becoming a major influence in the aspects of the job market throughout Canada. Young people who are entering the work force and who are returning after an absence from work are becoming union members. I have been a member of a union for the past 20 years.

Working for a living is not just a job, it is a life. For us, working in a unionized often is. Many of the Hollywood image of movies like Hoffa, where people are bashing each other with baseball bats and are mob connected. These are good movies to watch, but there is nothing else is on. I had a young co-worker who is "First Nations" and never joined a Union before. Tell me what to expect? "What do you think a Union



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and song

Montour said. "And I want to bring the beauty of Native people to the rest of the world through the pieces I commission. It goes both ways.

"I hope I can bring something of value to the arts world," Montour said. "I do value my Native background, and I want to stress that. But I'm not making a political statement—I'm making art."

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productions for children/youth, nationally;

es and social issue groups; contents of promotional materials; zed writing skills, and a working

mentary films.

nd requires regular travel within



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Circle Conference (ANCC). This Conference to carry out its s, the ANCC Executive, Council/Chairs,

Congregations

logical knowledge; knowledge of Abo-The United Church of Canada; proven excellent public relations and creative extensive travel. You will be required to

37 (LE).

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Closing date for application is April 30, 2004 at 12:00 p.m. (Toronto Time)

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ation and Self-awareness"

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of workshops or to find out how r community or organization!

ly mobile and erated company.

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The Faculty of Medicine at the University of British Columbia, Vancouver, BC, is pleased to announce it will be hosting its second

"ABORIGINALS INTO MEDICINE: PRE-ADMISSIONS WORKSHOP"
AUGUST 19-21, 2004

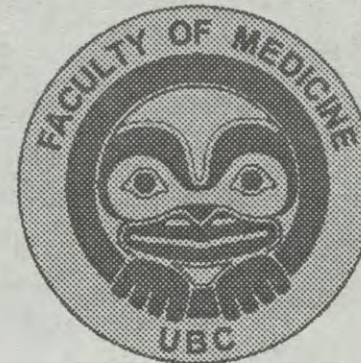
The purpose of the workshop is to provide Aboriginal students with the necessary tools to be successful in their application process into and completing the undergraduate MD program. The presentations for the workshop will be given by Aboriginal and non-Aboriginal physicians, medical students and residents; and university staff and faculty members.

Aboriginal Students completing Grade 12, and others attending college/university from across Canada are encouraged to register. There is no cost in attending the workshop as accommodations and some meals will be covered. **Space is limited so register asap.**

Deadline for registration: Friday, July 23, 2004, at 4:30 p.m.

For registration information please contact:

James Andrew, Aboriginal Programs Coordinator at
Phone: (604) 822-3236 or
Email: james.andrew@ubc.ca



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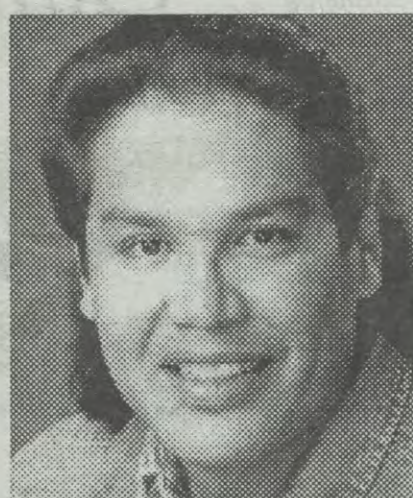
Mr. Marc Lamoureux, Principal
St. Andrew's School
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Phone: 523-4595 • Fax: 523-4422
e-mail: lamoureux.m@hfcrd.ab.ca

Competition for the above position will remain open until a suitable candidate has been found. Thank you to all interested applicants, however, only those candidates who are short-listed will be contacted for an interview.

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Unions



By Tim Standingready
PSAC Member
Regina

We are at the dawn of the 21st century and a time of change. We begin to think what will come in this new dawn? Will we gain more as a people or will we lose more?

