

Wind speaker

May 1999

Celebrating our 15th Anniversary

Volume 17 No. 1



BERT CROWFOOT

Saskatchewan Indian Federated College hosted its annual powwow in Regina on April 3 and 4. About 700 dancers from across central and western Canada turned out for the event, considered the first big powwow on the year's circuit.

Chiefs fast for better services

By Marie Burke
Windspeaker Staff Writer

PIKANGIKUM
FIRST NATION, Ont.

In a quest for better First Nations health services in northern Ontario, First Nations chiefs took part in an 11-day fast that began on April 9 at the Sioux Lookout Zone Hospital.

Chief Paddy Peters and Chief Donny Morris of Kitchenuhmaykoosib entered the hospital and began their fast in the chapel. The chiefs took water only during their fast.

Chief Vernon Morris of Muskrat Dam and Chief Raymond Beardy of Bearskin First Nation replaced Peters and Morris at the hospital after they were called home to pay respect to family members who had died.

"This is not one or two First Nations that face these issues, it's an entire area of First Nations people who need something done about it. We feel the strain of the deteriorating health services in our community and we want to continue what Chief Peters and Chief Morris began," said Chief Vernon Morris in a statement on April 16.

The fast ended on April 19. The four First Nations chiefs from

northern Ontario fasted a total of 249 hours. They ended their fast several hours after a meeting with Phil Fontaine, national chief of the Assembly of First Nations, but Fontaine would not take credit for the chiefs' decision.

"I suggested to them to eat something, but it was their decision. I told them it's a victory for them, that Ottawa has heard the message from the fasting chiefs," said Fontaine while at the Treaty 8 gala in Edmonton on April 20.

In his meeting with Chief Vernon Morris and Chief Beardy, Fontaine made the commitment that the AFN would take action to resolve the lack of health services in the Sioux Lookout zone.

He pointed to the pre-scheduled visit by the federal Minister of Health, Allan Rock, on April 23, as a sign that Ottawa is ready to listen and deal with the health issues plaguing First Nations people in the Sioux Lookout zone.

"I've had a number of conversations with the minister on four main issues; that is the management at the hospital, the involvement of First Nations people in that, the personnel of Medical Services Branch and the lack of doctors and nurses," he said. (see Crisis page 17.)

WHAT'S INSIDE

QUOTABLE QUOTE

"They call this a democracy, yet we are not allowed to enter the institution of democracy. We cannot be stopped from exercising our rights or obtaining what our treaties promise us."

— Chief Louis Stevenson of the Peguis First Nation at a protest outside the Manitoba legislative building.

A CASE OF RACE?

The Caldwell First Nation is attempting to establish a homeland in southwestern Ontario. As the only landless First Nation in southern Ontario, the Caldwells are faced with the unique task of buying land to create their own reserve. Resistance in the region has been fierce at times, causing Chief Larry Johnson to suggest the resistance is fueled by racism. A *Windspeaker* visit to the region uncovered a complex situation that will take a lot of work to resolve.

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AD DEADLINES

The advertising deadline for the June 1999 issue is Thursday, May 13, 1999.

ADDRESS:

One more step in treaty negotiations

By Roxanne Gregory
Windspeaker Contributor

SECHELT, B.C.

April 16 was an historic day for the Sechelt Indian Band as hundreds of onlookers crowded the Sechelt's traditional longhouse to watch the signing of the first agreement-in-principle (AIP) reached through the BC Treaty Commission process.

The AIP is step five in the six-step B.C. treaty process; Premier Glen Clark called the agreement a sign of hope for other Aboriginal groups.

"My government is fully supportive of this agreement, which is fair and affordable and provides greater self reliance and economic development opportunities for the Sechelt Indian Band," he said. Clark added he hopes to sign the final treaty — the first urban treaty in modern times — within six months.

"B.C.'s Aboriginal people have struggled for justice for many years. . . . The treaty process has been slow and frustrating. Other tribes in the North

are waiting to see what happens — the Bella Bella, the Bella Coola. This is more than an historic day for Sechelt, it's an historic day for all nations. . . . This sends a message to B.C. and the world that it can be done," he said.

Clark said 25 per cent of Aboriginal people in the province are still outside the BC Treaty Commission process.

"We're looking for ways to include those people," he said.

Federal Minister of Indian Affairs, Jane Stewart, said the AIP signing was one step in an effort to reconcile past wrongs and define what Aboriginal rights are under the Constitution.

"Resolving outstanding Aboriginal issues through negotiations is the right thing to do. The signing of the Sechelt Agreement-In-Principal today demonstrates that the B.C. treaty process works. . . . Canada looks forward to entering into final agreement negotiations," said Stewart.

Chief Garry Feschuk said he wants to move on to the final stage of negotiations.



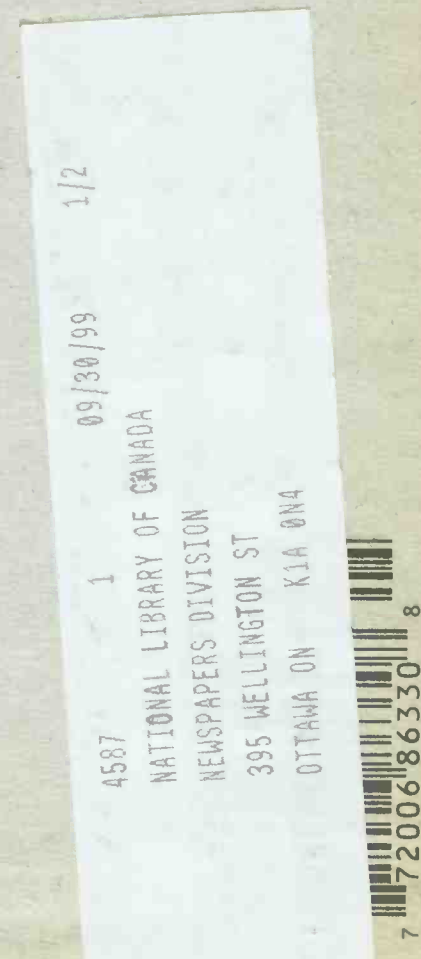
HEINZ RUCKEMANN

(From left to right) Indian Affairs Minister Jane Stewart, Sechelt Chief Gary Feschuk, British Columbia Premier Glen Clark and provincial Aboriginal Affairs Minister Gordon Wilson celebrate the signing of the first agreement-in-principle in the BC Treaty Commission Process. Next step — the Final Agreement.

"We went back to litigation last year because we wanted to negotiate five principles that weren't on the table. We wanted an expanded land base and economic opportunities. . . . Not too long ago we sat in the longhouse with the premier and a senator and they convinced us to negotiate, not litigate. . . . The

package on the table was expanded and we went back to negotiations. . . . Our people will have the final say. We're trying to bargain the best deal, and we've achieved more land and money. . . . Hopefully, we'll have an agreement we can sign by the end of 1999."

(see Final agreement page 3.)



World-wide support for Peltier

By Paul Barnsley
Windspeaker Staff Writer

LEAVENWORTH, Kansas

Federal officials in Canada and the United States continue to resist a varied and growing wave of support for a review of the Leonard Peltier case.

On April 16, Amnesty International called for the "immediate and unconditional release" of Peltier, saying he is a "political prisoner whose avenues for legal redress have long been exhausted."

On Feb. 11, the European Parliament renewed its 1994 demand that Peltier be granted presidential executive clemency and that an investigation be launched into the "judicial improprieties involved in Mr. Peltier's conviction."

On April 30, the wife of the former president of France, Danielle Mitterrand, will visit Peltier in prison to conduct a fact-finding mission on behalf of her human rights organization, France Libertés Fondation. She will also meet with members of the U.S. Senate and First Lady Hillary Clinton.

Efforts are being made by Peltier supporters to get a resolution passed this summer when the Assembly of First Nations and the Congress of American Indians chiefs meet together for the first time in 60 years this July.

Peltier has been incarcerated for the past 23 years. He currently resides in the federal penitentiary at Leavenworth, Kansas. He was convicted of killing

two Federal Bureau of Investigation agents during an exchange of gunfire between American Indian Movement members and the FBI agents on the Pine Ridge reservation in South Dakota in 1975.

He remains in prison and has repeatedly been denied parole even though it has long been acknowledged by officials in both countries that he was wrongfully extradited to the United States from Canada. Statements by federal prosecutors in the United States also suggest he was also wrongfully convicted and imprisoned.

One of the people who has fought hardest for a review of the Peltier case is the man who was the Canadian solicitor general at the time of the extradition. Warren Allmand, who later was appointed as the Indian Affairs minister in September 1976, continues what he calls a crusade to see justice done. Now president of the International Centre for Human Rights and Democratic Development in Montreal, Allmand has dogged each successive Canadian Justice minister for action on the Peltier case, years after the extradition information became public that suggested the FBI fabricated the evidence it used to convince Canadian authorities to turn Peltier over to U.S. authorities.

