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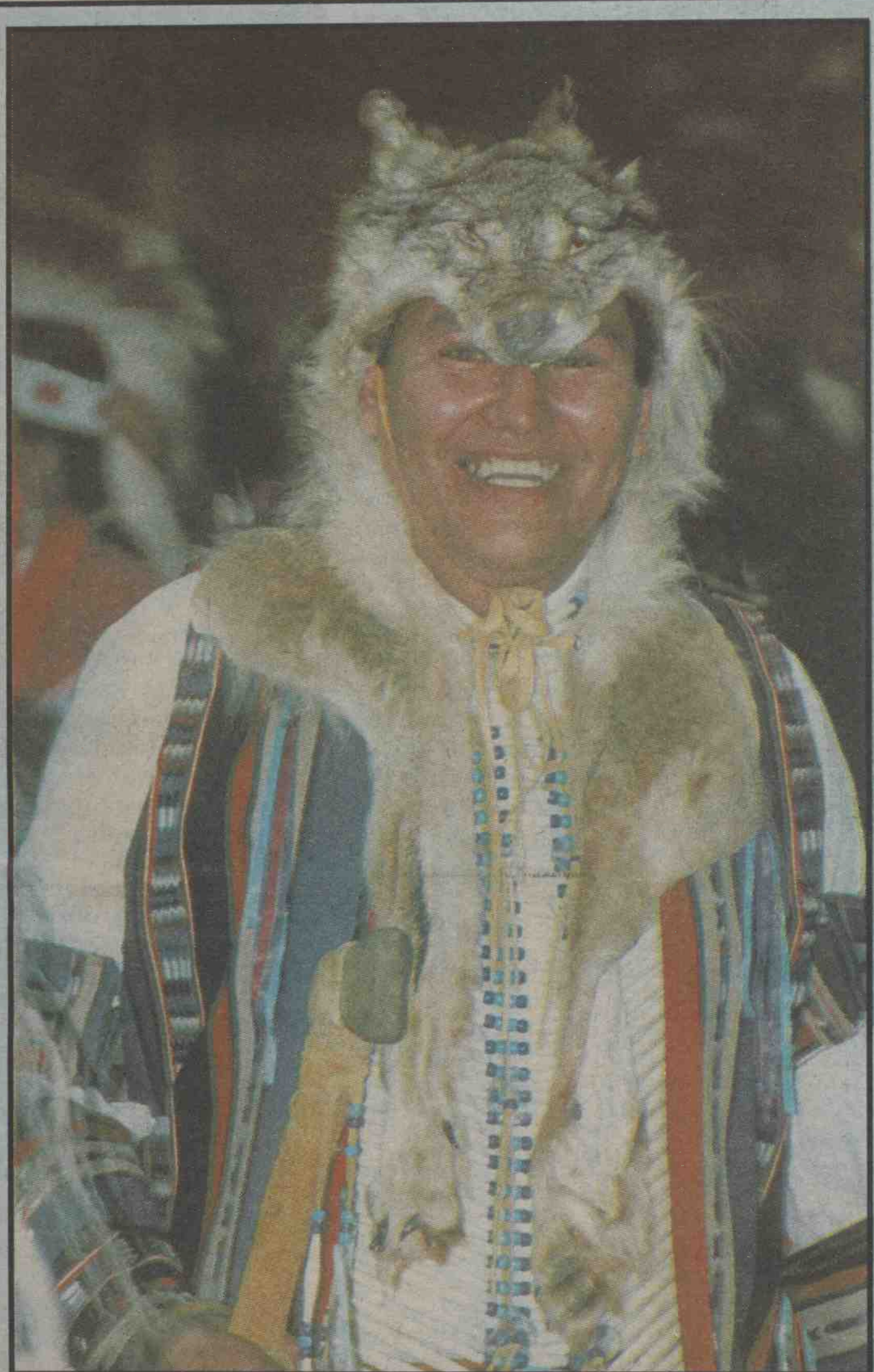
Windspeaker



May 1998

Celebrating our 15th Anniversary

Volume 16 No. 1



BRIAN CROSS

Powwow season begins!

The Saskatchewan Indian Federated College holds its annual powwow April 4 and 5. It attracted participants, such as Richard Thunderchild of the Thunderchild First Nation (above), from across the Canadian prairies and areas of the United States. The SIFC powwow is the third largest indoor powwow in North America. Estimated attendance was between 8,000 and 10,000. See story page 13.

Fiduciary obligation No comment on tax case

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

It's not before the courts anymore, but Justice Minister Anne McLellan still won't discuss her department's role in a case which was recently argued before the Supreme Court of Canada, a case where Aboriginal tax-exempt rights are under attack.

Before the *Tomah* case was argued in court, the Justice minister refused to comment because the case was before the courts. After the case was put before the courts on March 25, a Justice ministry spokesperson told *Windspeaker* that McLellan is not prepared to comment until the decision is handed down. A request for an interview with a Justice department official who could describe in detail the government's stance on its fiduciary role for Aboriginal people, without any specific reference to the court case, met with no response. The court's decision is expected in August.

A letter written to Indian Affairs Minister Jane Stewart by an Ontario mayor, who has been approached for advice from business people in her municipality who are facing Aboriginal people who refuse to pay sales tax, was referred to the Minister of National Revenue, Herb Dhaliwal.

A spokesman for the Revenue minister said the question of defining the government's fiduciary obligation was one that should be answered by either Justice or Indian Affairs. That leaves Aboriginal activists who believe the federal government is failing to honor its legal obligation to protect and uphold Aboriginal rights wondering how the government could possibly justify arguing in court in support of a provincial government that is trying to limit constitutionally-protected Aboriginal tax-exempt rights.

"I don't think they have an answer," said Chris McCormick, an anti-taxation specialist employed by the Association of Iroquois and Allied Indians. "At least not one based on legal precedent. Every basis for Canadian law, British law, U.S. law, places the same definition on fiduciary — the government's got nowhere to hide on this."

(see Fiduciary obligation page 19.)

Ipperwash sentence to be appealed

By Rob McKinley
Windspeaker Staff Writer

SARNIA, Ont.

The lawyer for Warren George, the last person to go to court for his role in the Ipperwash Provincial Park incident two-and-a-half years ago, is appealing his client's six-month jail sentence.

"Basically, the sentence is preposterous," said lawyer Jeff House.

Warren George was sentenced in early April after Ontario provincial court judge Greg Pockele found him guilty of criminal negligence causing bodily harm

and assault with a weapon (a car).

House said the sentence is unfair considering that an Ontario Provincial Police officer charged during the Ipperwash standoff for the fatal shooting of protester Dudley George, was given a conditional sentence of two-years-less-a-day to be served in the community, not jail.

Outside the Sarnia courtroom, following the sentence, Crown Prosecutor Henry van Drunen is reported to have said that George would not get a conditional sentence like the police officer, because he doubted a conditional sentence could be

served in a community "which regards Warren George as a hero."

House said his client was not considered a hero, but a victim.

George was part of an occupation at Ipperwash Provincial Park in September 1995. The occupation came after almost 60 years of dispute between the people of the Stoney Point band and the federal government. Before the Second World War, the Canadian government moved the Stoney Point members from their land to construct a new military base. The government told the band members they would get their land back after the war. That promise

never materialized. Stoney Point band members have since joined the Kettle Point First Nation. Frustrations came to a boil around Labor Day of 1995 when several Stoney Pointers took control of the land within the provincial park, claiming it was a traditional burial ground. The police were called in to disperse the protesters.

One of the first clashes came as Kettle Point councillor Cecil Bernard George was trying to warn the protesters of the advancing police force. Court testimony indicates that the police force caught up to the councillor and beat him to the ground. (see Ipperwash revisited page 4.)

WHAT'S INSIDE

QUOTABLE QUOTE

"The ruling has profound implications for every activist, everyone who expresses opinion publicly."

— Karen Wristen, a Sierra Legal Defence Fund lawyer who represented the Friends of the Lubicon in Ontario court.
..... Page 5

SCHOOL AND JOBS

If you are thinking about going back to school or are planning to continue your studies, we might be able to help you find some assistance. Check out *Windspeaker's Aboriginal Scholarship/Bursary Guide* in this issue.
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Back by popular demand, *Windspeaker* presents its fifth Classroom edition, a must-have educational tool showcasing critical issues impacting Canada's Aboriginal people. *Reflecting on the Past* takes a look at the residential school experience in Canada.
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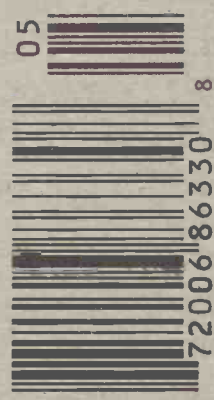
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Opponents try to KO Project OK

By Rob McKinley
Windspeaker Staff Writer

OAXACA, Mexico

The organizers of a planned trade agreement between a Quebec First Nation and a Mexican state are still going ahead despite opposition from human rights advocates.

Project OK, a proposed trade agreement between the Mohawk Council of Kahnawake and the state of Oaxaca in southern Mexico, is being hailed by its creators as a possible solution to the growing unrest between Mexico's Indigenous people and the Mexican government.

In recent months, reports of human rights violations, intimidation tactics by government-backed troops, and on Dec. 22, the massacre of 45 Indian people in Chiapas, the state bordering Oaxaca, have left many people wondering if a trade agreement with any part of Mexico is wise.

But Project OK spokesperson Arnold Goodleaf said the group is not getting involved with any of the organizations responsible for the reported human rights violations. He said the project isn't working with the Mexican government, but is an initiative brought about by the people of Oaxaca themselves.

"People have to understand that it was the people of Oaxaca that asked us," said Goodleaf.

The trade agreement, he said, could see Mexican Indigenous arts and other products being exported to Canada and marketed through the Project OK office in Kahnawake. Some of the items being considered for trade include coffee, Mexican Indian pottery, tapestries, bead-work, clothing and leather. In return, people living in Oaxaca could start to import and market Canadian Aboriginal art sent to them through the Project OK office.

The project has been in the works since May 1997, and has been an exploratory venture so far. Goodleaf said nothing has been signed with any group yet. A memorandum of understanding was to be signed in early January to coincide with the Team Canada economic mission to Mexico, but that was delayed due to the Quebec ice storm, the unrest in the Chiapas state, and a hurricane in Oaxaca. Human rights issues in Oaxaca were not a part of the delay, Goodleaf said.

Project OK officials have asked about any such violations, but Goodleaf said the state is preoccupied with rebuilding after a large hurricane leveled 20,000 homes last November.

From what the Kahnawake trade team has been told, Oaxaca's Indigenous people have many more freedoms than people from other states in Mexico. Troubles like the ones in Chiapas are rare.

"In Oaxaca, the state legislature is far more advanced than any other state in Mexico," said Goodleaf, adding that the state's population has a high



MIRANDA ORTIZ

A woman from a Oaxaca village in Mexico takes part in a religious ceremony as part of an annual festival. An agreement between the Mohawk Council of Kahnawake and Oaxaca is being criticized on the basis of human rights violations against the Indigenous people of Mexico.

percentage of Indigenous people and the state government has recognized the Indian tribes and allows freedoms to all Indigenous people.

However, Goodleaf admitted that the Project OK group was aware that the Mexican federal government continued to play a big part in the operation of the state governments. So although life for Mexican Indians in Oaxaca is better than life for people in other regions, "we wouldn't say its good because [the state] still has to respond to the national government."

The involvement of the Mexican government is what concerns many people opposed to trade deals with Mexico. Many human rights groups say the government is behind many of the killings, detentions, rapes and torture of Mexico's Indigenous people.

Goodleaf said Project OK is not dealing with the national government and when any documents are signed, they will not be signed between Kahnawake and any Mexican government.

However, in a draft document of the "Trade and Commerce Convention between the Mohawk People of Kahnawake, as represented by the Mohawk Council of Kahnawake . . . and the Indian Communities . . . of the state of Oaxaca," released to *Windspeaker*, signing spaces at the end of the contract are ready for the signatures of, not only Mohawk Council Grand Chief Joe Norton and a member of the Indian communities

them," said Goodleaf. "We don't see them as a problem."

He said ARIPO is respected by the large co-operatives in Oaxaca that represent the people making the arts and crafts. ARIPO represents the co-operatives.

In order to sign any agreements with any one of the co-operatives in the state, ARIPO is an important player, he said.

Goodleaf also said Project OK has been discussed with the governor of Oaxaca and economic development departments, and both have been very supportive of the idea. Again, he said that this minimal government involvement is not going to cause any problems.

Goodleaf went on to say the document containing the draft agreement should not have been released outside the membership of the Mohawk council. He further said the information within the document, dated Jan. 27, 1998, "is redundant now."

Information has changed since then, he said. Now, Project OK members and the Canadian federal government are working to re-word the agreement.

Goodleaf believes a new agreement could be ready by early summer and could be signed soon after that.

Opponents of the proposed trade agreement say Project OK is filled with holes. They say the creators of the trade agreement are ignoring the issues and the human rights violations which do occur in Oaxaca.

Opposition against Project OK is coming from around the world. Initially, the concerns were being raised locally from within the Kahnawake Mohawk Territory by members of the traditionalist Mohawk Nation of Kahnawake. Although the Mohawk council described the concerns of the traditionalist group as more of a personal attack, the extent of the opposition has spread to human rights agencies in Canada and around the world.



Miranda Ortiz.

One letter of opposition, sent to the Prime Minister's office, came from the Support Group for Indigenous People, an agency based out of Antwerp, Belgium. Other critics are from human rights groups in the United States, including the Minnesota Advocates for Human Rights and the Heartland Alliance for Human Needs and Human Rights in Chicago. These two groups produced a report in November 1996 which detailed many atrocities taking place in Oaxaca.

The Rule of Lawlessness in Mexico — Human Rights Violations in the State of Oaxaca, cites numerous cases of killings, torture, arbitrary detention and the disappearance of many Oaxaca Natives.

The 67-page report notes incidents where police or soldiers have snatched people from the streets. Some are never seen again, others are returned after extended periods of detention. Others are tortured. The methods of torture are barbaric.

The reports cites cases where people were stripped naked and beaten with rifles, bones were broken, toenails pulled out, or carbonated water laced with hot chili peppers forced up the victim's nose.

Incidents of private, vigilante justice are also detailed up to 1996 in the report.

Miranda Ortiz is aware of it all. Now studying International Development Studies at (see project has critics, page 30)



MIRANDA ORTIZ

An agreement is in the works between the Mohawk Council of Kahnawake and the Mexican state of Oaxaca that would see coffee, Mexican Indian pottery, tapestries, bead work, clothing and leather sent to Canada, and, in exchange, Canadian Aboriginal art will be sent to Oaxaca.

Aborigi

By Allison Kydd
Windspeaker Contrib

The 1997 Annual Report of the Canadian Human Rights Commission, published last week, shows that the commission is unimpressed by the federal government's response to the report of Aboriginal people living in urban areas.

"The plight of Aboriginal people living in urban areas has historically received little attention and was not addressed in the government response to the Royal Commission on Aboriginal Peoples in its report."

On the other hand, the report acknowledged the impact of both the federal government's *Statement of Reconciliation* and its Aboriginal Affairs *Gathering Strength*. By responding to RCAP's report, the federal government admitted "that past treatment of Aboriginal peoples was . . . and committed to working with Aboriginal people to build a new and

Human report

By Allison Kydd
Windspeaker Contrib

The Annual Report of the Canadian Human Rights Commission, released March 19, presses some confidence in Canada's human rights in dealings with Aboriginal people is improving with the following:

"We are cautiously optimistic that Canada is finally on the way to resolving an issue that has long tainted our reputation as a country which respects human rights of all its citizens. We hope that 1998 will prove a milestone year in the development of a new and more durable relationship between the Aboriginal and Canadian societies."

The reason for this optimism, according to the report, is the federal government's commitment to *Gathering Strength*, Canada's Aboriginal Affairs, as well as its *Statement of Reconciliation*, both in response to the Royal Commission on Aboriginal Peoples' report.

Though it has much to say, the Human Rights Commission report identifies several areas for improvement. One of the first is the federal government's address the particular needs of Aboriginal people living in urban areas. Another is the need for a mechanism by which the rights of individual citizens — and especially vulnerable groups such as the Elderly and people with disabilities — can best be protected within self-governing [Aboriginal] communities."

According to the report, the fact that in Newfoundland a majority of Mikmaq are recognized under the Indian Act is another blot on the

Aboriginal people living off reserve not seeing benefits

By Allison Kydd
Windspeaker Contributor

OTTAWA

The 1997 Annual Report of the Canadian Human Rights Commission, published March 24, shows that the commission is unimpressed by the federal government's response to the needs of Aboriginal people living off-reserve.

"The plight of Aboriginal people living in urban areas has historically received little attention and was not addressed in the government response to the Royal Commission," said the commission in its report.

On the other hand, the report acknowledged the importance of both the federal government's *Statement of Reconciliation* and its Aboriginal action plan, *Gathering Strength*. By these two responses to RCAP, said the report, the federal government admitted "that past treatment of Aboriginal peoples was wrong . . . and committed itself to working with Aboriginal people to build a new and better fu-

ture." Unfortunately, the report continued, the action plan "focuses primarily on the situation of on-reserve Status Indians." This is one way in which the federal response "lacks the detail and long-term objectives called for by the Royal Commission." The report also pointed out the following:

There is clear evidence that the social and economic situation of Aboriginal people in urban centres is often as bad as or worse than that of those living on reserves. However, governments at all levels have been unable or unwilling to deal effectively with their needs."

The commission reports that there may be several reasons why the problems of Aboriginal people living in urban centres have not been given priority. The first is possibly the argument that Canada, because of the current economic climate, must "go slow on change." This argument is described as follows:

Despite the Royal Commission's conclusion that an investment now will pay dividends later, many argued throughout 1997 that Cana-

da's economic situation makes the RCAP strategy unaffordable.

Response to the Royal Commission's recommendations as a whole has been mixed, said Donna Balkan, manager of Media and External Relations for the commission, when she spoke to a *Windspeaker* reporter on April 20. Balkan suggested that, though the Human Rights Commission does not wish to single out particular persons or publications, many feel the federal government is not in a financial position to follow through on certain RCAP recommendations.

Balkan and the report itself counter such arguments over money by pointing out that there is also a very high cost for doing nothing. The economics of the RCAP strategy was the subject of a Council for Advancement of Native Development Officers (CANDO) conference in October. The conference decided that the "cost of doing nothing about the high unemployment and social problems of Aboriginal peoples is already too high and is increasing rapidly."

RCAP's estimate was that in 1996 alone, "the costs associated with lost income and production and attempts to remedy social problems totalled \$7.5 billion."

The numbers suggest that approximately half of this expense is the cost of not meeting the needs of Aboriginal people who are living off-reserve, since "nearly half of Canada's approximately 800,000 Aboriginal people live in towns or cities, and migration to urban areas is increasing rapidly."

Furthermore, read the report, *Without fundamental changes, these costs will grow year after year, as the Aboriginal population expands and more young people look for jobs in a workplace that offers them few opportunities.*

In the report's opinion, there is another reason the RCAP recommendations have not been put into effect:

The federal government has generally disclaimed responsibility on the grounds that its jurisdiction extends only to reserves. On the other hand, the provinces have generally resisted assuming responsi-

bility for what they see as a federal problem. While the governments argue, Aboriginal people suffer."

"A lot of things are not entirely clear, such as whose responsibility it is to address the needs of non-status, non-reserve and Métis people, and that affects services and social programs," said Balkan.

According to the commission report, the plight of the Métis people has also been virtually ignored, for there is "the persistent lack of a clear government plan or policy to deal with the particular needs of the Métis."

For these reasons and others, the commission's annual report, though it calls itself "cautiously optimistic," also suggests the following:

It is not within our commission's purview to comment on which arm of government should assume direct responsibility for urban Aboriginal people, the Métis and non-status Indians. However, what we can say is that all governments should address this issue as a public policy priority of the first order. The cost of failing is simply too high.

Human Rights Commission reports cautious optimism

By Allison Kydd
Windspeaker Contributor

OTTAWA

The Annual Report of the Canadian Human Rights Commission, released March 24, expresses some confidence that Canada's human rights record in dealings with Aboriginal people is improving when it says the following:

We are cautiously optimistic that Canada is finally on the right road to resolving an issue that for too long has tainted our reputation as a country which respects the human rights of all its citizens. We hope that 1998 will prove to be a milestone year in the development of a new and more-durable relationship between the Aboriginal peoples and Canadian society as a whole.

The reason for this optimism, according to the report, is the federal government's commitment to *Gathering Strength: Canada's Aboriginal Action Plan*, as well as its *Statement of Reconciliation*, both in response to the Royal Commission on Aboriginal Peoples' report.

Though it has encouraging things to say, the Human Rights Commission report also identifies several areas for improvement. One of the first is the failure of the federal government to address the particular concerns of Aboriginal people living off-reserve. Another is the need for a mechanism by which "the rights of individual Aboriginal citizens — and especially vulnerable groups such as women, Elders and people with disabilities — can best be protected within self-governing [Aboriginal] communities."

According to the report, the fact that in Newfoundland the majority of Mikmaqs are still not recognized under the Indian Act is another blot on the Canadian

record.

Prof. Noel Lyon calls this "a failure by the federal government to fulfill its constitutional obligations." The report says, "the Commission is hopeful that this long-standing issue can be resolved, and [promises that they] will monitor the situation closely."

The report also pinpoints "the need for an independent and more evenhanded system of dealing with Aboriginal land claims." The report commends the existing Indian Claims Commission, established in 1992, for its work, but points out that it only deals with "specific claims which relate to existing treaties, agreements or administrative decisions." It also lacks the authority to do more than recommend action. One of the goals mentioned in the *Gathering Strength* document was the federal government's intention to work with the Assembly of First Nations to explore how a "permanent, independent quasi-judicial Indian Claims Resolution Commission" might be structured.

The human rights report also expresses concern that Aboriginal people are under-represented in federally-regulated private industries and in the federal civil service. Though there has been a slight increase in the former, from 0.7 per cent to 1.2 per cent between 1986 and 1996, "since the commission began reporting on progress under the original Employment Equity Act, . . . the progress of Aboriginal people [in this area] remains unacceptably slow."

The commission also sees as noteworthy the fact that all visible minorities are under-represented in the federal civil service.

"Only 4.7 per cent of federal public servants are members of

visible minorities, [though they account for] about nine per cent of the Canadian workforce as a whole."

The need for improvement in racial relations generally also has implications for Aboriginal people. The commission identifies education as a way to improve the situation at the source, for "education allows us to break down the myths, stereotypes and ignorance that are among the root causes of racism."

In her introduction to the commission's report, Michelle Falardeau-Ramsay, Q.C., current Chief Commissioner, identifies the "significant gap [that] persists between the rights that have been won in law and the reality of people's day-to-day lives." This too has implications for Aboriginal people, as Falardeau-Ramsay reports, "Aboriginal people still continue to suffer the legacy of centuries of mistreatment."

The commission urges that poverty be recognized as a human rights issue, since "experience suggests that it is largely those who are most vulnerable in our society by virtue of the various prohibited grounds of discrimination — for example women, Aboriginal people or people with disabilities — who are also more likely to be poor."

The Canadian Human Rights Commission was established in 1977. It is made up of two full-time members and up to six part-time members.

The chief commissioner and deputy chief commissioner are appointed for terms of up to seven years, and the other commissioners for terms of up to three years. The current chief commissioner was appointed in January 1997. She had previously served as deputy chief commissioner, since 1988.

New booklet teaches Aboriginal rights

By Bruce Weir
Windspeaker Contributor

EDMONTON

A new booklet designed to educate Aboriginal people about their human rights was unveiled in Edmonton on March 21. The booklet, *The Rights Path-Alberta*, is the result of two years of dedicated work by a volunteer committee led by Muriel Stanley Venne.

Venne is the chair of the Aboriginal Human Rights Committee, and she called the launch "a very significant event in the era of human rights for Aboriginal people." She went on to explain that the booklet stems from an Aboriginal Human Rights seminar held in 1995 and attended by more than 100 people, making it clear that a tool designed to increase awareness about human rights was needed.

A committee was formed and began work in conjunction with the Canadian Human Rights Commission and the Alberta Human Rights and Citizenship Commission. Two years later, the result is an easy-to-read, glossy booklet that details human rights under existing legislation in 10 key areas, including education, housing, employment, health, justice and women's and Elder's rights.

The booklet not only details human rights, but also contains a listing of various organizations working in the field.

"The advocates and helpers are already there," Venne said. "We need to work with them to develop human rights and respect for each other because people have to believe they

have the power to act on their rights. With this booklet and ourselves addressing issues, we will be a powerful force in establishing rights through unity."

Edmonton Mayor Bill Smith called it a "great document . . . an important step in Alberta's Aboriginal people learning about their rights and how to exercise them."

The committee was aware the booklet should also encourage Aboriginal people to act on their rights.

"Too often in the past, Native people would accept their treatment and not come forward," said Charlach Mackintosh of the Alberta Human Rights and Citizenship Commission. "It is important to exercise human rights."

His comments were echoed by fellow commission member Chester Cunningham, who reflected on his 30 years of work in the area of human rights. He said there is a need for greater awareness about human rights in both the Aboriginal and white communities and stressed that *The Rights Path-Alberta* is a great tool to accomplish that.

Ron Scrimshaw of the Aboriginal Human Rights Commission also said that the booklet was valuable as a means of starting a dialogue between the two communities.

With human rights come responsibilities, Scrimshaw said. The most important of these responsibilities is acting when rights are violated. "It is not what society is doing for us, but what we are doing for ourselves," Scrimshaw said. "Let's make sure that we as Aboriginal people are not numbered among the silent."

OK



Ortiz.

atter of opposition, the Prime Minister's line from the Support for Indigenous People, based out of Antwerp, Belgium. Other critics of human rights groups in the United States, including the Minnesota Advocates for Human Rights and the Heart Alliance for Human Rights in the United States. These two groups released a report in November which detailed many of the abuses taking place in

le of Lawlessness in the State of Oaxaca, Mexico. Numerous cases of kidnapping, arbitrary detention, and the disappearance of Oaxaca Natives.

page report notes in Oaxaca where police or soldiers have snatched people from the streets. Some are held in prison, others are released after extended periods of detention. Others are held in prison. The methods of torture are barbaric.

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la Ortiz is aware of it and is studying International Development Studies at the University of Toronto. She has critics, page 30)



MIRANDA ORTIZ

ake and the Mexican bead work, clothing will be sent to Oaxaca.

AFN to tackle accountability

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

As one First Nation community after another is plagued by allegations of corruption and financial mismanagement — allegations which are sometimes based on rumor, innuendo or political maneuvering — on March 30, the Assembly of First Nations took a step towards dealing with the situation.

National Chief Phil Fontaine and Eric Bartlett, the chief executive officer of the Certified General Accountants' Association of Canada, signed a memorandum of understanding to work together to establish acceptable accounting practices which will work for First Nations.

The Assembly of First Nations is made up of the more than 600 First Nations chiefs who are elected under the Indian Act. Those chiefs elect a national chief every three years. The organization is funded by the federal government. In recent months, more and more of the member chiefs of the AFN have faced calls for greater accountability from grassroots members of their communities. Many of those grassroots band members say that conflict of interest, influence peddling, nepotism and political patronage are standard practices for band councils in all parts of the country. Cases where impoverished band members have suffered horribly, while the band council establishment lives in comfort, have received prominent coverage in the media. In many First Nations, band members say the financial accounting requirements imposed by the federal government make the band councils more accountable to the Department of Indian Affairs than they are to their own community members.

"This agreement is a major step in the establishment of strong mechanisms to self government for First Nations," said Fontaine. "Our first responsibility is to our

peoples, and being accountable to them is critical in restoring our nations and their governments."

"CGA-Canada is very proud of this moment," said Bartlett. "Working together, not only can we make a significant advance in improved financial management and reporting for First Nations, we can make a contribution to public policy in Canada."

Indian Affairs Minister Jane Stewart's government is not a party to the agreement but said the government supports it.

"This initiative between the AFN and CGA-Canada is the kind of renewed, broad partnership that promises real and practical improvements to the lives of Aboriginal people," Stewart said.

Reform Party Indian Affairs critic, Mike Scott, said the agreement to develop effective accounting practices for First Nation governments is a step in the right direction, but he cautions observers to not lose sight of one other aspect of this issue.

"It doesn't address the problem with the department [of Indian Affairs] and that's where the real problem is," Scott said. "Any review of accountability practices has to start with the department. Singling out band councils, or any one band council, is really beating the wrong end of the dog. People have a tendency to emulate what they see other people doing, and band councils have observed how the department works and there's no doubt in my mind that's where they've learned a lot of tricks. There are problems on reserves, for sure, on lots of reserves. But some are run very well, and we have to be mindful of that."

Scott said he is currently monitoring 50 active files, each representing a different First Nation, all dealing with problems with financial accountability. He has his own complaints about a lack of accountability.

"You would think that as a member of the official Opposition that I would have some sort of powers. But I have very, very limited power for investigation, and even if I had the power, I

have very limited resources," he said.

CGA-Canada CEO Eric Bartlett refused to be drawn into a discussion of political issues during a phone interview from his St. John's, Nfld. office. He referred questions about the political motivations of the other parties with an interest in the process to those parties. Bartlett said the AFN approached his organization and he's excited to be able to offer CGA-Canada's assistance.

"This is a direction the AFN wants to take and we have the professional expertise and resources to help," he said. "It's important to keep in mind that we're not developing new standards, we're refining existing standards with First Nations' needs in mind. We're looking at ways to best meet the needs of First Nations while still maintaining standards of professional practice. That's what the AFN wants, to put a system in place that's not there right now."

Built into the entire process, Bartlett said, will be the development of a code of ethics for First Nations accountability.

"Professional accountants must maintain high standards of professional conduct," he said. "We spell these out: conflict of interest situations, due diligence, appropriate disclosure, confidentiality."

CGA-Canada is one of three professional organizations for accountants in Canada. Bartlett believes the AFN selected his organization because it offers distance education to students seeking certification as professional accountants.

The process, intended to "make financial information more relevant and comprehensible at the community level and to help maintain the confidence of band members in the operation of their government," is expected to take two years to complete.

The working group will be co-chaired by Ontario Regional Chief Tom Bressette and CGA-Canada's Gordon Ferguson.

Ipperwash revisited

(Continued from page 1.)

House said medical evidence presented at the trial noted at least 28 separate areas on the councillor's body which showed signs of blunt force trauma, consistent with being beaten by the batons carried by the police members.

House said some protesters saw the beating and tried to help the councillor.

Warren George drove a car from inside the blockade on Sept. 6, 1995, to help the 40-year-old councillor who was lying in the nearby car park. George followed a bus driven by a 16-year-old Ipperwash protester who was also going to the assistance of the man.

House said his client followed the bus which forced the police officers to scatter away from the injured man lying in the middle of the car park.

As Warren George approached in the car, one officer is reported to have jumped in front of the vehicle, drawing his service revolver. George saw the man pointing the gun and swerved to avoid being shot. The car careened into a group of police officers, striking several of them.

House said testimony of the officers in court showed that the collision was not a significant one. The car was only travelling at 15 km-h, he said, and the worst injury to any of the officers was a twisted leg.

House said his client was lying on the seat of the car and put the vehicle into reverse after hitting the officers. It was then that the police opened fire.

"He tried to back up and the police officers tried to shoot at him . . . there were a dozen bullet holes in the car," he said.

The lawyer said his client was justified in trying to swerve out of the way of the police officer who pointed the gun at him.

"He turned rapidly to the right because he didn't want to get shot," said House.

It was during the gunfire that Dudley George, another pro-

tester, was shot and killed by one of the police officers. The court heard that 70 shots were fired in all, by the police officers during the incident.

House said he doesn't understand why his client is the only one of those charged to be sentenced to jail time.

The other protesters, including the youth who drove the bus, were acquitted.

Adding to the frustration, House said he was the defence lawyer for the youth and believed that Warren George's case was similar.

The jail sentence surprised the lawyer and Warren George's family.

"I didn't have a sense that things were not going well until [Pockele] read his sentence," said House.

The lawyer strongly believes that Warren George's defence is sound and the court proceedings were flawed.

Warren George had every right to try and help a person being beaten by law enforcement members, House said. The only reason he hit the officers with his car is that he was forced to turn into them.

"It's not negligence to try and avoid being shot."

House is appealing the sentence and conviction based on those two points, as well as the granting of the conditional sentence to the police officer.

He said the Criminal Code calls for parity or fairness in cases containing similar circumstances. That was not upheld in this instance, he said.

"The officer was charged with criminal negligence causing death, and he received a conditional sentence. Then, Warren George was convicted — and wrongly convicted in my opinion — and he was given jail time," said House.

The appeal is not expected to be heard by the Ontario Court of Appeal until after summer. In the meantime, Warren George has been released from custody on bail and is awaiting the appeal.

Diash

By Paul Barnsley
Windspeaker Staff Writer

The Friends of the were just exercising, tutionally-protected expression when th or threatened to pic ers of Japanese-owne tional pulp and pap tion Diashowa, Inc., general division jud April 14.

But that court vic Toronto-based activis tempered by a loss issue before the cou tion. Mr. Justi McPherson ruled th the word "genocide" of the Lubicon picke extreme.

"Indeed, in a cent borne witness ove again to terrible e genocide, it would mous injustice to link proposed activitie meaning of genocid said. "Their use of the Friends' campai lier and grossly Diashowa. It was a



Chief Bernard C. Fontaine, settlement of the He is pictured here

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This project made possible by Aboriginal Business Canada

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SCTC Pow-Wo
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Larry Dorion:
Rhonda Head
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Diashowa boycott may continue, says judge

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

The Friends of the Lubicon were just exercising their constitutionally-protected right of free expression when they picketed or threatened to picket customers of Japanese-owned multinational pulp and paper corporation Diashowa, Inc., an Ontario general division judge ruled on April 14.

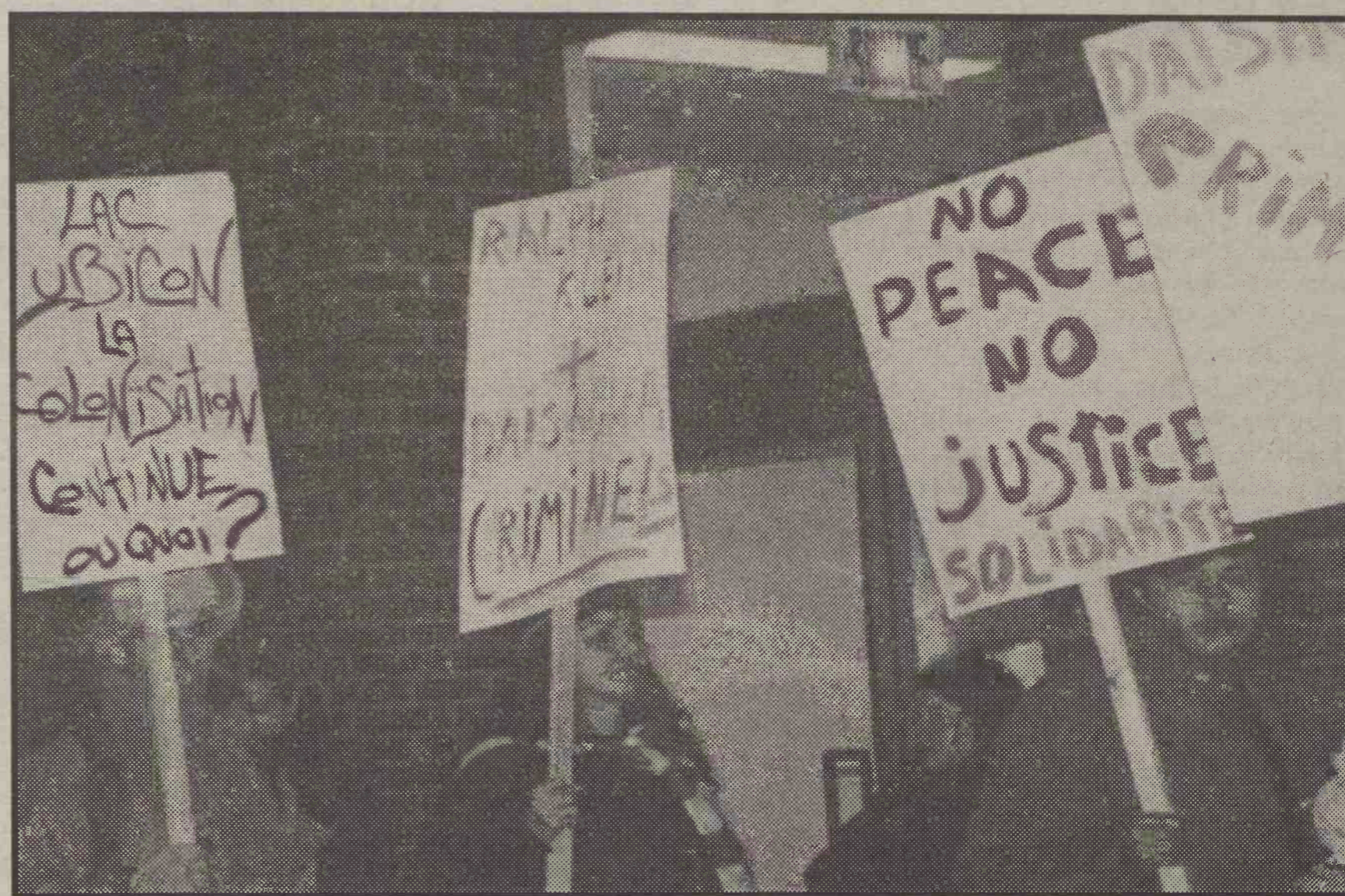
But that court victory for the Toronto-based activist group was tempered by a loss in the other issue before the court: defamation. Mr. Justice James McPherson ruled that the use of the word "genocide" by Friends of the Lubicon picketers was too extreme.