I am 42 years old and have been working since I was 17 and have seen a lot of changes in the work force. First Nations People are now becoming a major influence in all aspects of the job market throughout Canada. Young people who are just entering the work force and the ones who are returning after a long absence from work are also becoming union members. I myself, have been a member of a Union for the past 20 years.

Working for a living is not new to us, but working in a place that is unionized often is. Many of us fear the Hollywood image of Unions, movies like Hoffa, where people are bashing each other with baseball bats and are mob connected. Granted these are good movies to watch when there is nothing else is on.

I had a young co-worker come to me who is "First Nations" and asked, "I never joined a Union before can you tell me what to expect?" I asked, "What do you think a Union is?" She

said "only what I saw on TV". Now I have to say television is the great teacher of fact and fiction and fiction usually out weighs the fact of the matter.

I know a lot of people think by joining a Union you will lose treaty rights or lose status or non-First Nation people will come and take jobs from our people, this is a common misconception and misunderstanding.

Workers' working together is one of the new tools we need to learn, understand and embrace, not only survive in the 21st Century, but prosper! Unionization offers us:

- * Job security
- * Above average wage
- * Better vacation and leave Provisions
- * Better sick leave
- * Seniority (length of service) rights
- * Fair promotion for all workers
- * Layoff provisions
- * Protection against discrimination, favoritism and unfair management practices

With a union contract or collective agreement employees, including First Nations workers, have negotiated these provisions throughout workplaces across Canada. I know that my union, the Public Service Alliance of Canada (PSAC) is about you the member and employee, and ensures that my rights and privileges are protected through collective bargaining.

First Nations People are also now enjoying the benefits of collective bargaining. At my workplace Casino Regina, where First Nations make up 51 percent of the work force, this is their first experience as a union member, and they like it.

Big changes are coming and as a People I believe we must equip ourselves with the tools for success and that includes joining a union when we have the opportunity.

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Unionize!

First Nations and Métis people can have a voice at work and achieve a fair share of the prosperity – which has been denied.

**Join the Public Service Alliance of Canada (PSAC)
160,000 members strong, and benefit from...**

- negotiated pay and terms of employment
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- fairness, dignity and respect at work

PSAC...

- represents 160,000 workers from coast to coast to coast
- represents 22,000 workers across the Prairies
- supports First Nations and Metis rights & self-determination
- fights for employment equity
- has partnered with the Congress of Aboriginal Peoples on work-related issues
- are members of the Alberta, Saskatchewan & Manitoba Federations of Labour & the Canadian Labour Congress

First Nations and Métis workers must have a voice at work! Find out how!

Contact:

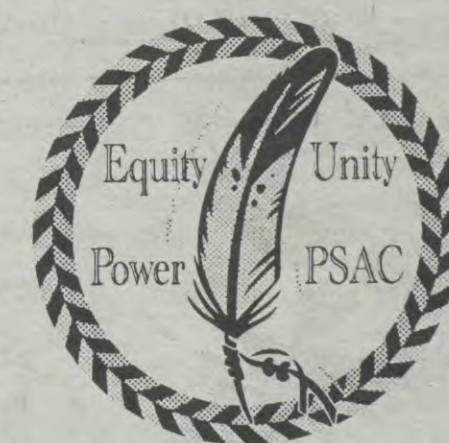
Dan Goy, Regional Organizer

PSAC Prairies

cellular: (204) 799-7448

email: goyd@psac.com

web: www.psac.com/Prairie_Region



Public Service Alliance of Canada

[footprints] Kateri Tekakwitha

Lily of the Mohawks blessed and devoted

More than 300 years have passed since Kateri Tekakwitha lived her brief life, but even today people across North America look to her for strength and guidance.

Kateri was born in 1656 in Ossernenon, a Mohawk village located near present day Auriesville, New York. Her father was a Mohawk chief; her mother an Algonquin woman who had been captured by the Mohawk. While her father hadn't converted to Christianity, her mother had, and she taught her daughter to pray in the Christian way.