Allmand told *Windspeaker* he was allowed to look through the confidential Justice department files regarding the case in 1995 after many years of lobbying for some sort of action by the fed-

eral government.

It wasn't until Allan Rock was appointed Justice minister during Jean Chretien's first term as prime minister that Allmand found anyone who would listen to his concerns.

"I never got anywhere. The answer was always, by both Conservative and Liberal governments that, even if the affidavit was fraudulent, there was sufficient other evidence to extradite Peltier. Bang! That's it. I would ask 'Well, what is that other evidence?' and never got an answer. Some parliamentary secretary always stood up and read something prepared by the bureaucrats from the department of Justice and it was very difficult to get at anybody," he said.

Rock listened to Allmand's concerns and took action.

"He ordered an internal review of the case through some people in his department who were not involved in the original extradition. And then he said to me, if I wished, he'd give me access to all the files in the department in respect to Peltier and I could review the files and give him my recommendation," Allmand said.

During a week-long parliamentary recess in the summer of 1995, Allmand pored through those files.

"Then I wrote a letter to Rock. Now, since I was given access to those files as a member of the Privy Council, I was sworn to my oath as a Privy Councillor so I can't release the letter. But, on the other hand, I can say that the bottom line of my letter was, after going through all the files, it just confirmed what I'd been saying for years, that there was no other evidence to support the extradition. It just confirms more strongly in my mind that there was no other evidence," he said. "So, in my letter, I went through the various evidence and my final word was, 'Look, the FBI concocted this fraudulent affidavit to get the extradition and once that affidavit was shown to be fraudulent, there would have been no basis for the extradition. It's too late to get him back. The Americans are never going to give him back but at least you should send a protest to the American attorney general saying that this is not proper relations between two friendly countries. You know, we should be respecting each other's judicial systems. We're both democracies. We've got a long history of friendly relations and ask, 'Why are your guys putting phony affidavits in front of our courts?' Protest that and ask that it never be done again."

However, Rock didn't ever get around to dealing with Allmand's findings. He was shuffled over to the ministry of Health and, Allmand said, the process began all over again with his replacement.

"I'm still chasing after it. [Current Justice Minister] Anne McLellan's office still has it under consideration. I periodically phone to find out what's happening," he said.

Allmand, a long-time federal MP who represented Montreal's English-speaking Notre Dame

de Grace riding, has obviously taken the Canadian role in the Peltier story very personally. It happened on his watch as solicitor general and he wants something done so he can put it behind him.

"Soon after I was appointed minister of Indian Affairs, I had this delegation of Indians. They said that Peltier had been arrested — I didn't even know who he was — and he's going before this extradition hearing in Vancouver and could I intervene and assure fair play for him. I checked with my officials and they said the last thing I could do as a politician was to intervene. It's considered bad, bad, bad form to try and influence a court in any way. I replied to these people that I was sure that justice would take its course. Several years later, I found out what happened and, of course, I was a bit enraged because I had told these people that justice would take its course," he said. "When I heard what happened I just sort of set myself on a crusade."

Allmand isn't sure what the motivation might be for the lack of federal response on this issue but he has a couple of theories.

"I think what happened was, during the extradition in Vancouver, under the Canadian law or tradition at the time, the Canadian department of Justice had to appoint one of their lawyers to represent U.S. interests, which seems strange. So you had a Canadian government official representing the United States government before a Canadian court on this extradition," he said.

Allmand said there have been accusations the Canadian official knew at the time that the affidavit was phony, but he's seen no proof of that.

"The point is, I think, once they got involved in it at that level, I guess they felt embarrassed and once you make a mistake most people like to cover their tracks. They won't admit they made a mistake. So, ministers of Justice who kept on asking officials what was the answer to this . . . it kept flowing from the bottom up to the top that, yes the affidavit was fraudulent but there was other evidence. That was their view. But that wasn't the view of a lot of people from outside."

The former solicitor general didn't say 'no' when he was asked if racism might be a factor in the government's inaction.

"Maybe it's because Peltier's an Indian. I can't tell what the reason is. It could be. There's been other cases of prejudice in the past. I don't know whether it's that or simply when people make a mistake they don't want to admit they made a mistake," he said.

The FBI "misbehaved badly" throughout the affair, he added.

"They did a number of strategic things to get a conviction — including things that weren't acceptable — and they got their conviction," he said.

The clouds that hover over the entire matter are reason enough for a review of the situation, Allmand believes, and the lack



Leonard Peltier was convicted of killing two FBI agents.

of action is a good sign that powerful people have something to hide.

"I've always said I don't know whether he did it or whether he didn't. What I do know is both the extradition and the trial had fraudulent evidence. The least he deserves is a new trial. If they've got all kinds of great evidence against him, let them produce it at trial," he said.

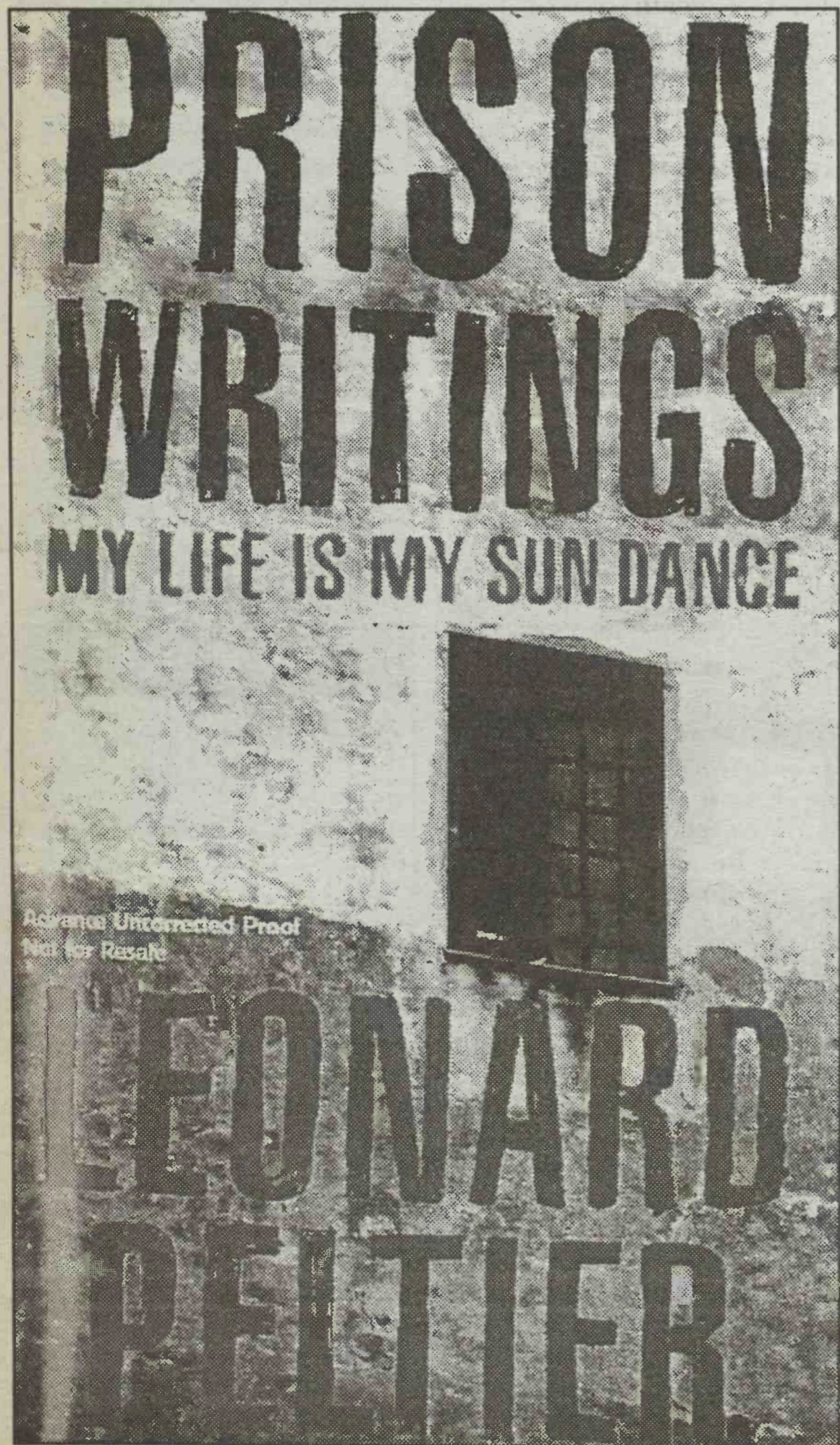
Federal authorities in the United States have been accused of helping tribal chief Dick Wilson (now deceased) conduct a reign of terror on the Pine Ridge reservation during the years leading up to the shoot-out at the Jumping Bull compound where the two FBI agents and a Native man — 21-year-old Joe Killsright Stuntz — were killed. It had only been two years since the 71-day siege at nearby Wounded Knee when local residents reported that a build-up of federal police officers began days before the shooting. The atmosphere in the region was super-charged. Pine Ridge had a murder rate that, per capita, exceeded that of Detroit, Chicago, Los Angeles or New York City at the time. On the day of the shooting, Wilson signed over one-eighth of the tribal land to uranium mining interests. A paralegal who works for the Leonard Peltier Defense Committee says the shoot-out is seen in Pine Ridge as a planned distraction from the land transfer.