"Indeed, in a century that has borne witness over and over again to terrible examples of genocide, it would be an enormous injustice to link Diashowa's proposed activities with this meaning of genocide," the judge said. "Their use of the word in the Friends' campaign was cavalier and grossly unfair to Diashowa. It was also defama-

tory." In adding its claim of defamation to the request for a permanent injunction against the secondary picketing of their customers, Diashowa was aiming for a symbolic victory. The company asked for — and received — only one dollar in compensation. The court also ruled that claims by the Friends that the company had broken an agreement not to log on disputed Lubicon Cree lands until after the Alberta band's land claim has been settled, were erroneous.

"After a meeting in Vancouver in 1988 between Chief [Bernard] Ominayak and Diashowa, the Lubicon maintained there'd been some sort of agreement not to log. The Friends of the Lubicon have stated that we broke the agreement, but we have always maintained no agreement was reached," said Jim Morrison, general manager of Diashowa-Marubeni International's Peace River office. "The judge reviewed the testimony and looked at the minutes from both sides and determined that there had been no agreement."

The split decision rendered by the Ontario court left both sides



SARA JEAN GREENFILE PHOTO

Friends of the Lubicon was just exercising the group's constitutionally protected right to free speech when it picketed against Daishowa and encouraged a boycott of the company's products, an Ontario judge ruled April 14.

claiming victory. "The ruling has profound implications for every activist, everyone who expresses opinion publicly," said Karen Wristen, a Sierra Legal Defence Fund lawyer who represented the Friends in court. "The affirmation of the democratic right of free expression in this judgment is a badly needed antidote to the growing sense of corporate control and domination of the political agenda that is perceived in the activist communities in which we work."

"It's gratifying to see the judge rule that logging is not genocide and, also, not logging is not genocide," Morrison said. Activists have criticized the company for attempting to muzzle the Friends of the Lubicon with its attempt to secure an injunction against the picketing. Wristen, the lawyer who successfully fought that attempt, said she was surprised that the judge ruled so strongly against a powerful business interest. "Many people were flabbergasted that there's still such a lib-

eral judge out there," she said.

Diashowa's lawyers tried to use the labor relations laws which govern picketing to convince the judge to extend the temporary injunction against the picketers to a permanent ban. But the judge ruled that labor laws don't apply.

"The judge ruled there is no regulatory scheme which governs a consumer boycott," lawyer Wristen said.

The judge also invoked *The Charter of Rights and Freedoms* in his reasons for decision.

"If the great principle of freedom of expression protects a corporation... then is there any reason why the same principle should not protect a small group of consumers... from saying to fellow consumers: here is why you should not buy Diashowa's products?" the judge said.

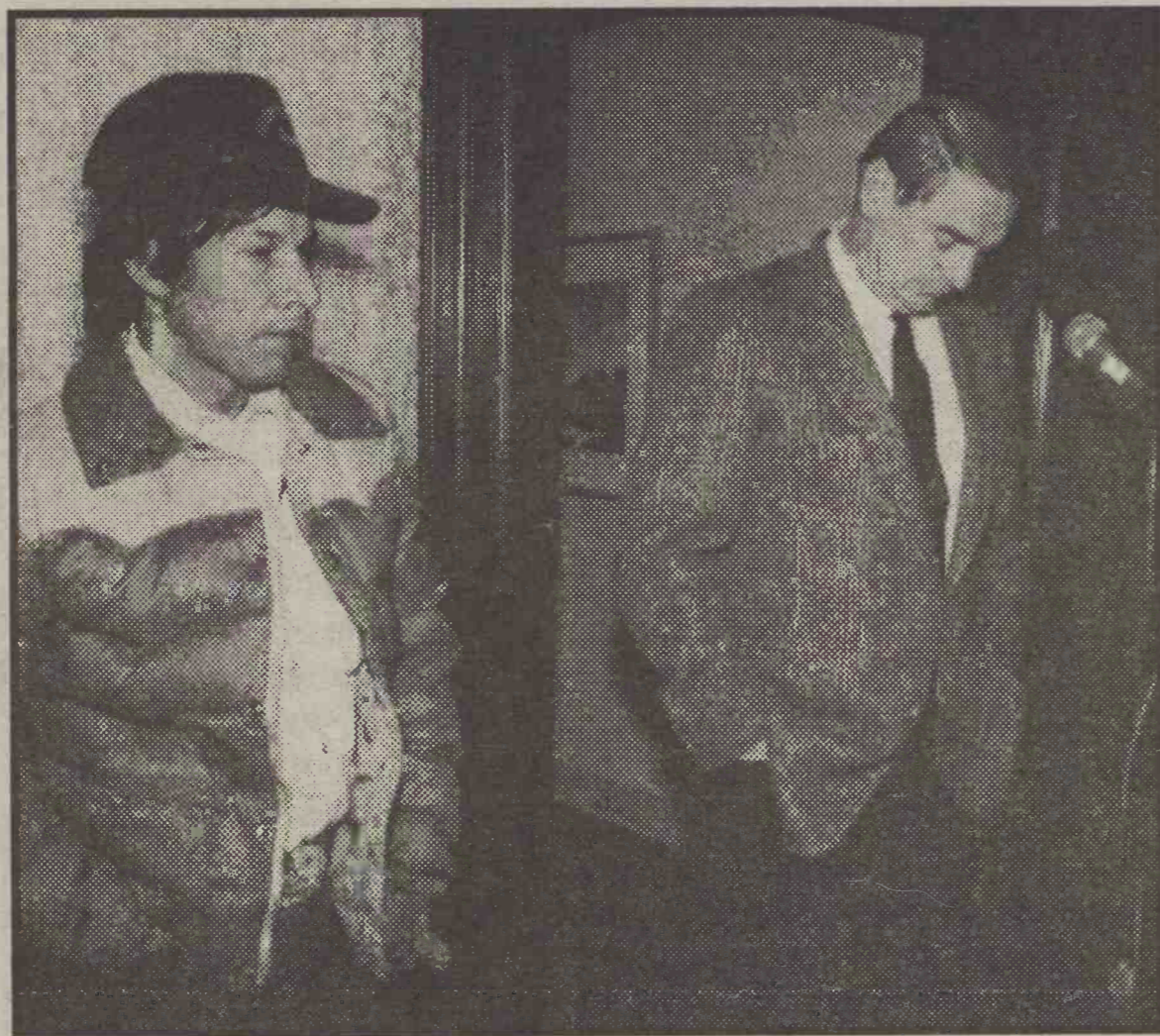
Morrison said his company has been unfairly held hostage by the picketers. Several other resource companies have exploited the land under claim by the Lubicon Lake Cree of northwestern Alberta, he said. Diashowa may

hold the rights to log in the area, but they have not yet exercised those rights, the Diashowa manager said, adding that the company has lobbied both the federal and provincial government to settle the land claim so they can get to work.

Morrison said a subsidiary company which employs about 100 people (he was not able to tell *Windspeaker* how many — if any — of those employees are Aboriginal) is in danger of financial ruin if logging doesn't start soon. He said he will soon be meeting with provincial officials to once again urge action.

Immediately after the court decision was handed down, the Friends of the Lubicon stated the boycott would resume within 10 days if the company did not commit to not log until the Lubicon land rights issue has been settled. Morrison said that is not a commitment the company is willing to make.

The company will appeal the decision. Wristen said the Friends of the Lubicon may appeal the defamation decision.



FILE PHOTO

Chief Bernard Ominayak (left) has been working for a settlement of the Lubicon land claim for more than a decade. He is pictured here with former Alberta Premier Don Getty.

SWAMPY CREE TRIBAL COUNCIL INTERNATIONAL COMPETITION SPRING POW WOW May 15 - 17, 1998



"New Life, New Beginnings"

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SCTC Pow Wow Committee is not responsible for any losses, injuries or damages and absolutely NO alcohol or drugs allowed.

To be held at Opaskwayak Cree Nation, The Pas, Manitoba

Check out what Drew has to say...on page 9!

visited

shot and killed by police officers. The that 70 shots were by the police officer the incident.

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entence surprised r and Warren nily.

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r strongly believes George's defence id the court pro-re flawed.

George had every nd help a person n by law enforce-ers, House said. son he hit the of-s car is that he was n into them.

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appealing the sen- n conviction based on oints, as well as the e conditional sen-police officer.

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A page turned all too quickly

Something happened this month that made us wonder just what the federal government is up to now.

When we received a press release from Edmonton's Syncrude Gallery of Aboriginal Culture which announced Indian Affairs Minister Jane Stewart was in town, well, the editorial eyebrows headed for the roof. We were shocked by the reason for the visit which was, in part, to present the gallery with a framed copy of the *Statement of Reconciliation*.

We thought this a presumptuous move and a premature attempt to turn the page of history, trying to close the chapter on Indian residential schools by enshrining the document as an artifact in a Canadian museum. It reminded us of something researcher Roland Chrisjohn told us back in January. He warned us the whole statement was an attempt to turn the page and rid the political landscape of the embarrassing horrors of Canada's assimilation policies.

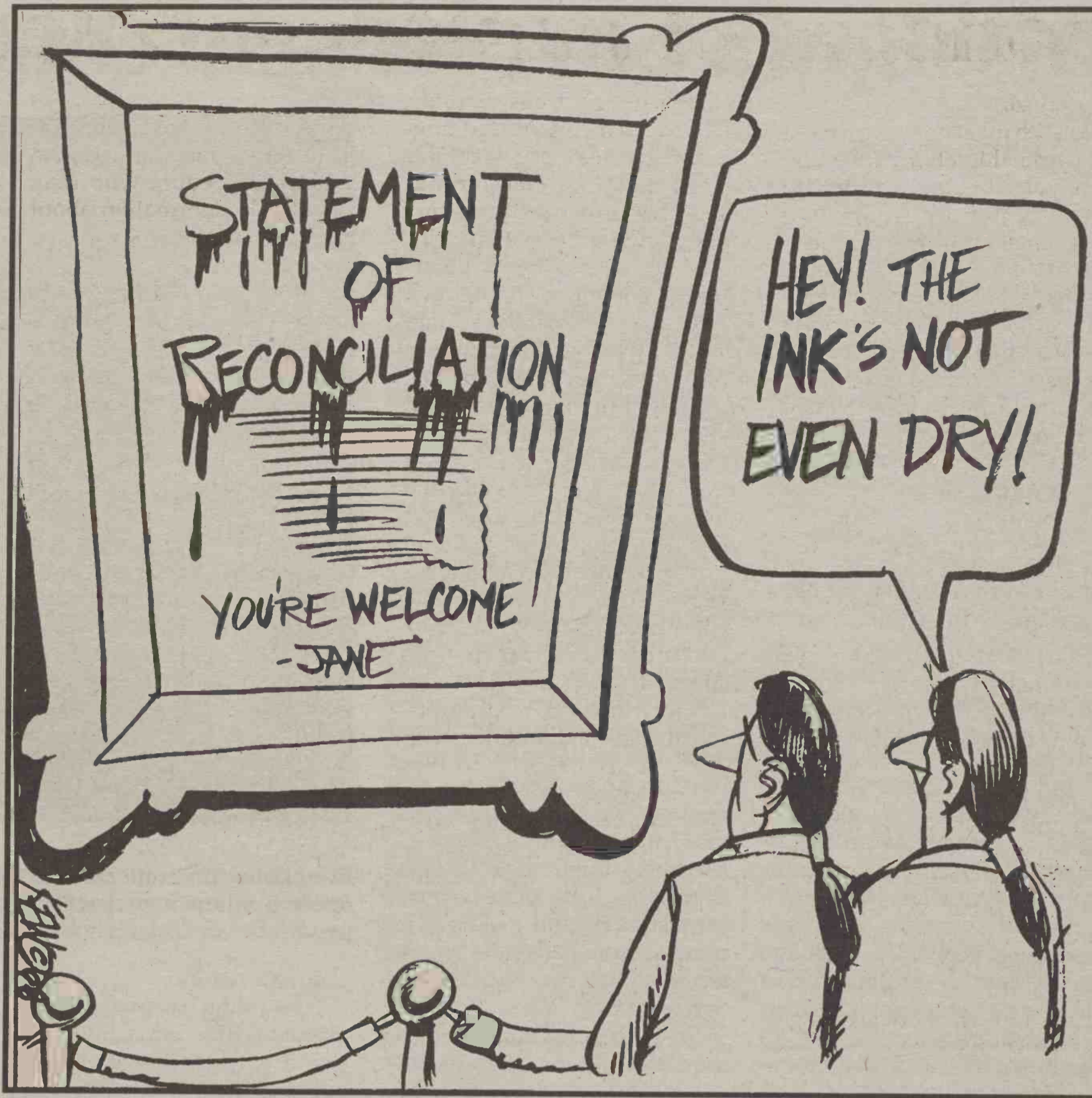
There has been reluctant acceptance of the statement by the Assembly of First Nations. But other groups, such as the Native Women's Association, have yet to find much value in it. Grassroots support of the statement is limited, if the comments left on our response line are typical.

Visitors to the gallery, especially those people whose only knowledge of the residential school experience will come from the gallery exhibits themselves, will come away with the feeling that the issue has been resolved and all is well between Aboriginal people and Canada.

We can't agree with that until the promises of *Gathering Strength, Canada's Aboriginal Action Plan* have been fulfilled.

One of those promises was to educate the non-Aboriginal public about the history of Canada's assimilation efforts and their effects on Aboriginal people. This process has yet to begin except for the dubious impression that gallery visitors will gather as they gaze on the framed copy of the reconciliation statement.

To us, this looks like another effort by government to shove its will down the throats of Aboriginal people. If this is the action of a government making an effort to change, it does not bode well.



Responding to the critical

GUEST COLUMN

By The National Aboriginal Achievement Foundation

The National Aboriginal Achievement Foundation would like to take this opportunity to address criticisms of the 1998 National Aboriginal Achievement Awards as outlined in the Publisher's Statement in the April '98 issue of *Windspeaker*.

First, we would like to state that the foundation is a strong supporter of *Windspeaker* and we regard it as a quality publication generated by Aboriginal people for Aboriginal people. In our endeavors to produce the achievement awards, it is our intention each year to create the best event in the Aboriginal community which focuses on the achievements of each year's recipients.

One of the publisher's criticisms is the perception that we are not attributing enough time to honoring the award recipients. In fact, the amount of time dedicated to the recipients is timed exactly each year to accommodate the available broadcast time. In the past three years, the same proportion of time has been dedicated to honoring the recipients. The publisher has attended past award gala events, but only this year's event seemed to bother him, even though there was no change in the format or time devoted to the recipients. Further, it should be noted that considerable time and expense is dedicated to researching the lives and achievements of each recipient and in taping each recipient's segment for the broadcast.

The publisher also expressed

dismay at the time dedicated to thanking the sponsors. It should be noted that the National Aboriginal Achievement Awards represents one of the first major gala events and the first network broadcast special ever produced by and for Aboriginal people. Producing a television special is expensive and would not be possible without corporate and government sponsorship who receive recognition and advertising time in exchange for their support. Without sponsors, there simply would be no National Aboriginal Achievement Awards.

We would like to add that the publisher himself produced an insert in the April issue of *Windspeaker* on the achievement awards which was paid for by corporate support. We are happy that the product which we have created has benefited *Windspeaker* in this way.

Another of the publisher's complaints was the use of southwestern cliff dwelling for the set. He suggested that we use the traditional images of teepees and long houses instead. The concept of the set design is an artistic rendering stemming from the imagination of John Kim Bell. The intent is to utilize diverse Aboriginal art imagery to project the beauty and strength of many Aboriginal cultures. It is not Mr. Bell's intention to render a traditional village in the style of a museum exhibition or to use teepees, an image which has served to stereotype Aboriginal people for so long.

The criticism of using an American Indian theme rather than a Canadian reflects non-Aboriginal values as Aboriginal peoples take the position that we have no border. The Europeans created the border. While Mr. Bell did use a theme from south of the border, it also con-

tained the imagery of Canadian Aboriginal artists. Last year, Mr. Bell did the same thing without invoking the publisher's criticism when he created the Cahokia pyramid from south of the border and set it in the arctic. Last year's show won a Gemini Award for best design.

Finally, the publisher's criticisms of Mr. Bell overshadowing the event are inappropriate. This year Viacom Canada decided to sponsor a retrospective on the foundation and on Mr. Bell. The recognition was well deserved. Thirteen years ago, Mr. Bell created the foundation against great odds and has since dedicated himself to building the foundation into a vital organization which provides significant support to Aboriginal youth.

Without Mr. Bell, there would be no foundation and no National Aboriginal Achievement Awards. The foundation has awarded over \$5 million in educational scholarships and has established a healthy trust fund to ensure that our youth will continue to be educated well into the future. He has never intended to overshadow the recipients. As the producer and writer of the show, Mr. Bell spends countless hours researching the lives of the recipients in order to write their stories and present them in the most positive and compelling way to the Canadian public.

Mr. Bell is not just the founder of the National Aboriginal Achievement Awards, but the technical producer overseeing most details of the production. He is the only Aboriginal to produce a production of this size and scope. It is a thankless job and often comes with criticism.

In closing, we would like to thank *Windspeaker* for this editorial space and wish everyone continued success.

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Hono

Dear Editor:

It is with great embarrassment that I write this letter, my regret at having participated in the National Aboriginal Achievement Awards, even though a part of it was dedicated to "honoring" my work. My work, ever, has, from the beginning, been immersed in accuracy in portraying North American culture, not sacrificing that to show business values.

Although I was very fortunate to see my friends that evening, I must divorce myself from the offensive and expect of the production.

[That] Thursday night at the Hummingbird Centre, I was horrified to witness the opening of the National Aboriginal Achievement Awards, wherein John Kim Bell, a distinguished audience member, were about to see in his script a corps of young dancers in traditional conditions of sacred religious rites of the holy people, the Zuni, the Hopi, and the Navajo, cultures to leap about

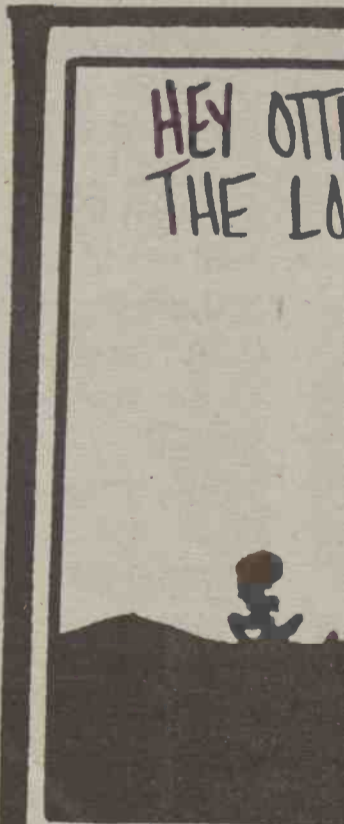
Reader su

Three

Dear Editor:

I am a long time subscriber to *Windspeaker*. I am Irish and Canadian and am very disappointed in our present Minister of Indian Affairs (Jane Stewart) and her unbelievable handling of the *Statement of Reconciliation* on Wednesday's *Today* show. March 25 entitled "From the Past" applied to the First Nation

OTTER



CUZ I'M MA
I'M NOT GO
NO MORE
AN TIRED C



Honored or exploited: Entertainer concerned

Dear Editor:

It is with great embarrassment that I write this letter, expressing my regret at having participated in the National Aboriginal Achievement Awards this year, even though a part of the show was dedicated to "honoring" me and my work. My work, however, has, from the very beginning, been immersed in a love for accuracy in portraying Native North American cultures, and not sacrificing that regard for show business values.

Although I was very happy to see my friends that evening, I feel I must divorce myself from certain offensive and exploitive aspects of the production.

[That] Thursday night at the Hummingbird Centre in Toronto, I was horrified to witness the opening of the National Aboriginal Achievement Awards, wherein John Kim Bell told the distinguished audience that we were about to see Indian "devils." Then his script called upon a corps of young dancers in renditions of sacred religious costumes of the holy people of the Zuni, the Hopi, and the Apache cultures to leap about the stage

in menacing postures carrying out the devil theme. No kidding. The script next put Graham Greene and Tom Jackson into "devil" hats in a comedy routine while standing upon a huge inverted replica of a Pueblo bowl.

Some people don't have much experience with real live Indian people — whether they be grassroots treasures or Ph.D scholars. They might not know that First Nations people do not typically feel flattered by Disney's Pocahontas or mascots like the Washington Redskins. In dealing with the various faux pas that occur on a daily basis among inexperienced people from outside the Indian community, most Native North American people shake their heads and deal with their own discomfort appropriately, hoping for a better educated public yet to come. But what do we do when people in positions of responsibility, such as John Kim Bell in his role as founder, president, and director of the Canadian Native Arts Foundation and the National Aboriginal Achievement Awards, act irresponsibly? The emergence of dancers in cos-

tumes pointedly described as representing "Indian devils" spreads gross misinformation to mainstream people who may seek reliable information about Aboriginal culture from Canadian Aboriginal artists.

It seems most inconsistent to "honor" Aboriginal scholars while defaming and exploiting the cultures they seek to serve. It also sets a terrible example to young Aboriginal artists to be involved in the prostitution of another Native nation's cultural property.

Honored? This educator feels exploited, and I certainly hope that CBC will have a go at damage control by responsibly editing the televised broadcast so as not to compromise the integrity of rest of the country. It's not as if correct material is obscure or unavailable. (See proper descriptions of Zuni, Hopi, and Apache religion following this letter.)

In talking to friends who observed last year's National Aboriginal Achievement Awards show which I didn't see, I learned that certain Haudensaunee (Mohawk) scholars experienced a similar dismay and distress to

my own regarding misappropriation of certain Haudensaunee masks. What kind of honoring is it that first exploits First Nations culture in order to raise funds from Canada's super rich corporations, then disregards the ensuing protest from First Nations scholars, and does exactly the same thing the next year to a different Aboriginal group?

Describing Aboriginal religious practices as having something to do with "the devil" is upsetting enough to have brought forth a public statement in 1995 from all Apache bands addressing misappropriation of Apache religious images. Is it because the Hopi and Zuni and Apache people live sufficiently far away that they can be defamed as "devils" just for the fun of it on national television across Canada? It would be appropriate for the CNAF advisory board to prescribe to their president at least one semester of "Indian-101" in some excellent Native Studies program.

Very truly yours,
Buffy Saint-Marie

Addendum:

[The Apaches] recognize a supreme deity known as Yusn, the Giver of Life. It was from this god-head that all life was generated, both in the visible and the unseen, supernatural world. Throughout their lives Apaches appeal to Yusn's spirit creations for help in coping with such everyday problems as drought, illness, and shortage of game. The white men who first encountered the Apaches... incorrectly looked upon the Apaches as devil worshippers. [The Kachinas are impersonated by knowledgeable Hopi and Zuni tribal members who are specially initiated in sacred traditions. At these times the men are] "imbued with the qualities of these supernatural beings including all their powers to intercede on behalf of the Hopis with their gods. It was always important for a Hopi to 'keep a good heart' — to have only pure thoughts and avoid quarrels — but it was essential when he was taking the part of a Kachina."

—Quote from "America's Fascinating Indian Heritage" Reader's Digest Association (Canada)

Reader suggests:

Three easy steps to a solution

Dear Editor:

I am a long time subscriber to *Windspeaker*. I am also Irish and Canadian born, and am very disgusted with our present Minister of Indian Affairs (Jane Stewart) and her unbelievable *Statement of Reconciliation*, published on page 21 of Wednesday's *Toronto Star* March 25 entitled "Learning from the Past" apologizing to the First Nation people in

Canada for the ways they have been treated in the past by our government.

Then on page A12, there was a brief story about the tragic killing of a Native woman and her son by a member of the RCMP on the Tsuu T'ina Reserve.

Then, to my amazement, I read an announcement by the Ontario government asking for suggestions on what to do with all the land they took from the Aboriginal peoples and renamed

"Crown Land."

Okay, Ms. Stewart, here is the solution in three easy to understand steps.

1. Stop killing them!
2. Don't apologize if you don't mean it.
3. Give them back their land now.

In memory of Dudley George, & Ty & Connie Jacobs
Yours in Solidarity
Lawrence Butler
Belleville, Ont.

What gives you the right to decide status?

Dear Editor:

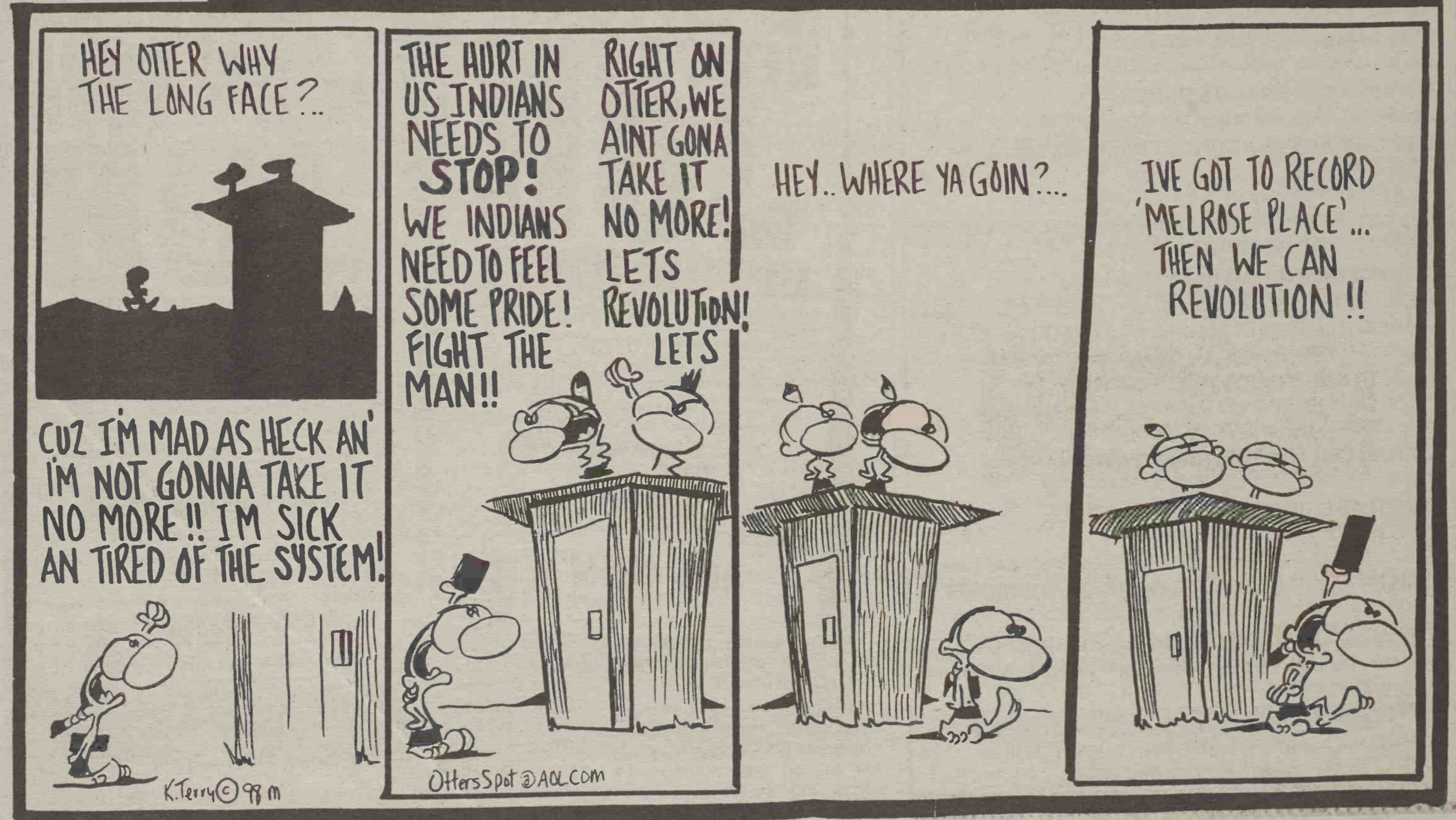
I am a member of the Okanagan Indian Band in Vernon, B.C. I am writing this letter because of my son, a boy who looks more Native and has more Native blood in him than some status Natives I know, yet he is not considered a status Native. I find this difficult to digest because of his lineage.

His paternal grandmother, great grandmother and great great grandmother are status Natives. My mother's parents

were both status Natives. But some bureaucrat on top of some ridiculous hill thought that he would be smart and declare that all Native women were to lose their status if they married white men. It was, however, okay for a Native man to marry white and thus give status to a white woman and their children. What was the purpose in that? What a great way for the "dominant" race to divide a people and promote prejudice, sexism and bias. (see Status page 24.)

By Karl Terry

OTTER



critical

agery of Canadian artists. Last year, Mr. same thing without publisher's criticism he created the amid from south of and set it in the arcer's show won a d for best design. publisher's criti- Bell overshadow- are inappropriate. acom Canada des- or a retrospective ation and on Mr. ognition was well hirteen years ago, ted the foundation odds and has since nself to building the nto a vital organiza- rovides significant original youth. r. Bell, there would ation and no Na- ginal Achievement e foundation has r \$5 million in edu- olarships and has healthy trust fund at our youth will be educated well re. He has never overshadow the re- the producer and e show, Mr. Bell ntless hours re- lives of the recipi- to write their sto- resent them in the e and compelling anadian public. ot just the founder onal Aboriginal t Awards, but the oducer overseeing of the production. y Aboriginal to pro- uction of this size t is a thankless job mes with criticism. e would like to eaker for this edi- and wish everyone ccess.

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May 8, 1998 Wikwemikong, Manitoulin Island (705) 859-2870

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May 8 - 10, 1998 Billings, MT (307) 857-0545

NATIVE AMERICAN FISH & WILDLIFE 16TH ANNUAL NATIONAL CONFERENCE, TRADE SHOW & GOLF TOURNAMENT

May 8 - 15, 1998 Murtle Beach, South Carolina (303) 466-1725

9TH ANNUAL TRADITIONAL GRADUATION POWWOW

May 9, 1998 University of Manitoba, Winnipeg, MB (204) 774-6310
see ad page 15 - Scholarship/Bursary Guide

MNJIKANING FIRST NATION'S 7TH ANNUAL TRADITIONAL YOUTH POWWOW

May 9 - 10, 1998 Rama, ON (705) 329-1545 ext. 425

14TH ANNUAL ONECA EDUCATION CONFERENCE

May 11 - 14, 1998 Toronto, ON (905) 768-0890 see ad page 12

INAUGURAL TRADITIONAL POWWOW

May 12 - 14, 1998 Wanuskewin Park, SK (306) 931-6767

SWAMPY CREE INTERNATIONAL COMPETITION SPRING POWWOW

May 15 - 17, 1998 The Pas, MB (204) 623-3423 see ad page 5

HIAWATHA FIRST NATION 4TH ANNUAL TRADITIONAL POWWOW

May 16 - 17, 1998 Rice Lake, ON (705) 295-4315 Kevin Paudash

INVESTING IN EDUCATION 7TH ANNUAL NATIONAL YOUTH CONFERENCE

May 17 - 20, 1998 Edmonton, AB (403) 944-0334

VISION QUEST '98

May 19 - 21, 1998 Winnipeg, MB 1-800-557-8242 see ad page 22

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May 19 - 21, 1998 Grand Bend, ON (519) 786-5731 or (519) 786-2125

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May 27 - 29, 1998 Miramichi, NB (506) 627-4633

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DREAMSPEAKERS FESTIVAL 1998

May 29 - June 3, 1998 Edmonton, AB (403) 451-5033 see ad page 13

SEABIRD ISLAND 29TH ANNUAL FIRST NATIONS FESTIVAL

May 29 - 31, 1998 Agassiz, BC (604) 796-2177 June Harris

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May 30 - 31, 1998 Whitecap Dakota/Sioux First Nation, SK (306) 933-8365 Rick or (306) 373-9842 Audrey

KITIGAN ZIBI TRADITIONAL POWWOW

May 30 - 31, 1998 Maniwaki, QC (819) 449-5449

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Métis woman new chief

By Barb Grinder
Windspeaker Contributor

WATERTON LAKE, Alta.

Josie Weninger, the chief superintendent of Alberta's Waterton Lakes National Park, has little formal training in the environmental sciences. Instead, she brings to her new position a strong background in people management and administrative skills.

A Métis from Fort Smith, N.W.T., Weninger said her cultural heritage gives her an awareness and concern for nature that allows her to do her job, and do it well, without the scientific training.

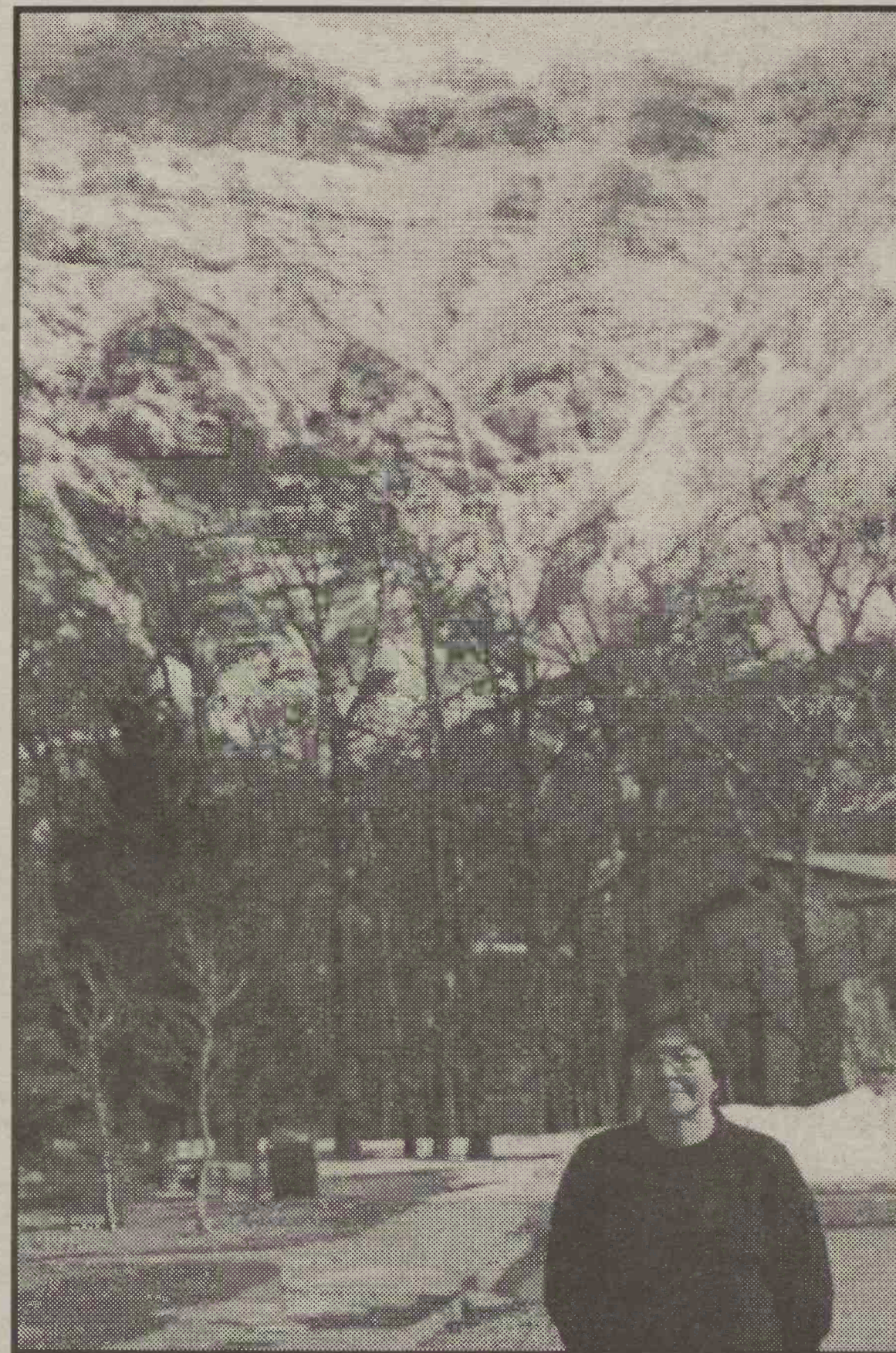
"I tend to see things from a broader perspective," Weninger said, "both because of my training in personnel and because of my Aboriginal heritage. I look at life and my work holistically, rather than segmenting the physical, emotional, spiritual and mental aspects of things."

Weninger said she lets her highly qualified staff look after the more scientific aspects of managing one of Canada's most popular national parks.

"I'm not as concerned with the details of environmental management as the superintendents here in the past," she admits. "I depend more on my team of managers to do that. But it frees me to spend more time on other aspects of running the park."

Though only six months on the job, Weninger's style of management has already won accolades from her staff.

"Parks Canada has been



BARB GRINDER

Josie Weninger, chief superintendent of Waterton Lakes National Park.

through some rough times lately," she said. "Like a lot of government departments, we've had layoffs, and a lot of re-assignments, so people were feeling very insecure."

Weninger has tried to

change that around, by involving her staff in the decision-making process, through orientation sessions, and by giving them credit for their accomplishments.

(see Waterton Park page 12.)

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Alive an

It's generally believed contemporary Native theatre we know it today, began Nov. 26, 1986. On that auspicious day, a little play by a well-known playwright opened at the Native Canadian Centre, otherwise known as the ship centre, in Toronto. It was a harbinger of things to come.

That play was *The Red Road* and that playwright was Tomson Highway. At that time he was perhaps one of the best or three working Native playwrights in all of Canada. The first whose work would be outside of the Native community to have larger repercussions on the Canadian theatrical community. Today I could easily find two to three dozen playwrights and published Native playwrights in this country at this rate of increase maintained, I estimate that the body in Canada will be a playwright by the year 2000.

With that in mind, I highlighted to report that in the months there have been a milestone development in the ongoing growth of Canadian Aboriginal theatre. In the first has to do with the product of the theatrical process. The second has to do with the

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PHOTO

Chief



BARB GRINDER

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Alive and well and living in the hearts of the people

It's generally believed that contemporary Native theatre, as we know it today, began on Nov. 26, 1986. On that auspicious day, a little play by an unknown playwright opened at the Native Canadian Centre, otherwise known as the friendship centre, in Toronto. It was a harbinger of things to come.