When Kateri was only four, the community was ravaged by smallpox and she was the only member of her family to survive. But while the disease didn't claim her life, it did take its toll on the young girl. She was left weakened and was covered in scars. The disease had also affected her eyesight, and she was given the name Tekakwitha, which means "she who stumbles into things." She was adopted by her father's brother, who assumed the role of chief.

Kateri was born at a time and place where living as a Christian was difficult. Many Mohawks distrusted the Jesuit missionaries who came among them, blaming them for bringing the sickness that spread through their communities. Mohawk opposition to Christianity was strengthened by politics. This new religion found support among the Hurons, who were bitter enemies of the Mohawks and the missionaries working to bring their religion to the region, the French Jesuits. The Mohawk had aligned themselves with the English and Dutch. A number of missionaries had been killed by the Mohawks at Ossernenon, the last in 1646, just 10 years before Kateri was born.

Following the smallpox epidemic that claimed so many lives, Kateri and her

people abandoned Ossernenon and settled across the Mohawk River at Caughnawaga, near present day Fonda, New York. Despite the physical toll smallpox had taken on her, Kateri was a hard worker and her adoptive parents had high hopes for finding her a good husband who could support them in their old age. Kateri, however, had other plans, and showed no interest in marriage.

When French missionaries visited the village, Kateri's uncle was their reluctant host. It was during that visit that Kateri chose the path she would follow. Soon after the visit, Jesuit missionary Father Jacques de Lamberville arrived to set up a permanent mission and, although her uncle had forbidden her to speak to the missionaries, an opportunity soon presented itself and Kateri told de Lamberville of her desire to be a Christian. Kateri converted to Christianity in 1676 and was baptized on Easter Sunday. She was given the Christian name Katherine.

Kateri's devotion to her religion was astounding, even to the missionaries she turned to for teaching and guidance in her new faith. She spent as much time as she could in the chapel, spending almost the entire day there on Sundays and holy days.

The fact that she so openly embraced Christianity did not sit well with Kateri's family or other members of the community. People would throw rocks at her as she made her way to chapel, calling her "the Christian." And because she refused to do any work on Sundays, keeping the Sabbath holy according to Christian practices, on that day her aunts would give her no food.

A story often told about young Kateri demonstrates her unfoundering commitment to her beliefs. One day, while Kateri was alone in the longhouse, a young man from the community, angry

By Cheryl Petten

with her because of her beliefs, burst in and threatened to kill her if she did not renounce her religion. As he stood over her, war club in hand, she calmly told him he could take her life, but not her faith. Then she lowered her head and waited for the blow. Her calm and conviction shook the would-be attacker and he fled without harming the girl.

The following year, in an attempt to escape the persecution inflicted upon her because of her beliefs, Kateri fled her village, traveling 200 miles through the wilderness to find refuge in the St. Francis Xavier mission in another community named Caughnawaga—present-day Kahnawake, Quebec—populated by Mohawk people who were much more accepting of the religion brought by the Jesuit missionaries. That Christmas, Kateri made her first communion.

Kateri spent much of her time caring for the sick and elderly among her people, and those around her were touched and inspired by her goodness and devotion. But Kateri herself felt the need to do penance for her weakness and her sins, and this penance was often painful for the young girl. Not allowing herself even simple comforts, she would mix ashes into her food, and once slept on a bed covered in thorns. At one point she branded herself with hot coals, offering up her suffering to God.

In 1679, she visited a convent in nearby Ville-Marie (now Montreal) and was so impressed with the way the nuns lived their lives that on her return to Caughnawaga she asked to set up her own convent. Her request was refused, but still she chose to take the vow of chastity, which she did on March 25, becoming the first Native American woman to do so.

Then, in the winter of 1679, Kateri's always precarious health

began to worsen, a decline that was no doubt hastened by the extreme penances she put herself through. She began suffering from headaches and stomach pains, and her strength dwindled. For months she was unable to move from her bed. And then, on April 17, 1680, she received communion for the last time, whispered to those around her that she would remember them in heaven, professed her love to Jesus and the Virgin Mary, and slipped away.