"Most of the people involved believe it was not a co-incident," said Gina Chiala. "It was a planned distraction but two FBI agents were killed. That was an accident but it's considered unacceptable. Someone has to pay and innocence is not a factor."

Allmand agrees that the mood in the region was tense because of federal interference in Pine Ridge affairs.

"That's it. Part of the big battle was between, let's say the more development faction that wanted to sell and lease out the resources. They were in conflict with the faction that Peltier was associated with that believed they should bargain hard and protect the resources. They felt they were being sold out. There was a real struggle on that reserve. There's a lot of public evidence that the FBI surreptitiously provided guns and arms to this other faction. And there were these GOONS that went around with drive-by shootings. There was a large number of people killed on that reserve, murdered over a five-year period. It's just astounding," he said.

(see Political prisoner page 29.)



Advance Uncorrected Proof
Not for Release

The editor of Leonard Peltier's soon-to-be-released book says Peltier is being denied proper medical treatment.

Protesters crash throne speech

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

Carrying banners reading "Help us with jobs not Welfare" and "We need better housing now," 500 protesters converged on the Manitoba legislative building, while inside, Premier Gary Filmon hosted opening ceremonies for the latest session of the legislature.

Chief Louis Stevenson of the Peguis First Nation, who according to several demonstrators acted as the principal architect of the protest, chastised Filmon and the conservative government during an address to the crowd.

"This government has done nothing for us. We continue to live in poverty and continue to suffer the poorest housing and unemployment rates while the politicians say we live in the richest and best country in the world."

Stevenson pointed out that despite Canada's democratic pronouncements, entry to the legislature was blocked by barricades and security officers.

"They call this a democracy, yet we are not allowed to enter the institution of democracy. We cannot be stopped from exercising our rights or obtaining what our treaties promise us."

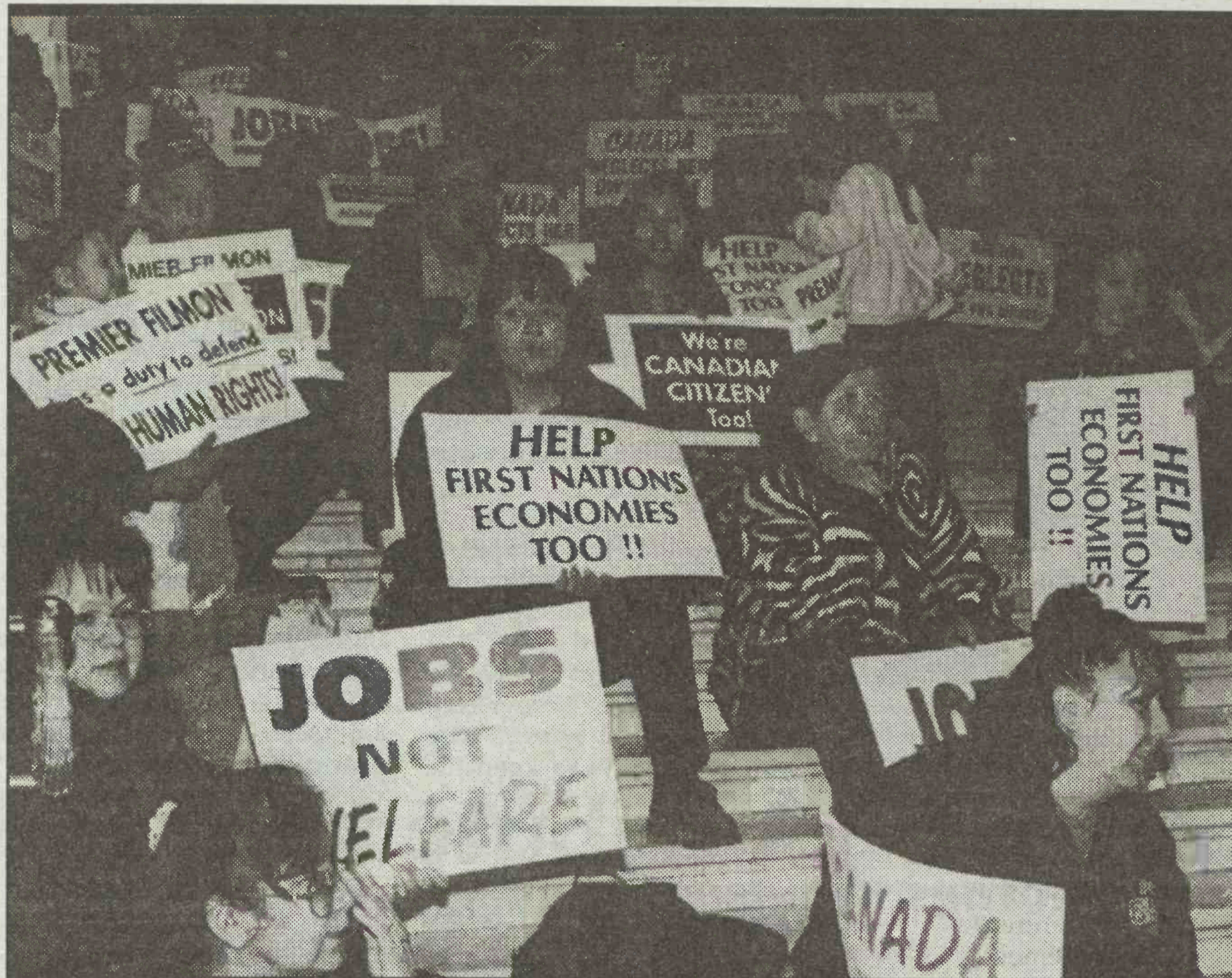
With that, the crowd stormed the front entrance of the building only to be blocked by security personnel and a platoon of riot policemen inside the lobby.

When several protesters managed to scale barricades and force their way into the lobby, police responded with a blanket of pepper-spray and quickly arrested nearly a dozen protesters.

Grand Chief Bill Traverse of Southern Chiefs Organization had his jacket ripped off his back in the ensuing melee.

"It's a god damn disgrace to be treated like this on our own land and by our own government," he said.

As the confrontation threatened to escalate, several Aboriginal leaders, including Manitoba Keewaninowik Okimakinak



LEN KRUZENGA

First Nations protesters demanded the province's ear at the Manitoba legislative building in April. Among the issues on their minds were a lack of suitable housing, jobs and poverty among First Nations people. But the integrity of the groundswell of protest was put in question when it was discovered that some of the 500 people in attendance were paid to be there.



LEN KRUZENGA

(From left to right) Chief Louis Stevenson warned Manitoba Premier Gary Filmon that unless the province begins to deal with Aboriginal issues, the Pan Am Games will be disrupted.

Grand Chief Francis Flett, reasoned with protesters to let cooler heads prevail.

"We don't want anyone injured here. We've made our point and have sent a message to the government."

But other leaders, usually reluctant to adopt a confrontational

approach with the government, appeared far less conciliatory.

"Today will be the start of something different," said Fisher River First Nation Chief David Crate. "They took our land and shoved us off to the side. It won't happen anymore."

Grand Chief Rod Bushie of

the Assembly of Manitoba Chiefs and Stevenson also warned the government that unless it showed immediate signs of dealing substantively with Aboriginal issues, the Pan-Am Games would be disrupted by First Nations' protesters.

For his part, Filmon expressed surprise over the protest, noting that after a similar protest held two weeks earlier he had asked many of the same Native leaders, including Stevenson, to draft a summary of their concerns and demands so the government could discuss the issues. He noted none of the leaders had responded to that request.

Filmon also noted that his government has signed numerous agreements with First Nations over the last decade, including Treaty Land Entitlement agreements and Northern

Flood agreements.

Also marring the protest were allegations that Stevenson had paid protesters from his community \$75 each to attend the demonstration.

"Yeah, I'll get paid later when we go down to the [Interlake Regional Tribal Council] offices," said one Peguis resident who requested his identity not be revealed. "There's nothing wrong with that. At least it's giving us some employment for a day."

However when Stevenson was asked to confirm the reports, he dismissed the questions calling them irrelevant and not worth responding to.

"I'm not even going to respond to that. It has nothing to do with the reasons for this protest," he said.

However, later in the day, Chief Bushie all but confirmed the reports when he said, "Those people have to eat. It's the same thing as giving them a per diem that's all."

Bushie also swept aside Filmon's argument that the protest was anything but a spontaneous groundswell of opposition because many protesters were paid.

"We need the government to take action now and stop hiding behind the excuse that we're the federal government's responsibility," said Bushie. "The province has a lot of control over our lands and other issues so they have a responsibility to First Nations people."