That play was *The Rez Sisters*, and that playwright was Tomson Highway. At that time, he was perhaps one of only two or three working Native playwrights in all of Canada and the first whose work would reach outside of the Native universe to have larger repercussions on the Canadian theatrical community. Today I could easily name two to three dozen produced and published Native playwrights in this country alone. If this rate of increase is maintained, I estimate that everybody in Canada will be a Native playwright by the year 2050.

With that in mind, I am delighted to report that in recent months there have been two milestone developments in the ongoing growth of Canadian Aboriginal theatre. Ironically, the first has to do with a final product of the theatrical process. The second has to do with



Drew Hayden Taylor

preparation for that particular journey. And its difficult to have one without the other.

Winnipeg native (no pun intended) Ian Ross won the 1997 Governor General's Award for Drama, one of the highest, if not the highest, honor for Canadian playwrights (regardless of their tanning ability). The award was for his play *FAREWELL*, making him the first Native person to win a Governor General's Award, though Native writers such as Tom King, Tomson Highway, and Daniel David Moses have all been nominated.

FAREWELL was an intense, tough, humorous slice of reserve life as seen through the eyes of some wonderfully original characters. More importantly, it's an example of how far contemporary Native theatre has come since its inception, all those years ago. The concept of

a play written by, about, and for Native people was once the exception to the rule, but now has been accepted as part of the mainstream. More than accepted, rewarded, in fact.

Meanwhile, a little further east, again in the fair city of Toronto, the next step in the evolution of Native theatre is taking form. In its 25th year of operation, the Native Theatre School, run by the Centre for Indigenous Theatre, is expanding and forging new paths.

For the past quarter-century, the centre has operated a summer theatre school dedicated to the training and growth of Native actors. Such alumni as Tina Keeper, Graham Greene, and Gary Farmer, to name only a few, have spent their summers learning theatrical techniques combined with traditional Aboriginal teachings in a unique

training environment.

This year, like all years, the school is bringing together Native students from all over the continent for a two-month intensive instructional period to take place on a farm located several hours north of Toronto. In this rural setting, the concept of the four directions is really stretched to the limits, almost to the point of breaking.

For example, an Alaskan Aleut will be joining the school, all the way from California. A Cree will also be in attendance, once he arrives from Nova Scotia. A Micmac from London, Ont. can't wait to start. And then there's the Manitoba Métis from Vancouver, the Plains Cree from Scarborough, near Toronto, and, my favorite, the Ojibway who grew up near Martha's Vineyard on Long Island, New York.

But for the first time, the Native Theatre School is taking the next step in expanding into the next century by offering students a more comprehensive program called the Indigenous Theatre School Full-Time Program. The program is for those whose interest in Native theatre and acting run deeper and longer than two summer months. Its aim is to develop

contemporary performance art from a distinctively Native cultural foundation over a longer period of time. The training program springboards from Native culture, contemporary theatre techniques and media training in such a way that students will receive a uniquely Native beginning to their performance arts career.

The curriculum integrates training in the areas of acting, voice and movement, with Native cultural classes in dance, song and oral history. And to gain practical performance experience, students will perform at the end of each semester in shows yet to be devised. The program will run from Sept. 8 to April 30. Applications are being accepted up until the end of May.

There's the Dreamspeakers Aboriginal Film Festival, the National Aboriginal Achievement Awards, the Three Fires Music Festival, and now the Indigenous Theatre School. A good friend once told me that Louis Riel is quoted as saying "my people will go to sleep for a hundred years, and when they awake it will be the artists that will give them their spirit." I think I just heard the alarm go off.

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Poundmaker

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Is there some history hiding in your closet?

By Rob McKinley
Windspeaker Staff Writer

OTTAWA

There's a new agency that will help preserve Canada's Aboriginal culture.

The Special Interest Section on Aboriginal Archives is an arm of the Association of Canadian Archivists and will be available to help communities or organizations set up their own historical archives.

All too often, photographs, documents and stories are misplaced or lost, and the memories of families or cultures are left with gaping holes. The Aboriginal Archives is available to train people about where to look for historical documents which may be scattered throughout their communities.

Trish Maracle, the chairperson of the interim steering committee for the new agency, hopes that, with proper training and education, Native communities will be able to organize their own archives where they can store their own historical data.

Proper storage of archival material is essential for cultures to preserve their history, she said.

It is hopefully going to raise awareness that there may be some things in the back of the closet which could be on display, Maracle said.

"Many people may have photos or documents . . . and unless

these things are preserved, they may be lost in the long run."

By providing advice and information, the Aboriginal Archives group wants to let Aboriginal people handle their own history.

Maracle is also hoping that the news of this new agency might increase the number of historical artifacts collected by communities. If people know their photographs or documents can be displayed in a place that they are comfortable with, then maybe people will be more willing to part with these items, she said.

Jim Bruce, the director of library and information services at the Saskatchewan Indian Cultural Centre, is pleased to hear about the emphasis on Aboriginal archival collections.

There is a need for Aboriginal artifacts to be collected from within communities and preserved properly, he said.

"If you don't pay attention to this preservation, this stuff is going to be gone," said Bruce. "In some bands, there are literally trailers full with loads of historical documents." These documents need the proper place to be preserved for future generations.

Old documents, papers and photographs are resources which people can use to increase community pride, trace the movements of ancestors and educate the youth. Unfortunately, since there, previously, has been little available assistance to band-level

communities to preserve these artifacts, "there's been years of neglect and years of drift, and there has been a loss of some of these resources," Bruce said.

One of the big benefits to this new program is the more personal perspective that the artifact stories will take, he said.

Most historical books are written and researched by non-Native people. To get the real story, he said archives need to go straight to the source. The new agency looks as if it is trying to do that, he said.

Bruce said he is hopeful that Native community members will use the resources of the Aboriginal archives group to learn more about their own history.

"You have got to raise awareness toward the value of [preservation]," he said.

Collections of archival material are not only good for a community in the way of pride, they could also bolster a tourism economy or help community members trace back their ancestry.

The Aboriginal Archives organizers are hoping to raise awareness about their plans at a May 27 Association of Canadian Archivists conference being held in Dartmouth, N.S. One afternoon of the three-day conference has been set aside to discuss the new agency and how it is going to work.

Maracle said she would like to see the group eventually have



IDEAS UNLIMITED

Individual communities should work toward preserving their own histories by setting up archives. Old documents, photographs or other papers must be saved so that the youth can be educated about the past.

membership across Canada. Then, in each province, people who have been trained could assist their communities in setting up their own archives.

These community collections deserve to be created, maintained and showcased close to home, she said.

"It's people's memories and their history," she said.

The creation of the new agency was inspired by recommendations within the Royal Commission on Aboriginal Peoples report. Members of the Association of Canadian Archivists have also

been looking at access and availability of Aboriginal archival material for a number of years. The association expects the new agency to assist them in learning how to work with Aboriginal communities to uncover record-keeping needs, provide training and management and increase the accessibility of records in established archives.

Interested groups are asked to contact the Special Interest Section on Aboriginal Archives at their Ottawa office at (613) 947-0759, or through their e-mail address at SISAA@archives.ca.



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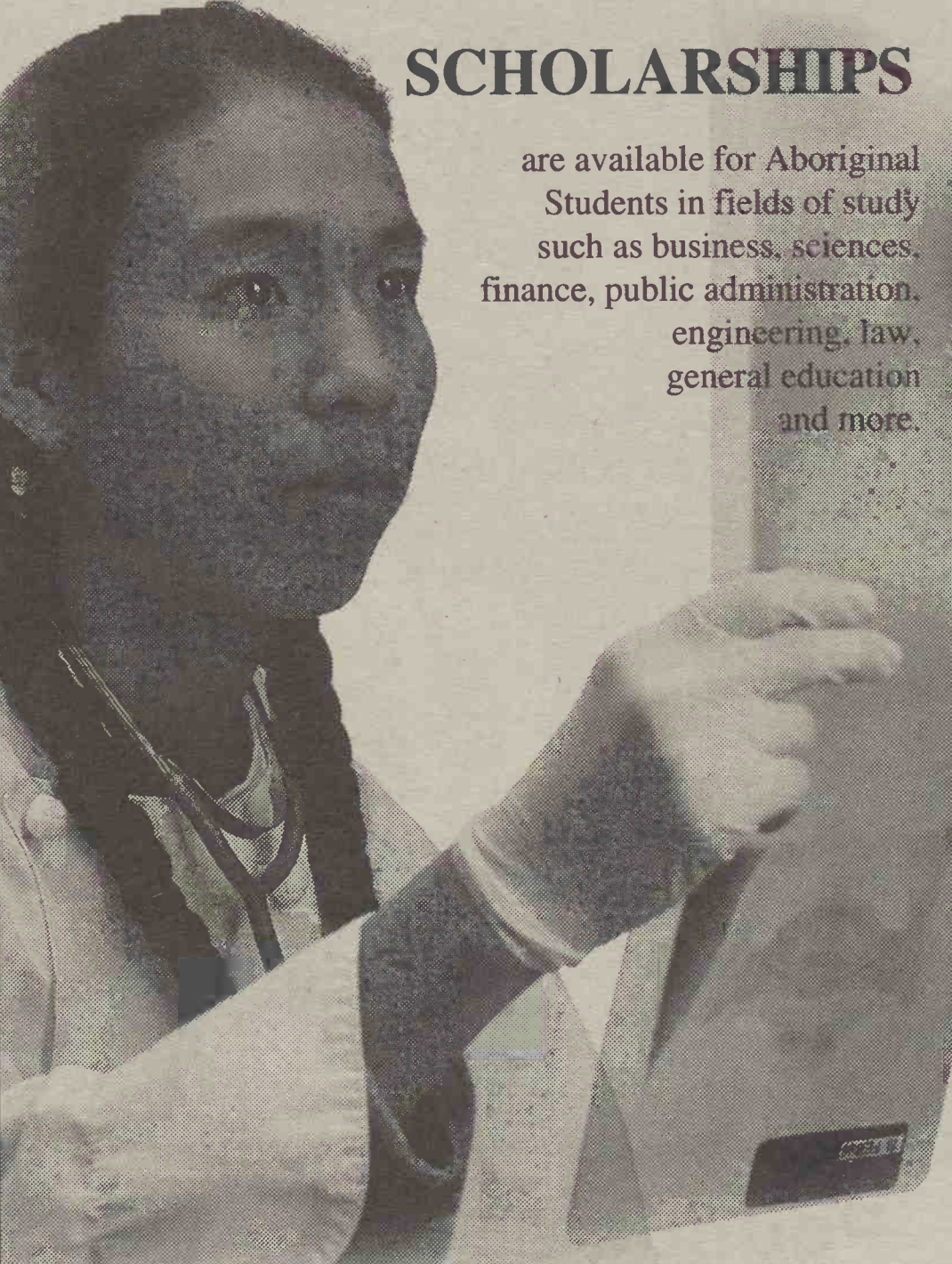
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Feds

By Paul Barnsley
Windspeaker Staff Writer

An 85-year-old retiree who, for many years, urged the prime minister to apologize to Aboriginal Canada, is not impressed with the Minister of Indian Affairs and Northern Development, Stewart's latest activities.

Don Fraser was a champion of Aboriginal culture from a young age. He even wrote the Aboriginal bloodlines in some of his "memoirs" were Aboriginal. He has been on a letter-writing campaign, trying to make authorities realize the government policy of assimilation. He has stated such assimilation as the residential schools should be the federal government and the Crown, which should make it - not the Indian Affairs.

"The proper protocol is the governor general, the prime minister, the Indian Affairs minister, Don Fraser. Observing the protocol is important to the people who hold these offices."

ELECTIONS

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Feds said to be ignoring protocol

By Paul Barnsley
Windspeaker Staff Writer

VICTORIA

An 85-year-old retired rancher who, for many years, has been urging the prime minister and the governor general to officially apologize to Aboriginal people in Canada, is not impressed with Minister of Indian Affairs and Northern Development Jane Stewart's latest activities.

Don Fraser was exposed to Aboriginal culture from a very young age. He even claims a little Aboriginal blood himself, saying some of his "mother's people" were Aboriginal. He has been on a letter-writing campaign, trying to make the federal authorities realize that it was government policy which created such assimilation measures as the residential schools and it should be the federal government and the Crown it represents which should make the apology - not the Indian Affairs minister.

"The proper protocol would be the governor general first, then the prime minister, then the Indian Affairs minister," said Fraser. "Observing the proper protocol is important to the people who hold these offices. Until

that is done, this smear still holds. Aboriginal people are deeply offended by it and that's quite understandable. The Aboriginal community has been treated rather shabbily."

When Fraser discovered that Stewart visited Edmonton on April 2 to present a framed copy of her government's apology to Aboriginal people to a museum, the soft-spoken, courtly gentleman's tone turned harsh.

"That is nothing," he said. "And it shouldn't be done. It is furthering the insult to Aboriginal people - you can tell her that from me."

In the three months since the government's Jan. 7 apology to victims of sexual and physical abuse in Indian residential schools, critics have had time to digest the form and content of the announcement. Some say the government's promise to set aside a \$350 million healing fund for residential school victims can be seen as an attempt to introduce mitigating factors in any future court award of damages. Lawyers say the Crown, should it lose a civil suit brought by victims of the residential school system, can point to the healing fund as proof that the Crown has attempted to lessen the harm cre-



PAUL BARNSELEY

The Indian Affairs Minister Jane Stewart presented a framed copy of the Statement of Reconciliation to the Syncrude Gallery of Aboriginal culture on April 2.

ated by the system. That could mean a net savings in damage awards that is far in excess of \$350 million.

Reform Party Indian Affairs critic Mike Scott believes that's possible.

"We are cynical enough now to believe there are forces at work, decisions taken by government, that go beyond moral principles and a sense of right and wrong into the area of limiting legal liability," he said.

Fraser focuses more on who made or didn't make the announcement. He believes the fact that the message didn't come from the very highest levels of Canada's governing institutions is an indication that the government is less than sincere in its apology.

Minister Stewart insists it's a genuine apology. When asked by *Windspeaker* if she was aware that many Aboriginal people would be offended by the presentation

of the *Statement of Reconciliation* to a museum because they see it as an attempt to enshrine the government's actions as history, as a completed process, the minister said, "Yes."

She attempted to assure people that the process of dealing with the legacy of past government actions is far from over.

"This is just the beginning," she said. "We view the *Statement of Reconciliation* as a new beginning, as a first step. There's work going on now. Ralph Goodale [the Métis Interlocutor] is building a plan of action for Métis issues. There's work being done on an Inuit-specific response. It's all part of the federal government's broad response. We realize different Aboriginal groups have different needs and concerns and we're working on specific action plans based on the four broad principles of *Gathering Strength*."

Fraser's not satisfied with that answer. He has recently received an answer to one of his letters from Progressive Conservative Indian Affairs critic Gerald Keddy. The MP joined Fraser in urging Prime Minister Jean Chretien to add "an apology from a higher level." The prime minister's office acknowledged receipt of the letters, but did not offer any indication that Chretien is considering the issue.

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This Commission will make proposals to the Legislative Assembly as to the **area, boundaries, names and number of the electoral districts in the Province.**

The Commission is independent of government and will submit its report directly to the Speaker of the Legislative Assembly who must make it public.

The Commission will hold public hearings around the province commencing in late spring to hear from interested British Columbians. Details of the hearing locations and times will be announced soon.

The Commission invites written submissions in advance of the public hearings. Written submissions and inquiries may be directed to:

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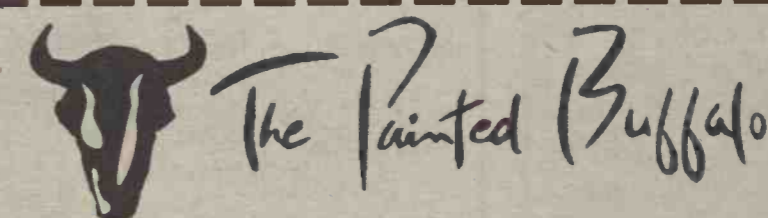
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Waterton Park

(Continued from page 8.)

"Having a contented, well-informed staff is vital to having contented visitors," she said. "You can't provide a quality visitor service if you don't have staff who feel good about what they're doing."

Weninger feels good about her job. As one of the few Aboriginal people in upper management with the park service, and the first Native woman to head a national park, she's come a long way. Now with Parks Canada for six years, she got her start with a northern career development program working for the Yukon territory and later for the Department of Indian and Northern Affairs.

Her first park assignment was as acting superintendent of Batoche National Historic Site near Prince Albert, Sask. After a year, she was moved to the acting superintendent's position at Wood Buffalo National Park.

"I think of Wood Buffalo as my home park," she said. "My grandfather worked there, my father worked there, and all eight of my brothers and sisters worked there."

Though she enjoyed being at Wood Buffalo, she also said it was particularly challenging for her. "Because of my traditional Aboriginal roots, I think of the area as a place to go hunting. But as the park superintendent, I had to encourage the complete protection of the wildlife resource. And I knew the park so well. I could go to a specific site and know that my great-grandfather trapped there."

Weninger's appointment to Waterton was a major move in many ways. Not only was it a move away from friends and family, and her own Métis culture, it was also her first permanent posting as a park superintendent.

"But being in southern Alberta has been very exciting for me," she said. "There are so many truly spiritual sites here."



BARB GRINDER

Josie Weninger is the first Aboriginal woman to head a national park and one of the few Aboriginal people in top management in the park service.

Though she hasn't yet had a chance to climb Chief Mountain, one of the most sacred sites for the Plains people, Weninger said she can feel the spirituality of many places.

"There are sites here where I feel such a strong energy, on a personal level. They're not recognized as archaeological sites, but I know they must have been important places for the Blackfoot and other Plains tribes."

In addition to her job at Waterton, Weninger is also the superintendent for the Bar U Ranch National Historic Site, about 50 miles north of Waterton, and for a number of other national historical sites. She also assists with a variety of administrative tasks for the entire Parks Canada Western Region, and on a national basis, she's been one of the people on a committee to develop a parks program for Aboriginal staff recruitment and retention.

"We've had plans for Aboriginal staff recruitment before, but no one's ever looked at the problems of keeping those staff on the job. It's especially hard to get and keep Aboriginal staff at higher management levels, I think, because mobility and strong family ties are an issue."

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- > **Student Panel** - Scholarship winners Tanya Smith, Naicatchewenin First Nation; Shelly Tuesday, Big Island First Nation; Heather Whitlow, Six Nations of the Grand River; Cynthia Horner, Métis Nation; Stacey Hill, Six Nations of the Grand River, ON
- > **The Beatings Will Continue Until Morale Improves** - Dr. Terry Tafoya, Ph.D. Tamanawit Unltd, Seattle, WA
- > **The Role Of Education In Nation Building** - Gordon Peters, Centre for Indigenous Sovereignty, Toronto, ON
- > **Traditional Healing Methods - What Are They?** - Dr. Edward Connors, Onkwatenro'shon:'a, Rama, ON
- > **Tow Row Wampum - Using Our Original Tools/Instruction To Overcome Life's Challenges** - Renee Thomas-Hill, Six Nations of the Grand River, ON
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- > **Radical Visions & Strategies** - A. Jane Tuesday, Iskatewizaagegan First Nation, ON
- > **Regaining Our Balance: Suicide Prevention, Intervention & Postvention** - Roddy Stonne, Eagle Vision & Associates, SK
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- > **Stepping Forward From Grief And Loss (Griefwork)** - Judalon Jeffries, Tyendinaga Mohawk Territory, ON
- > **True Colours** - Jackie Fletcher, Grass Roots Consulting, Sault Ste. Marie, ON
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Poww

By Brian Cross
 Windspeaker Contrib

Over the years, student Charles Pratt has learned a lot about organizing a nationally-renowned powwow. Pratt, a katchewan Indian College Powwow, learned that the success of the event is a year-round planning process. Pratt has contributed to something dedicated since the SIFC powwow returned in 1978.

"We start looking at this event about a year before it happens," said Pratt, chairman for the past year.

"We'll have a little couple of weeks before people are kind of tired. We will have a review in about three weeks right away and look to see what we can improve, then our dates so we can be organizing for next year. Pratt is not a full time job but a lot of supervision over a period of time," he said.

Judging by the turnout of this year's event, Pratt and his committee are doing a magnificent job. Pratt is ensuring the SIFC powwow maintains its reputation as the best in North America.

Between 8,000 and 10,000 people attended this year's event, held April 4 to 5.



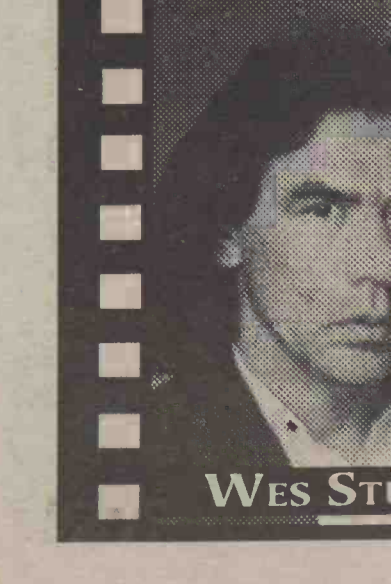
IRENE BEARD



MAREE SHEPPARD



EAGLE & H.



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Powwow keeps getting bigger and better

By Brian Cross
Windspeaker Contributor

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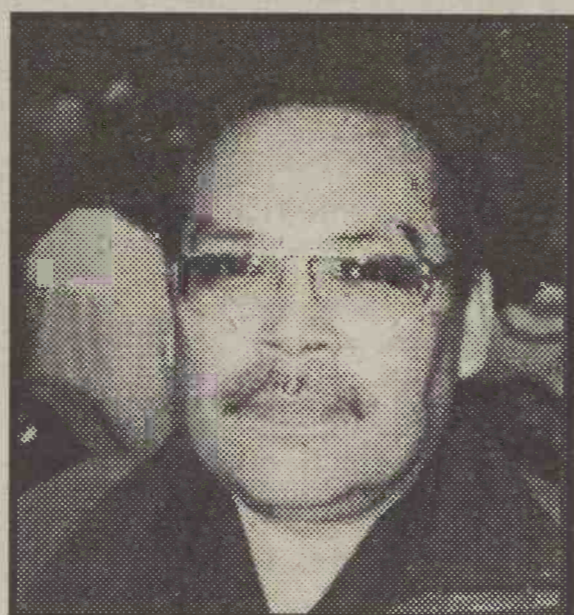
Over the years, Regina resident Charles Pratt has learned a lot about organizing the nationally-renowned annual Saskatchewan Indian Federated College Powwow. He's also learned that the continued success of the event requires a year-round planning effort — something dedicated organizers have contributed each year since the SIFC powwow was born back in 1978.

"We start looking forward to this event about a year before it happens," said Pratt, event chairman for the past six years.

"We'll have a little break for a couple of weeks because a lot of people are kind of tired . . . but we will have a review meeting in about three weeks. We'll start right away and look at where we can improve, then we'll set our dates so we can start publicizing for next year already. It's not a full time job but it takes a lot of supervision over a long period of time," he said.

Judging by the turnout at this year's event, Pratt and his committee are doing a masterful job ensuring the SIFC powwow retains its reputation as one of the best in North America.

Between 8,000 and 10,000 people attended this year's celebration, held April 4 to 5 in Regina.



Charles Pratt.

All told, about 750 dancers from throughout Canada and the United States competed at the event. About 35 drum groups from Manitoba, Saskatchewan, Alberta, Montana, South Dakota and New Mexico also attended.

According to Pratt, the organizing committee has focused its efforts on establishing the event as one of the largest and most successful indoor powwows in North America. As it stands, the SIFC powwow is one of the largest indoor powwows on the continent.

Only two other indoor powwows — one in Albuquerque, New Mexico and the other in Denver, Colorado — rival the SIFC event in terms of size and reputation, said Pratt.

Tim Eashappie agrees with that assessment. Eashappie, who hails from Hays, Montana, has attended the SIFC powwow 12 times in the past 20 years and is

impressed with the event each time he returns.

Before the year is over, Eashappie will attend about 40 powwows, travelling coast-to-coast throughout Canada and the United States.

"It [the SIFC powwow] seems to be getting bigger and better every year and there seems to be a lot more young people," he said.

"It's really important that the younger people start getting involved because they're learning about their culture and because there's so much alcohol and drugs around these days."

According to Pratt, the SIFC powwow has always been a big draw for Aboriginal youths, even if they aren't participating in the cultural events.

"A lot of young people come here just to socialize and that's important too," Pratt said.

"Even if they're not dancing or whatever, they're still looking on and they're learning something. They're learning about their roots and they're being attracted to their culture."

"There's something here that's very healthy for the individual and there's something that's very healthy for the different social groups that are here as well," Pratt continued.

"This is a very positive cultural experience for us. It's fine art. Every culture has fine arts. The music and dancing are the fine arts of Indian culture."



BRIAN CROSS

A lot of young people are attracted to the Saskatchewan Indian Federated College powwow. Organizer Charlie Pratt believes it is important that the youth learn about their culture.

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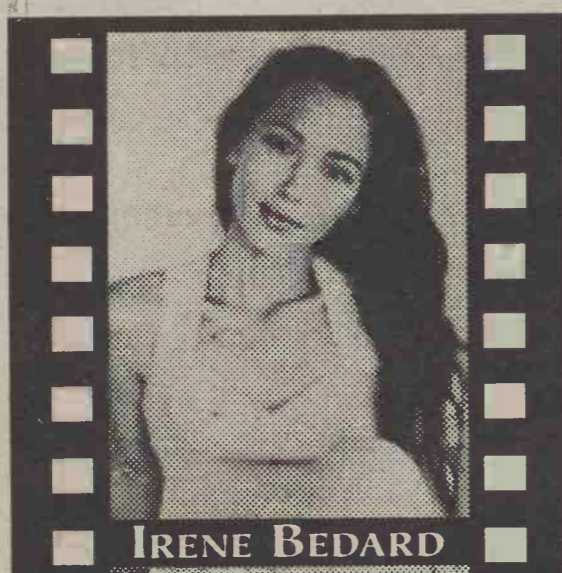
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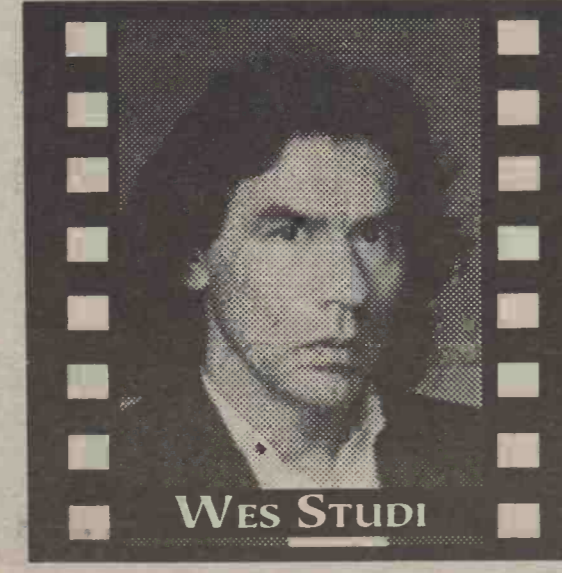
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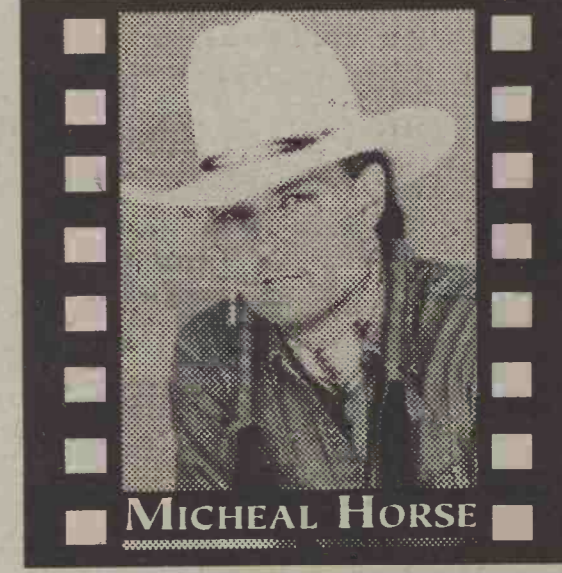
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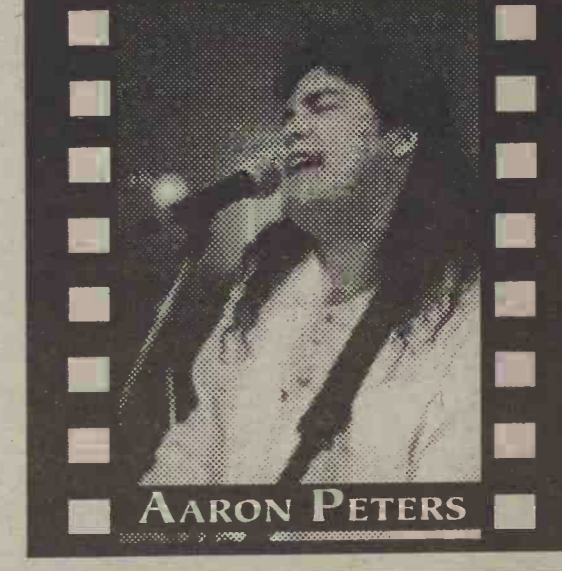
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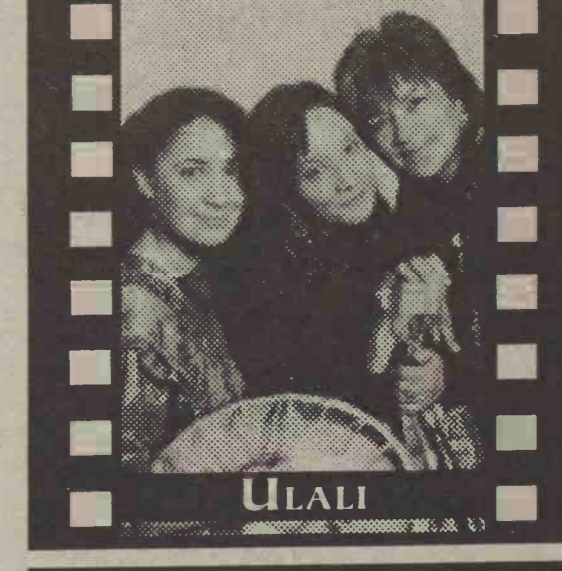
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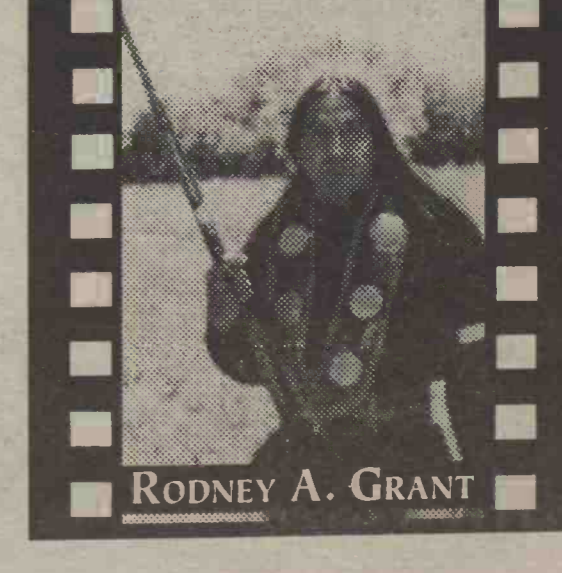
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Positive attitude will help competitor

By Colleen Toulouse
Windspeaker Contributor

OTTAWA

Penny Jacko's positive attitude on life directed her to compete for Miss Indian World 1998 on April 22 through April 25 in Albuquerque, New Mexico.

"In my past experiences, I have learned that every Aboriginal person has their own personal story of struggle, pain and happiness," said Penny. "When I was six years old, my mother committed suicide. I also lost one of my brothers and two cousins to suicide. My ultimate wish would be to end the act of suicide."

Representing the Algonquin band from the Kitigan Zibi First Nation located in Maniwaki, Quebec, Penny will be competing against 28 other young

women from other communities from Canada, United States and for the first time, Guatemala. Contestants must be Native or Indigenous women, 17 to 24 years of age, single, never married, with no dependents, a verifiable tribal affiliation and be knowledgeable of traditions.

"I try not to keep expectations," said Penny, who currently works as an administrative assistant for the youth program at the Assembly of First Nations in Ottawa, "My main philosophy is to live life as it comes, day by day. I am confident that the experience from Miss Indian World will only better myself. It is a good feeling knowing that I will compete with talented Native women from all over. It's an opportunity to network with the other cultures, learn about the girls and make new friends."

The Miss Indian World Pro-

gram and Pageant began in 1983 as part of the Gathering of Nations Powwow, the world's largest assembly promoting Native culture in a positive and proud manner. The 15th Annual Gathering of Nations Powwow will be held on April 25 and the 26th. Miss Indian World will be crowned on the first day of the powwow, immediately following grand entry. Each year, the event attracts more than 100,000 people.

The winner of Miss Indian World becomes an ambassador to other communities, cultures, and people, and becomes a role model for all Native people. Miss Indian World will promote her title and the Gathering of Nations through traveling and appearances on national television and radio.

Penny dreamed of competing as a contestant and is willing to become a stepping stone

for people with struggles to use her life to say "If she can live positively, then I can too."

There are four days of competition and the winner is decided based on a point system. Contestants compete in four areas: public speaking, personal interviews, dance and traditional presentations. The contestants must sell raffle tickets and the points from raffle sales are used in the event of a tie.

"For my dance, I will be doing a hoop dance. I was the first female hoop dancer in the province of Quebec. And for my traditional presentation, I will be making snowshoes. Snowshoes are a part of my culture," Penny explains, "Less than 50 years ago, in my community, snowshoes were the main mode of transportation and in order to visit relatives or community leaders, snowshoes were essential."

Penny feels that public speak-

ing is one of her strengths. She has previous experience in plays, lip syncs, talent contests and a pageant, and is confident that she will be comfortable in front of the 25 judges. Each category will have a panel of separate judges.

"I always think positively. I see bad and good things around my environment. I focus on the good. Laughing and joking keeps me with a good attitude," said Penny.

Penny intends to continue her post-secondary education in political science. Choosing life and finding life's happiness keeps Penny motivated.

"I take a look around me every once in a while and I see what other's have been through and sometimes it is a lot worse than what I have experienced. Those people are still here. Those people choose life. Those people are my role models."

By Louise I. Chernetz
Windspeaker Contributor

It's all about balance. between male and females. Balance between mind and spirit. Balance the earth's essential elements. That's what award-winning Winnipeg artist Natalie Rostad said of the healing stone donated to the Winnipeg North Portage Partners.


Rostad discovered the metre high granite rock mated to be millions of years old and weighing close to 100 tonnes, at Clearwater Bay Lake of the Woods area in Ontario. It was uprooted and transported to Winnipeg, along with two smaller companion stones where it became a three-part "labor of love" for Rostad. She explained that the rock has been recorded in its location and color, indicated by quartz and mica scars randomly throughout.

The stone stands at the pedestrian bridge entrance to the Aboriginal burial site on South Point and adjacent to the Oodena Celebration site of a recent archeological excavation that revealed a 3,000-year-old Aboriginal site.

Stan McKay, the first National Moderator of the Church of Canada, explained that, "Native spirituality believes the rock holds the wisdom of the grandmothers and grandfathers and that the wisdom of the Elders gives guidance. Grandfathers are the


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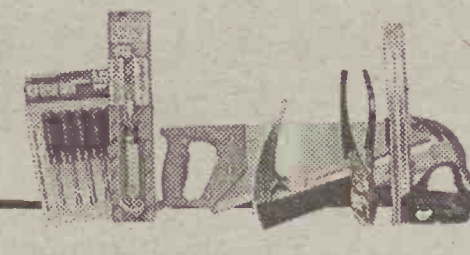


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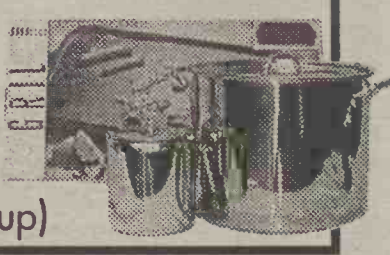
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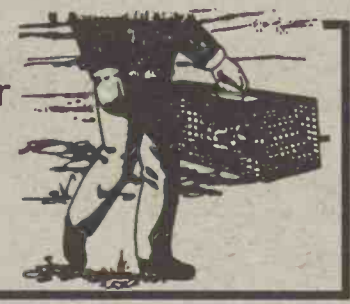


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Natalie Rostad encountered the stone at the Fork in Winnipeg.

Windspeaker ... black & white & red all over.

By Louise I. Chernetz
Windspeaker Contributor

WINNIPEG

It's all about balance. Balance between male and female energies. Balance between body, mind and spirit. Balance between the earth's essential elements. That's what award-winning Winnipeg artist Natalie Rostad said of the healing stone she donated to the Winnipeg Forks North Portage Partnership.

Rostad discovered the two-metre high granite rock, estimated to be millions of years old and weighing close to five tonnes, at Clearwater Bay in the Lake of the Woods area of Ontario. It was uprooted and transported to Winnipeg, along with two smaller companion pieces, where it became a three-month "labor of love" for Rostad. She explained that the rock's traumas are recorded in its texture and color, indicated by the quartz and mica scars that run randomly throughout the rock.

The stone stands at the north pedestrian bridge entrance to the Aboriginal burial grounds on South Point and adjacent to the Oodena Celebration Circle, site of a recent archeological dig that revealed a 3,000 year old Aboriginal site.

Stan McKay, the first Aboriginal Moderator of the United Church of Canada, explained that, "Native spirituality believes the rock holds the spirits of the grandmothers and grandfathers and that the wisdom of the Elders gives guidance. Grandfathers are the record

keepers of the messages within the rock," McKay added. "There is always something we can learn from the rock."

Rostad releases the spirits through her painting of the images found within the rock. This task is not taken lightly. Before she creates, Rostad prays to the Creator, asking for guidance and offers a gift of tobacco or wild flower seeds. She asks that the rock talk to her and not the other way around. She never imposes herself on the rock, but allows it, through texture and color, to reveal itself.