It is said that 15 minutes after her death, the smallpox scars that had marked Kateri for most of her life disappeared completely, replaced by a radiant beauty. Those who witnessed this event believed it was a sign that she was truly special, and felt the transformation occurred at the moment Kateri saw God.

Many people reported seeing visions of Kateri appear to them after her death, and in the years following, many miracles were attributed to her, with gravely ill people being cured by touching the cross she had held on her deathbed or when given powder that had come from her tomb. Even today, people have claimed miraculous recoveries after praying to Kateri.

Kateri was venerated by Pope Pius XII in 1943; and in 1980, in front of hundreds of Native Americans who traveled to Rome to witness the event, she was beatified by Pope John Paul II, the first Native American to be declared Blessed. In order for her to be canonized and



Blessed Kateri Tekakwitha, Lily of the Mohawks, is the patron of the environment, people in exile, people ridiculed for their religious beliefs, orphans, and of World Youth Day. In Canada, her feast day is April 17.

declared a saint, another miracle attributed to Kateri must first be proved.

There are shrines to Blessed Kateri in the Mohawk Valley—the national Shrine of the North American Martyrs, the national Kateri Shrine on the American side of the border and the Blessed Kateri Tekakwitha shrine in Kahnawake, where Kateri's tomb can be found. Her name also graces a number of schools on both sides of the border, and her name has been adopted by the Tekakwitha Conference, an American-based organization dedicated to unifying Native American Catholics and helping them to find a balance between Catholicism and Native spirituality.

The Blessed Kateri Tekakwitha, Lily of the Mohawks, is the patron of the environment, people in exile, people ridiculed for their religious beliefs, orphans, and of World Youth Day. In Canada, the Feast of Blessed Kateri Tekakwitha is celebrated on April 17, the anniversary of her death. In the United States, it is commemorated on July 14.

PEACE HILLS TRUST
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• Adult (18 & o

Prizes -
1st
2nd
3rd

1. Peace Hills Trust "Native Art Contest" (PHI)
2. Entries shall consist of a complete and signed entry form, received no later than 4:00 p.m. on August 15, 2004.
3. By signing the Entry Form, the entrant warrants the copyright in the entry; warrants that signing the Entry Form, indemnify and save representation and warranty; waives his or her right to sue and assign the entrant's Exhibition Right in Contest Entry Procedures and Rules and Suzanne Lyntzisz. Late entries, incomplete entries, and entries which are not returned as follows: entries hand delivered responsibility for entries which are misdirected.
5. Youth entries will not be returned.

1. Ensure that all spaces on the Entry Form are filled in.
2. Adults may submit as many entries as they wish.
3. All entries must be UNFRAMED paintings on the basis of appeal of the subject, original and must be submitted to the contest.
4. Peace Hills Trust will not acknowledge the entrant's name on the entry when the entry is displayed.
5. Should you wish to sell your work while the contest is in progress, you must complete that portion of the Entry Form.
6. Peace Hills Trust at its sole discretion reserves the right to accept or reject any entry.
7. Adult category Prizes: 1st - \$2,000.00, 2nd - \$1,000.00, 3rd - \$500.00.

Peace Hills

Entry Deadline: Hand Delivered:

(Please Print)
FULL NAME: _____
PRESENT ADDRESS: _____
CITY: _____
PHONE NUMBER(S): _____
BAND/HOME COMMUNITY: _____
TITLE: _____
MEDIUM(S): _____
DESCRIPTION: _____

Yes, you may release my photo.

I hereby certify that the information contained herein is true and correct and I agree to be bound by the same.

Date

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A gathering of Aboriginal Peoples, Industry, and Government: to explore and discuss Aboriginal participation in South of 60° Resource Development. Topics will include; pipeline readiness, oil and gas development, joint ventures, traditional land use strategies, environment, forestry management, mobilizing resources, business and economic development, business planning and proposal writing, youth entrepreneurship, training to employment.