But at least one protester said revelations that others were paid makes the whole demonstration smack of political opportunism.

"How can Stevenson and the others yell at Filmon and the government to use funding dollars more responsibly when he (Stevenson) is misusing funds from his own community," said Francine Nepinak.

"I came here because I thought the issues of unemployment, poverty and housing are real issues for the people, but the chiefs are making us all look stupid and dishonest. It makes me sick."

Final agreement for Sechelt in sight

(Continued from page 1.)

Feschuk praised his negotiating team for sticking to their principals throughout the five-year process.

The province's Aboriginal Affairs Minister Gordon Wilson said with the AIP in place, the province would move as quickly as possible to sign a treaty.

"The leadership demonstrated by the Sechelt Nation is second to none," said Wilson.

Chiefs from many nations and BC Treaty commissioners, including Haida Gwaii's Miles Richardson, were on hand for the historic signing. Richardson called the negotiations a challenge.

"For 200 years the land

question has been festering, and this is a milestone. Sechelt was the first community to take over their own affairs and this is the first treaty in a largely urban area in B.C. ... Treaty making can work with respect and goodwill, and we must make it work."

But Richardson also chastised provincial politicians for claiming the Sechelt agreement would be a blueprint for others.

"Let's not pretend this is a treaty for every other nation. Every other nation has their own issues, their own needs."

Commissioner Deborah Hanuse from Alert Bay, echoed Richardson's caution.

"[The AIP] is very encouraging, but this is Sechelt's vi-

sion, their objectives. I don't see it as a blueprint for everyone."

Not all Sechelt people are happy with the AIP. Some believe the band isn't getting enough in the deal. Robert Joe stood outside the longhouse passing out leaflets opposing the deal.

"I think this is absurd. . . . I think they're trying to hoodwink us."

The Sechelt band must approve the final agreement by a vote of 50 per cent plus one.

The Agreement

The band currently owns 1,031 hectares and will receive another 933 hectares — 288 hectares of rural land and about 645 hectares of

urban land — under other provisions in the AIP. The Sechelt's total land claim can't exceed 3,055 hectares.

The band will receive \$40 million in cash for the Sechelt Prosperity Fund and \$2 million in a transition fund, plus \$1.5 million for an economic development fund.

The band will own surface and subsurface resources and will manage timber resources on their own land. The band will have the right to harvest marine plants and fish, subject to conservation, for food, social, and ceremonial purposes and they will receive 11 existing commercial fishing licenses. Wildlife harvesting will be identified in annual plans that must receive provincial approval.

Existing Indian Act taxa-

tion exemptions will end. Sechelt members will begin paying transaction taxes eight years after signing the final treaty and income tax after 12 years. The band had originally wanted a 50-year exemption. Some cultural artifacts will be returned.

Talks with the Sechelt and the federal government began in 1994 and have included more than 100 meetings with third party interests. Currently, almost 60 nations are involved in the treaty commission process.

"We were lost, but now we're found. We have our language and now we'll have our land again," said Sechelt Elder and former band councillor Theresa Jeffries.



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You can't have it both ways

It's a problem that reporters in Indian Country have struggled with for a long time. When we're after the federal or provincial governments, chiefs and councils are frequently more than willing to help. But when we want information about questionable dealings involving chiefs and councils, the doors shut.

The situation in Manitoba this month is the perfect illustration.

Peguis First Nation Chief Louis Stevenson thundered about Canada's lack of accountability and elitism — and probably rightly so.

"They call this a democracy and yet we are not allowed to enter the institution of democracy," he told our Winnipeg correspondent.

Chief Stevenson bemoaned the barricades that were erected and the security officers who were summoned to keep the

protesters from disrupting the Manitoba government's throne speech. It was an occasion marked by the kind of pomp and circumstance that has little to do with democracy and lots to do with perpetuating undemocratic monarchist traditions.

But when it began to look like the protesters Chief Stevenson brought with him to the legislature were being paid to be there, the optics changed.

Worse yet, the man who earlier had criticized the Filmon government for its lack of interest in real democracy, when asked by a representative of the public — a journalist — if the reports were true, refused to answer the question. His blanket refusal to answer the question is about as elitist and undemocratic as it gets.

But the real question here deals with integrity. Is it proper or hon-

est to pay protesters to embarrass a government and then pretend it was a spontaneous, honest expression of outrage?

We don't think so.

If the protesters really were paid to protest, we have to ask ourselves if we can ever again take seriously a protest by the Manitoba chiefs involved in this matter.

Are we going to have to start referring to anger and outrage among Manitoba First Nation members as "alleged anger and outrage" or "professed anger and outrage?"

Can we trust anything these chiefs say or do?

We're going to try but it's not going to be easy and you can be sure we'll check every fact just a little closer and look at every claim with a more cynical eye from now on.

A certain amount of trust — and credibility — has been lost.

A tribute to grandmothers

GUEST COLUMN

By Lorna Born with a Tooth
Guest Columnist

As a young child growing up in a First Nations community and having family, friends and lots of cousins, the one thing that I wished for the most was to have my very own grandmother, someone I could visit with and share my thoughts, happiness and fears. I was one of the few girls that had a mom, dad and grandfather growing up from childhood. My father passed way suddenly when I was 10 years old, leaving my mother to raise the remaining six children and one grandson on her own. I had only my mother, who is my role model and hero, and my grandpa to teach me my traditions, values and customs. It was mainly my mother who was my teacher as my grandpa had a huge family, so it was very hard to have him all to myself.

As a little girl growing up, I envied some of my friends who had their very own grandmother, which is when I would feel left out and sad. I never, nor would I ever, know what the feeling was to be all excited because grandma was coming to sleep at my house. Being the youngest girl in a family of 13, I had the golden opportunity of spending the majority of my life with my mother until her passing. Mom gave her unconditional love and devotion to each and every one of her children. She would patiently sit down with us for hours teaching and sharing stories of the "old ways." Whenever there was a bend in the road or a mountain that I could not climb, I knew that I could go to my mother and she would be there to take me through and make sure that everything was going to be all right.

It was without a doubt I had the best teacher in the whole world, my mother, Mary Jane Born with a Tooth, Sept. 6, 1916 to Jan. 29, 1986.

For my first born, I was blessed with two beautiful twin boys, both healthy, strong and ador-

able. I clearly remember the day my mom came to see me in the hospital. There she was with her chin resting in her hand, shaking her head in disbelief, as there was never a set of twins born in our family. The first words she said to me were, "Grandma is going to help you raise your sons, my grandsons." All the fears, worries and anticipation that I had soon left my mind. I knew then that we were going to be all right. Three years later, I had my first beautiful little girl with rich black hair. I was so proud to bring this tiny female into this world. By then, just before her birth, I had started my journey as a single parent, but my mom was my partner in raising my three children. Even though I lived in a big city and my mother lived back home, I made it a point to visit every month and we spent every Christmas of her life together.

When she decided to make her visit to the city, I would tell my kids, "Grandma is coming to stay for a few days." The excitement and joy was hard to contain in our apartment. I would only have to tell them once to clean up their rooms, they would be busy as beavers until the job was done. The minute my mother walked through the doorway, she would bring in rays of sunshine, laughter and happiness. It was the same when the kids and I would go visit at her home; it was the most peaceful and safest place to be, sleeping with her in her bedroom. She would tuck the kids into little homemade beds on the floor next to her and I was nearby. The last thing that the kids would hear at night and the first thing in the morning they would hear was Grandma praying to the morning and the night and giving thanks for everything we had and praying for the kids in other lands that had no food.

I was about to have my fourth child when my mother unexpectedly passed away during a routine stay in the hospital. It caused all in the family the deepest pain, grief and a tremendous loss. Never had I expected to go on with life without my mom, the grandma for my children. After the funeral, I moved into my mother's home and one night, deep in despair and loneliness, it

was like I heard my mother's voice

"Don't cry, I'll always be with you through the prayers that I prayed and the teachings I have taught you, you're not alone." Three months later I gave birth to my fourth child, a beautiful brown sugar baby girl with the blackest hair. I named her Mary Jane, for it was like mom was with us again. What a special blessing and comfort she was to my little family.

Years later my three children were older and we were together on Christmas Eve. I said to them, "my wish is that I will have a grandchild under that tree next Christmas." Wishes do come true! For me, it did in a very big way. I had three beautiful grandsons under the tree the following Christmas. Each of my older kids had a son in the same year, almost a month apart.

It was then that I panicked and cried, "I don't know how to be a grandmother. I never had a grandmother. How am I going to do it? I will never forget looking at each of my grandsons for the first time. The miracle of having a part of yourself continue on to a second generation is a powerful emotion that I cannot describe.

I should have learned my lesson about making wishes, but I didn't. I wanted a little granddaughter and again my wish came true in a big way. I was blessed with a handsome and strong grandson and three months later I finally had my very own tiny granddaughter, both of them born last year. Now at age 43, I am a very proud grandmother of five healthy, strong and adorable grandchildren. A few months ago I had the privilege of hearing my older grandsons call me "Gwamma." That word was music to my ears.