Some of the more than 100 paintings and symbols in the rock are quite obvious — the warrior standing guard as a sentinel to the pathway; the wolf (symbol of humility); and an impressive eagle which represents spirit. Owls, buffalo, and people peek out of every crevice and shade in the rock caused by the schist. Other images take concentration and patience to discover.

Rostad explains that, "healing is based on the body, mind and spirit being in balance and can only take place once we are grounded and can confront our problems. The grounding is important, but it is the spirit that brings the balance."

The healing stone is appropriately located at the junction of the Red and Assiniboine Rivers as Rostad believes that physical healing takes place in the context of history and community and so the rock needs to be at a powerful place such as the Forks. Physical healing begins when we take the first step to go and learn something about

ourselves.

The healing stone slows things down so we can deal with our problems; name them and then ask the spirit to interceded, bringing them into balance. Changing our thoughts can change our relationships — personal, professional and environmental.

For the artist, spiritual healing is most important. She believes that spirit is interpreted by each person at his or her level, and that we are all at different places on a spiritual journey whether we know it or not — the gift of life is a spiritual lesson in itself. We can seek guidance to get answers to the questions we have.

In honoring the four essential elements of the earth — earth, air(wind), fire, water — we become spiritual. The moment we understand this, that's the moment we start on a spiritual journey. Human beings are part of the earth. If we honor and love the earth as if it were our child, then we will not abuse it. In honoring the earth, Rostad uses paints made from crushed stones so that the paint becomes part of the rock again.

The rock is a balance between male and female energies — each offering its own message of strength — and it talks about abuse and responsibility.

"It's about men and women being on earth, being united in spirit," said Rostad. "Each life force comes from that relationship. We have to find ways to get along and to honor each other's gifts."

An important image for women is the painting of the

grandmother with an outstretched hand looking to the mountain for strength, her hair cascading down into a waterfall, the symbol of new life. For Rostad, it is a strong reminder to women of their important role in creating new life and their need to look after themselves.

For Rostad, the rock is also a place of safety. She hopes the healing stone will help men to understand and honor women's gifts and vice versa.

There are three separate rocks in the grouping, one serving as the base for the healing rock and the third, a separate companion piece. Neither the base nor the companion rock has been developed by the the artist, but they offer an interesting opportunity for anyone who wants to spend time discovering the images in the rock on their own. The rocks act as mirrors, reflecting what it is we need to know about ourselves. They serve as a gentle reminder of our life's lessons and inspire us to seek the spiritual path.

The healing rock abounds with messages of empowerment, respect and unity and is so complex it is Rostad's intention to have an interpretive plaque installed by the healing rock. But for now, she advises us to simply take time to centre ourselves and find peace in the images that speak to us.

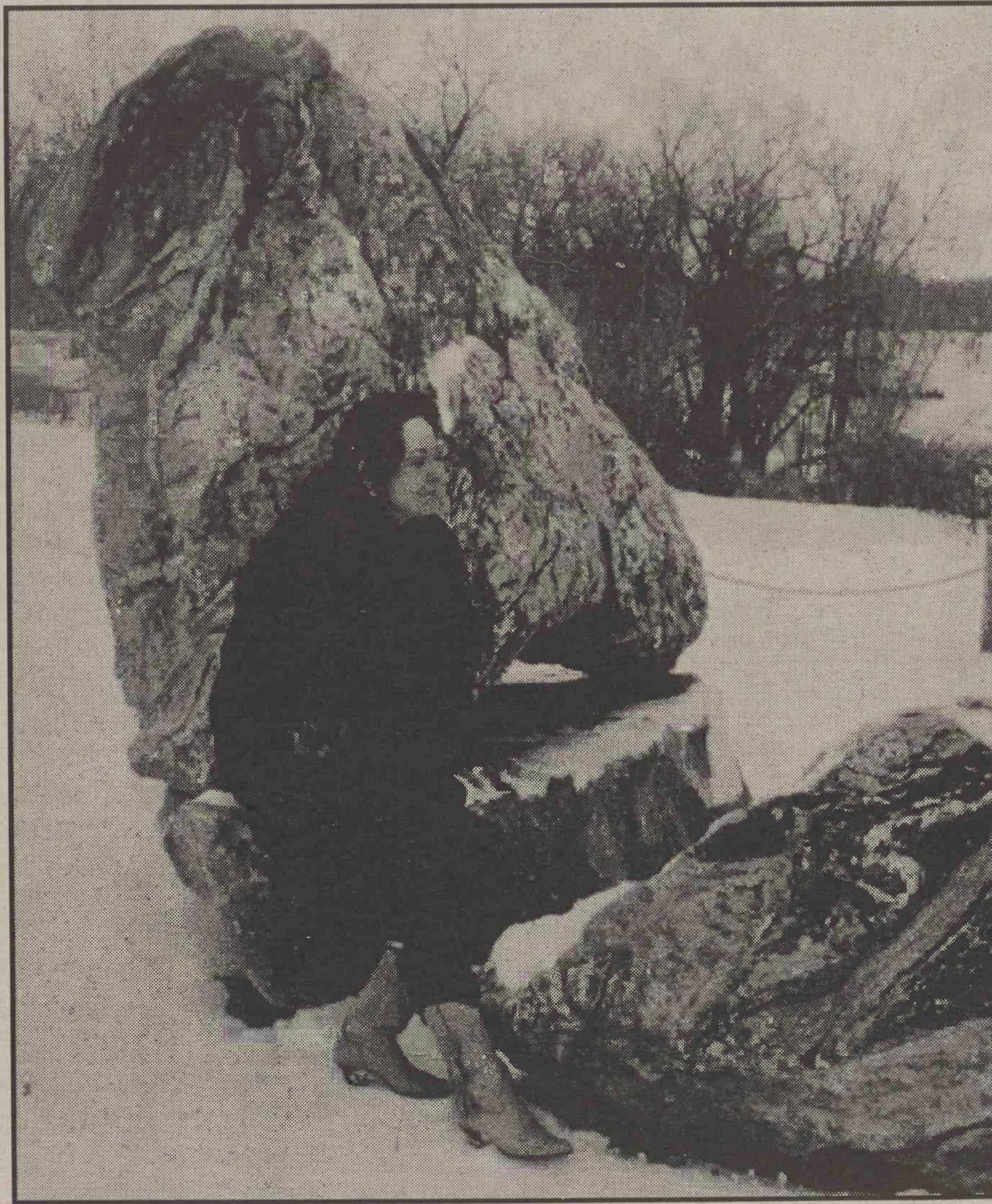
And just as the stone was traumatized, uprooted and shaped by its journey, so was the artist, Natalie Rostad, who left a traumatic family situation in Saskatchewan, uprooted herself and her daughter, relocated to Manitoba and made a new life for herself. Today, Rostad is a confident, creative and talented 34-year-old Métis woman who finds healing and peace at the rock.

"Rocks gave me a new life," she said, explaining that she first began painting small rocks seven years ago, discovering her talent and spirit along the way.

She has since received many prestigious awards, including the Aboriginal Role Model award for Manitoba (*Winnipeg Free Press*); first place in the 1995 Gathering of Spirits Festival in Edmonton and another first place at the International Native Arts Festival. She has been commissioned by Jimmy Carter, the former president of the United States; the Gallery Cirelli in Bellavista, Italy; David Newman, Manitoba's minister of Northern Affairs and Mines; Winnipeg Hydro and Tourism Winnipeg.

One of the professional accomplishments that Rostad is more proud of than most of her many accomplishments is that one of her pieces, "The Calm Before The Storm," inspired philanthropist Susan Scott to donate the property on the riverbank across from the Forks to the Assembly of First Nations. Scott said the piece was "loaded with spirits" which inspired her to return the land, valued at about \$1 million, back to the Aboriginal people of Canada.

Somewhere along the way, her journey has brought Natalie Rostad peace and a sense of worth. The rocks have taught her to stop and listen and to see that spirit exists everywhere. Her hope is that the healing stone will also be therapeutic for others.



Natalie Rostad encouraged the spirits to speak to her while creating the healing rock located at the Fork in Winnipeg.

BY LOUISE I. CHERNETZ

Life in balance

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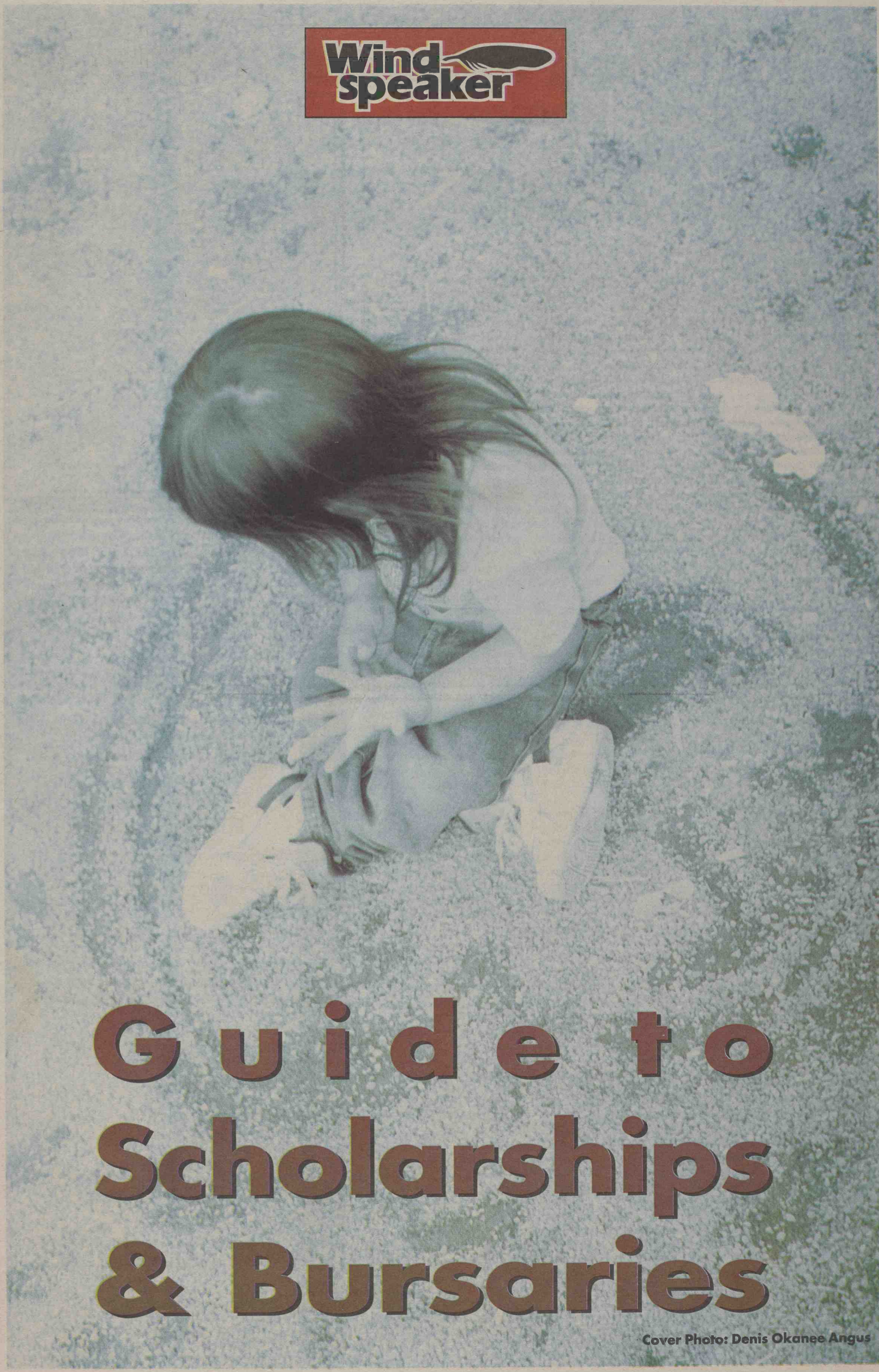
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G u i d e t o
Scholarships
& Bursaries

Cover Photo: Denis Okanee Angus

Aboriginal scholarships and bursaries: how to find them

By Allison Kydd
Windspeaker Contributor
EDMONTON

With winter session over and spring and summer sessions either underway or soon to be, this is a good time for students and prospective students to start planning for September.

Finances are always a consideration, but there are a number of scholarships and bursaries offered specifically to Aboriginal students. These awards come from both the public and the private sector; however, new awards are being developed and other awards updated, so it is sometimes difficult for both individuals and institutions to keep abreast of all the possibilities.

There are, fortunately, some logical sources of information on scholarships and bursaries. Many post-secondary institutions offer awards themselves. For instance, Grant MacEwan College in Edmonton has formed partnerships with various other organizations in order to offer special incentives. One new award offered through the Grant MacEwan College Foundation is the Aboriginal Business Leadership Award.

The award is "business-driven"; it came about because 10 or fifteen organizations, some of them large corporations, identified the need and put together the funding. It will offer a minimum of four awards [\$1,500 each] annually, and the deadline for applications is June 15 for the following academic year.

This particular initiative is not only directed to a special area of study, one leading to a certificate, diploma or degree in business or commerce, but also targets three groups of applicants. First priority will be given to one or more self-employed Aboriginal students who are attending an Alberta post-secondary institution for the first time. The next priority is for one or more mature students attending such an institution for the first time. The third priority opens up the award to one or more Aboriginal students registered in such a program and also at a public post-secondary educational institution in Alberta.

Another place for a student to go for information on education awards is his or her regional office of Indian Affairs and Northern Development. In Edmonton, the person fielding public inquiries about educational programs as well as about bursaries, is Heather Poitras. Poitras says she generally directs people to the *Directory of Private Sector Funding for Aboriginal Students*.

The University of Alberta offers both the Native Student Services office and the Aboriginal Student Council as resources. There is also an excellent handbook which lists awards and application forms for many of these scholarships are available at Native Student Services [Student Union Building.] Students in other parts of the country or at other institutions should make enquiries at equivalent student services organizations.

Aboriginal students should give special attention to the Northern Alberta Development Council bursaries, offered through the Alberta Heritage Scholarship Fund. Though the bursaries are not offered exclusively to Aboriginal students, the latter often have an edge, having lived and worked in northern communities.

Audrey DeWitt, of Peace River, development officer and contact person for the bursaries, suggests that information and applications are distributed to all Aboriginal communities, Métis settlements and Native cultural centres. Besides having experience living and working in the north, desirable candidates for the award have a clear idea of what they want to do, have contacted prospective employers and are near the conclusion of their university or college programs.

There are other community resources, such as public libraries, which are storehouses of material on awards. One such resource is *Winning Scholarships: a Students' Guide to Entrance Awards at Western Canadian Universities and Colleges (1994)*. There are two other volumes, one for Ontario universities and colleges (1992) and one for universities and colleges in Atlantic Canada and Quebec (1992). All are published by the University of Toronto Press. The books themselves are not user-friendly - plan to sit down and work out the codes for the institutions which interest you. However, there are separate listings for scholarships for Native students, so time spent would probably be worthwhile.

Many university libraries and public libraries also have access to the Internet by way of the World Wide Web. This is a growing source of information on practically everything.

Besides the awards offered through government programs and educational institutions, there are a number of private sector scholarships, generally offered by certain industries to those students enrolled in (or planning to enrol in) related courses of study. Indian Affairs in Ottawa published the *Directory of Private Sector Fund-*

ing for Aboriginal Students, previously mentioned, in 1994. Though there are a limited number of copies available, and some of the awards mentioned might no longer be available, it would still be worthwhile to check in at the regional office and ask to see it.

For most of these private sector awards, status Indians, non-status Indians, Inuit and Métis all qualify; however, some requirements are more specific. For instance, eligibility for the Native Scholarship Award of the Alberta Energy Company Ltd. not only depends on candidates being first accepted into a program related to the oil and gas industry at an accredited technical school, college or university, but also stipulates that candidates have "resided in the Northwest Territories, British Columbia, Alberta, Blackfoot Reservation or Fort Berthold Reservation for the last year." For those who do qualify, however, it appears to be an excellent opportunity, since each year five \$3,500 scholarships are presented.

Another private sector sponsor, the Royal Bank, awards five scholarships of \$1,000 each year (maximum of four years at university or two year college program) in disciplines "relevant to the banking industry."

This scholarship, called the "Royal Bank Native Student Awards Program" has been active since 1992. Royal Bank representatives suggest that the scholarship "provides an opportunity for the Royal Bank to strengthen its relationship with the Native community."

Xerox Canada's Aboriginal Scholarship Program is, predictably, for full-time students registered in approved Canadian institutions and pursuing academic programs "which could lead to careers in the information technology industry."

This program is also generous. Four scholarships, each worth \$3,000 per year, are awarded. The deadline for applications is June 15. Study programs mentioned are computer/math sciences, business administration/commerce or engineering.

Since there are new scholarships and bursaries being offered every year, by levels of government and by the private sector, as well as by educational institutions themselves, Aboriginal students should follow up on all leads. Furthermore, if band/community organizations do not have information and applications available, candidates should request that they be made available.

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Aboriginal students can access the following services:

- Aboriginal Student Club
- Career counselling and referrals
- Tutoring
- Transit and accommodation information
- Annual job fair.

For more information call
471-NAIT or 1-800-881-4077



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Program Dates: September 4, 1998 - April 30, 1999

BASIC UPGRADING PROGRAM

Program Dates: September 4, 1998 - June 30, 1999

FINE ARTS PROGRAM

Boreal Forest Institute of Indigenous Art, Keyano College

Program Dates:

Alex Janvier (Painting) May 4 - 15, 1998

Joane Cardinal-Schubert (Painting) May 19 - 29, 1998

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Program Dates: September 4, 1998 - April 30, 1999

Application Deadline for Fall Programs: May 31, 1998

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In keeping with our commitment to provide educational support to the aboriginal community, TransAlta will present four educational awards (two college and two university) in 1998 to aboriginal (status, non-status, Metis 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 15, 1998. Your transcripts, which include all diploma exams written in June, must be received by July 15, 1998. 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:
Aboriginal Affairs
TransAlta
110-12 Avenue, SW, Box 1900
Calgary, Alberta, T2P 2M1
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Jumping the hurdles on
the scholarship run

By Allison Kydd
Windspeaker Contributor
TORONTO

Jane Martin of Native Student Services at the University of Alberta says that a relatively small number of Aboriginal students apply for scholarships and bursaries. Lois Edge, also of Native Student Services, suggests that many Aboriginal students do not apply because they fear they have not been academically successful.

Another difficulty for students attempting to access awards is that the "criteria for the awards is often too rigid." Edge offers the example of mature students, especially women, often single parents with children to support. A grade point average of 88 per cent is simply not a reasonable expectation. A better method, says Edge, is to ask for a "satisfactory grade point average," which encourages more people to apply.

She also says those funding agencies who want to help Aboriginal students might consider how there are a disproportionate number of awards given to the sciences, while the majority of Native students tend towards arts, education and Native studies. The directory: *Aboriginal Students' Scholarships, Bursaries and Awards* put out by Native Student Services at the University of Alberta lists about 60 awards, but Edge says that the average student would probably only find one or two for which he or she could apply.

At the same time, certain companies and funding organizations have complained of too few applications. A lucrative award - up to \$10,000 for graduate students and \$5,000 for undergraduates - known as the "John Paul II" and offered under the auspices of the Alberta Heritage Scholarship Fund until 1994, was discontinued because there were too few applications.

Other funding organizations, such as CanCom, who with the Canadian Native Arts Foundation and Television Northern Canada (TVNC) offer the Ross Charles Award, have asked themselves whether a decreased number of applications might be an indication that the award needs to be changed or expanded.

For instance, the Ross Charles Award was initially created in 1987 as an achievement award directed at northern communities. Four years ago, it was transformed into a training award intended to offer "young northern Aboriginal professionals" experience in the broadcasting industry. This year, the award has changed again, so it can accommodate applications from all Inuit, First Nations and Métis communities in Canada.

Similarly, the law school scholarship program offered by the federal Department of Justice to non-status Aboriginals and Métis - an award for which there are no

lack of applications - has changed its emphasis since it began in 1973. At first it funded a specific number of students. More recently, an amount of money has been allotted to the program every year, and the committee - with the best applications on the table - makes a decision whether to fund specific candidates for one, two or three years.

Another impediment for Aboriginal students in Canada who are seeking financial assistance in the form of scholarships and bursaries appears to be that the information is sometimes hard to find. There is no one comprehensive catalogue of scholarships and bursaries to which they can refer. What there is instead is a collection of newspaper advertisements, various lists and handbooks, some of them out of date, put out by companies and institutions themselves, as well as by the Department of Indian Affairs and Northern Development.

Ellen Neumann of Native Student Services at the University of Alberta has said that Native students regularly come to the office to use their handbook and to obtain many of the application forms as well. Those application forms which are not on hand can be obtained from the companies which offer the scholarships. Neumann says she hasn't seen any reluctance about applying for the awards.

Audrey de Witt of Peace River, spokesperson for the Northern Alberta Development Corporation Bursary program, hasn't noticed that Aboriginal students display any reluctance to apply for awards either. She says, "from our perspective, we get a lot of applications . . . many of them from Aboriginal students. And many are successful."

De Witt also says that Aboriginal students need not be discouraged from applying because the bursaries are not targeted specifically towards First Nations, Métis and Inuit students. Having lived in northern communities is by itself a definite advantage. Candidates are asked detailed questions about their plans and their commitment to living and working in the North, including what prospective employers they have contacted. So here again knowledge of specific communities and the opportunities in them gives an edge.

Bernie McKee, education manager with the Native Education Project of the Alberta Department of Education, takes note of the scholarships and other awards which come across her desk. However, since she immediately passes them on to the schools in her area and candidates apply to the agencies and private companies personally, she doesn't get an overview of the response by either students or schools. She too feels that having a comprehensive catalogue of such awards would be useful.



Aboriginal Awards Program - TransAlta Corporation

Deadline: June 15
(transcripts must be received by July 15)

In keeping with our commitment to provide educational support to the Aboriginal community, TransAlta will present four (4) educational awards of \$3,000 per year (two college and two university) in 1997 for Aboriginal (status, non-status, Métis and Inuit) students who meet the necessary qualifications:

Must have lived in Alberta for at least one year and be in need of financial support.

Must possess promising academic qualifications (record of academic excellence).

Must provide proof of enrolment to one of the ten colleges or 4 universities listed.

Must maintain required course load in your chosen program.

Contact: George Blondeau, Aboriginal Affairs Manager
TransAlta Utilities Corporation
T2-4E, 110 - 12 Avenue SW,
Box 1900 Calgary, AB T2P 2M1
Phone: (403) 267-4651
Fax: (403) 267-7243

Aboriginal Health Bursary Program - British Columbia

Contact: (604) 873-3761

Aboriginal Health Bursary Program - Alberta

Apply by May 15

Partnership program with Alberta Health and Alberta Heritage Scholarship Fund.

Designed to provide funding for Aboriginal students in Alberta to pursue post-secondary education in a health field.

Awards valued up to \$12,000 for college/technical programs or \$13,000 for university programs. Up to 20 awards will be available annually.

Applicants must be Indian, Inuit or Métis and have been a resident of Alberta for 3 years.

Must be enrolled or will be enrolled in a health field at the college, technical institute or university level and demonstrate financial need.

Have maintained full-time enrolment (60% of a full course load) and passing marks in all courses in their previous year of study if they are entering their second or subsequent year

Contact:
Alberta Heritage Scholarship Fund,
6th Floor, 9940 - 106 Street
Edmonton, AB
T5K 2V1
Phone: (403) 427-8640

Aboriginal Scholarship Award Program

Students must be aboriginal and be enrolled in a post-secondary education institution in a Marketing, Business, or Environmental Science program. Value of award

is \$3,000.

For more information contact:
The Pine Tree Native Centre
25 Kings St.
Brantford, ON N3T 3C4
Phone: (519)752-5132
Fax: (519)752-5612

Aboriginal Veterans' Scholarship Trust - Canada

For students engaged in fields of study that support and contribute to Aboriginal self-governance and economic self-reliance. For more information, check out the web site, Aboriginal Veterans Scholarship Trust.

Contact: Media Relations,
Department of Indian and Northern Development
Phone: (819) 997-8404

Alberta Energy Company Limited Native Scholarship Award

Must be accepted into the oil and gas industry at an accredited technical school, college or university.

Candidates must have resided in Northwest Territories, British Columbia, Alberta, Blackfoot Reservation or Fort Berthold Reservation for the last year.

Five (5) \$3,500 scholarships each year.

Alberta Heritage Scholarship Fund - Alberta

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Applicants must be Alberta residents who plan to enrol or are enrolled in a full-time post-secondary program of at least one semester in length.

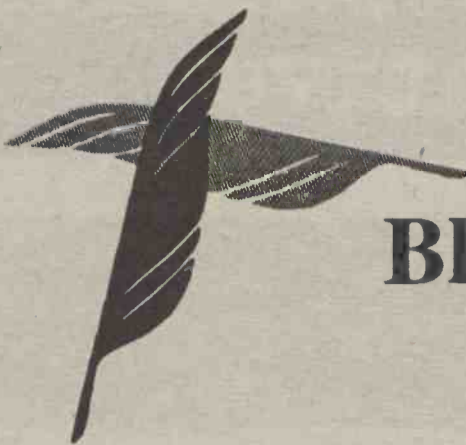
Application deadline: May 1 for September entry; December 1 for January entry.

Rutherford Scholars

Ten students graduating from grade 12, as determined solely on the basis of Diploma Examination results in English 30 or Français 30, Social Studies 30 and three other subjects.

Recipients will receive a plaque and \$1,500 in addition to their Alexander Rutherford Scholarship. Application deadline: candidates will be selected from Alexander Rutherford Scholarship applications received prior to August 1. United World College Scholarships

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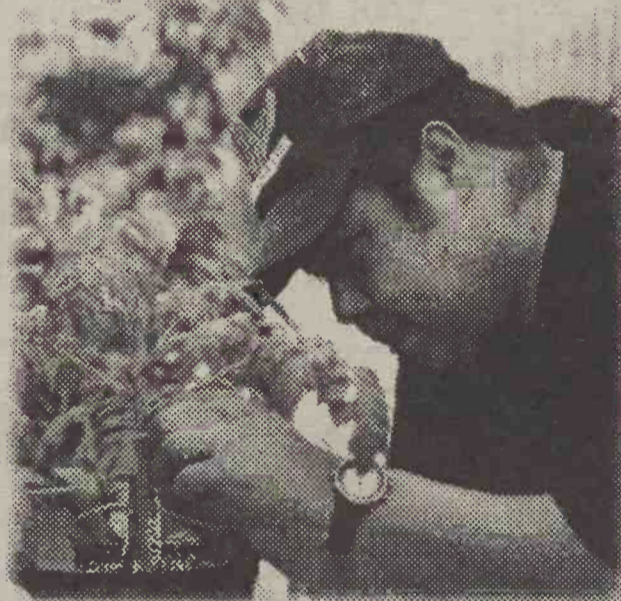
The Centre's mandate is to provide educational and career opportunities for Native students of all abilities and backgrounds. Currently, the Centre offers the following Native specific programs:

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- Aki Kwaamdandaa: Aboriginal Environmental Protection
- Native Community Worker: Healing and Wellness
- Native Child and Family Worker
- Native Community Care: Counselling and Development
- Binoojiinyag Kinoomaadwin: Early Childhood Education
- Native Food Preparation Certificate
- Native Hotel Lodge Management
- Native Lands Management

* Some of these programs are also available in a distance education format.

For more information on Cambrian's Wabnode Centre of Excellence, contact Dan Simon, Dean of Anishnaabe Studies, at (705) 566-8101 extension 7418.

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ally for two years of study at United World Colleges. Applicants must be Alberta residents in the process of completed Grade 11.

Application deadlines: March 1 for study commencing September of the same year.

Adult High School Equivalency Scholarships

200 awards valued at \$500. You are eligible if you've been out of school for three years, have achieved a minimum average of 80 percent as a full-time student in courses required for entry into a post-secondary program.

Must be nominated by their institution by September 1.

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High School Citizenship Awards

One graduating student from each high school is recognized for outstanding characteristics in the areas of academic ability, leadership in school-sponsored, community or extracurricular activities, and a demonstrated willingness to place the good of others above personal ambitions. Nominations will be made by each high school and recipients will receive a plaque and letter of commendation.

Nominations will be made by May 1 and recipients will receive a plaque and letter of commendation.

Undergraduate Students:

Louise McKinney Post Secondary Scholarships

Approximately 930 scholarships are available to reward students for their academic achievements and to encourage continued undergraduate study. Scholarships are valued at \$1,500 at the undergraduate level and \$3,500 for professional programs such as medicine, law, veterinary medicine, optometry, chiropractic and dentistry. Students enrolled in programs within the province are nominated by the awards office of their institution. Albertans enrolled in programs outside the province because their program of study is not offered in Alberta should contact this office.

Application deadline: June 1

Alberta Women's Secretariat "Persons Case" Scholarships

To recognize students whose studies will contribute to the advancement of women or who are studying in fields where members of their sex are traditionally few in number.

Awards range from \$1,000 to \$5,000.

Application deadline: Sept. 30

Charles S. Noble Scholarships for Study at Harvard

Three scholarships of \$10,000 are awarded to Alberta students for undergraduate study at Harvard. The awards are co-sponsored by the Alberta Heritage

Scholarship Fund and an endowment established by Edmonton businessman Sandy Mactaggart.

Application deadline: May 15

Charles S. Noble Scholarships for Student Leadership

A total of 80 awards valued at \$300 each are available to recognize outstanding leadership in the areas of student government, student societies, clubs or organizations at the post-secondary level.

Application deadline: March 1

Graduate Students:

Sir James Loughheed Awards of Distinction

Fifteen awards are available to recognize academic excellence and provide Albertans with the opportunity for advanced study at institutions outside of the province. Scholarships are valued at \$10,000 for master's and \$15,000 for doctoral level study.

Application deadline: February 1

Ralph Steinhauer Awards of Distinction

Fifteen awards are available to recognize exceptional academic achievement of students studying within Alberta. Applicants must be Canadian residents who are enrolled or intending to enrol at an institution in Alberta. Scholarships are valued at \$10,000 for study at the master's level, and \$15,000 for doctoral level study.

Application deadline: Feb. 1

Government of Alberta Graduate Scholarships and Fellowships

Approximately 130 awards are available annually to provide the incentive and means for Canadians to pursue graduate study at Alberta post-secondary institutions. Scholarships are valued at up to \$9,300 and fellowships at up to \$10,500. Nominations are made by each graduate faculty in Alberta.

Nomination deadline: students should consult their faculty of graduate studies.

For Student Athletes:

Jimmie Condon Athletic Scholarships

Approximately 1,400 scholarships valued at \$1,000 each are awarded to students at universities, colleges, and technical institutes who are members of designated teams, maintaining an average of at least 65 percent and enrolled as full-time students.

Nomination deadline: Nov. 1

Charles S. Noble Junior Football Scholarships

A total of 30 scholarships valued at \$1,000 each are awarded to junior football players who are currently enrolled full-time in a post-secondary institution in Alberta and are nominated by their teams. The awards are co-sponsored by the Alberta Heritage Scholarship Fund and the three Alberta teams in the Junior Football League.

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Application deadline: Oct. 1

Charles S. Noble Junior 'A' Hockey Scholarships

Five scholarships of \$650 are awarded to individuals who have participated in Junior "A" Hockey and who are currently enrolled in full-time post-secondary study in Alberta. Nominations are made by their respective team. The awards are co-sponsored by the Alberta Heritage Scholarship Fund and the Junior "A" Hockey League.

Application deadlines:
Dec. 1, April 1, and Aug. 1

Endowment Programs

Currently the following scholarships have been established under the endowment program:

The Alberta Press Council Scholarship

One scholarship of \$1,000 is awarded yearly to an Alberta high school student enrolling in post-secondary studies.

The award is based on the applicant's ability to write an essay on a specified topic. Application forms are available from high school counsellors and the Alberta Heritage Scholarship Fund.

Application deadline: Jan. 15

Janet and Horace Allen Scholarship

One scholarship of \$1,500 will be awarded to a science graduate from Crowsnest Pass High School who is an Alberta resident and has enrolled full-time in a post-secondary institution. Application forms are available from the school counsellor.

Application deadline: June 1

Theodore R. Campbell Scholarship

One scholarship valued at \$1,500 will be awarded for 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.

CANA Scholarships

The CANA Scholarships were designed to recognize and reward the exceptional academic achievement of children of CANA employees.

Applicants must be Alberta residents entering their second or subsequent year of study at an eligible institution.

One award of \$1,500 and two awards of \$1,000 are available each year. Application forms are available from CANA and from the Alberta Heritage Scholarship Fund

Application deadline: Oct. 31

Robert C. Carson Memorial Bursary

Five awards valued at \$500 are available to Aboriginal Albertans without sponsorship enrolled full-time in their second year of the Law Enforcement, Criminal Jus-

tice Diploma or Faculty of Law programs at eligible institutions.

Nomination deadline: Students should contact the financial aid office of their institution.

Hal Harrison Memorial Scholarship

One award of \$250 is available to the grade twelve student with the highest marks who is enrolled full-time at a post-secondary institution and one of whose parents is a member in good standing with the Alberta Volunteer Fire Fighters Association.

Application deadline: June 1

The Helen and George Kilik Scholarship

This scholarship was developed to assist a student from Olds High School in establishing himself in his career.

The recipient must be an Alberta resident who has completed all of his high school studies at Olds High School.

The school will select the recipient based on financial need, involvement in extra-curricular activities and academic achievement. The award is valued at \$1,000.

Application deadline: contact school

Anna & John Kolesar Memorial Scholarship

One scholarship valued at \$1,200 will be awarded to the applicant with the highest academic average in three designated subjects as shown on an Alberta Education Transcript. Applicants must be Alberta residents, planning to enrol in a Faculty of Education, and from a family where neither parent has a university degree.

Application deadline: July 1

Hal Neldner Scholarships and Telus Bursaries

Two scholarships for high school graduates, two for post-secondary students and two random bursaries all valued at \$1,500, will be awarded to students whose parents are employed by Telus and its wholly owned subsidiaries.

Applicants must reside in Alberta and be enrolled full-time in a post-secondary program.

Application forms are available through Telus-Human Resources Section, high school counsellors, and the Alberta Heritage Scholarship Fund.

Application deadline: June 1

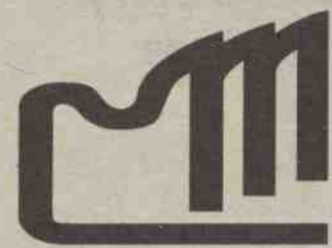
The Robin Rousseau Memorial Mountain Achievement Scholarship

This scholarship was developed to recognize excellence in leadership development and safety in the mountain community.

Applicants must be Alberta residents, active in the mountain community and must be planning on taking a recognized Mountain Leadership and Safety certification program.

One recipient will be chosen each year by a selection committee who will look at each applicant's work record, volunteer ac-

This guide is accessible on-line at:
<http://www.ammsa.com/ammsabursary.html>



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- Petroleum Terminology for students in Office Administration
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- Industrial safety training for oil and gas sector



call Donna Belcourt,
Aboriginal Academic Advisor
403-539-2803
toll-free 1-888-539-GPRC

University Studies

- Native Studies
- Native Canadian History

Options in Nursing Education

- Diploma in Nursing (RN)
- Post-RN Rural Nursing Diploma
- Bachelor of Science in Nursing



Programs responsive to northern job market

- Woodlands Technology
- Wildland Fire Fighter Training
- GPRC-Bachelor of Forest Resource Management **NEW IN CANADA!**
- Band Office Administration/Management
- Early Childhood Development
- Rehabilitation Services



A wide range of
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distance tutor-
assisted study.

Complete
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school
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in an
adult
education
setting

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northern city

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www.gprc.ab.ca

10726 - 106 Avenue, Grande Prairie Alberta T8V 4C4



Husky Oil

Aboriginal Educational Awards Program

A Husky Educational Award is 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.

It takes a diverse and skilled work force to successfully manage our business. That's why Husky supports and sponsors an Aboriginal Educational Awards Program in Canada.

Within Husky's Workforce Diversity mandate is Aboriginal Business Development and employment of Aboriginal people. This means that in supporting this mandate, the Educational Awards Program is tailored to assist Aboriginal people in achieving success through encouragement to pursue advanced education.

Bursaries that will be awarded are:

Institution	Award Level
University (maximum 4 years of funding)	\$3,000
Community or Technical College (maximum 2 years of funding)	\$2,500
Secondary School (maximum 1 year of funding)	\$1,000

Applications for the 1998/99 academic year must be completed and returned to Husky Oil by May 31, 1998. If you wish to apply for an Educational Award, or are interested in more information, contact Joan Nelner, (403) 298-6780, or write to the address below.

Aboriginal Affairs
Husky Oil Operations Limited
P.O. Box 6525, Station D
707 - 8th Avenue SW
Calgary, Alberta T2P 3G7



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Aboriginal Scholarship / Bursary Guide

Special Supplement to Windspeaker - May, 1998



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**The Banff Centre
for Management**

**Canada's Centre for Aboriginal Leadership
and Self-Government Programs**

ENVIRONMENTAL MANAGEMENT SYSTEMS WITHIN ABORIGINAL LANDS

Faculty Leader: Allan Wolf Leg, Manager of Lands & Resources, Siksika Nation, AB
Date: May 11 - 15, 1998

If you're responsible for Aboriginal environmental and land-related matters, you can't afford to miss this program! Gain a deeper appreciation of the environmental and land management issues facing Aboriginal leaders and learn how to develop a good environmental management system.

Tuition: \$1,150* (plus GST) Lodging & Meals: \$140 per night (plus GST & hotel tax)
*A special grant of \$400 is available to qualified participants from Aboriginal and non-profit organizations.