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Registration Fee \$ 400 / On Site Registration \$ 450

A conference presentation by Alexis Nakota Sioux Nation, PO Box 7, Glenevis, Alberta, T0E 0X0
For More Information Contact Us at (780) 967 - 2225 Ext. 224 or fax (780) 967 - 5484





Kateri Tekakwitha, Lily of the Mohawks, patron of the environment, of the people ridiculed for their religious beliefs, orphans, and of World Youth Day. Her feast day is April 17.

Declared a saint, another miracle attributed to Kateri must first be proved.

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Trade Fair

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22ND ANNUAL NATIVE ART CONTEST

All entries are restricted to "two dimensional" art, i.e. work done on a flat surface suitable for framing and not larger than 4 feet x 6 feet.

This contest is separated into the following age categories:

- Adult (18 & over) • Youth (14 to 17) • Youth (10 to 13) • Youth (9& under)

Prizes - Adult Category		Prizes - Youth Categories	
1st	\$2,000.00	1st	\$100.00
2nd	\$1,500.00	2nd	\$75.00
3rd	\$1,000.00	3rd	\$50.00

Entry Deadline: Friday, August 27, 2004
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 August 27, 2004. 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.
5. Youth 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.

PLEASE ENSURE ALL ART IS PROPERLY PACKAGED TO AVOID DAMAGE.

Peace Hills Trust "Native Art Contest" Entry Form

Entry Deadline: Hand Delivered: 4:00 p.m., August 27, 2004. Mailed: Postmark August 27, 2004

(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 above and I agree to be bound by the same.

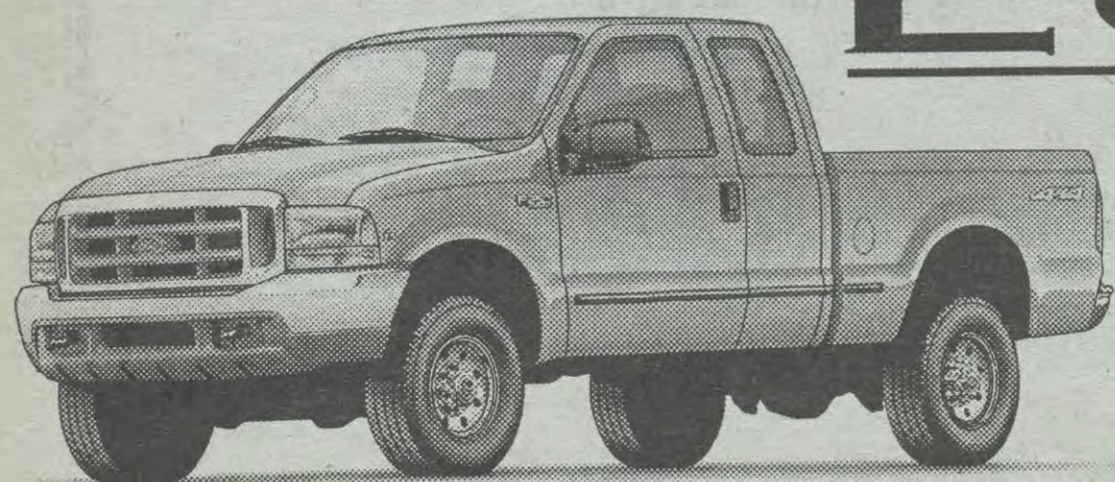
Date _____

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

REGISTRAR'S USE ONLY

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

MAIL TO:
Peace Hills Trust
"Native Art Contest"
Peace Hills Trust Tower
10th Floor, 10011 - 109 Street
Edmonton, Alberta
T5J 3S8
Attention: Suzanne Lyrantzis
FOR MORE INFORMATION:
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2500lb
Warn winch!

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Offers apply to retail deliveries on new & in stock models only.
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