The panic feeling is gone now and I look forward to the hours and minutes when my grandchildren will walk through my door to stay with grandma for a few days. When I am unsure or need more confidence in my role as a grandmother, I look back to the footprints that my mother left in her journey in life. I know that everything is going to be just fine.

Family seeking family

Dear Editor:

Anin! Hello!

My name is Earl, and I am from the Little Saskatchewan First Nations in Manitoba. Would you please place my request in Windspeaker. I would really like to have contact with my cousins, whose names are Brian, Carl and Karen.

I don't know Brian and Karen's last names, but Carl is on our band list. Carl is registered as Carl Wayne Sinclair. Carl's date of birth is 11/16/56.

Carl's mother's name was Hazel Sinclair. My aunt Hazel passed away in Edmonton. My condolences go to my cousins.

Carl, Karen and Brian, leave a message for me at 204-659-4068 or 204-659-4584, or write me at P.O. Box 160, Gypsumville, MB ROC 1J0.

My name is Earl Sinclair and my mother's name is Rose Adelaide Sinclair.

Mee-gwatch! Thank you!

These blessings are going to you all.

From
Earl Sinclair

Looking to the past

Dear Editor:

I am trying to locate the family of my natural grandfather, but I don't know his name. This is a great human interest story!

Marguerite "Maggy" Lamarche, born 1893 in Berthier, Que., to Emilia Durand and Dominique Lactance Dufault dit Lamarche, moved to Saskatchewan sometime before 1914.

She met and had a relationship with a Sioux man from Saskatoon and bore him a son, Roger, on Aug. 5, 1915 in Saskatchewan.

The relationship must have ended because Marguerite later married a Victor Hammerbeck in 1916 in North Battleford, Sask. They moved back to Quebec. He gave Roger his surname, Hammerbeck, and, well, life went on.

Roger grew up and had a relationship with my Grandma in 1936 to 1939 that also ended and produced a child, my Mom, Eileen O'Brien. She was given her surname by the man my Granny married when things didn't work out with Roger.

Mom died on April 24, 1998, and I started looking for Roger Hammerbeck. I knew nothing of him except his name and his Mom's first name! But I found them! Roger had already passed away, but I found four children (now adults) that he had from a later marriage.

These four adult children are this Sioux man's grandchildren! My new-found cousins and I are his great-grandchildren. He even has two great-great-grandchildren! We just want to know who he was and about our heritage. Up until one month ago, I didn't even know I had Native ancestry! I have so many questions!

Any advice you could give would be appreciated. Please help us find our Native roots. Thank you Carrie at cduc@sprint.ca

Stop the corruption now

Dear Editor:

Many band members are fighting amongst one another. Let's stop the confusion and make up a protocol. Band members elected to chief and council positions should meet a certain protocol to avoid any corruption. Control has happened for many generations. People who are elected as chief and council, fire people who are working in administrative or any office positions and put their own staff in place. This may not have anything to do with their qualifications for the job.

Furthermore, members who are elected should learn the spirit of true communication. The candidates elected should have cultural rewards and community gatherings and cultural activities to build on trust, strength and courage. Moreover, they must keep the band members informed on changes and listen to people's opinion. The people that are elected think because they now have power that they own the

money and because of this, they misuse it.

The people also send people outside the community for treatment for alcohol and substance abuse problems. I feel this is a waste of money because band members don't take it seriously. It's more of a vacation. Members who are elected should keep the community informed about how you can challenge the alcohol and drugs.

The money that the band receives from the government is ours. If it was not for us registered in a band, there would be no money in our band or the band office would not exist. And let's stop bribery and learn to stand up on our own, to win fair. Quit picking on our weakest people when they are on their last hope.

Members who are elected should be concentrating on how we all can gain revenue instead of going into debt. Bands should be opening businesses and hiring staff for the business operations. It should be a community. The tribal administra-

tion should then go to every individual family and ensure that one person per family is working and bringing in some money.

Sharing our responsibility in our community would bring our band together. The individuals who are educated often turn to alcohol or drugs just because they give up trying to be a better person. No one is reaching out to these people, so they turn to substance abuse to cover their numbness and rejection.

Please let's come together and start reaching out and talking about our community. Forget about the jealousy, control, power and hurting one another and let's not let money get the best of us. Let's make our community strong again by working with each other, not against each other. Let's break the cycle and start working together before it's too late. Whatever happened to the saying, "we are here today for our children tomorrow?"

Mariann Jackson

Time to enforce the law

Dear Editor:

The Montreal Gazette reported on April 10 that a U.N. Human Rights committee has ruled that "Canada's treatment of Aboriginals is in violation of international law," and that the condition of Indians in Canada is the "most pressing human rights issue facing Canadians."

The U.N. statement is not specific enough. Canada is actually in violation of the 1948 U.N. Convention on Genocide, which it signed in 1952, because of its complicity in genocide and alleged murder at church-run Indian residential schools in our country. Not only the government, but the RCMP and the Catholic, United and Anglican churches, can and should be brought before the U.N. and charged with genocide; that is, if the U.N. actually intends to enforce its own laws.

"I never examine whether a country has good laws," commented Benjamin Disraeli.

"There are good laws everywhere. I examine whether they are executed." The same applies to the international community and its agencies, like the U.N. Human Rights Commission.

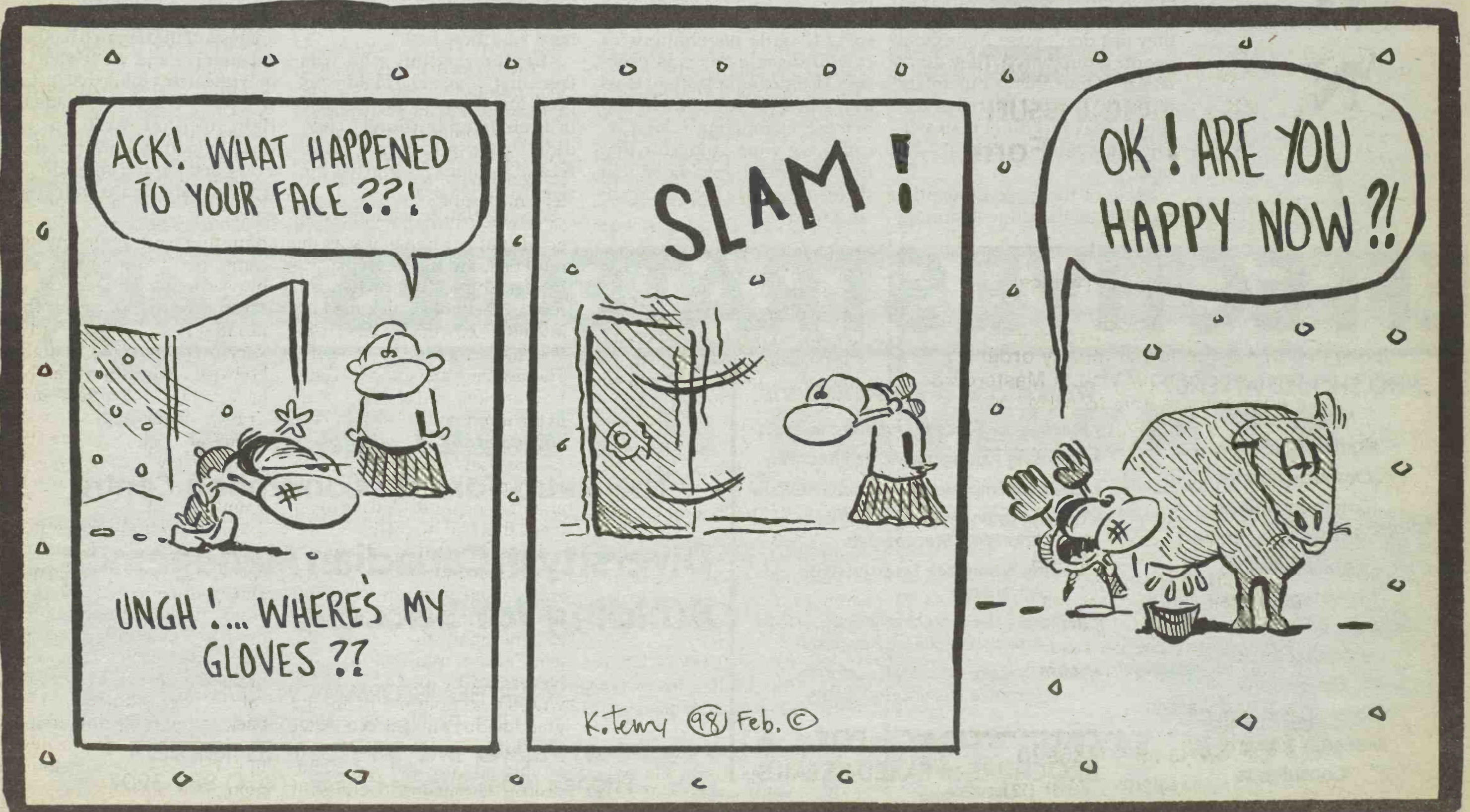
The test now is to see not only whether this body has the courage of its convictions, but whether international law is merely a nicety or an actual binding covenant on nations.