MANAGEMENT AND SUPERVISORY SKILLS DEVELOPMENT FOR EXISTING AND EMERGING ABORIGINAL POLICE ORGANIZATIONS

Faculty Leader: Gregory Saville, Consultant on Community Policing
Date: May 25 - 29, 1998

This new leadership training program for Aboriginal leaders who are in the process of establishing their own police organizations, Police Chiefs, and other members of existing Aboriginal police organizations is the first of its kind anywhere. Learn more about community and problem-oriented policing and find out how these concepts can be effectively implemented in your own community.

Tuition: \$1,595* (plus GST) Lodging & Meals: \$140 per night (plus GST & hotel tax)
*A special grant of \$600 is available to qualified participants from Aboriginal and non-profit organizations.

LEADERSHIP SYMPOSIUM ON HEALTH: THE GOVERNANCE OF ABORIGINAL HEALTH

Faculty Leader: Gary Youngman, Barrister & Solicitor
Date: June 2 - 5, 1998

If you are an Aboriginal leader, a health professional or provider of health services in an Aboriginal community, or a member of a Regional Health Authority or an Aboriginal Health Authority, you can't afford to miss this special Leadership Symposium. Join with leading authorities in the field of Aboriginal health care to examine the opportunities and challenges Aboriginal people face in taking control and improving health and longevity in their communities.

Tuition: \$500 (plus GST) Lodging & Meals: \$175 per night (plus GST & hotel tax)

DOING BUSINESS WITH ABORIGINAL COMMUNITIES AND ABORIGINAL ENTREPRENEURS

Faculty Leader: Lewis Staats, Chairman & Principal Shareholder, Six Dion Inc.
Date: June 8 - 11, 1998

This program is a "must attend" for anyone who has an interest in doing business in First Nations territories or developing the economic potential of Aboriginal communities. As a participant, you will gain valuable insights and knowledge about Aboriginal business models and protocols from those who are successfully engaged in "doing business" with Aboriginal people.

Tuition: \$1,150* (plus GST) Lodging & Meals: \$140 per night (plus GST & hotel tax)
**A special grant of \$400 is available to qualified participants from Aboriginal and non-profit organizations.

RCAP SYMPOSIUM - FALL 1998

MARK YOUR CALENDAR... The RCAP Symposium; Implementation of the Do-Able Recommendation has been rescheduled to September 9 - 11, 1998

For more information or to register contact:
Robert R. Breaker, Director, Cathy Shaw, Sales Associates
Aboriginal Leadership and Self-Government Programs
Box 1020, Station 45, Banff, Alberta T0L 0C0
Phone: (403) 762-6124 Fax: 403-762-6422 **Toll-Free: 1-888-255-6327**

tivities, personal goals and how these relate to mountain safety. The selection committee will determine the value of the award and the recipient will be reimbursed this amount after completing his or her program.

Application deadline: Jan. 30

Dr. Robert and Anna Shaw Scholarships

Awards are available to students graduating from Sexsmith Secondary School to continue in post-secondary studies based on their high school accomplishments. Two different types of scholarships are available. Students should contact the counsellor at the school for more information.

Application deadline: June 1

Staples Scholarship

Two scholarships valued at \$2,000 each will be awarded to the two applicants entering an eligible program. Applicants must be Alberta residents, planning to enrol in a Faculty of Business or Commerce. Averages are calculated based on the final marks in five designated grade 12 courses.

Application deadline: June 30

Career Development Scholarships:

Michael Luchkovich Scholarships for Career Development

These awards are given to individuals who have demonstrated outstanding ability in their work and are pursuing short-term, full-time study of less than six months or part-time study. Applicants must have worked in Alberta for a minimum of three years. Awards assist with direct educational costs.

Application deadline: Dec. 1, April 1 and Aug. 1

Aird Scholarship

Scholarships are intended to help students with physical disabilities study in the first year of a full-time program at a recognized Ontario postsecondary institution.

Scholarships are granted each year to two applicants who best demonstrate outstanding achievement, motivation and initiative. Value of awards is \$2,500 each.

For more information contact:

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

The Amoco Aboriginal Awards Program

Provides multi-year financial assistance to students enrolled at a recognised post-secondary institution. Approximately six new educational award recipients will be selected annually.

The value of each award is \$2,000 per year for a maximum of four years. Applicants must maintain at least a 65% average and preference may be given to those enrolled in programs that

prepare students for careers in the oil and gas industry.

Only those students who reside in the provinces of Amoco's main operating areas (Alberta, BC, Saskatchewan or NWT) will be considered.

Application deadline: June 15

For more information and application forms, please contact:

Amoco Canada
Petroleum Co. Ltd.
Public and Government Affairs
P.O. Box 200,
Station M
Calgary, Alberta
T2P 2H8
Phone: (403) 233-1425
Fax: (403) 233-1476

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

Alberta Foundation for the Arts Scholarships

Graduate Level

Application deadline: Feb. 1

Five awards of \$10,000 are available to Albertans for master's level or equivalent study in music, drama, dance, literary arts and the visual arts. Awards are co-sponsored by the Heritage Scholarship Fund and the Alberta Foundation for the Arts.

Non-Academic

Application deadlines:
November 15 and March 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 by the Heritage Scholarship Fund and the Foundation for the Arts.

Further information or application forms may be obtained from the:

Alberta Heritage Scholarship Fund
Students Finance Board
6th Floor, Sterling Place
9940 - 106 Street,
Edmonton, AB
T5K 2V1
Phone: (403) 427-8640

Alberta Law Foundation Scholarship - University of Lethbridge:

Application deadline: May 31

One annual award of \$5,000 is available to an Aboriginal student entering first year at the Faculty of Law on the basis of academic standing. The award is renewable in the sum of \$3,500 per year for a further two years subject to the recipient maintaining a satisfac-

1998 MAY & JUNE PROGRAMS

tory academic standing.

No additional documentation is required to apply. Your application to the Faculty automatically is considered as an application for the Law Foundation Scholarship.

Undergraduate Awards for Native American Students

Bobby-Jo Stannard
stanrj@hg.uleth.ca

There are several undergraduate scholarship opportunities for students of Native American descent at the University of Lethbridge for example:

Peigan Nation Scholarship, Lubov Alexandra de Grandmaison Scholarship - Native American Studies, Lubov Alexandra de Grandmaison Scholarship - Fine Arts.

The terms of reference for these scholarships can be found in the back of the U of L Calendar. Applications for the U of L Undergraduate Awards are available at the Financial Aid and Student Awards Office (SU047).

Alberta Sport, Recreation, Parks and Wildfire 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: Jack Monaghan
(403-422-5657)

Alberta Sport, Recreation, Parks and Wildlife Foundation, Edmonton

The Arts Apprenticeship Program

Application deadline: Feb. 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
Dept. of Canadian Heritage
15 Eddy Street,
11th Floor Hull, Quebec
K1A 0M5
Phone: (819) 994-8995

The Banff Centre for Management

Limited financial assistance available to qualified participants for Aboriginal programs
Contact: (403) 762-6124

Baxter Corporation Jean Goodwill Scholarship

Student must be of Aboriginal ancestry and enrolled in a nursing program with the intention of serving in a northern Aboriginal community. Value of award is \$5,000.

For more information contact:

Aboriginal Nurses Association
of Canada
55 Murray Street, 3rd Floor
Ottawa, ON
K1N 5M3
Phone: (613) 241-1864
Fax: (613) 241-1542

Canada's Northern Scientific Training Program

Funds are available to Canadian universities with an officially recognized institute or committee for northern studies to help support students. (Priority is given to graduate students.)

However, senior undergraduate students entering their final year and intending to undertake an honour's thesis based on northern field work or research which will be continued in subsequent graduate studies are also eligible. Post-doctoral students are not supported.

The program helps pay for transportation and living costs while obtaining practical field work experience in Canada's north, developing interest and expertise on northern issues, and improving

research skills.

You are eligible to apply if you are a Canadian citizen or permanent resident enrolled in a Canadian university and are interested in northern studies with field experience in Canada's north.

For more information, contact:
Indian and Northern Affairs
Canada Northern Scientific Training Program Committee
Sectoral Policy Division
Ottawa, ON
K1A 0H4
Phone (819) 997-0660
Fax: (819) 994-6419

Cameco Northern Scholarship:

Deadline June 30

Scholarships of \$3,000 are available annually to NORTHERNERS (i.e. a person who has resided in the Northern Administration District or in the town of LaRonge or Creighton, or in the area of the Municipal Corporation of Uranium City and District for a period of 15 years or one-half of applicant's age, whichever is less). The recipient must be accepted in a program beneficial to the North.

Application forms are available from individual schools or Cameco Corporation and should be submitted to:

Cameco Corporation,
Northern Office,
P.O. Box 1049,
LaRonge, SK
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, SK
S7M 1J3.

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

Canada Scholarships in Technology

Students entering full-time studies in the targeted disciplines at colleges, CEGEPS and institutes. Value of award for recipients beginning studies in 1992-93 may receive up to \$7,000 with the amount rising to \$7,500 for those entering in later years.

For more information contact:
Canada Scholarships in
Technology Association of
Canadian Community Colleges
Suite 200,
1223 Michael Street North
Ottawa, ON
K1J 7T2
Phone: (613) 746-4906

Canada-US Fulbright Program

Applicant 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 for student and \$25,000 for faculty members enrolled in graduate studies.

For more information contact:
Ste. 2015, 350 Albert Street
Ottawa, ON K1R 1A9
Phone: (613) 237-5366
Fax: (613) 237-2029

Canadian Medical Association Special Bursary Program for Undergraduate Aboriginal Medical Students

Bursaries totalling \$25,000 to 17 Aboriginal medical students have been awarded.

In addition to the financial award, bursary recipients will also receive memberships in the CMA, the appropriate provincial or territorial division of the CMA, and the Native Physicians Association in Canada

Contact: Caroline Robertson,
Media and Public Relations
Coordinator
1-800-663-7336 ext 2304 or
731-8610

Canadian Native Arts Foundation (CNAF)

Student must be of Aboriginal descent and be enrolled in a post-secondary education institution registered in an Arts Program. The value of the award varies by student request. For more information contact:

Ste. 508, 77 Mowat Avenue
Toronto, ON
M6K 2E3
Phone: (416) 588-3328
Fax: (416) 588-9198

Suncor Inc. Bursary Fund

Suncor Inc. offers bursaries annually to students in Chemical or Mechanical Engineering which, in support of employment equity, will be awarded to women, Aboriginal (Native) Canadians, persons with disabilities and visible minorities. Interested students should apply on the University of Waterloo general bursary application and attach a letter indicating their eligibility for assistance from this source.

Infoucal@www.adm.uwaterloo.ca / University of Waterloo

Canadian Pulp and Paper Association

Contact: 1-800-398-TOUR or
www.open.doors.cppa.ca

The Canadian Aboriginal Science and Technology Society CASTS Scholarship Programs

Deadline June 15

CASTS scholarships are awarded to post-secondary graduate and undergraduate students for leadership and academic achievement. Awards are made possible by individuals who wish to support the advancement of Canadian Aboriginal people. Recipients cannot receive more than one scholarship per year. Students who are members of CASTS will be given first priority; however, all students are encouraged to apply and submit application by June 15 of each year.

Currently, CASTS administers 4 unique scholarship programs:

* CASTS Scholarship

This scholarship is made avail-

SUNCOR
ENERGY



OIL SANDS - ABORIGINAL AFFAIRS

Bursary Partnerships Program

Suncor Energy and the Northern Alberta Development Council have joined together to financially sponsor Northern Alberta Aboriginal students through the Alberta Student Finance Board.

Under the terms of the program, students can be funded to a maximum of \$3,000.00 per academic year.

Candidates must meet the following criteria:

- minimum 3 year residency in Alberta immediately prior to the application date
- is enrolled full time in a post secondary education program in a post secondary institution recognized by the Student Finance Board
- has a financial need to qualify for funding (students who are receiving a full time wage, employment insurance or training allowance during their studies are not eligible)
- is committed to live in Northern Alberta for a specified amount of time upon graduation (1 month for every \$250.00 granted, or a total

of 12 months for a \$3,000.00 bursary

- students cannot receive both the regular NADC bursary and the Bursary Partnerships award in the same academic year
- students must not be in default with the Student Finance Board
- students must have an arm's length relationship with the sponsor

Suncor Energy has 12 bursaries available for Aboriginal students, and makes the candidate selection according to the criteria outlined and company guidelines related to field of studies. Students from the Municipality of Wood Buffalo will be given first consideration for awards. Application information can be obtained by calling the Suncor Energy Aboriginal Affairs Department at (403) 743-7684. Final approval for total bursary awards is through the Student Finance Board.

Further information can be obtained through the internet at the NADC website - <http://www.nadc.gov.ab.ca>

Native Arts (CNAF)

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7 Mowat Avenue

(5) 588-3328
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r.doors.cppa.ca

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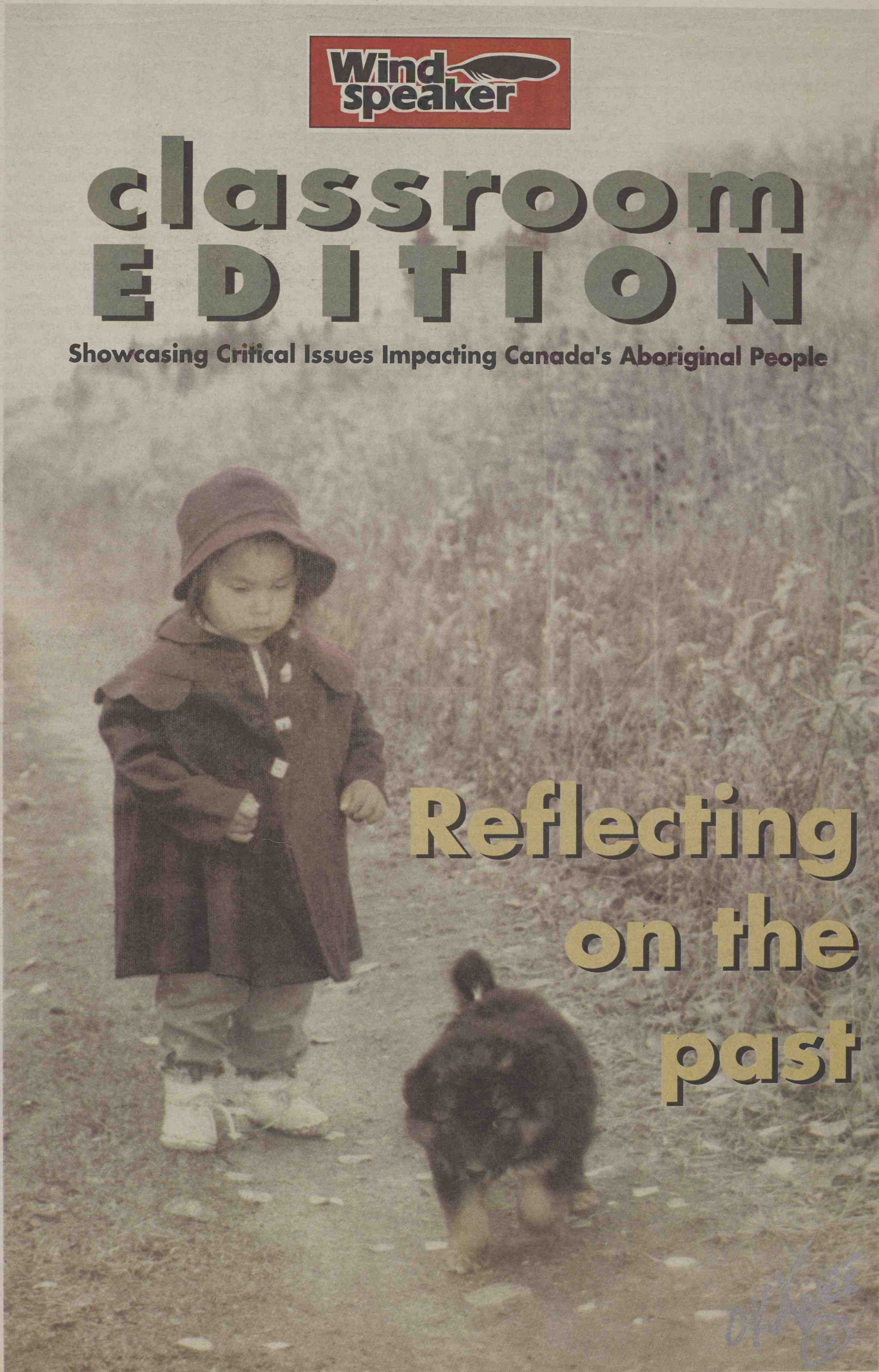
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classroom EDITION

Showcasing Critical Issues Impacting Canada's Aboriginal People



Reflecting on the past

Handwritten signature or initials in blue ink.

Windspeaker's Classroom Edition

Number 6 May, 1998

PUBLISHER Bert Crowfoot

MANAGING EDITOR Debora Lockyer

STAFF WRITERS Paul Barnsley Rob McKinley

COVER PHOTO Denis Okanee Angus

PRODUCTION Tina Kappo Debora Lockyer Paul Macedo

CIRCULATION Judy Beuregard

DIRECTOR OF MARKETING Paul Macedo

MARKETING Joanne Thibault Keven Kanten Richie Hardinge Shirley Olsen

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PHONE: 1-800-661-5469

FAX: 1-403-455-7639

E-MAIL: edwind@ammsa.com

WEB SITE: http://www.ammsa.com

our vision

"Windspeaker's commitment to Aboriginal youth has never been greater. By providing as many of Canada's youth with access to such a unique educational tool as Classroom Edition at no cost, Windspeaker's Classroom Edition and its many partners are playing a fundamental role in positively impacting our future as Aboriginal people. It is Windspeaker's belief that open dialogue and free exchange of views will enable greater understanding and sensitivity of Aboriginal issues, culture, and dreams." Bert Crowfoot, Windspeaker publisher.

Response to Classroom Edition from educators has overwhelmingly shown that Classroom Edition should be, and must be, in every High School throughout Canada.

Windspeaker recognizes that knowledge and understanding of Aboriginal history as well as current issues is required if a positive change in the perceptions of Aboriginal people is to occur. This knowledge is essential if Aboriginal people are to achieve their rightful place in the formation

and development of Canada. In the not so distant past most Canadians learned of the "discovery" and exploration of Canada by European explorers while the contribution of Aboriginal people to the establishment of Canada was overlooked.

As future leaders and decision makers, Canada's youth must be given opportunities to consider different viewpoints, so that they may be better capable of making informed decisions. Windspeaker's Classroom Edition has been developed exclusively to provide information critical to making informed decisions concerning Aboriginal people. The information contained in the Classroom Edition will play a crucial role in breaking down barriers and increase understanding between individuals, communities and cultures and, in so doing, help to preserve Aboriginal culture in Canada.

The ability to produce and distribute such an important educational tool has never been successfully done before.

Windspeaker has now successfully published five Classroom Editions within the last 2 years. Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA), a non-profit communications society dedicated to serving the Aboriginal community by providing access to objective news and informative communications.

Windspeaker's Classroom Edition, to be successful and have a substantial impact on a national level, requires partnership with organizations who share Windspeaker's vision. Through the shared vision and generous assistance of community groups as well as leading Canadian corporations, this Classroom Edition, is again provided free of charge to more than 750 schools throughout Canada.

Schools are provided with class sets of Classroom Edition for a total extra distribution of 10,000 copies. Every Windspeaker subscriber also receives a copy of the Classroom Edition. The total distribution for each Classroom Edition is a minimum of 25,000 copies.

our sponsors

This fifth Windspeaker Classroom Edition would not have been possible without the shared vision shared vision and generous assistance of community groups as well as leading Canadian corporations, who actively show their commitment to the role education can play in securing a better future for all Canadians by underwriting this Windspeaker Classroom Edition.

Through the lead financial assistance of IPL and Cree School Board this Classroom Edition is provided free of charge to more than 750 schools throughout Canada.

It is the continuing support of and partnership with leading Canadian corporations that will make future Windspeaker Classroom Editions possible.

IPL Interprovincial Pipe Line Inc.

Cree School Board Commission scolaire Crie

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LPA Makivik Corporation Société Makivik

PEPSI

Royal Bank of Canada

Confederacy of Treaty Six

Paul Band Education Dept.

comments

To be added to our mailing list or to receive additional copies please contact us. Only a limited number of additional office copies are available so please contact us as soon as possible.

We will make every effort to get the Classroom Edition to you

as quickly as possible once you have placed your request.

We would like your comments and suggestions in order to improve future editions. Students, teachers, educators, community leaders - your views and opinions are important to us and the

readers of future Classroom Editions.

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FAX: 1-403-455-7639

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Confederacy of Treaty Six

Paul Band Education Dept.

future Classroom

: 1-800-661-5469

3-455-7639

arket@ammsa.com

Four churches were involved in the operation of residential schools for Indian children: the Roman Catholic Church, the Church of England (Anglican), the Methodist (United) Church, and the Presbyterian Church. These organizations were funded by the federal government, whose goal it was to assimilate Indian and Inuit people into mainstream society. The church-government partnership for Aboriginal education lasted from the 1840s to 1969, though the last residential school, Christie Roman Catholic school in Tofino, B.C. didn't close until 1983.

The first residential school for Aboriginal children was set up in the 1840s in Alderville, Ont. By 1920, it became mandatory for all Indian children to attend school. The number of schools in operation peaked at 88.

Their education [that of Indian children] must consist not merely of the training of the mind, but of a weaning from the habits and feelings of their ancestors and the acquirement of the language, arts and customs of civilized life.* To accomplish this goal, discipline was the answer in many missions. "Historians suggest that discipline was more harsh at residential schools than at other schools and would not have been accepted in Euro-Canadian institutions at the time. . . These methods included isolation cells, flogging and whipping, and humiliation."**

It's estimated that 100,000 to 150,000 Aboriginal children attended residential schools.

Mission Bean

A little boy I was, just lost my home
So the mission took me in, so I wouldn't roam
A hair cut, a bath, new shoes on my feet
Plaid shirt & coveralls, that was my beat
Up in the morning, fall down on my knees
Pray to the Lord the right way I see's
Off to school after porridge, lard and bread
Trying to pound math and Catechism in my head
Never too brilliant was I in school
But serving the Altar, I was no fool
Our Father which art in Heaven, Amen
I could 'cite that backwards — in Latin
Yes, a little boy, lost with no mom or dad
In the third year there, I became a "Wetbed"
They swatted my bum with a big black strap
The backside of me should be a horizontal crack
Yes, I would jump and jig and howl in pain
Then fly in a tub, hoping the Nun had right aim
Sometimes the tub's faucets would bang on my head
But that was the downfall of being a "Wetbed"
Now it's 5:30 a.m. and we're off to pray
Three times on Sunday, that was the way
The Nun like my mother, the Priest like my dad
With guardians like that, who could go bad
The mission was army, we walked two and two
Discipline was the order, what else could they do
Some missions were good, some were bad
Those who suffered, I feel real sad
I have words for those who dwell in self pity
That's not the answer, just say "tough titty"
The \$350 million we got to cure decades of scars
The Vultures will get most of it to buy new cars
They'll travel all over, eat up the fund in time
The victims of missions will not see a dime
For those of us left, not yet in our coffin
These wise words, you will hear often
Lift your chin high and proudly walk on
Keep a smile on your face,
like the sun always shone
— The Mad Trapper, (Fred Stevenson)
Kinuso, Alta.



*From a federal government report published in 1847.
**From Residential School Update, AFN March 1998.

Pop Up Residential School

I must apologize for being an Indian

First and foremost, I must warn you, my apology will be curt. It will be as straight as an arrow. I must apologize for being an Indian.

I feel regret for the years of burden my kind has been to the Canadian public at large. As well, my apology is extended on behalf of my mother. She feels sorry for the years during which she tried to keep her language while attending a government-controlled residential school in northern Manitoba.

Words cannot describe the heart-felt regret that she feels; she is also sorry for being an Indian.

My mother was very fortunate. While attending residential school, she learned how to be dysfunctional . . . to a tee. On return to her reserve, she couldn't function. She hated being an Indian. She was surrounded by the people that she was taught to hate. She was surrounded by Indian men. While attending "Residential School 101" (her favorite class), my mother was taught the darndest thing . . . to hate them. Thank God for the fact that my mother was color blind. She might have realized that she was a brown-eyed girl.

Wow . . . the wonders of residential school. I must thank the residential school system, you programmed my mother well. She came home, well, in a metaphysical way. Her heart was gone. Luckily she had her body. Did you know that residential schools took one of the most important aspects of anyone's life? It took my mother's sense of family and warped it. The tie that binds, you could say.

If it wasn't for the residential school system, my mother might have had a relationship with her parents . . . you know that love thing. Phew, she didn't need that, the touch of a mother, the words of a father, the love of Mushom and Kokum. Poppycock, I say. It's all bullocks. What did she need family for anyways? Did she need them for support? No, she had the memory of all the "Mothers," so to speak, hitting her while she was a child. That's all the support she needed.

I am so grateful for those assimilation programs, and let's not forget the religion. If it wasn't for Christianity, my mother might have passed on traditions that were, well, as old as God.

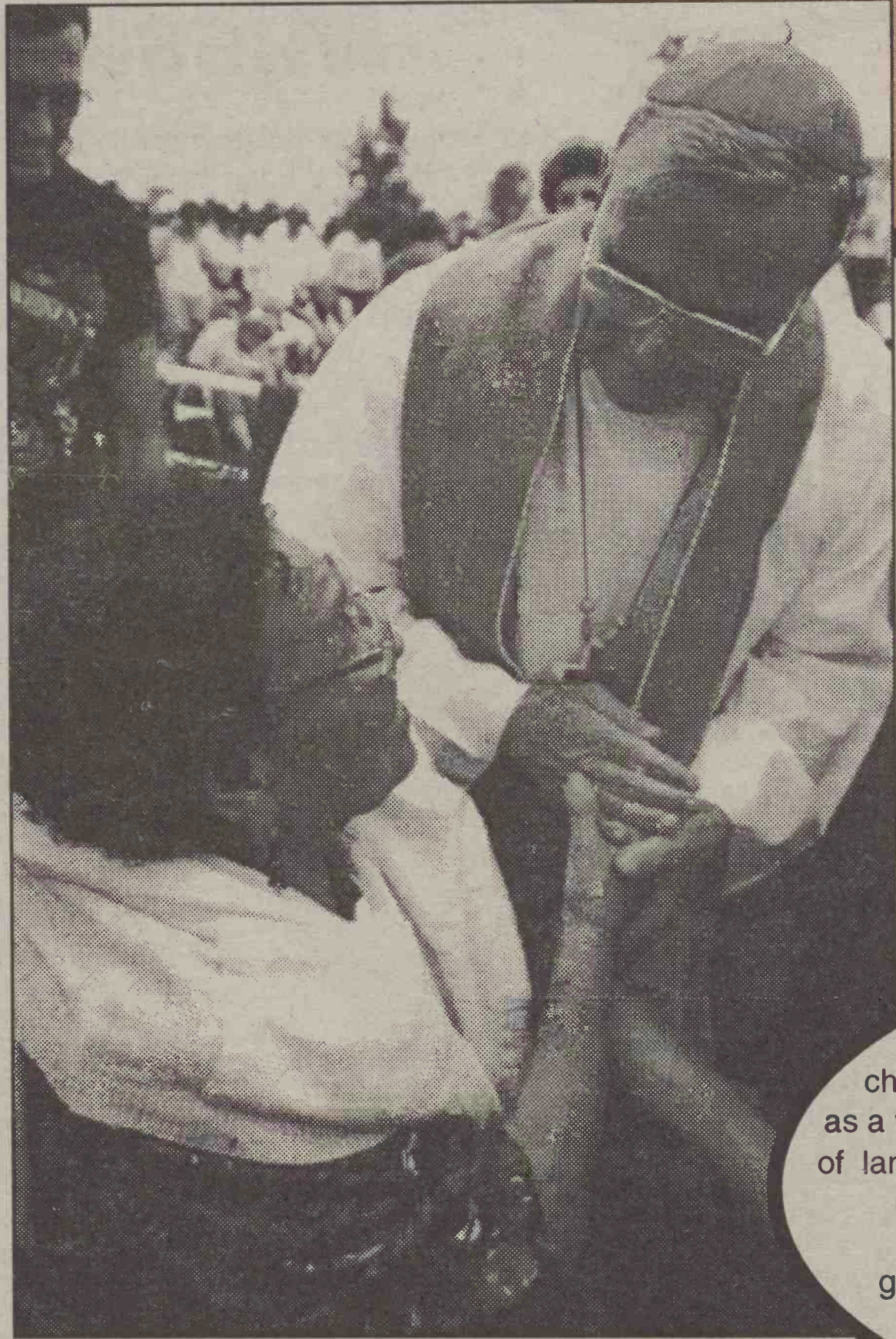
It's a fact. The language retains culture. It holds ancient lessons and sayings that were, fortunately, lost, but who needs Indian talk anyways? English will have to do. The "subtlety" of English has replaced the knowledge of many generations. Many heart-felt strikes of a ruler made sure that my mother lost the need to remember her language. For the love of God, my mother gave up everything that made her, that made her family and, ultimately, that made me.

So I say again, I must apologize for being an Indian.

I should be grateful that the state set up those wondrous situations. Through my mother, I can feel the beatings she endured. One hit for being an Indian. Another for that brown skin. Here's two for that dirty "unwhite" language. And, last but not least, one big stick for remembering that smelly Indian family of yours. I am very sorry for not loving you, my mother, for not respecting you . . . too bad you had such great teachings.

My mother, I can promise you this: Your grandchildren will be loved. Your grandchildren will never be sent away. Your grandchildren will be proud of their Anishnawbe heritage. Your grandchildren will not be institutionalized. And finally, mother, I forgive you.

— Jarrod Miller



Many Aboriginal people have found great comfort from the religious teaching they acquired in the residential school system, as the thousands of Aboriginal people who attend the annual Lac Ste. Anne Pilgrimage in Alberta can attest. Not all residential schools were badly run. Some administrators encouraged staff to learn Native languages, allowed visits from parents and fought for more money for food and better shelter for the children.

The United Church of Canada was the first of the religious organizations to apologize for its treatment of Aboriginal children in residential schools. The apology was offered in 1986.

Hundreds of lawsuits have been filed against the federal government with settlements ranging from \$11,000 to \$400,000. The most prominent criminal action was taken against former Port Alberni Residential School supervisor, Arthur Henry Plint. He was sentenced to 11 years in prison after pleading guilty to 16 counts of indecent assault.

Despite whatever good intentions the churches initially had, the residential school system as a whole had a tragic effect on Aboriginal people. Loss of language, traditional spirituality and culture was a result. In worse cases, children were physically, mentally or sexually abused. Generation after generation of children were denied parental love and attention during the most formative years of their lives.

Canada was not the only country that had residential schools. In Australia, thousands of Aboriginal children were also taken from their families and educated under similar circumstances. The Australian government refuses to apologize for its assimilation policies and has offered only \$52 million as its "healing fund."



Stolen From Our
By Suzanne Four
and Ernie Croy
Douglas & Mc

Stolen From Our
effort by journalis
and Native activis
eries manager Ern
Through first-
they examine how
dren were forced
schools, foster ho
tive adoptions in
Fournier exami
some of the most p



Other sources:
The Assembly of Fir
an easy-to-read for
Breaking the Silenc

Residential Schools

The United Church of Canada was the first of religious organizations to apologize for its treatment of original children in residential schools. The apology was offered in 1986.

Japanese Canadians denied human rights during the Second World War received \$440 million in a settlement from the Canadian government in 1988.

On Jan. 7, the Minister of Indian Affairs announced a \$350 million healing fund to be used to counsel the victims of residential school abuse. According to the Assembly of First Nations, it is a symbolic recognition of the responsibility the federal government bears for the damage inflicted by the residential school policy which was genocidal in intent. The healing fund will be a first step on a journey of 1,000 steps, reads the AFN's *Residential School Update*. The healing fund is not compensation.



No End of Grief: Indian Residential Schools in Canada
Dr. Agnes Grant
Pemmican Publications Inc.

The book documents with disarming intensity the incredible betrayal of the Aboriginal people in this country, who had trusted the Canadian government to deliver the quality education promised in treaties.

The head-on collision between the civilizing forces of Christianity and the natural, holistic and established ways of ancient and complex cultures was to have devastating and long-term effects which are still felt today.

The suffering caused by the separation from parents, loss of language and repression of traditional ways and beliefs left several generations of Aboriginal children lost in a land of humiliation, bewilderment and alienation.

One of the most poignant and symbolic memories described by some of the survivors was the devastating loss of their long hair and braids, an important part of the ritual imposed by the nuns and priests to strip "the pagan and savage" identities from their little charges. Cutting off hair, explains Grant, is a key part of cross-cultural domination around the world.

Grant provides an honest and cred-

ible account of an era that many would probably like to forget or see swept under the carpet. But healing, she said, must begin with acknowledgment, not denial.

Generations of Aboriginal people still live with painful memories of residential schools. They are trying to deal with these memories and forgive the perpetrators, but are unable to forget.

"They ask only," writes Grant, "that justice be done in our time as they seek resources to restore the balance that was forcibly shattered by ruthless domination, human incompetence, Christian over-zealousness and government indifference."

Hundreds of lawsuits have been filed against the government with settlements ranging from \$11,000 to \$400,000. The most significant criminal action was taken against former Port Alberni Residential School supervisor, Arthur Henry Plint. He was sentenced to 11 years in prison after pleading guilty to 16 counts of indecent assault.

Stolen From Our Embrace
By Suzanne Fournier and Ernie Crey
Douglas & McIntyre

Stolen From Our Embrace is a joint effort by journalist Suzanne Fournier and Native activist and Sto:lo Fisheries manager Ernie Crey.

Through first-person accounts, they examine how First Nations children were forced into residential schools, foster homes and non-Native adoptions in foreign countries.

Fournier examines the causes of some of the most prevalent problems

facing today's First Nations children and their communities, tracing drug, alcohol and sexual abuse back to the government imposed systems that led to the loss of culture, family and self.

"As a child, I was forcibly removed from Sto:lo culture by social welfare authorities," wrote Ernie Crey. "Our family life was shattered after seven of my eight siblings and I were split apart into separate foster homes. We were never again to be reunited as a family," writes Crey.

Crey tells of being bounced around to various non-Native foster homes, many of which were operated by

pedophiles and overzealous disciplinarians.

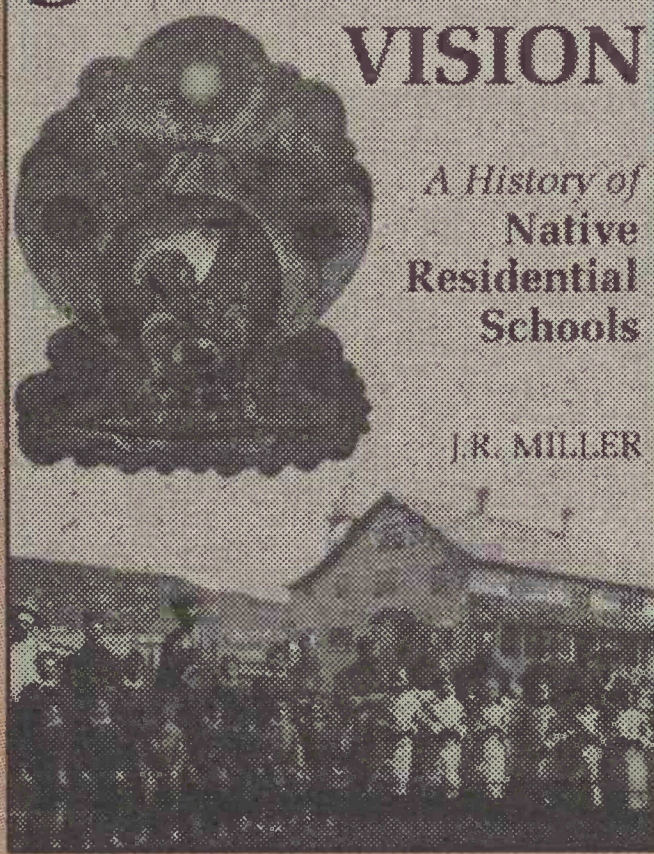
"I had seen my father's spirit dimmed by the residential school where his culture was choked out of him, so that all his life he held his Halq'emeylem language and spiritual knowledge in check, depriving us, his children, of our most precious birthright," he said.

Stolen From Our Embrace is an eye-opening book for non-Native people who wish to learn more about their government's attempts at cultural genocide, or for Native people who wish to compare their own stories with the stories of others.



ns the school system for Native people. Loss of culture was a physical separation after parental love and a firmative

SHINGWAWK'S VISION



Shingwauk's Vision: A History of Native Residential Schools
By James R. Miller
University of Toronto Press

Ojibwa Chief Shingwauk of the Garden River community near Sault Ste. Marie sought academic learning and instruction in skills that young people could use to maintain themselves and future generations. Shingwauk traveled to see the King's representative and extended an invitation that would prove to have a profound and unseen effect on Native people for generations to follow. Native people quickly became disil-

lusioned with the teaching practices of the European world. Very quickly, Aboriginal leaders found that residential schools were not what they had sought. Their attempts to stop the oppression of their culture would have little effect for more than a century.

Shingwauk's Vision provides a historical overview of the residential schools to which status Indian children were sent. Residential schools, which were authorized by the federal government and operated by several Christian missionary bodies, were designed to Christianize, assimilate and train Native children for economic self sufficiency.

Their failure to provide successful academic and vocational training, in addition to their mistreatment of children, provoked opposition that contributed to their ultimate demise in the 1960s.

Shingwauk's Vision provides the first comprehensive historical treatment of this exercise in attempted social engineering.

James R. Miller's findings are based on more than a decade's research of government, denominational and Native sources. Of particular importance to the book are the interviews and personal testimonies of survivors.

Other sources:

The Assembly of First Nations Health Secretariat has just published its *Residential School Update*, a 28-page newsletter which provides historical information in an easy-to-read format. It also provides insight into AFN positions in regard to the healing fund and government *Statement of Reconciliation*. *Breaking the Silence*, a report released in 1994 by the AFN, provides 13 survivor stories.

The Band administrator:

By PAUL BARNSELY
Windspeaker Staff Writer

Politicians get a lot of attention in the press. But the task of making a government function after the politicians have made the decisions is left to the bureaucracy.

In Ottawa, as in all seats of federal power, tens of thousands of people conduct the business of government, each performing a carefully defined duty with a carefully defined reporting routine. Each is highly-trained to perform the assigned function. Likewise, provincial and municipal governments are big employers.

But in First Nations, where populations range from a couple of hundred people to several thousand, it's different.

There are no budgets, or enabling clauses that would allow the creation of budgets, provided in the federal legislation — the Indian Act — which would pay for an army of administrators and functionaries who could work in support of a First Nation government. You won't see a legal department or a planning department or a public relations department on a reserve,

because there is no established annual budget for such fundamentally important parts of a legitimate government's job. Without money to hire trained people to fulfill such difficult but important functions, the complicated task of over-seeing the various programs and departments falls on one person — the band administrator.

The band administrator has to be fully fluent in all provincial and federal legislation which affects funding sources for First Nations. He or she has to keep the band council from getting itself into legal or financial hot water. His or her job is to know the pitfalls of several very complicated and varied bureaucratic systems and be able to instantly spot a serious flaw in a council's decision. Whether it be federal housing or provincial social services legislation and policy, or any other of an astonishing number of areas of responsibility, the band administrator must be able to advise the elected council so they can make the right decisions. And, of course, the administrator is the natural scape-goat if things go wrong.

Relying on one person to juggle so much important information and to be responsible for so much can create its own set of problems for a chief and band council. Because the ad-



ministrator is usually more educated than his or her political masters, (they hire an administrator for his or her expertise because they need it) it's not uncommon for the chief to become little more than a figurehead. The bureaucrat, the person with the knowledge, gets the power that was given by the voters to the politician. Although more and more Aboriginal people are getting into the field, it's frequently non-Aboriginal people who end up as band administrators.

Bill Wilson, a veteran British Columbia Aboriginal politician and traditional chief, believes it's not good for non-Aboriginal people to be in such powerful positions in First Nations governments, because European and Aboriginal cultures are so foreign to each other. But Wilson also sees it as inevitable because the band council system is a creation of the Indian Act which is a non-Aboriginal creation.

"Indian Affairs sets it up for failure," Wilson said. "There's no support system provided and no money to create your own."

Wilson believes that the answer is to get back to traditional methods of governance. In the traditional systems, he said, positions of political leadership were seen as an awesome responsibility. Leaders, although their positions were (and are) hereditary, had

to spend the first 30 years or more of their lives proving to their community that they were fit to lead. That system is far superior to a democratic vote, Wilson said, because the process of choosing a leader does not degenerate into a popularity contest.

In the political system imposed under the Indian Act, (many First Nations people believe) positions of political leadership are seen as positions of power and personal prestige, not necessarily as responsibilities. They see their chiefs and councillors wielding authority without much attempt at — or taste for — accountability. Indian Affairs Minister Jane Stewart recently told reporters she spent a good part of the month of October 1997 telling chiefs that accountability and transparency is now a must. She also revealed that many chiefs vehemently protested her department's new accountability procedures. That suggests accountability and transparency have been sadly lacking in First Nation governments up to now, that in many cases the people who protested against the common practices of their band councils had legitimate grievances.

In early April of this year, the Assembly of First Nations seems to have admitted as much by reaching out to the Certified General Accountants

Association of Canada for assistance in developing First Nation-specific accounting practices.

Reform Party Indian Affairs critic, Mike Scott, says he has 50 files, each involving a First Nation whose members have complaints about their council's accountability, files that he is actively following. He blames the system and the federal government for a lot of the problems.

Westbank Indian Band member Ray Derrickson said that the lack of a funded official Opposition in First Nations leads to abuses. He closely follows developments in his own British Columbia interior community, and he bemoans the lack of financial resources available to make his job easier.

"There's no opposition that's paid for," he said. "How do I go to work on this and put food on the table for my family when there's no money? That lack of funding within the system effectively controls any

opposition."

Many people with an intimate knowledge of band politics and operations say the lack of accountability comes as much from fuzzy lines of communication and organization — things that aren't spelled out in any detail in the Indian Act — as it does from any overt act of corruption. Without well defined rules of behavior and universally understood and accepted methods of communication, mistakes are bound to happen.

Those mistakes can be costly and embarrassing. The stereotype of the Aboriginal person who is too simple, unsophisticated and lacking in the complex skills needed to run a government is fed by the inadequate system, some band councillors say. But when those mistakes in communication occur, the stereotype is also in the minds of the councillors involved and the fear of embarrassment often causes cover-ups. Aboriginal people involved might even buy into the stereotype and believe they aren't as capable as white bureaucrats, Bill Wilson said.

Former Six Nations of the Grand River band councillor Dave Johns was elected to a two year term in late 1993, despite the fact he is a Mohawk nationalist with no sympathy for the band council system.

(Continued page 7.)

A

(From page 6.)

He immediately thorn in the side Chief Steve Williams council. Johns insi level of openness countability that w edented in his com

His close-up lo system has left him impression that the ness and unsophist ture of the governm ated by the Indian no accident.

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A one person bureaucracy

(From page 6.)

He immediately became a thorn in the side of elected Chief Steve Williams and his council. Johns insisted on a level of openness and accountability that was unprecedented in his community.

His close-up look at the system has left him with the impression that the shallowness and unsophisticated nature of the governments created by the Indian Act was no accident.

"I don't think the plan was for us to be around in the 21st century or even the middle of this century," he said. "We were all supposed to be assimilated by then. I've read Indian Affairs documents that talked about the Indian problem in the body politic and what could be done to eliminate it. That Indian Act was supposed to be a temporary thing that would only be around long enough for them to get rid of us."

In any band council or tribal council of any size, Saskatchewan's Meadow Lake Tribal Council or the Six Nations of the Grand River First Nation in Ontario have total annual budgets that are close to \$50 million, the job of the band administrator is immense. In a typical band administration there are between 10 and 20 departments.

Unlike a municipal government, which is similar in size and in scope of responsibility, the program dollars are budgeted to cover the program only. Also unlike a municipal government, a band council can't raise its own revenue through taxation. That means control of the cash flow is exercised by the funding sources.

That has meant that the administrators who actually do the work may be able to see where it would be wise to deviate from a program, but they don't have the authority to do so. That can be extremely stressful; if you have to tell people that you can't help them when your job is to help them, you can be sure that each workday will be long and unpleasant. Burn-out and other long-term disabilities are not uncommon among band council employees, something that drives up the cost of administering the programs and fur-

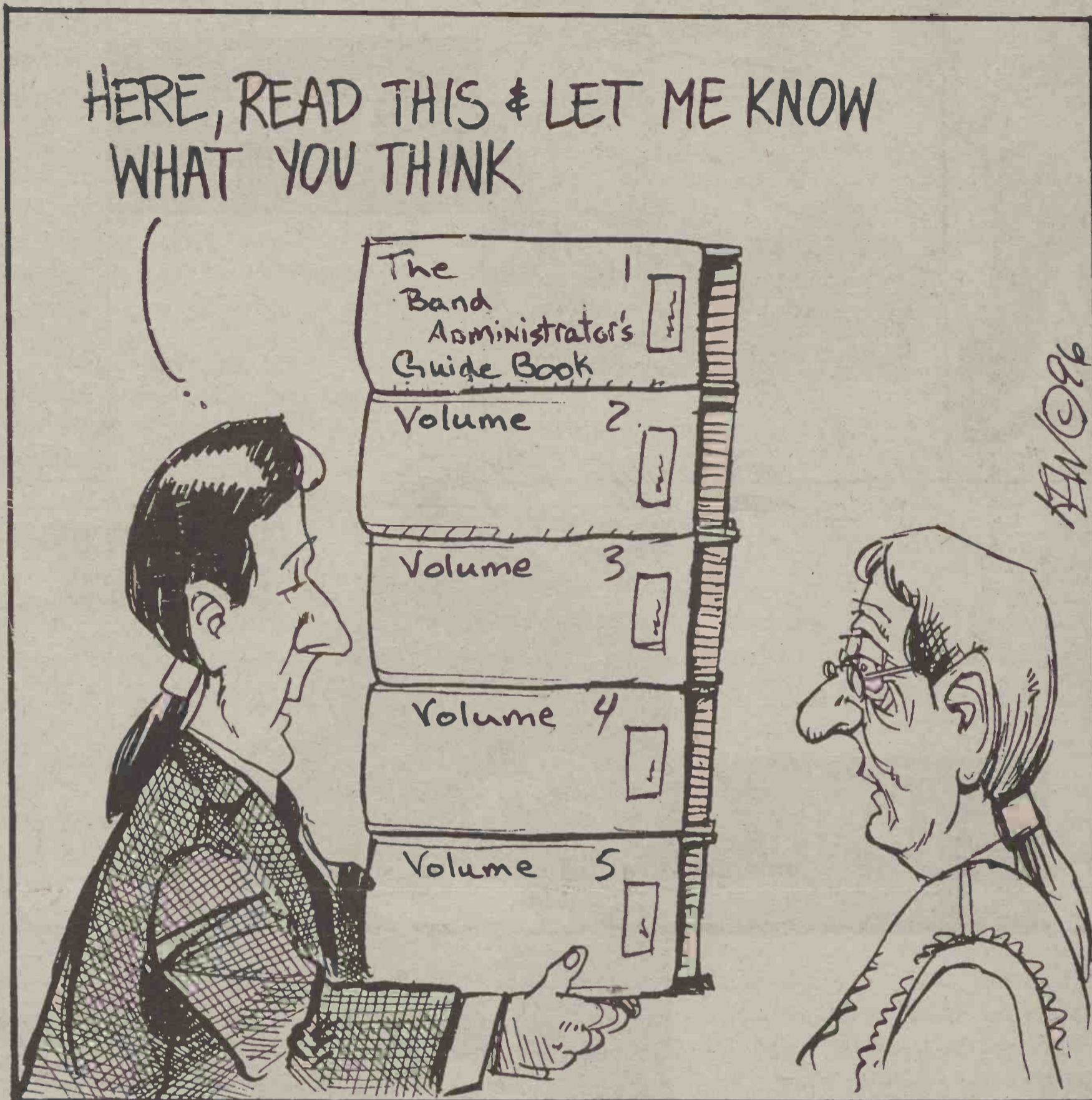
ther erodes the amount of money that actually gets used to help the people the program was intended to help.

Once the cash arrives at the First Nation, it makes its way to the department which is responsible for seeing that it is used as the funder intended (In theory, anyway. Councils frequently use money destined for one purpose for another purpose either out of necessity or as a gesture of independence.) Each department head looks after his or her department and then reports to the band administrator, the one person who must monitor the performance of the department heads and make sure they are keeping their staff members in line and providing an acceptable level of productivity in exchange for their wages.

One would think the administrator would always be a powerful person able to command the respect and obedience of the senior managers — he or she is their boss, after all. But the reality is the politicians are the bosses and their most important consideration is to get re-elected. They

hate saying "no" to anyone because that costs votes. Council jobs and contracts are used as political capital on reserves. Politicians create support by handing out jobs and other favors to those who supported them in the last election. Just as in one common scenario is that the administrator assumes too much power because he or she has control of all the important information, in another scenario, it's not unusual for a capable administrator to be handcuffed by the politicians.

Indian Affairs Minister Stewart said she is willing to work in partnership with First Nations, but the federal government is only willing to deal with and recognize band councils. Across Canada, the push for a return to traditional government forms may create problems for the federal government even as it attempts to modify the existing band council system. Recognition of the inherent right to self government and a more respectful approach to First Nations by the federal government may be coming too little, too late to save the Indian Act system.



Question 1:

Can a nation govern itself without taxation? How?

Question 2:

Can Canada exist with sovereign First Nations located within its borders?

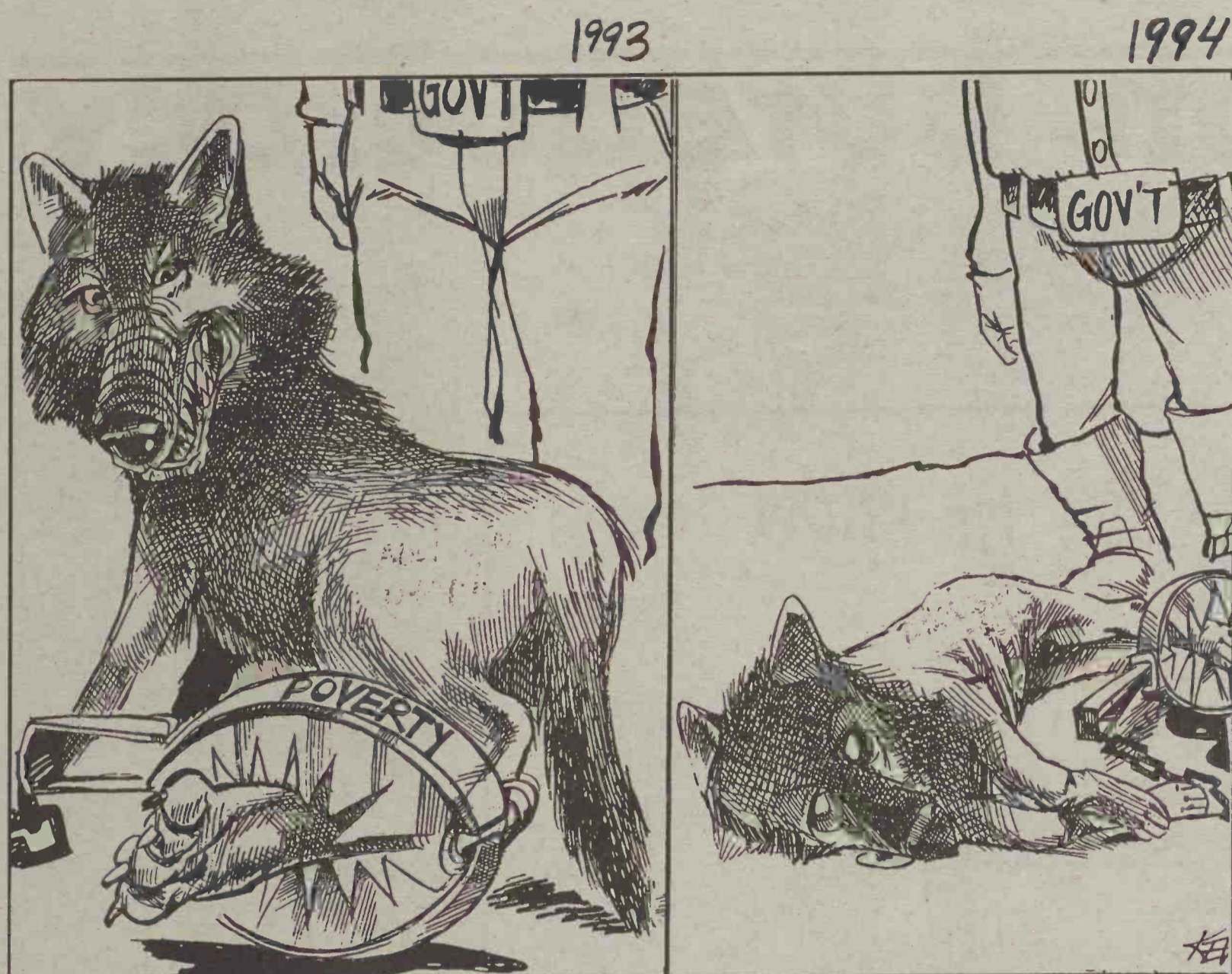
Question 3:

Is the Department of Indian Affairs ultimately to blame for corruption on reserves?

Question 4:

What ideas can you come up with to improve First Nations governments?

THE MORE THINGS CHANGE...



1998

According to Canada's most recent statistics, the mean income of Aboriginal people aged 15 and above was just \$14,700, or 61 per cent of the non-Aboriginal average.

Aboriginal unemployment was 24.6 per cent, as compared to a Canadian average of about 10 per cent. The unemployment gap continues to broaden over time.

Aboriginal people 15 years of age and over continue to have much lower levels of schooling than the non-Aboriginal populations, regardless of age group. More than one-half (54 per cent) of the Aboriginal population 15 and over had not received a high school diploma, compared with 35 per cent of the non-Aboriginal population.

Beginning in late November 1997, and continuing into early February, 63 Quesnel area children were taken from their families and placed in the care of social services. As many as 23 of those children were Aboriginal.

An Aboriginal woman and her eight year old son residing at the Tsuu T'ina First Nation near Calgary were shot dead by RCMP who were assisting a social worker who was trying to take the woman's children. The woman armed herself with a rifle, fired at authorities, and one constable fired back. The bullet went through the woman, killing the son who was standing behind her. People close to the slain woman said a family member should have been called in to intercede.

1998



1998

It will be late summer before the Supreme Court of Canada decides if goods purchased off reserve but intended for consumption on reserve are subject to provincial sales tax.

The federal government, in a move that law professors all over the country say is a violation of its fiduciary obligation to protect Aboriginal rights, argued that such purchases should be subject to taxation, despite the provisions of Section 87 of the Indian Act. Should the court decide the purchases are taxable, some Aboriginal leaders are contemplating asking the court to rehear the case because the issue of the federal government's fiduciary obligation was not raised during the appeal. Many say political considerations lead the government to ignore its legal obligation.

THE MORE THEY STAY THE SAME

Aboriginal

Special Supplement

able to students pursuing academic programs in the sciences, engineering, health-related fields, natural resources and mathematics. Secondary educational programs of study may be two years or longer.

* Chief Crowfoot Professional Health Careers Scholarship

Administered for the Crowfoot Professional Commission, this scholarship is made available to four students pursuing professional health careers. The scholarships are to be awarded in the following manner:

1. must be a member of the Siksika Nation or one of its bands; must be a Siksika Nation member;
2. must be a member of the Lake First Nation or one of its bands; must be a Saddle Lake First Nation member;
3. must be a member of the Ermineskin, Samson, Louisa or Montana First Nations or one of its bands; parents must be a member of the four bands;
4. must be a professional health careers student of Canadian or Aboriginal descent.

Note: Professional health careers programs are those that require four or more years of university training.

* Duval House Community Careers Scholarship

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

* Canadian Society of Professional 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 Commission Treaty 7 Tribal Council

Aboriginal Scholarship / Bursary Guide

Special Supplement to Windspeaker - May, 1998



able 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. The four scholarships are to be awarded in the following manner:

1. must be a member of the Siksika Nation or one of parents must be a Siksika Nation member;
2. must be a member of Saddle Lake First Nation or one of parents must be a Saddle Lake First Nation member;
3. must be a member of the Ermineskin, Samson, Louis Bull or Montana First Nations or one of parents must be a member of one of the four bands;
4. must be a professional Health careers student of Canadian Aboriginal descent.

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* 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

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.

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

Caribou Research Bursary

The Beverly and Qamanirjuaq Caribou Management Scholarship Fund provides awards of up to \$3,000 to full-time students enrolled in a recognized Canadian community college or university who are pursuing studies that will contribute to the understanding of barren ground caribou (and its habitat) in Canada. Preference is given to individuals who are normally resident in one of the caribou-using communities on the range of the Beverly or Qamanirjuaq caribou.
Association of Canadian Universities for Northern Studies
17 York Street, Suite 405
Ottawa, ON
K1N 9J6
Phone: (613) 562-0515
Fax: (613) 562-0533
E-mail: acuns@cyberus.ca

CJAY 92 Standard Radio Award

Application deadline July 15

One annual award of \$2,200.

For Aboriginal students entering the CTSR radio option
Based on results of an interview, research paper, resume and participation in an informal session
Contact:

SAIT Scholarships Co-ordinator
Rm. M142, Heritage Hall
Southern Alberta Institution of Technology
1301 - 16 Avenue NW,
Calgary, AB T2M 0L4
Phone: (403)284-8858
Fax: (403)284-7117

CMHC Housing Awards: Housing for Youth

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

Awards and honourable mentions are given to those individuals or groups that have achieved excellence in one of five categories: financing and tenure, technology and production, planning and regulation, concept and design, and process and management.

The nomination deadline for this national competition is May 5.
Canada Mortgage and Housing Corporation
Social and Economic Policy and Research
700 Montreal Road
Room C7-417
Ottawa, ON
K1A 0P7
Phone: 1 800 668-2642
Internet:
<http://www.cmhc-schl.gc.ca>

Canadian Merit Scholarship Foundation (CMSF)

Moosehead Award in Canada
CMSF Regional Award
CMSF Jostens Provincial Award

Student must be of Canadian Native Heritage and enrolled in a post-secondary education institution at the university level. The value of award is \$3,500.

For more information, contact:

233 Winters College York
Univeristy
North York, ON
M3J 1P3
Phone: (416)636-1308

CN Scholarship For Women

Deadline July 25

One scholarship of \$500 available to women registered in programs of non-traditional trades.

Qualifying programs include Welding, Machine Shop, Heavy Equipment Mechanic, Industrial Electronics Technician/Technology, Mechanical Engineering Technology and CAD/CAM Engineering Technology.

Applicants must be accepted into fall semester in specified program of non-traditional trade.

Application forms are available through Student Services and Registrars offices.

Canadian National Educational Awards Program
935 de la Gauchetière Street West
Montreal, Quebec
H3B 2M9
Phone: (514) 399-7675

Shell Canada Limited

Deadline March 31

One annual award valued at tuition costs (\$6,200).

For Native students enrolled in First Nations Land Administration. Must be residents of Alberta, preference given to Stoney, Tsuu Tina or Peigan band members, then to those living near Shell plants, then to those in Aboriginal communities.

Based on attendance, academic standing, extra-curricular involvement, interview. Resume and reference letters required.
Contact:

SAIT Scholarships Co-ordinator
Rm. M142, Heritage Hall
Southern Alberta Institution of Technology
1301 - 16 Avenue NW
Calgary, AB T2M 0L4
Phone: (403) 284-8858
Fax: (403) 284-7117

Cogema Canada Limited Institute Scholarship:

Deadline: June 30

Three \$3,000 scholarships are available annually to NORTHERNERS (i.e. a person who has resided in the Northern Administration District or in the town of La Ronge or Creighton, or in the area of the Municipal Corporation of Uranium City and District for a period of 15 years or one-half of applicants age, whichever is less). The recipient must be accepted in a program beneficial to the North. Application forms are available from individual schools and should be submitted to:
Cogema Resources Inc.
P.O. Box 9204,
Saskatoon SK
S7K 3X5

Co-operative Bursary

Arctic Co-operatives Ltd., the NWT Co-operative Business Development Fund and the Canadian Northern Studies Trust offer a bursary, normally valued at up to \$2,000, to support a student whose studies will contribute to the understanding and development of co-operatives in the Northwest Territories.

Applicants who are not northern residents must be full-time students at the Co-operative College of Canada, a recognized Canadian community college or a Canadian university.

Preference will be given to northern residents.

Association of Canadian Universities for Northern Studies
17 York Street, Suite 405
Ottawa, ON K1N 9J6
Phone: (613) 562-0515
Fax: (613) 562-0533
E-mail: acuns@cyberus.ca

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



At Shell Canada Limited, we believe that education provides the tools to respond to the challenges of tomorrow.

In partnership with the National Aboriginal Achievement Foundation (NAAF), Shell is proud to announce the

Shell Canada Aboriginal Scholarship Program

which we believe will encourage cross-cultural awareness and provide increased opportunities for Aboriginal students in the areas of business and science.



Shell Canada Limited

For details or applications, contact NAAF at (416) 926 - 0775



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 Canada
Ottawa, Ontario R1A 0H8
Phone: (613) 957-9583

Department of Justice Canada Entrance Scholarships for Aboriginal Students

The Department of Justice Canada has made available three-year scholarships to Métis and non-status Indian students who wish to attend law school. Each year, ten or more pre-law scholar-

ships will be made available to Métis and non-status Indians, to cover the cost of attending a summer orientation program offered by the Native Law Centre, University of Saskatchewan, in Saskatoon, and a summer French language pre-law orientation program at the University of Ottawa.

In September, ten or more three-year law school scholarships will be made available to Métis and non-status applicants to defray their living costs, textbooks, tuition fees, and other costs.

The Department of Justice Canada is accepting applications for the summer pre-law program until 1 April, and applications for the law school scholarships until June 1.

Students interested in both programs must forward two separate applications. For further information and application forms, contact: Program Assistant, Legal Studies for Aboriginal People Program, Department of Justice Canada, Ottawa, Ontario, K1A 0H8.

Similar financial assistance is available from Indian and Northern Affairs for registered Indian

and Inuit students.

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, PQ K1A 0S5
Phone: 1-800-563-3518

Enviro-Tech Services Ltd.

Application deadline Sept. 30
One annual award of \$2,200
For Native students enrolled in first or second year Surveying & Mapping Technology, Engineering Design & Drafting Technology, Civil Engineering Technology.

Based on academic achievement and demonstrated interest in the field.

Contact: SAIT Scholarships Co-ordinator
Rm. M142,
Heritage Hall Southern Alberta Institution of Technology
1301 - 16 Avenue NW,
Calgary, AB T2M 0L4
Phone: (403) 284-8858
Fax: (403) 284-7117

Eric Harvie Memorial Awards

Application deadline Nov. 30
One annual award of \$1,000
For first or second year full-time students

Must be Native/Aboriginal (status, non-status, Métis or Inuit)
Based on academic merit, financial need and demonstrated interest in preserving traditional Native culture

Contact: SAIT Scholarships Co-ordinator
Rm. M142, Heritage Hall
Southern Alberta Institution of Technology
1301 - 16 Avenue NW,
Calgary, AB T2M 0L4
Phone: (403) 284-8858
Fax: (403) 284-7117

Experience Canada

This program is a learning and development venture designed to

aid in the transition from school to work. The program is cost-shared by the private and public sectors with the support of the volunteer sector and other partners such as business and labour groups. Applicants must be fluent in one of Canada's official languages, be Canadian residents between 18 and 29 years of age, unemployed or underemployed. Qualified applicants should be graduates of high school, CEGEP, a recognized trade certificate program, community college or university who have been out of school at least a year. Successful candidates will participate in a ten month program which includes a workplace assignment with an experience provider in a province other than their home provinces.

For more information, contact: Experience Canada
116 Albert Street, Suite 500
Ottawa, ON K1P 1C9

Federal Student Work Experience Program (FSWEP)

FSWEP replaces the Federal Summer Student Employment Program

Offers full-time high school, CDGEP, college, technical insti-

Arts One—First Nations program

Apply Now for September '98

- ☑ Is a balanced bi-cultural education which prepares students for living within both First Nations and Canadian societies.
- ☑ Addresses the intellectual, spiritual, emotional and physical well-being of the student.
- ☑ Allows students to pursue the widest possible variety of professional specializations in order to meet the many needs of First Nations communities.

A B.A. in First Nations Studies is also available. For further information, visit our website at www.mala.bc.ca, or call

(250) 741-8757

Vancouver Island lifestyle, scenic campus, and low cost of living make Malaspina University-College the natural choice.



Nanaimo Campus
900 Fifth Street, Nanaimo, BC V9R 5S5



RED CROW COMMUNITY COLLEGE

Cardston, Alberta
(403) 737-2400

An experiential atmosphere for adults to learn skills in preparation for further education at the college or university level or for entrance to the employment field.



MBA PROGRAM

"with a concentration in Indigenous Management"



An Educational Joint Venture between the Saskatchewan Indian Federated College School of Business and the College of Commerce University of Saskatchewan.

The two year MBA programs designed for students who have no background in commerce or administration. Students with a commerce degree can shorten the program by one year in most cases. In addition to courses in marketing, finance, accounting, human resources, information technology, and business policy, students are exposed to:

- Graduate level Aboriginal courses
- Aboriginal Research Project course
- Aboriginal Venture Management Courses
- Aboriginal Project Courses

What do you need to apply?

- Four year degree 70% average during the last two years of undergrad study
- GMAT Score
- Completion of Introductory courses

Call us for more information:

KELLY J. LENDSAY
Director of Aboriginal Business Programs
Scotiabank Directorship, College of Commerce
Phone: (306) 966-8235
E-mail: lendsay@commerce.usask.ca

DOUG BICKNELL
Assistant Dean - Programs
College of Commerce
Phone: (306) 966-4785
E-mail: bicknell@commerce.usask.ca

Deadlines are approaching - application process must be completed by June 30, 1998 for September 98 - Term 1 start.



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tute and university students the opportunity to apply for student jobs with the federal government. Application forms are available at student career offices at colleges, GEGEPS, technical institutions and universities, Human Resources Centres of Canada, and PSC Regional and District offices.

First Nations Schools Co-operative Education Program

Will fund proposals received from First Nations education authorities to establish or expand co-operative programs for on-reserve First Nation Youth. Contact your local DIAND office.

First Peoples Cultural Foundation - British Columbia

Phone: (604) 652-2426
Foundation for the Advancement of Aboriginal Youth (FAAY)
In 1998, corporate sponsors who support FAAY will award \$84,500 in bursaries and scholarships.

To qualify for a bursary of \$750, students must be between the ages of 13 and 18 and be enrolled in junior or high school or be returning to school. Previous winners of a FAAY bursary are not eligible.

Scholarships of \$2,000 and \$2,500 are available to students enrolled or accepted in a recognized university, college or technical institute in Canada. Previous winners can re-apply if they have maintained their grades and community contributions.

Bursaries and scholarships are awarded on a national basis and are based on specific criteria, in-

cluding contributions to the community, academic performance, career goals and financial need. Special consideration is given to students who contribute to their community by volunteering who model leadership qualities.

Scotiabank Futures in Business Aboriginal Youth Scholarships:

10 scholarships of \$2,500 each for Aboriginal youth enrolled in a business administration or commerce program at a Canadian college or university. Canada Trust Partnership for Youth Scholarship: 8 scholarships of \$2,500 each for post-secondary Aboriginal youth enrolled in a Canadian college or university, pursuing their first degree or diploma.

NetStar Communications Rising Stars Aboriginal Youth Scholarship:

5 scholarships of \$2,000 each for post-secondary Aboriginal youth enrolled in a Canadian college or university, pursuing their first degree or diploma.

Inco Ltd. Aboriginal Youth Scholarship:

5 scholarships of \$2,000 each for post-secondary Aboriginal youth enrolled in a Canadian college or university, pursuing their first degree or diploma.

Bank of Montreal Canadian Aboriginal Youth Bursary:

16 bursaries of \$750 each to Aboriginal students aged 13 to 18 who are attending junior or high school in Canada.

NetStar Communications Rising Stars Aboriginal Youth Bursary:

10 bursaries of \$750 each to Aboriginal students aged 13 to 18 who are attending junior or high school in Canada.

Application forms are available in August. Fully completed applications must be received by mail before October 16, 1998 to be considered.

The winners will be advised by mail in early December.

To get an application, contact: Canadian Council for Aboriginal Business
204 A St. George Street
Coach House, Main Floor
Toronto, Ontario M5R 2N5
Phone: 416-961-8663
Fax: 416-961-3995

Grant MacEwan College Foundation - Alberta

Deadline for application June 15 for following academic year Aboriginal business Leadership Award

Four (4) awards of \$1,500 each

Heritage Cultures and Languages Program-Multiculturalism Program

For those who want to undertake local or regional projects involving heritage cultures or languages. It supports projects in the area of visual and performing arts, audio-visual arts, writing and publications, including arts apprenticeships, to promote greater opportunities for artists from diverse cultural backgrounds.

Funds are provided for skill development, resource development and training activities, but no as-

sistance is given for capital costs, and there is no retroactive funding.

For more information contact: Heritage Cultures and Languages Program
Multiculturalism Sector
Canadian Heritage
Ottawa, ON K1A 1K5
Phone: (819) 994-2020

Husky Oil - Educational Awards Program

Deadline: June 15, 1997

Husky's Educational Awards are available to anyone of Aboriginal ancestry in British Columbia, Alberta or Saskatchewan who possess suitable academic qualifications, is in need of financial assistance, and demonstrates a career interest in the oil and gas industry.

Individuals pursuing academic post-secondary studies at a university, community college or technical institute are eligible to apply. Applications must be completed and returned to Husky Oil by June 15.

Contact Joan Nelner
(403) 298-6780
Aboriginal Affairs,
Husky Oil, P.O.Box 6525,
Station D
Calgary, AB
T2P 3G7

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 ca-

reer 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 Métis 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 Métis Associations:

Fishing Lake, Elizabeth, Buffalo Lake, Kikino, and Zones 2 and 4.

Applications are available through the Education Coordinators of the designated Reserves and Settlements, local schools and secondary Schools in the area.

Completed applications and essays must be received by Imperial Oil Resources - Cold Lake by July 31

Contact:
Imperial Oil Resources,
Cold Lake Operations
Human Resources Dept.
"Aboriginal Education Awards"
Selection Committee
Service Bag #15
Grand Centre, AB
TOA 1T0
Phone: (403) 639-5111

Indian & Inuit Health Careers Program Bursary:

Postmarked by May 15

Bursaries are available to Ca-

If you love this planet...

...You'll be wild about McGill's Macdonald Campus.

A world-class reputation and an inviting atmosphere are two reasons you should consider McGill University. You will also find modern facilities, a diverse student body and one of Canada's most beautiful campuses - a combination guaranteed to make your university experience truly rewarding!

- We offer B.Sc., M.Sc., and Ph.D. programs in
- Agricultural Sciences
- Food Sciences
- Environmental Sciences
- Nutritional Sciences
- Biological Sciences
- Engineering

We also offer a Diploma Program in

- Farm Management

Find out more by calling (514) 398-7925

McGill University - Macdonald Campus
21,111 Lakeshore Road
Ste-Anne de Bellevue,
Québec, Canada
H9X 3V9

Congratulations
to the Winners of the
Royal Bank Native Student Awards 1998/99

<p>Corinne J. McKay Prince Rupert, British Columbia University of Northern BC Bachelor of Commerce with a Minor in First Nations (Nisgáa) Studies</p>	<p>Andy Dales Regina, Saskatchewan Saskatchewan Indian Federated College at the University of Regina Computer Science/Mathematics</p>
<p>Beth A. Winters Makkovik, Labrador Memorial University Bachelor of Science</p>	<p>Adam Panko Fox Valley, Saskatchewan University of Saskatchewan Economics</p>
<p>Vance McEvoy Winnipeg, Manitoba University of Manitoba Bachelor of Commerce</p>	

ROYAL BANK

For an application and brochure, write to:
Coordinator, Royal Bank Native Student Awards, Employment Equity and Diversity
Royal Bank Plaza, North Tower, 200 Bay Street, 11th Floor, Toronto, Ontario M5J 2J5



nadian citizens of Aboriginal ancestry who have resided in Canada for the last 12 months. Individuals must meet the minimum enrolment requirements in a professional health career program and must not have received financial assistance related to their education from any other source.

A professional health careers program is defined as a post-secondary program in a federally recognized college or university which gives graduating students a degree or diploma qualifying them for employment in accredited health care professions such as medicine, nursing, dentistry, hospital administration, pharmacology, radiology, nutrition, lab technology, etc.

Contact: National Coordinator, Indian & Inuit Health Careers Program, Medical Services Branch, Health & Welfare Canada, 10th Floor, Jeanne Mance Building, Tunney's Pasture, Ottawa, ON K1A 0L3

Indian & Inuit Health Careers Program Scholarship:
Postmarked by May 15

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 enrolment requirements in a professional health career program.

A professional health careers program is defined as a post-secondary program in a federally recognized college or university which gives graduating students a degree or diploma qualifying them for employment in accredited health care professions, such as medicine, nursing, dentistry, hospital administration, pharmacology, radiology, nutrition, lab technology, psychology, etc.

Applications are available at local schools and must be postmarked by May 15

Contact: National Coordinator, Indian & Inuit Health Careers Program, Medical Services Branch, Health & Welfare Canada, 10th Floor, Jeanne Mance Building, Tunney's Pasture, Ottawa, ON K1A 0L3

The Indigenous Education Network (IEN)

Deadline for application is January 15th for the following September term.

The IEN is a self determining organization founded within OISE/UT in 1989 by Aboriginal students. It provides an Aboriginal presence at OISE/UT, and a forum for discussion on issues relating to Aboriginal education and research.

Aboriginal Scholarships

As an Aboriginal student (including Métis, Inuit, and Native) you are eligible to apply for the Aboriginal Scholarship of \$11,500. Application forms are available by contacting the Financial Awards officer (Margaret Brennan) in the Graduate Studies office at: Phone (416) 923-6641 ext. 2650

Other Sources of Financial Support

Deadline for applications is Jan. 15th for the following September term.

Aboriginal students are encouraged to apply for Graduate Assistant positions at OISE/UT. These are part-time paid work positions

generating approximately \$8,000. per year. Application forms come with first-time enrolment packages or by contacting Margaret Brennan in Graduate Studies at OISE/UT. (416) 978-6641 ext. 2650.

There are other scholarships, bursaries, and awards you may be eligible to receive. For further information:

Phone: (416) 923-6641
ext. 2286 (voicemail)
Fax: (416) 926-4749
E-mail: ien@oise.utoronto.ca
Web page:
<http://www.oise.utoronto.ca/other/ien/ienpage.html>

The Indigenous Education Network
Rm. 7-191 7th Floor
252 Bloor Street West
Toronto, Ontario

Investing in the future growth of Aboriginal Youth - Canadian National

CN developed its Native Educational Awards Program because of its commitment to the education and training of Aboriginal youth. Every year since 1988, we've awarded five \$1,500 scholarships

to help Aboriginal students pursue university studies leading to a career in transportation. This covers a wide range of occupations - from nurses to engineers, computer experts to market analysts. For more info., contact your band office, friendship centre or the college of your choice.