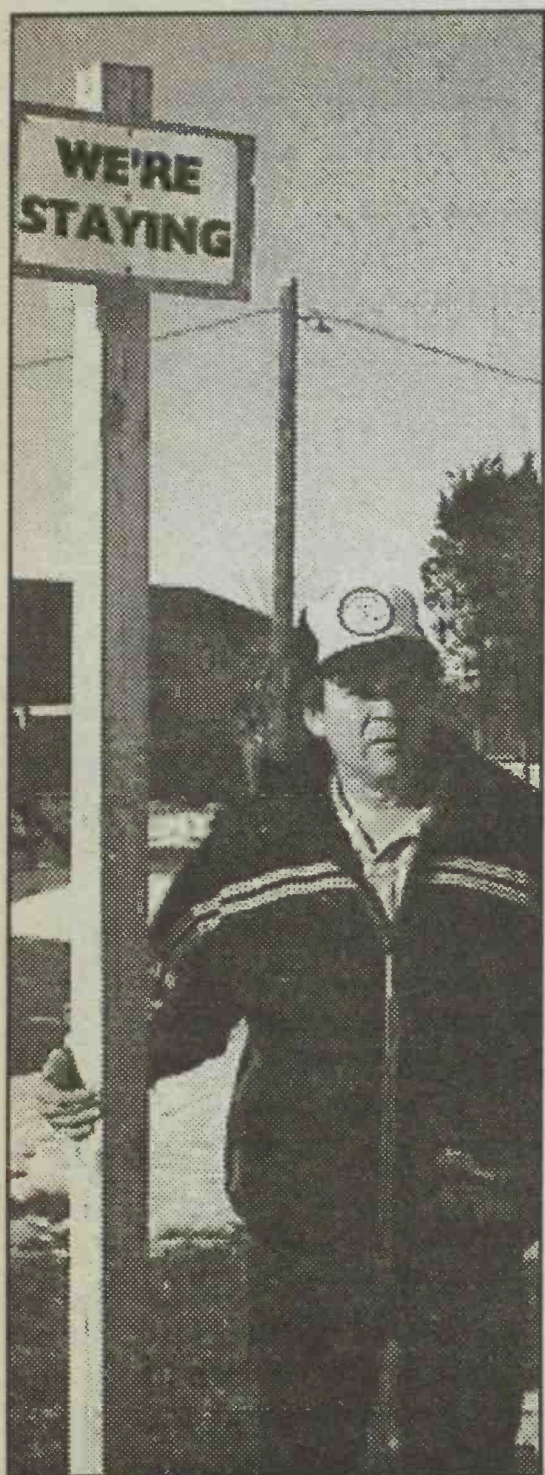
Sincerely,

(Rev.) Kevin D. Annett

OTTER

By Karl Terry





Caldwell Chief Larry Johnson came up with his own sign in answer to signs that have made his people feel unwelcome.

By Paul Barnsley
Windspeaker Staff Writer

BLenheim, Ont.

A high-ranking Indian Affairs official says it will probably be July before the Caldwell First Nation votes on its land claim agreement with the federal government.

"We've got a fair amount of work to do," said Doug Forbes, Ontario's associate regional director general. "I'm hoping the posting of the vote will happen by the end of May and then there's a 30-day period after that."

The 255-member Caldwell First Nation reached an agreement in principle with Ottawa in early December which, if ratified by the membership, will see Canada pay the band \$23.4 million over five years. More than \$15 million of this total can be used to purchase land within the band's traditional territory on the shores of Lake Erie, south of the municipality of Chatham-Kent.

The only landless First Nation in southern Ontario has fought long and hard to make a home for its members. But when news of the agreement was made public, area residents reacted angrily. The temporary band office, established on a property just outside Blenheim, was vandalized in what Chatham-Kent police called a hate crime.

"We were getting pretty well run ragged," said Caldwell Chief Larry Johnson. "But we did get some help from the Christian Peacekeepers — from the Mennonite Central Committee — they came down here and provided security help for us and gave us a break from the 18- to 20-hour days. They were down here for about two weeks."

Johnson believes the backlash is a sign of racism.

"They claim that they're concerned about the environment. They claim they're concerned about the impact we'll have on the schools. They're concerned about safety and security. But when it comes right down to it, they just don't want Aboriginal people around here. They don't realize it, but this is our treaty territory. This is 1790 treaty territory. They just don't believe it," he said.

Some of the more influential members of the affluent farming

region formed a citizen's group called the Chatham-Kent Community Network (CKCN). The group maintains a store-front operation in a building in downtown Blenheim. Brian Lindsay, the only full-time employee of the volunteer group, said CKCN isn't opposed to the establishment of a reserve nearby, they just object to not being informed before the fact.

"We've got to know what the reserve's going to look like," he said. "We gather this is going to go ahead. If so, we want to be a player at the table, to have a say in how the reserve is going to fit in with our community."

Johnson said he doesn't believe it.

"It's an anti-Indian group. They're responsible for the 'Not For Sale' signs. Depending on who interprets the situation, some would say those signs are purely racist," he said.

Forbes can understand Johnson's attitude but he doesn't agree with it.

"The department and First Nations are well aware that sometimes racism has a part to play, but I certainly wouldn't want to characterize this as rampant racism. I prefer to characterize this as people needing to sit down and talk and work out solutions to problems. We have to make sure we give good information and we catch up with what's been missed in the past," he said.

CKCN has been vocal in criticizing the federal government for the secretive nature of the negotiations. Johnson said it was just good business to not broadcast his band's intentions to buy land.

"They talk about how things have been secret," he said. "Well, they weren't a locked-up secret. If people were paying attention they could have had the information. But if they weren't going to pay attention, I wasn't about to go and announce that we're going to buy land pretty soon. We're going to give everybody plenty of notice so they could jack up their prices? No. I wasn't about to do that. With us, secrecy or some sort of subtle negotiations or careful discussions was probably 10 times as important to us as it would be to another band that was negotiating a claim because we were going for that first settlement, relying on that first settlement to help us organize a reserve."

Chatham-Kent Mayor Bill Erickson is also critical of Ottawa for not letting him in on what was happening. He and local Liberal MP Jerry Pickard have attacked the research done by the federal government, as well as the secrecy of the negotiations.

"It almost seems like you need some higher authority to sit down and analyze the conflicting facts and decide which facts are factual. Thank you very much but if you got yours off a piece of paper and you got yours out of the air, well... It's pretty nice if I can get together 50 people to all say I'm the owner of this and it doesn't matter what you can find in your books. I own it," the mayor said, discounting the Supreme Court's *Delgamuukw* decision.

Erickson defends the "Not for Sale" signs which have sprung up all over the region. Johnson sees them as a deliberate insult but the mayor sees them as a reaction to an unwelcome change.

"The way I look at those not-for-sale signs is they're put up by individuals who are farming ground that their parents, grandparents and maybe generations before have farmed. It's their homeland. It's what they depend on to raise their children, to put a roof over their head and food on the table. Their soil. If generations prior to themselves owned and walked that land behind a horse or on a tractor in modern day, they're just fearful of being caused in one way or another to have to change their way of life," he said. "If they stick a sign up that says 'Not for Sale' it means, I guess, no need driving up my laneway. I don't want to talk to anybody about selling my land."

The mayor argued the Caldwells should understand the reaction of local residents because nobody likes to see their way of life disrupted. Erickson told a story of a conflict between an existing farm in his municipality and a new housing development. He said he told the newcomers they had no right to complain because the farm was there first.

"Pardon me, but who was there first?" he said. "Hold your nose. You chose to buy a house in their neighborhood. They didn't choose to buy a cattle feedlot in yours. So who has the right to do what?"

Several Native leaders who

heard his remarks asked who represented the Native people in Erickson's story. Who was he saying was there first, they asked. Forbes said remarks such as those reflect a lack of understanding of Native issues.

"It's been very interesting talking to these people. They're very bright, articulate people who are — I believe — well intentioned," he said. "But they have not had, in the past, a great deal of dealing with Aboriginal communities. I think they're a very motivated and intelligent group and some pretty powerful and influential people. I think, from the department's point of view, we're learning some lessons here that we've got to do a better job of sitting down [with neighboring communities] when a claim is brought to our attention and there is a lawful obligation determined."

Katherine Schwinger, an employee of MP Pickard, has been writing a column in a local weekly newspaper. In that column, she knocks the research done by the federal government to substantiate the Caldwell claim. She claims to have uncovered information which shows the Caldwells have no claim in the region. Forbes stands by the government's research.