Canadian National Native Educational Awards Program
935 de la Gauchetière Street West
Montreal, PQ H3B 2M9
Phone: (514) 399-7675
Web Site: <http://www.cn.ca>

KPMG Aboriginal Student Awards

Applicants must be Status, Non-Status, Indian, Inuit, or Métis and be enrolled in any post-secondary institution in a Business or Accounting program. Value of award is \$2,000.00. For more information please contact:

Aboriginal Student Awards
c/o Program Co-ordinator
Scotia Plaza, Suite 5400
40 King Street
West Toronto, ON
M5H 3Z2

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<http://www>

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And that's why

The Program
of study at a rec
preference may

- be an Aboriginal Non-status Indian
 - have maintained Saskatchewan or at least one year prior to the start of a full course load
 - provide proof of post-secondary in a full course load
- Let us help you re

Amoco
Petroleum

Grant MacEwan Community College
Native Women Career Preparation Program
.....
City Centre Campus

The Program prepares Aboriginal women, 18 years of age or older, to enter the work force, further education or training. Emphasis is placed on increasing self-awareness, promoting positive self-image, and enhancing both employment and life-coping skills. The Program is 12 weeks long and there is no charge to the student. Program runs 3 times per year (Fall, Winter, & Spring). The next available program begins September 14, 1998 and runs until December 4, 1998.

For further information phone:
(403) 497-5125/5113 or (403) 497-5104

CALL
FAIRVIEW COLLEGE/NORTHERN REGION
TODAY
TO REGISTER FOR

PRE-EMPLOYMENT CARPENTRY

- Provides students with first-year carpenter apprentice basic skills and knowledge
- Successful students will have practical knowledge of residential forming and framing, as well as the use of hand tools

COMMERCIAL COOK

- Trained cooks are in demand in the hospitality/tourism industry and with resource companies in the region
- Employment potential is excellent for skilled cooks and chefs in such fields as
 - Hotels/restaurants
 - Institutions
 - Camps

Start dates for the above courses are anticipated to be mid-September 1998. They are dependent on numbers of applicants.

Fairview College
Box 810, High Level, AB T0H 1Z0
(403) 926-2573 Fax: (403) 926-2264
Toll Free: 1-800-995-2573

UNIVERSITY OF MANITOBA
FACULTY OF MANAGEMENT

Aboriginal Business Education Program

If you are of Aboriginal heritage and interested in a Bachelor of Commerce (Honours) Degree, then call us before August 1998.

We provide:

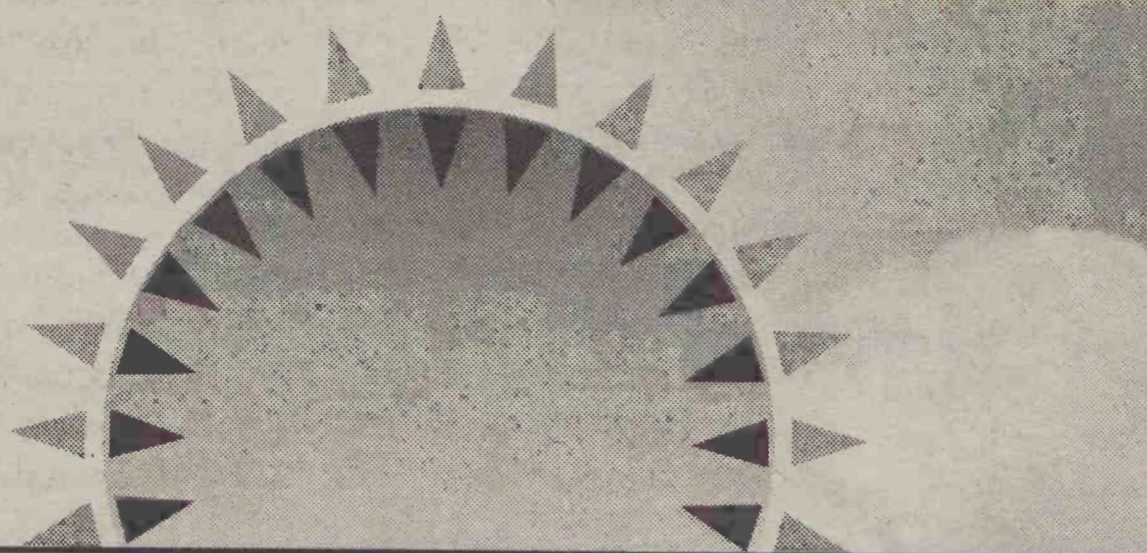
- ACADEMIC SUPPORT**
Tutorials are available for math and economics pre requisites or for other pre requisites upon approval
- PERSONAL SUPPORT**
 - Regular appointments give the Program Coordinator an idea of each student's progress.
 - Management students share insights and act as mentors for new students
 - Faculty and business mentors round out the support and are available to ABEP management students.
 - Cultural exchange opportunities (with elders) are available to students and their families.
- FINANCIAL SUPPORT**
A number of scholarships are offered to management students based on need, academic achievement and special circumstances. Band funding and any other financial support is taken into account in determining scholarships.
 - Scholarships will help with cost of books, tuition, supplies and living expenses, based on individual students' needs.
- SUMMER INTERNSHIPS**
ABEP corporate sponsors offer summer employment opportunities to management students

For more information, call:
In Manitoba: 1-800-432-1960 (ext. 7401)
Outside Manitoba: 1-204-474-7401

Write to:
350 Drake Centre, University of Manitoba,
Winnipeg, Manitoba R3T 5V4



This guide is accessible on-line at:
<http://www.ammsa.com/ammsabursary.html>



The Amoco Canada Aboriginal Educational Awards Program

Helping Aboriginal Youth Reach Higher

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

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

To qualify, you must:

- be an Aboriginal person: Inuit, Metis, Status or Non-status Indian
- have maintained a residence in B.C., Alberta, Saskatchewan or the Northwest Territories for at least one year prior to applying
- provide proof of acceptance into an eligible post-secondary institution and that you will maintain a full course load

Let us help you reach higher through education.

For application forms or for more information, please contact:

Public and Government Affairs
 Amoco Canada Petroleum Company Ltd.
 P.O. Box 200, Station M
 Calgary, Alberta T2P 2H8
 (403) 233-1425

The deadline for receiving completed applications is June 15, 1998.



Making a difference. Every Day.

Phone: (416) 777-8735

Legal Studies for Aboriginal People Program

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. The program also offers some scholarships for graduate studies in law.

For more information:
 Phone: (613) 957-9643

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 SK
 S0E 1A0

Morley Wood Memorial Scholarship for Native Women:

Deadline May 30
 An annual award of \$600 available to Native women of Saskatchewan to promote and encourage entry or advancement in a program which will assist or enhance the professional skills of the individual to promote further development in the Native community. Applicants must have a minimum average of 70% and financial need.

Applications available from individual schools.
 The Awards Office,
 Room 213.19,
 Administration/Humanities Building,
 University of Regina,
 Regina SK
 S4S 0A2

Napolean Lafontaine Economic Development Scholarship Program:

Scholarships are available to Métis and non-status Indian applicants who are enrolled or who are going to enrol in a recognized certificate, diploma, or degree program. Further information and application forms are available from
 Gabriel Dumont
 Institute of Native Studies and Applied Research,
 121 Broadway Avenue East,
 Regina SK S4N 0Z6

Native American Scholarship Fund, Inc.

The Native American Scholarship Fund was founded in 1986, and has made awards to a total of 131 carefully selected students.

Out of the 131, only six have dropped out, for a retention rate of 96 percent, the highest rate of retention of Indian students of any college or scholarship program in the nation. The dropout rate for Indian students at the University of New Mexico, for comparison, is 83 per cent for freshmen alone. Our priorities are math, engineering, science, business, education, and computers.

8200 Mountain Rd, NE,
 Ste 203;
 Albuquerque, NM
 87110
 Phone: 505-262-2351

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

Two (2) awards to two Aboriginal women of First Nations/Métis descent.

Must be pursuing post secondary studies or completing their studies.

Must demonstrate a commitment to improving the situation of Aboriginal women either politically, culturally, economically or otherwise.

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

Northern Alberta Development Council

Application 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. Recipients are required to live and work for one year within the Northern Alberta Development Council boundary upon graduation. Students unable to obtain employment in northern Alberta will be required to repay the entire bursary.

Applications available at Alberta post-secondary institutions or locations listed below:

Return completed application with 4 photocopies to:
 Director, Scholarship Programs,
 Students Finance Board
 6th Floor, 9940 - 106 Street
 Edmonton, AB
 T5K 2V1
 Edmonton: (403) 427-2740
 Calgary: (403) 297-6344
 OR 1-800-222-6485

Northern Alberta Development Council
 2nd Floor, Provincial Building,
 9621-96 Avenue
 Postal Bag 900-14
 Peace River, AB
 T8S 1T4
 Phone: (403) 624-6545
 or 310-0000

GROUARD NOW ACCEPTING APPLICATIONS

Mental Health Diploma Program

The two year Mental Health Diploma Program is a multi-disciplinary approach with a strong focus on aboriginal culture and mental health issues. It will prepare you for mental health prevention and promotion, crises intervention, disease prevention, service provision, family health and referral at a community level.

Graduates find employment at family support programs, treatment centres, other community based programs.

Applications are also being accepted for Edmonton intake.

For more information call
 (403) 497-5778

Web Site:

<http://www.gmcc.ab.ca/users/hcs/mhealth/>



Grant MacEwan Community College

Web Site:
http://www.nadc.gov.ab.ca

Northern Bursary Program

Deadline: June 1

This provincial program offers various levels of financial assistance to post-secondary students pursuing careers in psychology, social work, and speech-language pathology who are interested in working in Northern Ontario. Native students are particularly encouraged to apply.

Every student who receives a bursary must work in an area of the province designated by the Ministry of Community and Social Services as an underserved area.

Applications are available from: Ministry of Community and Social Services, Second Floor, 473 Queen Street East, Sault Ste. Marie, ON P6A 1Z5. Phone: (705) 253-2001.

Nova Corporations Aboriginal Awards Program - Alberta

Seven (7) college awards of \$3,500 each per year for students attending certain Alberta colleges. Three (3) university awards of \$4,000 each per year for students attending certain Alberta universities.

For more information, contact: Aboriginal Resources NOVA Gas Transmission Ltd., 801 - 7th Avenue S.W., P.O. Box 2535, Postal Station "M", Calgary, AB T2P 2N6 Tel: (403) 290-6000

Ontario Graduate Scholarship Program

There are approximately 1,300 Scholarships awarded for academic excellence at the graduate level of study at Ontario Universities. The value of awards are \$3,953 per academic term.

For more information contact: The Graduate Studies Office

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

Open House Canada

Calling young Canadians 14-19 years of age particularly Native, Youth with disabilities, visible minority or economically disadvantaged youth and youth who wish to participate in group exchange programs and national fora sponsored by non-profit organizations. Provides young Canadians with opportunities to increase their knowledge, appreciation and respect for the diversity of Canadian communities through exchange visits with groups from other Canadian communities or through national fora.

For more information, contact: Canadian Studies and Youth Program Canadian Heritage Ottawa, ON K1A 0M5 Phone: (819) 994-1315

Petro Canada Education Awards for Native Students:

Deadline June 15

Students must be Métis, Inuit, Status, Non-Status, of Aboriginal ancestry and be enrolled in a post-secondary education institution studying the Oil and Gas industry, Business Management, or Engineering. Value of award is \$5,000.

For more information, contact: Roy Conningham PO Box 2844 Calgary, AB T2P 2E3 Phone: (403) 235-4274 Fax: (403) 273-6501

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For those who have successfully completed at least one year of an undergraduate university program. You must be a Canadian citizen or permanent resident.

Provides non-renewable awards of \$5,000 for one academic year, and transportation costs for one return trip for students to pursue their undergraduate studies in their second language.

For more information, contact: Canadian Awards Program Association of Universities and Colleges of Canada 350 Albert Street, Suite 600 Ottawa, ON K1R 1B1 Phone: (613) 563-1236 Fax: (613) 563-9745 E-mail mleger@aucc.ca

Research Support Opportunities in Arctic Environmental Studies

Environment Canada offers arctic accommodation, field and services to support graduate students enrolled in master's or doctoral studies at a Canadian university.

Preference is given to environmental research proposals involving physical and/or biological sciences for which a location in a high arctic weather station (e.g.ureka or Mould Bay) would be advantageous.

Opportunities are not available to students engaged in unrelated studies.

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Aboriginal Scholarship / Bursary Guide

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Preference is given to environmental research proposals in the physical and/or biological sciences for which a location at a high arctic weather station (Eureka or Mould Bay) would be advantageous.

Opportunities are not confined to students engaged in weather-related studies.

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Fax: (613) 562-0533 E-mail: acuns@cyberus.ca

The Rose Nolan Scholarship Foundation - Ontario

Assist women of Aboriginal descent that must reside in Ontario For post-secondary students only Contact: Union of Ontario Chiefs Phone: (705) 749-9127

The Ross Charles Award

Application deadline: Mar. 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.

Send to: Attn.: Angele Gelineau CANCOM 155 Queen Street, Suite 1204 Ottawa, ON K1P 6L1 Phone: (613) 232-4814

The Royal Canadian Geographical Society Studentship in Northern Geography

Outstanding students in northern geographical research at a Canadian university are eligible for this award. While applications normally come from students in geography departments, careful consideration will be given to students in closely related fields whose studies have significance for advancing the knowledge and appreciation of the geography of northern regions.

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Roy Aitken Sustainable Development Internship Program

To provide students who are interested in sustainable development with the opportunity to work for the National Round Table on the Environment and the Economy during the summer.

For more information contact: The National Round Table on the Environment 1 Nicholas Street, Suite 1500 Ottawa, ON K1N 7B7 Phone: (613) 992-7189

Royal Bank Student Awards 1998/99 - Royal Bank

For an application and brochure, write to: Coordinator, Royal Bank Native Student Awards, Employment Equity and Diversity Royal Bank Plaza, North Tower, 200 Bay Street, 11th Floor, Toronto, ON M5J 2J5

Saskatchewan Health Northern Students Health Bursaries:

Application deadline: June 30.

Bursaries, to a maximum of \$7,500 per year for a maximum of three school years, are available to university and technical school students from northern Saskatchewan. Applicants must be: northern Saskatchewan resident for 15 years or half of their lifetimes, accepted into a university or technical school health program, demonstrate ability to work successfully in a multi-cultural setting, committed to returning to northern Saskatchewan to work one month of service for each month of bursary support, and students shall maintain a satisfactory grade point average for all years supported by bursary.

Application forms are available from:

Saskatchewan Health, Northern Health Services Branch, Box 5000, LaRonge SK S0J 1L0.

SaskPower Northern Spirit Scholarship Program:

Application deadline: June 30.

Four 2,500 institute scholarships are available to permanent residents of Northern Saskatchewan applying or enrolled in a full-time program. Applicants must have a "B" academic average in most

recent year completed and be enrolled in a program of benefit to northern development.

Northern Spirit Scholarship Program, SaskPower Northern Enterprise Fund, Box 939, Saskatoon SK S7K 3M4

SaskTel Scholarship Program:

Deadline July 1

Awards are available to Saskatchewan residents enrolled full-time in a SIAS program directly related to telecommunications including electrical, electronic or telecommunications engineering; computer science; accounting; business administration, or social services having some application to telecommunications. Selection criteria includes career interest, academic standing, community involvement and financial need. Preference will be given to applicants from designated minority group members under SaskTel's Employment Equity Program including Aboriginal persons, persons with disabilities, visible minorities, and women. Applicants for entrance scholarships valued at \$2,000 each must have a minimum average of 70%. Applicants for second year scholarships valued at \$3,000 each must have a minimum average of 75%. Check with your school for more info.

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 ON K1R 1B1

Sir John A. McDonald 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 and can be renewed for three consecutive years, to a maximum of \$25,500.

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, ON P7B 6G9

Social Services Bursary Program

Applications accepted from January 1 to April 30 each year.

Encouraging and assisting Métis and non-Status Indian students to upgrade their education and skills in the social services field.

Funding decisions made in June of each year.

Must demonstrate an investment in, and a commitment to, the Aboriginal community within Alberta. Must be enrolled in a recognized post-secondary educational institution (community college or university Alberta or Canada) before final approval of bursary.

Must be studying in a social services discipline such as: Social Work Diploma, Child and Youth Care Diploma, Rehabilitation Practitioner Diploma, Bachelor of Social Work Degree (B.S.W.), Masters of Social Work Degree (M.S.W.) and various masters programs related to Social Services.

Contact: Linda Desaulniers, Headquarters Personnel Services, Family and Social Services 2nd Floor, Centre West 10035 - 108 Street Edmonton, AB T5J 3E1 Phone: (403) 422-8003

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Fax: (613) 562-0533
E-mail: acuns@cyberus.ca

Summer Language Bursary Program

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The value of the bursary covers tuition, room and board and is paid directly to the designated institution.

For more information, contact:
Secondary School Guidance Offices

University or College French Departments or
Ministry of Education & Training
Student Affairs
PO Box 4500

189 Red River Road,
4th Floor
Thunder Bay, ON
P7B 6G9
Phone: (807) 343-7257 or
1-800-465-3957

Syncrude Scholarship Fund - Alberta

Aboriginal art students.
For more info., call 1-800-667-9494 or internet <http://www.syncrude.com>

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
Contact: SAIT Scholarships Coordinator

Rm. M142, Heritage Hall
Southern Alberta Institution of Technology
1301 - 16 Avenue NW
Calgary, AB
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Phone: (403) 284-8858
Fax: (403) 284-7117

Weyerhaeuser Canada Scholarships - Alberta

Each year, Weyerhaeuser Canada offers scholarships to young men and women from

Peace Country and Grande Cache, Alberta who are furthering their education in commerce, engineering, and forestry.

Twelve awards of \$1,000 each are awarded to nine high school graduates and three first-year college graduates enrolled at a university, college or technical institute in Alberta. Of the nine awards to high school students, one will be offered to a student of Native ancestry (Métis, Indian, Inuit).

High School Awards:

Deadline July 15
Peace Wapiti School Board #33,
8611A-103 Street
Grande Prairie, AB T8V 4C5

College Awards:

Deadline April 15
Awards Advisory Committee,
Grande Prairie Regional College
10726-106 Avenue,
Grande Prairie, AB
T8V 4C4

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.

For more information contact:
Human Resources Branch
Recruitment Office
National Research Council of Canada
Ottawa, ON
K1A 0R6
Phone: (613) 993-3543
Fax: (613) 990-7669

At Work in Rural Communities:

Federal Government's Youth Employment Strategy is providing scholarships to those interested in pursuing a career in agriculture. The Agriculture and Agri-Food Canada National Scholarships assists students in pursuing advanced degrees in a broad range of science disciplines.

Phone: 1-800-935-5555
Web Site:
<http://www.youth.gc.ca>

Xerox Aboriginal Scholarships Program - Xerox Canada

Deadline: June 15
Each year, Xerox Canada of-

fers scholarships to Aboriginal students pursuing post-secondary education in Information Technology. Four scholarships, each worth \$3,000 per annum will be awarded.

Each scholarship is for a maximum of four years for university programs or three 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,
North York, ON
M2M 4G7

Additional Resources:

The bursary and scholarship information in this guide is contained, in its entirety, on-line at AMMSA's web site.

To access the information please check the site at:

<<http://www.ammsa.com/ammsabursary.html>>

Please check the site often for updated bursary information and tips, as well as new scholarships and bursaries. Updates are every two weeks or so.

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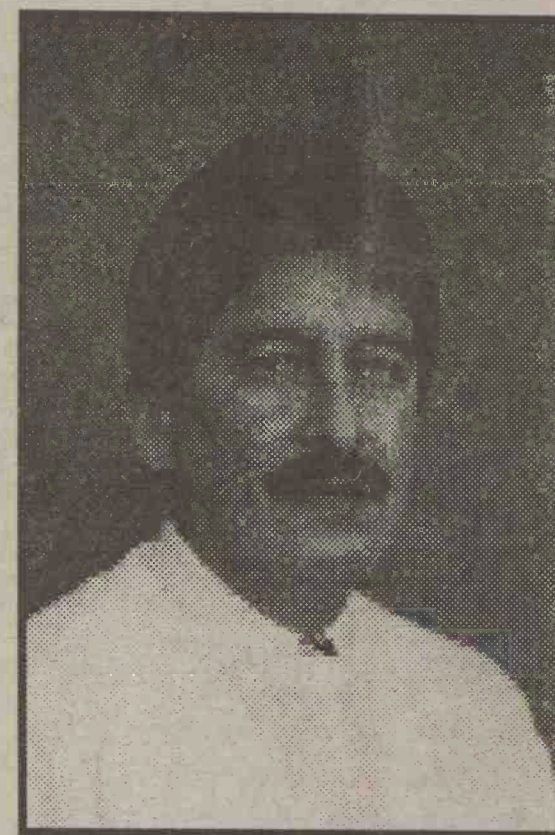
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NATIONWIDE MATTRESS AND FURNITURE WAREHOUSE

Academy members make and market Native fine arts

By Rob McKinley
 Windspeaker Staff Writer

ELLIOT LAKE, Ont.



Earl Commanda.

It covers 4,050 sq. metres, is three floors high and, for the last 10 years, the people inside the Canmet building in Elliot Lake, Ont. have been responsible for digging into Canada's underground to explore the vast and valuable resources there. That was when the building was used as a headquarters of mining research for the Canada Mining and Energy Technology Centre.

Now, under the name White Mountain Academy of the Arts — an educational facility focusing on Native and contemporary art — the building is essentially being used for the same purpose. ... refining the raw materials to produce world class natural resources. They are turning raw talent into marketable goods.

The new post-secondary facility will open its door to the first class of students this fall.

Earl Commanda, the director of cultural affairs at the academy and chief of the nearby Serpent River First Nation, said the teaching format is unique to Canada and perhaps the world. For that reason, he is expecting to see a few students from overseas taking the four-year course.

Commanda said the first year class will have the huge building to themselves. The first class is expected to accommodate 50 artists who wish to increase their knowledge of both contemporary and Native art.

"Every student will have various exposures to art forms from across the board," he said.

Within the Aboriginal component, Commanda said artists who already know how to paint or do intricate bead work may not know about the spirituality or the stories behind the art. The academy will teach them that. Artists may know about certain aspects of Aboriginal art, but only specialize in one or two areas. The academy is planning to teach a wide range of Aboriginal fine arts including ceramics, water drum making, birch bark canoe construction, and hide work. While the students study the Native aspects of fine arts, they are also taught contemporary courses ranging from photography, printmaking, film study and art criticism to sculpture, painting and the relationship between computers and art.

As well as text books, field trips and instruction by some of the best fine arts teachers in North America, Commanda said local Elders will be brought into the classrooms to teach.

"The Elders tell us that it is time we shared what we know with the rest of society," said Commanda. "Our job is not only to teach these artists, but to also give them a full background of who [Aboriginal people] are."

The creation of the academy is no accident. There are noticeable market shifts internationally toward Native crafts, cultures and general lifestyle. More countries

are highlighting Canada's Native culture as a reason they wish to visit the country. Commanda said artists going through the academy can benefit from the resurgence of interest in Aboriginal life.

"We realize there is quite a sizable market for Native fine arts these days," he said, adding that marketing courses are also included in the four years.

The program is a total package, said Commanda. Students learn new art techniques, refine existing ones and "all the while they are learning the history and the business of art. There's the technological advances, time management, and production and the sales side of things," he said.

College officials are even examining creating an off-site gallery to display and sell the students' works. Funds raised through the sales could go toward a student's tuition, which is \$18,000 per year. Financial assistance may be available through the academy.

Students finishing the four-year course will graduate with an associate diploma. Currently, academy officials are working with other schools across Canada to form an educational link, providing any student transferring from the academy to a college or university with some level of exemption status.

For Elliot Lake, a city of 15,000, the new academy is a bright spot on their horizon.

Mayor George Farkouth said the school "will attract talented youth, professionals and the creative to Elliot Lake and they in return will join the many other talented artists who have come to practice in the pristine natural environment of Elliot Lake."

James Thibert, the academy's executive director, said the new school is a model that others may soon follow. He is looking forward to more students getting in touch with the school to find out more about the program.

"We're in a position to offer a unique learning experience to students from around the world and we have every intention of marketing that. What we won't be doing is creating redundancy and duplication in a public educational system that is already stretched financially."

The Ontario government has contributed \$10 million to the school's start-up budget.

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Weyerhaeuser, Woodland Cree bands ink lumber deal

By Paul Sinkewicz
Windspeaker Contributor

PRINCE ALBERT

March went out like a lion for three Saskatchewan Indian bands — at least as far as the business climate was concerned. The three Prince Albert area bands signed an agreement with forestry giant Weyerhaeuser Canada to share ownership of a new sawmill set to be built north of the city beginning in May. The mill will begin turning out timber by March 1999.

"I think the development we are about to proceed with has opened an opportunity that has been there for many years," said Chief Ron Michel of the Peter Ballantyne Cree Nation. "But it's been an opportunity we have struggled to achieve for many years."

Michel said a lack of training for Aboriginal people, and the past attitudes of large corporations, have left Indian people out of sharing in the benefits of their own resources.

"This partnership will show we can work together," Michel said. "This will open the eyes of the public that we mean business and we want business."

The deal will add 40 new jobs to the Prince Albert area, not including spin-off jobs in harvesting and transporting the timber destined for the new \$22.5 million sawmill.

Most of those jobs will be going to local Aboriginal people, with 60 per cent of the employees of the mill expected to be Aboriginal, and Woodland Cree Resources Inc. expected to pick up most of the new harvesting work.

The Lac La Ronge Indian Band and the Montreal Lake and Peter Ballantyne Cree Nations signed the deal with Weyerhaeuser's Bill Gaynor, Saskatchewan Division vice-president.

Gaynor called the agreement "historic" and said this type of partnership with First Nations was important to Weyerhaeuser. "We believe this type of meaningful partnership is the way of the future in Saskatchewan," Gaynor said.

The new company created by the partnership agreement will be called Wapawekka Lumber Ltd., named after the white sand hills in the Lac La Ronge area.

"We have shared the land for some years in the Wapawekka area," said Chief Harry Cook of the Lac La Ronge band. "Now we are co-operating in another step."

It has been the high capital costs of setting up a sawmill that have prevented local bands from owning their own mill in the past, Cook said. The partnership will now make that possible and give the bands a greater stake in the industry.

"This partnership demonstrates co-operation between



Left to right: Chief Ron Michel of the Peter Ballantyne Cree Nation; Chief Harry Cook of the Lac La Ronge Band; Bill Gaynor, vice-president of Weyerhaeuser Canada, Saskatchewan Division; and Northern Affairs Minister Keith Goulet look on as the agreement is signed.

First Nations, big business and government to the betterment of First Nations people and Saskatchewan in general," Cook said. "First Nations have, in the past, been involved primarily in harvesting and silviculture activities. Now we have the opportunity to move into the manufacturing and ownership side of a resource industry."

Montreal Lake Chief Henry Naytowhow gave praise to the former chief of his band, now working for Indian and Northern Affairs, for starting the band on the road to co-ownership with Weyerhaeuser.

Naytowhow said it was Roy Bird "who started the vision and the hope that someday we would get a share of our resources."

Naytowhow also recalled when Prince Albert Grand Council Chief Alphonse Bird was still a band councillor at Montreal Lake, he had a terrible time just getting tree thinning contracts with Weyerhaeuser. Alphonse Bird was sitting in the audience as Naytowhow added his name to the deal that put Montreal Lake around the ownership table of the sawmill, and Roy Bird was on hand to present birch bark paintings to each of the four ownership member groups on behalf of Ottawa.

The next step for Wapawekka is to begin hiring its first batch of employees, according to General Manager Frank Aubert.

By August he expects to have the core of his 40-employee staff

chosen and in training. By October, most of the rest of the staff will be hired and will begin a three to four month training process in preparation for the start up.

For the initial life of the sawmill it will turn out two-by-four lumber using its innovative new cutting technology that allows small dimension logs to be used for wood rather than wood chips. The plant will then ship the wood to the Big River sawmill for kiln drying. Gaynor said there is a possibility the owners will decide to expand the Wapawekka plant once it becomes financially stable, but couldn't say when that might happen.

"We've got dreams," Gaynor said, "but the first step is to do this well."

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Join us this week in celebrating our forests.

Fiducia

(Continued from page 1.)

Lawyers suggest their political motivations be the government's action.

"On May 28, 1996 the Court of Appeal of New Brunswick decided a case concerning section 87 of the Indian Act, the application of provincial social services tax," writes Leslie Pinder of the Vancouver law firm Mandell Pinder. He is a legal opinion for Aboriginal businessman Frank Obonsawin. "In the case, the court held that the tax does not apply when goods which are destined to be purchased by an Indian band. It did not matter that the purchase was from an off-reserve location. The court looked at the purpose of the tax exemption in the Indian Act, the proper interpretation of section 87. In our view, the ruling of the Court of Appeal reach its decision concerning the exemption from provincial tax on goods would also be applicable to exemption from federal tax on goods."

In other words, the law argues, if the New Brunswick decision is upheld by the Supreme Court, Aboriginal people may legally be exempt from G.S.T. as well as the P.S.T.

It appears that the three that lost revenue, and the political backlash from Native people who would be required to continue paying the tax, was enough to persuade federal officials to regard previous Supreme Court rulings which the government it has a legal obligation to protect Aboriginal



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Fiduciary obligation still a mystery to most

(Continued from page 1.)

Lawyers suggest there are political motivations behind the government's actions.

"On May 28, 1996 the Court of Appeal of New Brunswick decided a case concerning Section 87 of the *Indian Act* and the application of provincial social services tax," wrote Leslie Pinder of the Vancouver law firm Mandell Pinder, in a legal opinion for Aboriginal businessman Roger Obonsawin. "In the *Tomah* case, the court held that the tax does not apply when goods which are destined to be used or consumed on a reserve are purchased by an Indian or a band. It did not matter that the purchase was from an off-reserve location. The court looked at the purpose of the Indian tax exemption to inform the proper interpretation of Section 87. In our view, the reasoning of the Court of Appeal to reach its decision concerning the exemption from provincial tax on goods would also be applicable to exemption from federal tax on goods."

In other words, the lawyer argues, if the New Brunswick decision is upheld by the Supreme Court, Aboriginal people may legally be exempt from the G.S.T. as well as the P.S.T.

It appears that the threat of that lost revenue, and of the political backlash from non-Native people who would still be required to continue paying the tax, was enough to persuade federal officials to disregard previous Supreme Court rulings which tell the government it has a legal obligation to protect Aboriginal

rights. Aboriginal leaders call that discrimination.

"There's no question the justice system marginalizes Indian people. This is not an equal application of the law," McCormick said. "We have letters of support from Bob White, the president of the Canadian Labor Congress, a group that represents over one million people; from Maude Barlow, the national chairperson of the Council of Canadians, and other non-Native organizations. But even with this support we're still unable to get the minister to answer our letters."

Several law professors have been quoted in published reports as saying the government is quite clearly in a conflict of interest in this matter. One University of Alberta faculty of law member says that's nothing new. In his recently published book, *Parallel Paths, Fiduciary Doctrine and the Crown-Native Relationship in Canada*, Professor Leonard Rotman undertakes an in-depth analysis of fiduciary law which leads him to the conclusion that the Crown regularly breaches its legal obligation to Aboriginal peoples. Rotman further concludes that Canadian courts are not doing an acceptable job of holding the government accountable.

Fiduciary law is not widely understood, even among lawyers and judges. But ever since the *Guerin* case in 1984, where the Supreme Court of Canada ruled that the federal government had a fiduciary responsibility to protect and uphold the rights of Aborigi-

nal people, "fiduciary obligation" has become a popular phrase with Aboriginal leaders. But band and tribal council legal advisors say it has become a little-understood catchphrase that leaders need to understand better if they wish to get the full benefit of the law.

In *Guerin*, the Supreme Court concluded that the past actions of the federal government had created a classic fiduciary relationship between Aboriginal people and the government.

"By determining that the nature of the Crown's obligation to Aboriginal peoples is fiduciary, hence, legal rather than merely political or moral, the Supreme Court of Canada blazed a new path in Canadian Aboriginal rights jurisprudence," Professor Rotman wrote. "Yet, more than 10 years later, the Canadian judiciary remains poised at the perimeter of the Crown's duty, refusing to venture into its core."

Once the country's highest court defined the Crown-Aboriginal relationship as fiduciary in nature, a rare and little understood area of law came into play.

"Fiduciary relationships are similar to trust relationships, however, whereas a finding of a trust relationship results in the existence of fiduciary duties, it is not the same thing as a fiduciary relationship. A trustee is a type of fiduciary but a fiduciary is not necessarily a trustee," Rotman explained. "A trust creates a legally binding obligation in which the party or parties controlling the property of the trust (the trustees) hold that

property for the benefit of a party or parties and not for themselves in their role as trustees. The actors in a fiduciary relationship (the fiduciary and the beneficiary) are governed by virtually identical laws to those governing the relationship between trustee and beneficiary. However, whereas a fiduciary relationship is similar in nature to a trust relationship, the former does not depend on the existence of a property interest for its sustenance. Rather, its existence depends on the quality and character of the relationship between the parties which gives rise to equitable obligations on the part of some, or all, of the parties in that relationship.

"The Crown's fiduciary duty to the Aboriginal applies to virtually every facet of the Crown-Native relationship. It has its basis in the historical relationship between the parties dating back to the time of contact . . . In addition to being judicially sanctioned in the *Guerin* case, the Crown's fiduciary duty to Native peoples has been constitutionally entrenched in Section 35 (1) of the Constitution Act, 1982."

Many Native leaders, including National Chief Phil Fontaine, have demanded an explanation from Minister McLellan or any other federal official. The courts are telling the government it must behave in a manner that could cost it money and create political problems and the government's approach has been to try and minimize the harm by taking as narrow an interpretation of *Guerin* as it possibly

can. McCormick points out that that is not something the government can openly admit without looking bad, especially since the Supreme Court in *Sparrow* said the honor of the Crown is at stake when it undertakes its fiduciary duty.

"That raises the question: If the Supreme Court of Canada hands down the decision, what's the responsibility of the federal government? If the decision is against us, you can be pretty sure the government will immediately change the policy and implement the decision. But in cases like this, if the Indians win, it stays out there in never-never land. Nothing happens," McCormick said.

It's even more frustrating for Aboriginal leaders to see government lawyers, in an attempt to convince the Supreme Court that Quebec does not have the right within Canadian laws to leave Canada, say that Canada's fiduciary obligation to Aboriginal peoples is a thread that is strong enough to bind Quebec to Confederation.

"The source and exercise of Aboriginal rights are generally tied closely to the land. Therefore, in reply to the court's specific question, the responsibilities of the government of Canada would clearly require it to ensure that the rights and interests of Aboriginal people, including territorial rights, are addressed in the event of a proposed secession," the Justice lawyers told the court.

McCormick sent a copy of those remarks to Minister McLellan in his latest letter, dated March 12. He has not yet received a reply.

Deal



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Sisters sue Catholic order

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

A Métis Canadian senator and the president of the Native Women's Association of Canada have promised their support to three Métis sisters who are suing the Alberta government and three Catholic nuns for compensation as a result of their experiences at an Edmonton convent in 1959.

Maryann Stepien, Shirley Armstrong and Treasa Goulet were seized by provincial child welfare workers and placed in the south Edmonton O'Connell Institute, which was operated by the Sisters of Our Lady of Charity, in February 1959 and remained there until September 1960.

In their statement of claim filed in Edmonton's Court of Queen's Bench in May 1997, the sisters claim they were unnecessarily taken from their homes and subjected to "public and private degradation and humiliation, forced starvation, beatings and strappings, forced solitary confinement for lengthy periods and physical assaults."

They are each demanding \$50,000 in general damages, \$50,000 in special damages and \$250,000 in punitive damages.

In the year since the lawsuit was filed, the sisters have seen the provincial government take steps to limit its liability for compensation to the victims of forced sterilization in

the early part of this century. The sisters see the government's attempts to settle that matter out of court as a serious public accountability problem and they worry it could happen to them.

But Edmonton lawyer James Jousse, who is acting for the three sisters and one other plaintiff in this matter, said the government has not yet made any move that makes him worry that it will try to limit its liability. He points out that there were more than 700 people seeking damages as a result of Alberta's eugenics laws, while there are only about a dozen people suing the government and the church.

Lawyers for the church are arguing that the two-year statute of limitations on claims related to an alleged assault which leads to an injury ran out a long time ago. A hearing on the statute of limitations argument, originally scheduled for April 14, was put off at the request of the church's lawyers until June 4. The government has not indicated what position it will take on that issue.

Jousse said he believes the Alberta Limitations of Actions Act allows for exemptions to the time limitations if the alleged victim has been incapacitated. He believes he can persuade a court to grant that exemption so the case can continue to trial.

"We want to be heard," said Armstrong. "We don't want this happening again."

The sisters say they were re-

moved from their home improperly. They say they can prove they should never have been removed from their home, that the government made a mistake and it should compensate them for it. They add that as many as 100 other former O'Connell Institute residents could come forward looking for their compensation as well.

It's an issue with special interest for Aboriginal people because so many of the people who were placed in the institutions were Aboriginal. Jousse said he doesn't have to prove racism to make his case, but it may be an aspect of the case that will arise later.

"It's hard to look past the fact that so many of these kids were Native," he said. "If you're the least bit cynical, it's hard not to believe that racism was involved, but it's hard to prove on a case-by-case basis. The other party simply denies it and then the onus of proof is on you."

A Vancouver law firm is representing several other plaintiffs in this case and the actions may be joined together. The number of similar claims being brought together may help all the cases.

Senator Thelma Chalifoux, a Métis woman recently appointed to the Canadian Senate, and Marilyn Buffalo, president of the Native Women's Association of Canada, have been contacted by the sisters and have agreed to help them deal with the political pressures of taking on two such powerful entities.

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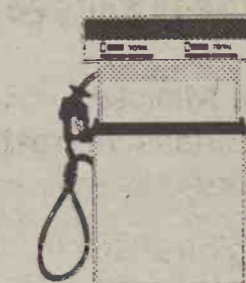
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Qualifications A broad understanding of the issues facing the health system, a commitment to the health restructuring process, good communication and management skills and a willingness to commit time and energy to the task. Experience and contributions in a professional, management, business or community service capacity will be considered.

The nomination package for Regional Health Authority Board membership must be completed and submitted to the Regional Health Authority Nomination Review Panel. The package includes a nomination form and details about eligibility requirements.

Term and Remuneration The term of office is until 2001. Remuneration is established by the Minister of Health in accordance with Government of Alberta rates. Expenses for travel and subsistence will be paid.

Timelines Nominations must be postmarked no later than **May 31, 1998**.

Nomination packages are available at local MLA constituency offices, Regional Health Authority offices and Alberta Health.

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Man convicted in big house arson

By MALCOLM McCOLL
Windspeaker Contributor

CAMPBELL RIVER, B.C.

The man charged with burning down the Namgis First Nation's 30-year-old big house in Alert Bay was convicted in Campbell River's British Columbia Supreme Court on March 27.

Julio Castro-Andino was arrested in Port Hardy the day after the August 29 fire and charged with arson. Justice D.A. Thackray heard the case through the third week of March. The convicted arsonist will be sentenced on May 8.

Castro-Andino arrived in Alert Bay in 1996. He emigrated to Canada from El Salvador five years earlier and may face deportation proceedings as a result of his eight-day trial. Defense attorney Douglas Schofield submitted that his client was laying on the beach the morning of the fire and was nowhere near the big house. Schofield conceded the accused had been seen behaving erratically that night, due to a fight over child custody. He had been undergoing a lot of scrutiny in the community of which, the defense conceded, he was not a welcome member.

Crown Attorney David Fitzsimmons challenged Castro-Andino's alibi with several witnesses who described his

behavior throughout that night as erratic and threatening.

"The band council had called for his banishment and the RCMP were informed. He had faced charges of trespassing and he understood what we were doing," Namgis First Nation band manager Lawrence Ambers explained.

The trial provided a certain amount of closure to the incident. Elders sat in on the preliminary hearing, the trial and the verdict.

Meanwhile plans for a new big house are proceeding.

"We had an architect come forward on a volunteer basis to help us on the design of a new facility," Ambers said. "We found consulting engineers on a volunteer basis, and Western Forest Products volunteered to find the trees for a new big house. The main problem right now is finding the right size of trees."

The First Nation aims to replace its big house as soon as it can.

"This level of volunteer assistance means we may be rebuilding this year," said Ambers. "The band assembled the all-volunteer artist group to design the artwork inside. The aim is to replicate the original big house. We will have the same art inside and the same design of the main beams, though the room will be larger. The totem poles will be the same. The house front design will be the same."

Insurance coverage will make the rebuilding process a lot easier.

"There was a negotiated buy-out

on the policy. With insurance proceeds and fund-raisers we have \$1 million of the \$1.2 million necessary to replace the treasured property," the band manager said.

Ambers said the Namgis council is thankful for the continual offers for help. Artists from across the province have sent donations for auction.

"We raised \$65,000 with a fund-raiser in Campbell River. Another night in Alert Bay we raised \$30,000, including a \$10,000 cheque from the provincial government hand-delivered by a government official."

The site of the fire has been cleared away and awaits new construction, but the burning of the big house shook the 1,400 member community.

"I think some people are still saddened. There is nothing there anymore where so much had been done in the community."

Namgis family histories became interwoven with the 30 year old building.

"Names are passed to the children in a ceremony at the big house," Ambers explained. "Memorials are conducted in the big house. Government to government agreements are signed there. Celebrations of land claim victories are held in the big house. This structure contained the soul of the community. It was a symbol of our ability to survive as a people."

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Sun newspaper invades private funeral

By Paul Melting Tallow
Windspeaker Contributor

TSUU T'INA FIRST NATION

Tsuu T'ina First Nation Chief Roy Whitney is appalled by the conduct of a Calgary newspaper for sending a reporter and photographer to the funeral service of two Tsuu T'ina residents shot by an RCMP officer.

Connie Jacobs and her son Ty were shot during a March 22 incident where RCMP were called to assist a Tsuu T'ina Family and Social Services worker attempting to seize Jacobs children.

Whitney said all newspapers were contacted by fax and asked to stay away from the funeral services so the community could grieve.

However, at the service held on March 28 at the Tsuu T'ina First Nation, a Calgary Sun reporter and a Mount Royal College journalism student working his practicum for the newspaper, were spotted at the service. They were approached by band members and fled, jumping a fence to make their way off the reserve.

"It is with great disappoint-

ment that we must bring to your attention a serious breach of professional conduct by one of your columnists," wrote Whitney in a letter to the publisher of the Calgary Sun.

Whitney said the Sun, and other media were issued requests to stay away from the service the day before the funeral. In the case of the Sun reporter, Whitney said he was told personally to respect the wishes of the family by Tsuu T'ina spokesperson Peter Manywounds.

According to Whitney, Manywounds spoke to the reporter twice on the day before the funeral and the reporter agreed to stay away, providing a press conference was held afterwards.

"A press conference was agreed to and the arrangements were made," said Whitney. "Notwithstanding these discussions and arrangements, [the reporter] entered Tsuu T'ina lands with a photographer."

Whitney said he is saddened by the actions of the newspaper. "This blatant disregard for a grieving family's request and this Nation's private property rights, not to mention the dig-

nity of every member of this Nation, is an appalling breach of moral ethics and professional conduct," he said.

The reporter could not be reached for comment and the photographer directed Windspeaker to the paper's managing editor Sean McCann.

McCann said there was no agreement made to stay away from the funeral.

"The word I get from everyone was that there was no agreement," he said. "We never made an agreement with anybody."

Lester Pyette, the Sun's publisher, said he approved of his reporter's coverage of the funeral.

"Because [he] was at the funeral, where a thousand other people were, you people are making a big case out of it," Pyette said.

He did not define who he meant by, "you people."

Furthermore, Pyette said he did not receive a fax from Tsuu T'ina nor did anyone make a request to him to have the Sun stay away from the funeral.

"There was no request made of the Sun nor me or anyone else not to cover the funeral," he said.

"Because [he] was at the funeral, where a thousand other people were, you people are making a big case out of it."

— Les Pyette

Pyette later apologized on behalf of the paper to the chief and family.

Back at Tsuu T'ina, Manywounds said the Sun did receive a fax and that was why the reporter was phoning him.

"He said, 'We've got a job to do, what can you do about it? What can you give us,'" Manywounds said.

It was then that the post-funeral press conference was arranged.

Due to the actions of the Sun at the funeral, however, they were excluded from the press conference, which went ahead as scheduled.

"We went ahead with the press conference on Saturday

afternoon, but we just excluded all the Sun personnel," said Manywounds.

The Tsuu T'ina administration's relationship with other media who respected the family's wishes will not be affected, Manywounds said.

The Calgary Herald was also faxed a request to give the family privacy at the funeral and Don Campbell, city editor, said the Herald's policy is not to attend without permission from the family.

"When it comes to funerals, any funeral, we try to phone the family in advance and ask them if it's OK for us to come," he said. "Any media that was there against the request should not have tried to violate it and trespass."

Although a cousin of the family did invite the Herald, the paper didn't attempt to cover the funeral service.

The Tsuu T'ina administration has now black-listed the Calgary Sun from any events dealing with the reserve, including information on the Jacobs' shooting.

"We're still prepared to try and accommodate everybody, except the Sun," Manywounds said.

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Community Events are on page 8.

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Thirt

By Diane Bath
Windspeaker Con

OPAPIMISKAN

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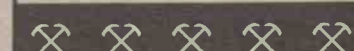
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Funeral

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tsuu T'ina administrative relationship with other who respected the families will not be affected, wounds said.

Calgary Herald was also request to give the family at the funeral and Campbell, city editor, said Herald's policy is not to attend without permission from family.

When it comes to funerals, general, we try to phone them in advance and ask them "OK for us to come," he said. "Any media that was there the request should not be used to violate it and tres-

ough a cousin of the family invite the Herald, the parent attempt to cover the service.

tsuu T'ina administrators now black-listed the Sun from any events with the reserve, including information on the shooting.

He still prepared to try and moderate everybody, except "Manywounds said.

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Thirty per cent Native employment at mine

By Diane Bath
Windspeaker Contributor

OPAPIMISKAN LAKE, Ont.

When Northwestern Ontario's Musselwhite Mine poured its first gold on March 10, 1997, shareholders with Placer Dome Inc. and TVX Gold Inc. weren't the only people with reason to celebrate. While the financial future of Placer Dome and TVX Gold certainly appears bright, four area First Nations also have reason to believe the mine will improve their bottom line during its estimated 11-year life span.

Jobs and other economic development opportunities are what Musselwhite Mine has to offer the communities of Cat Lake, North Caribou Lake, Kingfisher Lake and Wunnumin Lake. The mine is committed under the Musselwhite Agreement to providing a variety of employment, training, apprenticeship and service provision opportunities to signatory First Nations, while it extracts gold from their traditional territories.

Signed in 1992, the Musselwhite Agreement is the culmination of long hours of negotiation among mining officials, First Nation representatives and government officials. The 50-page agreement covers many issues, and

includes the interests of the Windigo and Shibogama First Nation councils, Placer Dome Inc., TVX Gold Inc., the federal government, and the province.

In the agreement, Placer Dome recognizes that it makes good business sense to operate in harmony with the First Nations affected by the mining operation.

This recognition has led to Native people representing about 30 per cent of Musselwhite's workforce, employed either as mining staff or through contracts to provide catering, laundry and janitorial services.

Elmer Skunk, of Mishkeegogamang First Nation, is among Musselwhite's Native miners. He started work for the mine in June 1996, and now works in the underground mine, where he puts the 200 hours of 'common core' training he received to good use.

Skunk says the opportunity to learn new skills and gain training can open many doors for the mine's neighboring communities.

"The mine gives First Nations people a chance to work for Placer Dome and gain mining experience, and that experience can be used anywhere."

Skunk stressed that working at Musselwhite has helped him expand his skill base, in-



Musselwhite Mine employs about 250 people. About 30 per cent are Native, including outside contractors providing laundry, catering and janitorial services. Musselwhite is a fly-in mine, located on the south shore of Opapimiskan Lake, about two-and-a-half hours north of Pickle Lake.

creasing his employability in a changing job market.

"Today, jobs are hard to find — especially good paying ones — and you have to be willing to look at whatever is available," he says. "My advice to young people who get involved

in mining here is to stay on and work and learn whatever you can, so you will be more flexible and versatile. There's a lot here to take advantage of."

The Windigo and Shibogama councils support the mine's efforts to ensure

First Nation residents have access to Musselwhite jobs by offering pre-employment training in the communities. The Department of Indian Affairs and Northern Development has provided more than \$110,000 to this initiative.

Think about the things that mining brings

Pensez à tout ce que les mines vous apportent

The alarm clock that awakes you, the computer that challenges you, the wires that you dare not cross, the bicycles children ride, and the spare change that really adds up.

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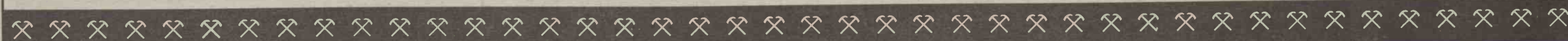
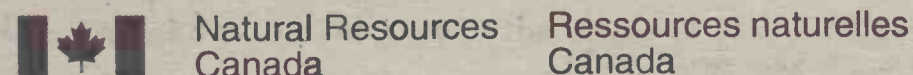
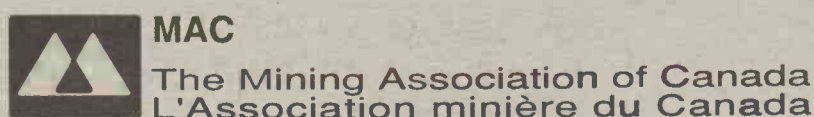
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Status decided by the people

(Continued from page 7.)

And what a great thing they (the bureaucrats) did when they decided to reinstate those women who lost their status!

"Hey, here you go. Sure you can have your full status back, but your kids won't get status and neither will your grandchildren. But, you know what? We are gonna let those white women keep their status and their children will always have more status than yours."

When did any Native say it was all right for a white government to make the decision as to who was to be Native? What right is it of any group of men to determine the status of anyone? Just because you were elected into parliament does not

mean that my people put you there. It is for this very reason that you do not have the right to classify me, my family or my people.

Traditionally, the Native people adopted children if they needed a family. White or not, they were accepted into the tribe. There is no government member, past or present, with such a God-given right to choose what a person is to be. Look what has happened to what was once a proud thriving race, because of the European invasion half a millennia ago. What were their intentions? To eradicate us? I guess it took a little longer to eradicate us than they thought. If they thought small pox, alcohol and residen-

tial schools were going to do it, they obviously underestimated the integrity of the "savage".

The Canadian government reminds me of the legendary vampires. If you invite them in, they will suck your blood for what you are worth and kill you or try to make you one of them. I can tell you this with great confidence; I do not like you, and a great number of my people do not like you, and we refuse to lie down and die. You, in your government, have no right to decide how Native my son is or Native I am. This is a decision not to be decided by some far away wanna-be ruler, but by those who actually care and those who it directly affects.

Mariel Belanger

Waiting for the big win

By Rob McKinley
Windspeaker Staff Writer

NORWAY HOUSE, Man.

By the time this paper arrives in your hands, the "Bingo" of all bingos may have been called from the Norway House First Nation, about 400 km north of Winnipeg.

Since last October, a loonie pot jackpot has grown to reach almost \$500,000.

The small hall where the bingo is held on Wednesday and Saturday nights generally hosts about 400 people playing for a chance at the big money. Bingo cards are purchased for \$2, with half going directly into the loonie pot.

Each night, the pot increases

by about \$10,000. As of April 22, the pot was worth more than \$460,000.

The dollar figure is a record-breaker for any bingo hall across Manitoba. At Norway House, the previous record of just under \$70,000 was passed months ago.

The bingo isn't restricted to Norway House band members. Players from around the region come to the hall in the hopes that their number will come up. However, by some accounts, the novelty of the big prize may be wearing thin. People are getting a little disheartened, and some nights there are even a few empty seats in the hall.

"Many people have given up," was all one bingo enthu-

siast would say about the illusive jackpot.

Perhaps it's the superstition of a bingo player, the same way many have lucky objects placed near their cards when they play, or maybe they don't want the rest of the world to know about their little treasure, but whatever the reason, the people of Norway House are tight-lipped about their loonie landmark.

Players, staff, community members, and even band officials didn't want to speak to *Windspeaker* about the bingo. Those who did, agreed to only if their names weren't used.

Whatever the reason for the silence, one thing is for sure. One lucky person is due to break that silence with a very, very loud "Bingo" any day now.

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On March 25, 1998, Alberta Environmental Protection issued final Terms of Reference for the Environmental Impact Assessment (EIA) report for Petro-Canada Oil and Gas' proposed MacKay River Oil Sands Development Project. The development will include the construction and operation of a commercial-scale Steam Assisted Gravity Drainage (SAGD) oil sands project. The project is located approximately 45 km north of Fort McMurray in the Regional Municipality of Wood Buffalo. The project area is in Townships 91 to 93, Ranges 12 and 13, W4M.

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By Terry Lusty
Windspeaker Cont

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Alberta boxing fans are in their fights return after a dismal and quiet w

An amateur card nadian Native Fr Centre on March 11 long, drawn-out 15 that hit the midnigh fore it was conclude

Jointly sponsore Hortie and Couga clubs of Edmonton Diamond Belt Cham drew a full house to best fighters that A Saskatchewan have many of whom are rie Aboriginal com



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Diamond Belts attract top amateurs

By Terry Lusty
Windspeaker Contributor

EDMONTON

Alberta boxing fans and promoters are in their glory as the fights return after a somewhat dismal and quiet winter.

An amateur card at the Canadian Native Friendship Centre on March 11 featured a long, drawn-out 15-bout card that hit the midnight hour before it was concluded.

Jointly sponsored by the Hortie and Cougar boxing clubs of Edmonton, the 1998 Diamond Belt Championships drew a full house to watch the best fighters that Alberta and Saskatchewan have to offer, many of whom are from prairie Aboriginal communities.

The first match-up saw Alex Shirjang from Wind Warriors of Edmonton defeat Scott Red Young Man of Main Event Boxing while Cougar Boxing's Todd Cassidy (132 lb.) put down Jerry Cooper from Ft. McKay's Bear Boxing.

Of two female bouts, the first one saw Cougar's Monica Kosobudzki and Saskatoon Native Friendship Centre's Krista Mirasty (112 lbs) go at each other, toe to toe, in a real slugfest with Kosobudzki winning.

The leather really flew in the fourth bout, when Jessie Laframboise of the Regina Flying Eagles pounded out a well-deserved win over Cougar toughie, Ernesto Moreno, in the 119 lb division. Then,

132 lb. Neil Glazebrook of Calgary's Derrick Club made a valiant comeback to win over Chad Minion from Bowmont Boxing.

In the 165 lb category, Brent Kronk from Calgary Boxing took a standing eight count in the fourth and lost to Walter Pritchard of the Derrick Club. Then, a dancing Jason Adams, 119 lbs, from the Cougar Club relentlessly pursued Calgary's Kishor Limbu and went on to defeat his opponent quite handily. Another well-conditioned Cougar boxer, Sean Burke, steamrolled over Ryan Belcourt from the Hortie Gym. Belcourt took two standing eights in the third round.

Paul Wallberg from Cougar worked the inside with stunning body shots to West Pembina's Trevor Paige from Calgary who, despite a height and reach advantage, could not overcome the more powerful and talented Wallberg.

Hortie's Crystal Arcand was a true wrecking machine as she scored an easy win after forcing Saskatoon's Pearl Sutherland to take a standing eight early in the first.

Saskatchewan managed to win three of the last five fights. Regina's 147 lb Gary Kopas handily defeated Trent Price from



TERRY LUSTY

Crystal Arcand scored the most convincing decision of the night as amateur boxing returned after a winter hiatus. Arcand demolished Pearl Sutherland to win her Diamond Belt in Edmonton on March 11.



TERRY LUSTY

Edmonton area up-and-comer Michael Sound is about to take one to the body but Ephrum Belleheumer's best shot couldn't stop him. Sound scored the decision despite a below standard effort.

Prince George. Price took a standing eight in the first and second rounds and then suffered a knock-down in the third that ended it.

The 178 lb category saw Hortie's best hope in Bernie St. Pierre who came back after a first round knockdown by Saskatoon's Harley Munroe.

Another Laframboise win was posted by Danah who took out Christopher Andrews from Cougar. Although 210 lb Terry Buck from Hortie's was the stronger man, he lost by dis-

qualification for a low blow to Hub City Saskatoon's Brian Natoneau.

The wind-up battle pitted local Edmonton favourite Michael Sound against Saskatoon's Ephrum Belleheumer. Sound appeared well off his regular form, yet he still managed to score a win in the 165 lb category.

In the corner: Whiz kid Willard Lewis hopes to take on Vancouver's Eric Deluca in the planned May 29 Canadian Cruiserweight Championship bout.

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Mackie nominee has Cree blood

By Sam Laskaris
Windspeaker Contributor

HAMILTON

Titus Channer has been given yet another opportunity to finish off his university career on a winning note. A fifth-year guard with Hamilton's McMaster University Marauders basketball team, Channer has been selected as the Ontario male nominee for the Howard Mackie Award. The awards are presented annually to the top male and female Canadian university student-athletes.

"It's a great honor, especially when you consider all the great athletes there are in Ontario," Channer said. "It means a lot to me that people have recognized what I've done on and off the court."

Ten nominees (five male, five female) were named. The two winners will be announced at a banquet in Calgary on May 4.

Besides Channer, the other male nominees are University of Winnipeg volleyball player Heath McLeod, University of British Columbia football player Mark Nohra, swimmer Hugues Legault of the University of Montreal and Acadia University basketball player Jan Trojanowski.

Channer, 25, played his final university game at the Canadian Interuniversity Athletic Union (CIAU) championships in Halifax in March. In that game, McMaster was edged 74-71 by the Bishop's Gaiters of Lennoxville, Que., in the gold-medal match.

Channer has been one of the main reasons the Marauders have qualified for the CIAU tournament in each of the past five years. But Channer and his teammates were never able to hoist the national championship trophy. Besides this year, McMaster advanced to the CIAU final two other times during Channer's collegiate career.

Channer was also a Howard

Mackie nominee last year. But the 1996-97 male winner was swimmer Curtis Myden from the University of Calgary.

Channer is only the second person to be nominated for the award twice. The awards were first handed out in 1993.

"This second nomination is pretty amazing especially when you consider the odds of that happening," said Channer, whose mother, Alice, is Cree while his father, Rodrick, is Jamaican. He was born in Michigan but calls Hamilton home.

Although he's in the running, Channer says he would gladly trade his nomination in for a CIAU championship ring.

"I would have preferred to have won the nationals," he said. "To win this award, though, would be a great honor. If I do win it though it would be because of the work of my teammates."

Channer has racked up his share of accolades. Topping this list is the Mike Moser Award, presented to the top men's CIAU basketball player.

The six-foot-two, 195-pounder, was also selected as an all-Canadian for the fourth straight year.

Over the years, Channer has also been a role model for Aboriginal children. Besides appearing at various basketball camps, he also worked for Care Force International last year.

This group visited various First Nations throughout Ontario, teaching youngsters different life skills while incorporating activities such as sports and arts.

Although he's used up his CIAU playing eligibility, Channer, who will graduate with a bachelor's degree in geography this June, is expected to continue his hoops career. He's currently investigating the possibility of playing pro ball, most likely somewhere in Europe. But he hasn't abandoned hope of a try-out with a National Basketball Association franchise this fall.

A CALL FOR NOMINATIONS!!!

Nominations are being accepted for the Aboriginal Role Models of Alberta Awards.

Criteria for nominations:

1. Nominee must be 18 years of age or older.
2. Two letters of support written by people who know the nominee to be attached to the official nomination form.
3. List all awards, honors, citations that the nominee has received from other institutions, agencies, organizations, etc...
4. Enclose copy of nominee's Indian Status or Métis Membership Card.
5. Nominee must be an Alberta resident - minimum of 15 years.
6. Indicate why you think your nominee deserves this award, list any volunteer work done by him/her.
7. Include a detailed resume of your nominee.
8. Deadline for nominations is Friday, July 24, 1998.

Award recipients will be recognized and honored at the Inn On 7th on August 21, 1998.
Cost of tickets will be \$50.00 per person.

Nomination forms are available at your local Friendship Centre, Metis Regional Council office, First Nations office, or any office of the Native Counselling Services of Alberta.

You can mail the completed nomination forms/letters of support and resumes to:

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ALL-NATIVE FASTBALL TOURNAMENT

Legend

By Terry Lusty
Windspeaker Contributor

In the fall of 1996, the enous Sports Council of inducted legendary B runner Deerfoot into its Fame. A similar honor v him also inducted to the Sport Hall of Fame, loc Red Deer, on May 22 of th

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Legendary runner Deerfoot to be inducted

By Terry Lusty
Windspeaker Contributor

RED DEER

In the fall of 1996, the Indigenous Sports Council of Alberta inducted legendary Blackfoot runner Deerfoot into its Hall of Fame. A similar honor will see him also inducted to the Alberta Sport Hall of Fame, located in Red Deer, on May 22 of this year.

Very few people are aware that Api-Kai-Ees, the Blackfoot term for scabby dried meat, is the real name of that legendary Blackfoot runner. Along with the great eastern runner Tom Longboat and the renowned Alex Decoteau from Alberta, Deerfoot, a nephew of the famous Chief Crowfoot, was yet another runner of renown.

Born about 1864, Deerfoot's father was Medicine Fire. Once he reached his 20s, Deerfoot became a bit of a fixture in the Calgary area at a time when that city was a "boom town." The growth of the prairie city was induced by the recent arrival of the Canadian Pacific Railway, the flourishing trade of the Hudson's Bay Company and annual rodeos that always fea-

tured the highly popular event of foot racing.

Deerfoot's climb to fame took flight in 1883, when he won a one-mile and a three-mile race at Calgary's first Rodeo. According to Calgary historian Hugh Dempsey, the Indian from Gleichen, just 60 miles east of Calgary, was given the name Deerfoot by his backers who surmised it would better his image as "a fleet-footed runner." A *Calgary Herald* newspaper article by reporter Thomas Clarke, dated Aug. 20, 1938, described him as "a lean, lanky-built man, standing well over six feet in height, and as thin as a crane."

The year following the historic struggles of the Métis and Indians in 1885 in what is present-day Saskatchewan, witnessed Deerfoot winning all sorts of races in Alberta, eastern Canada and some of the northern United States. Most were of one, three, five or ten-mile distances. So widespread was his fame that Deerfoot even picked up ink in national and international sporting publications. An October 1886 meet attracted a reporter from the *New York Sporting News* who travelled all

A Calgary Herald newspaper article by reporter Thomas Clarke, dated Aug. 20, 1938, described Deerfoot as "a lean, lanky-built man, standing well over six feet in height, and as thin as a crane."

the way to Calgary to cover a ten-mile race that included J.W. Stokes, a world-famous runner from Birmingham, England. Yet another well-known entree was George Irvine from Ottawa.

Local fans went absolutely crazy as Deerfoot led the pack throughout the entire race and was the first to cross the finish line. At the time, Deerfoot was sponsored and under the control of a syndicate led by Edmund Allen, also known as "Lying" Allen, a former member of the Northwest Mounted Police. Foot races, then, were a big thing and big money often changed hands as folks from all around placed bets on their favorite runners. Although Deerfoot beat out

Stokes in the 10-miler, the syndicate officials insisted that Stokes had actually won because he was supposedly a lap ahead of Deerfoot. When Stokes was announced the winner, it caused a near-riot by the furious bettors. Despite their protests, the decision stuck.

Interestingly, a return match saw Deerfoot win in 54 minutes, 30 seconds over Stokes even though he arrived late and had to make up for six laps!

Another unique occasion was when Deerfoot competed in a four-day marathon at the Star Rink. The contestants only ran for four hours each night. After two nights of running, when it appeared that some of the big

bettors would lose to Deerfoot, they plied him with free liquor. Still, Deerfoot pulled away with ease and he chalked up 110 miles, winning the race very handsily.

Deerfoot pulled away from the syndicate and raced as an independent. In 1887, he again won the coveted Dominion Day race in Calgary, as well as several others that summer. However, his bitterness towards the crooked officials and syndicate people never left him and in 1887, he quit the sport he loved.

He went on to spend some time as the unofficial leader of a small Indian settlement near Nose Creek on the outskirts of the city, but soon contracted tuberculosis. The fatal disease claimed the famed runner on February 24 of 1897. Deerfoot was only 33 years of age.

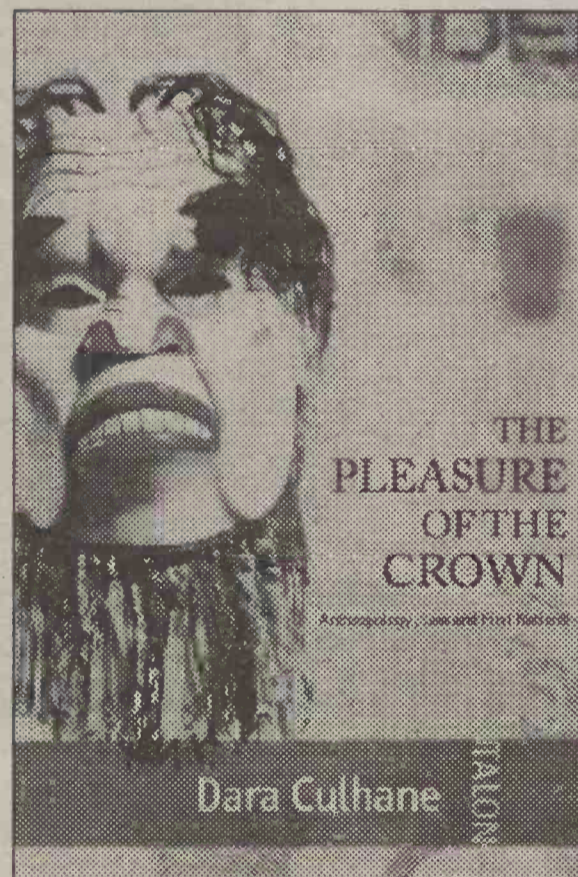
Seventy-seven years later, in 1974, the city of Calgary named a major north-south freeway the Deerfoot Trail. Contrary to Indian protocol, this was done without consulting his family which caused bad feelings until the spring of 1995 when Mayor Al Duerr met with Deerfoot's descendants and reconciled.

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NHL tourney moves south

By Sam Laskaris
Windspeaker Contributor

OHSWEKEN

It took a long while, but a popular Native youth hockey event returned to southern Ontario this year.

The Little NHL tournament was held Mar. 16 to 19 at the Six Nations Sports and Cultural Memorial Centre.

The tournament, founded 27 years ago, is traditionally held in northern Ontario. For the past three years the event was staged in Sudbury. But Six Nations officials, who hadn't had the tourney on their home ice since 1984, were glad to have it back this year.

[The Six Nations Minor Hockey Association] was ready to commit to hosting it," said Vince (Butch) Lickers, a member of the organizing committee. "They took the initiative and decided to bring it back here."

The Six Nations group submitted a bid to play host to the event last year. The bid was approved just prior to the 1997 tournament.

The Little NHL event features six groupings ranging from tyke (4 to 7-year-olds) to midget (15-16).

"It's a good chance to see our people together all at the same time," Lickers said. "It's a good social gathering."

And for some, the tournament also serves as a family reunion.

"In some cases it also brings families together," Lickers

"For some families that live way up north, they have their sons playing in places like Timmins, Sudbury and even Toronto. An event like this brings them all together."

— Butch Lickers.

added. "For some families that live way up north, they have their sons playing in places like Timmins, Sudbury and even Toronto. An event like this brings them all together."

Since the tournament was staged during the March break, there was no worry of participants missing school time. A tournament high of 81 clubs participated this year. The previous high for entrants was last year when 72 squads took part.

Lickers said there is a bit of a contrast in intensity among some of the competing teams.

"Some centres that have their own minor hockey systems going take it seriously," he said. "But some others are just there for the fun of it."

The host Six Nations organization had 14 teams entered. The hosts ended up winning the peewee, bantam and midget divisions.

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Wilting away, bit by bit

Dear Creator:

I thank you for this day. Lately, I have been examining my fears, trying to be realistic. Acknowledging that, just perhaps, I will die someday is no problem, however it's the process of wilting away that has me concerned.



Ken Ward

I recently turned down an opportunity to attend a conference hosted by Rainy River Nation, Man. As we scooted to the airport, fear started swelling, my mind raced, worried about boarding that plane. My thoughts dwelled on the 'what if's,' and recalled my friend's flight's experience — turbulence, malfunctions. Then I realized it was the fear of dying that was at the core of my issue. I offer my deepest regrets to Al Hunter and the committee. Please forgive me.

Just recently, I ran into a friend and his wife. I knew that he was not as open as he is usually. As I proceeded to sit down, his wife spoke to me. He has dementia now (infection to the brain) and he is slowly losing his thought processing ability and his memory, she told me. The HIV

virus promotes dementia, then the brain activity becomes hyperactive. He had had no sleep for four days, had become somewhat paranoid and his speech was slower. Dependency becomes the issue, but his wife is there for him. I admire her.

They managed to raise some funds to take him to see the ocean. He had never seen the waters before. I pray that he will have the opportunity, before his time is up.

This is why it's so important to do something memorable while we are alive. To remember a person for their achievements is a healthy part of the grieving process for all.

Incidentally, he went off the same medications I did, and at the same time. The process of

deterioration could affect me as well, with changes coming rapidly. This is my reality. Gotta keep on moving. No questions asked, just answers to find . . .

I have never professed to be a strong person, Creator. I only believed that the meek will survive. I do hope I earned that status. I'm just another human being trying to enjoy life while I can.

I am excited and most appreciative that the Lac Ste. Anne Pilgrimage Committee has endorsed a special evening for those afflicted by this illness HIV/AIDS. For more information call: Sacred Heart Parish of First Peoples in Edmonton, Alberta (403-422-3052). Ask for Marcel Pelletier.

(see Make the most page 30.)

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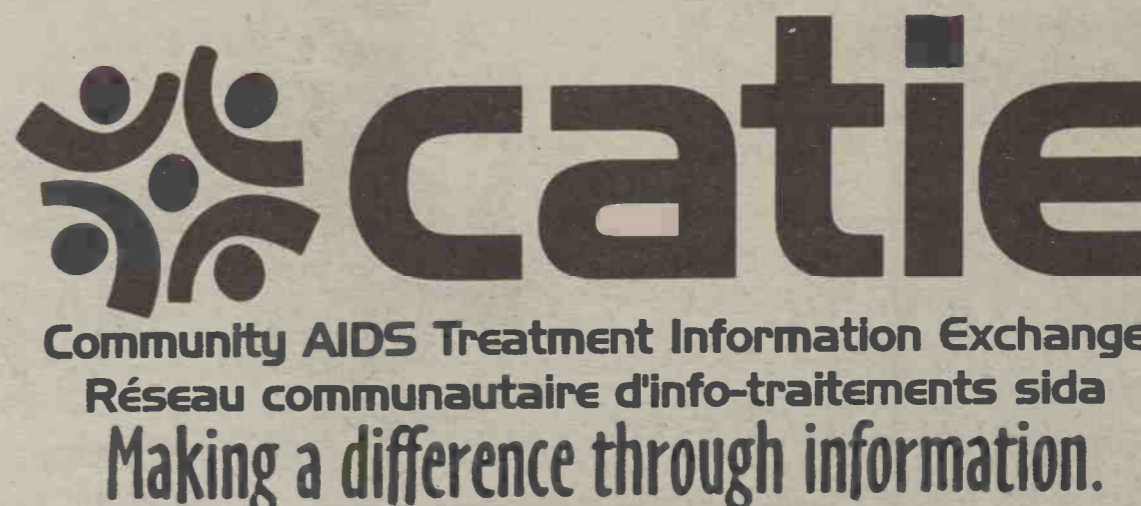
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Mexican deal has critics

(continued from page 2) McGill University in Montreal, Ortiz was born in Mexico. Her family is from Oaxaca where she has also worked with human rights organizations.

She is fighting Project OK because she knows, firsthand, what is happening in the state where the Mohawk council wants to do business.

She recalled her first visit to a village of traditional Zapotec Indians. The small farming community had been brutalized the day before her arrival by the government's military force.

"One day before I was there, a military incursion occurred. They knocked down homes and burned a little girl... and ripped a little boy's scrotum, and that is just one example of what happens all across Mexico, but especially in the small Indigenous villages," she said.

Ortiz said the people behind Project OK can't say they are not dealing with the government. The government is into everything down there, she said. It can't be isolated to just one state.

"If you are dealing with any Mexican government, you are dealing with it from head to toe," she said. "If you are

dealing with any [Mexican] government, then you are dealing with a government that is practicing genocide, basically."

Ortiz said she is not against the idea of a better economy for the people of Oaxaca. She isn't even against the principle behind the Project OK plan. But she is not in favor of how the plan is being put into action. She said there are too many unknowns and not enough information is getting out about who the Kahnawake Mohawk Council is dealing with.

"The OK project could be a positive thing if it was done transparently," she said. "This could be a wonderful thing if it was done properly, but nothing points in that direction."

A final report of the Project OK initiative is being drafted and is to be presented to Indian Affairs for its review. The project, which carried a \$150,000 budget, began in May 1997 and was funded by Indian Affairs and Aboriginal Business Canada.

The final report is expected to be received by Indian Affairs within a month. At the same time, Project OK officials will continue to speak to federal government repre-

sentatives and representatives of co-operatives in Oaxaca about any trade documents to be signed between either Kahnawake and Oaxaca or the Canadian and Mexican governments.

Opposition forces and human rights activists are continuing their fight against the project. That fight includes marches, protests, petitions and letter writing campaigns.

Back at the Project OK office, Goodleaf said he is a little surprised at all the concern arising from the trade agreement. He said the council has a similar agreement with the Lower Nicola First Nation in British Columbia. Even with all the inter-provincial trade barriers in place through government regulations, he said that agreement passed through with no problem. In the agreement with Lower Nicola, the Mohawk Council imports timber and salmon in exchange for arts and crafts from the Kahnawake area.

"We had no backlash in the community from that," he said, adding that the concerns about the Mexican agreement may be due to poor timing and "peripheral issues" which are troublesome, "but we still feel we can be a positive conduit."

Make the most of your time

(Continued from page 29.) has endorsed a special evening for those afflicted by this illness HIV/AIDS. For more information call: Sacred Heart Parish of First Peoples in Edmonton, Alberta (403-422-3052). Ask for Marcel Pelletier.

I realize that time is precious in my life and I should take the time to accomplish my goals — now. The journey is not done yet, is it Creator? I believed in my heart that I helped

in some ways for you, the readers, of my personal insight of this disease. It's time to mark my journey in another form. I thank you for your comments about this column. I thank *Windspeaker* for the opportunity just to share.

As I recall, a stranger knocked on my motel room. He entered and shared his appreciation for the work I'd done at a men's wellness conference in Saskatchewan. I was touched by his sincerity. I

was touched by the hand drum he passed to me.

"Someday you will earn the victory song and someday you will sing for us," he said. I thank you my new brother in La Ronge, Sask.

My column maybe final but the journey is not. I will sing this song before my time comes. I will sing for you... and my Creator.

Peace for Life
Ken Ward

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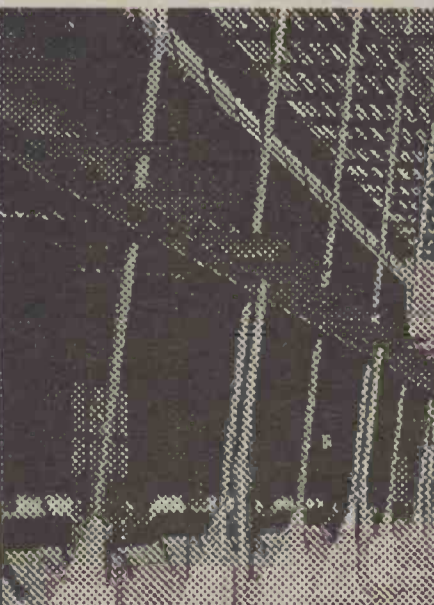


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