"We've had that discussion with Mr. Pickard and with her and we've agreed to disagree," he said. "Much of it is around oral history and how it's interpreted and what kind of proof is required to justify the existence of Aboriginal people in a certain area. We've had a number of people who've done research that we've reviewed. In fact, the Indian Commission hired, along with Canada and Ontario, an independent review by Joan Holmes, a very well-respected researcher."

"I will not get into a spot where I'm going to criticize Mr. Pickard's well-intentioned staff member, but I personally don't think that she has the experience or the credibility of Joan Holmes."

"I'm quite comfortable that Justice Canada and our staff's analysis of the research has been substantive and we'll stand by that research. I think that history will prove that we've made the right decision. We'll put our stake in Joan Holmes. She did a very good job and she didn't do it for us, she did it independently."

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Chiefs vote to continue process despite concerns

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

With little more than two hours remaining in the two-day special chiefs' assembly on the Framework Agreement Initiative, and after countless hours spent discussing issues not directly related to the future of self government initiatives in the province, it appeared that the fate of the FAI would remain as uncertain as ever.

However as the clock wound down, Chief Margaret Swan and Chief Michael Lawrenchuk, co-chairs of the Chief's Committee on the Framework Agreement Initiative (CCOF), moved decisively to finally get the chiefs-in-assembly to deal with resolutions specifically dealing with the future of the self government agreement.

But the fate of the FAI appeared seriously in doubt for much of the two-day event.

Berens River Chief Alfred Everett served up a stinging rebuke of the process and the FAI office during the afternoon of the last day's session, noting that after \$27 million and five years of talks, Manitoba's First Nations had nothing to show for the deal.

"I won't support this, speaking for my community. I can't because the process has absolutely done nothing for us," he said.

The previous day Everett had singled out Assembly of First Nations Chief Phil Fontaine and his department of Indian Affairs counterpart at the time, former minister Ron Irwin, as never being really committed to the agreement they signed in 1994.

"This deal was signed to further the personal political agendas of these two men. The new minister (Jane Stewart) has not given me any concrete sign that she is committed to this process," said Everett.

The chief used the occasion to note that the regional office of Indian Affairs is no closer to transferring control over day-to-day affairs than it was five years ago.

"There is no reason why we can't transfer control and shut down the [Indian Affairs] offices here. We are ready now to take control. But instead of the department shrinking, it's getting larger here and it is recruiting more of

"I won't support this, speaking for my community. I can't because the process has absolutely done nothing for us."



Chief Alfred Everett.

our own people to work for them instead of their own communities."

That many chiefs, particularly in the South, held some sympathy for Everett's position became obvious as Chief Harvey Nepinak of Waterhen First Nation added his voice to those who expressed frustration with the lack of progress of the FAI.

"I agree with Chief Everett. For the smaller communities, the FAI process is beyond our capacity to deal with and we haven't been given the resources or the support needed to develop real community initiatives. The FAI has been top-heavy with administration costs in Winnipeg," he said.

But MKO Grand Chief Francis Flett, whose 26-member First Nations are well on the way to completing the community consultation phase of the agreement, seemed determined to stem the tide, telling the assembly that the North was ready to continue with the process and continue their support of the FAI's goals.

"I respect those chiefs and communities that say we need more time and have to take a more cautious approach. I say take the time that you need, but allow the North to move ahead with the agreement. I am asking you to support the FAI so that we can continue."

After a short caucus with the Northern chiefs, Flett returned to ask the chiefs-in-assembly to decide the fate of the FAI while quorum and time still remained.

Grand Chief Rod Bushie also begged the chiefs not to derail the process.

"We have been leaders in self government for other First Nations across the country. Are you prepared now to be forced to

stand at the end of the line instead of at the front of the line? What will we tell our people? What kind of message would that send out? That we have failed? That we aren't capable of handling our own affairs?"

Acting on that momentum the FAI resolutions were presented and passed easily, garnering a visible sigh of relief from Bushie, Flett and the northern chiefs.

The voting results also relieved FAI office staffers who have been under tremendous pressure to sell the merits of the plan, despite the administrative upheaval recently at the office that included the sudden departure of FAI project director Joe Guy Wood three weeks earlier, and the departure of legal counsel Moses Okimow.

The reasons for both men's departure have been cited as personal, but reports from Assembly of Manitoba Chiefs insiders, including several chiefs, revealed that the results of the independent consultant's report on the FAI sealed the fate of Wood.

The report, according to those same sources, was highly critical of both Indian Affairs and the FAI office. Yet the consultant's report itself was not released at the assembly, despite assurances made six months ago at a previous general assembly held at Dakota Tipi First Nation.

When asked why the report had not been released to the chiefs, Lawrenchuk visibly bristled at accusations leveled by Everett that the CCOF and the FAI office had something to hide.

"I am insulted by that suggestion. We are not hiding anything. What we are doing is not giving any ammunition to our critics, especially the Reform Party who

would use the information and misconstrue it and use it against us.

"We are not going to release it until we decide we are ready."

But that position did not sit well with many chiefs, who had only received a brief summary of the basic recommendations contained in the report, and a review of the funding and expenditures of the FAI office over the last four years.

"It's a goddamn outrage that the office and the CCOF have decided they are a dictatorship and won't release the report to us. I don't care if they don't want to show anyone else, but how can we talk about accountability when they are saying they aren't accountable to the chiefs-in-assembly," said another southern chief.

He pointed to a resolution drafted by the Swampy Cree Tribal Council that noted the FAI office had been high-handed and arrogant in withholding information from communities.

For Everett, the position on the release of the report appeared to be the final straw.

"I've been a chief for a long time and have been involved with the [Assembly of Manitoba Chiefs] for many years. Then I hear this kind of stuff from two rookie chiefs who between the two of them haven't been here for two years."

For Swan and Lawrenchuk, maintaining the agenda during the two-day assembly was particularly challenging, as a number of major distractions played out in the days preceding and during the conference.

Earlier in the week Chief Louis Stevenson and others organized a massive protest on the steps of the legislature during opening ceremonies for the new session of the house.

The protest intended to draw attention to the social conditions plaguing most First Nations communities, quickly disintegrated as protesters stormed the legislature only to be greeted by a platoon of riot police and a blanket of pepper-spray.

Adding to the political woes of Indian leaders were widely publicized revelations that SOC Grand Chief Bill Traverse and the organization's executive director had been stripped of their cheque signing authority.

Both AFN Chief Phil Fontaine

and Indian Affairs Minister Jane Stewart appeared at the first day of the FAI assembly and used the occasion to stress the importance of the agreement and urge the chiefs to continue their support of the FAI.

"I have always thought of Manitoba as the leader. The Manitoba Framework Agreement Initiative was the first. Perhaps I've not been as focused as I should have been. The three-year review exposes that. We haven't come to the table enough. In fact, not at all," Stewart said.

"Today we've got an opportunity to talk about it. I am committed unequivocally to full-fledged First Nations' governments. It is possible we have been looking at it from different points of view. But I can say that the commitment was to a full restoration of First Nations jurisdiction."

Conceding that the FAI process had not yet produced the results originally expected, Stewart attempted to reassure the chiefs.

"We got bogged down in the process, but nothing is written down in stone. How we make the process work is up to us."

Regional Indian Affairs director Lorne Cochrane, who sat by Stewart's side, looked visibly uncomfortable when Everett noted that Cochrane should be standing side-by-side with the chiefs and not with the government.

"It's completely illogical to have Indians working for [Indian Affairs] when they are the cause of our problems and our servitude," he said. "It shows how turned around this FAI process has become."

But while the continuation of the FAI process was passed, the fate of First Nations still cool to the process remains uncertain.

"This process has always been about respecting the wishes of each individual community to decide for themselves the pace they want to proceed at, and how they want to develop self government for their own communities," said CCOF co-chair Chief Margaret Swan.

"We can have disagreements and many of us are still new to the process. I believe that as long as we continue to learn and listen to one another, this process will work when people understand it will be only what we decide to make it."

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Chief predicts big trouble

By Paul Barnsley
Windspeaker Staff Writer

PENTICTON, B.C.

An ongoing dispute in British Columbia's Interior could lead to a major confrontation in the not-too-distant future, and Chief Stewart Phillip of the Penticton Indian Band is placing most of the blame for the rising level of frustration and antagonism squarely on the federal ministry, Transport Canada.

"I don't think there's any question about it. It has the potential to be another Oka," Phillip told *Windspeaker* on April 15. "And I think that's the direction we're heading right now," he said alluding to the 1990 confrontation near Montreal between the Mohawks of the area and the town of Oka, which escalated to a summer-long siege.

The band is ready to take action if there isn't some movement in negotiations. Phillip said his council has hired veteran West Coast Aboriginal rights lawyer Louise Mandell to see if there is some rights-based solution to the impasse.

"Our only hope right now is if Louise can turn something up," he said. "We've spent \$100,000 we don't have to negotiate in good faith in this matter and we've gotten nowhere. I don't want people to think I just hopped out of bed this morning and decided there's going to be another Oka. We're being given no choice."

More than 30 Okanagan First Nations communities have responded to Phillip's request for their support. Many have assured him they will help him establish

a permanent camp on the disputed lands to block the transfer of the Penticton Airport to the City of Penticton.

In 1994, the federal government decided to privatize airports all across the country. Since the national airports policy was announced at that time, more than 100 transfer agreements have been successfully completed with Transport Canada dealing with municipalities or private companies. But the Penticton facility was built on land that was expropriated from the band under the War Measures Act. The band claims the government promised to return the land after the Second World War.

On March 31 — the eve of the official hand-over of the airport to the City of Penticton — protesters from the Penticton band and other Okanagan First Nations shut down the airport for several hours, forcing the cancellation of three flights and persuading Transport Canada to postpone the transfer for six weeks.

Phillip described the decision to postpone the move for six weeks as "a unilateral decision on the part of Transport Canada." He wonders what the government expects will happen when that time period expires.

"What's interesting is, we're past two weeks now and there hasn't been a move at all," he said, adding the band has no intention of changing its position.

Because of the long-standing sense of outrage in the community regarding the way the airport lands were alienated, there is broad support for extreme measures to resist the transfer.

"I was really shocked at the reaction when we took it to the community. I was expecting people to react very emotionally to the issue but I thought that there would be a certain core group in the community that would be counseling caution. That didn't happen," Phillip said.

Community members are also insulted that the federal airports policy allows Ottawa to deal with local governments as it off-loads airport operations, but Transport Canada refused to recognize the band as a local government. The band intervened and negotiated the inclusion of a reversion clause, which would require that the land revert to the band if the airport ever closed.

But because there is some disagreement about the ownership of the land, the parties have not been able to agree on the terms of the reversion clause. Transport Canada and the band disagree on what is an acceptable level of use that would justify continued use of the facility as an airport. In order to protect the economy of the region, the band is prepared to make concessions that will allow the airport to continue to operate. But if the day ever comes when the airport closes, the band wants the land back. Phillip said Ottawa's idea of what level of use justifies that the land remain under control of the city is absurdly low and not to be taken seriously.

Non-Native people in the region say the government compensated the band for the land in the 1940s. The band counters that those were the days when Native people were prohibited by law from hiring legal counsel and there couldn't have been informed consent.

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Aboriginal issues key in UN questioning of Canada

By Paul Barnsley
Windspeaker Staff Writer

NEW YORK, NY

The second of the two United Nations committees that monitor member nations' compliance with international human rights treaties has issued its conclusions regarding Canada's performance.

Canada, a signatory of both international human rights covenants, reported to the UN Committee on Economic, Social and Cultural Rights in Geneva, Switzerland in November. Federal government representatives appeared before the second covenant's monitoring body — the United Nations Human Rights Commission — in New York City

on March 26.

After listening to Canada's answers to its 35 questions, the committee, which deals with the UN's Covenant on Civil and Political Rights, released its report on April 7.

Observers present during the questioning of Canadian representatives say 10 of the questions dealt with Aboriginal people or issues. A large part of the committee's report also dealt with Aboriginal issues.

In a section of the report entitled *Principle areas of concern and recommendations*, the committee told Canada that the explanation it provided of the federal government's definition of self-determination was inadequate.

"The committee, while taking note of the concept of self-deter-

mination as applied by Canada to the Aboriginal peoples, regrets that no explanation was given by the delegation concerning the elements that make up that concept," the report reads.

The rebuke from the UN vindicates Native leaders who have long tried to pin down the federal government on its specific definition of self government.

The committee then reported that it was "particularly concerned" that the recommendations of the Royal Commission on Aboriginal Peoples "have not been implemented."

"With reference to the conclusion by RCAP that without a greater share of lands and resources, institutions of Aboriginal self government will fail, the committee emphasizes that the

right to self-determination requires . . . that all peoples must be able to freely dispose of their natural wealth and resources and that they may not be deprived of their own means of subsistence. The committee recommends that decisive and urgent action be taken towards the full implementation of the RCAP recommendations on land and resource allocation," the report stated.

The committee also recommended, just days before the Sechelt agreement-in-principle was signed, that the "practice of extinguishing inherent Aboriginal rights be abandoned as incompatible with Article 1 of the covenant."

The committee also expressed concern that it sees "gaps" between the protection of rights under Canadian law and the requirements of the international treaty on civil and political rights.

The committee then turned its attention to the police shooting of Dudley George at Ipperwash Provincial Park in Ontario in 1995.

Saying it is "deeply concerned" that no inquiry has been conducted into the shooting, the committee then "strongly" urged the federal government "to establish a public inquiry into all as-

pects of this matter, including the role and responsibility of public officials."

In this matter, an earlier concern expressed by the committee on economic, social and cultural rights was reinforced by the human rights committee. That committee noted there is no structure for the federal government to force provincial governments to comply with the terms of the covenants.

Anne Pohl, a member of the Toronto-based Coalition for a Public Inquiry into the Death of Dudley George, was in attendance during the committee's questioning of Canadian officials. Saying that she was not speaking on behalf of the coalition, she told *Windspeaker* that Ontario, even though it was aware that it was expected by the committee, still refused to attend.

"A federal employee, Mr. Ross Hunt, was 'mandated by the delegation to speak for Ontario,'" Pohl reported. "He made a point of noting that he was from Quebec and, subsequently, he hoped he would get a bonus for his efforts at speaking on behalf of Ontario. Ontario's non-presence before the committee became something of a joke."

Gitanyow ruling legal landmark

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

Good faith negotiations are now a legal — not just a moral — requirement after the British Columbia Supreme Court ruled on the way Canada and the province have handled negotiations related to land claims that overlap territory covered in the Nisga'a Final Agreement.

The case, bearing the name of another Gitxan hereditary chief, may turn out to be the most important court ruling concerning Aboriginal rights and title since *Delgamuukw*.

"You have *Delgamuukw*, now you have *Luuxhon*, which kind of puts in context in some detail what *Delgamuukw* talked about," said Gitanyow chief negotiator

Glenn Williams.

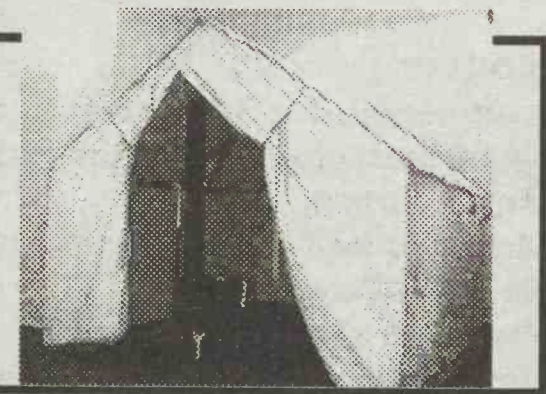
The Gitanyow hereditary chiefs asked the court for a declaration that the law requires governments to bargain in good faith during treaty negotiations. Both Canada and British Columbia fought that request.

"Basically, the argument of Canada and B.C. was that the courts have nothing to do with treaty making, that treaty making was only a political process; it has nothing to do with land and if there's a problem you go to the BC Treaty Commission and get your problems dealt with there," said Williams. "It's all a political process. All we're doing is political acting. That was clearly their bottom line in the courts and it's a true picture of what Canada and British Columbia's position was in the court and in negotiations." (see Gitanyow page 10.)

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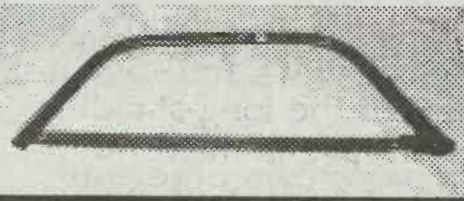
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Economic and employment hardship still faced

By Edward B. Harvey,
Kathleen D.V. Reil and Bobby
Siu
Windspeaker Contributors

TORONTO

The 1991 Census of Canada data demonstrate that Aboriginal people in Canada continue to be at a significant employment and economic disadvantage. We examined the situation for Aboriginal people in three areas of concern: unemployment rate, employment income, and poverty (as measured by Statistics Canada's low-income cut-off scale.)

Our examination of the situation was carried out in four geographical areas: Canada, Ontario, Toronto and Vancouver. To provide a greater sense of perspective we made comparisons between Aboriginal people and the overall averages for all people living in each of the four geographical areas.

Canada

Unemployment rates for Aboriginal peoples are 260 per cent higher than the national average.

- Male Aboriginal unemployment rates are almost 300 per cent higher than the national average for other male Canadians.
- Female Aboriginal unem-

ployment rates are more than 200 per cent higher than the national average for other female Canadians.

- Aboriginal people earn three-fifths of the Canadian national average.
- Aboriginal males earn 44 per cent less than other male Canadians.
- Aboriginal females do somewhat better, earning 30 per cent less than other female Canadians.
- Almost three times as many Aboriginal people live below the poverty line compared with the national average.

Ontario

Aboriginal people in Ontario have similar unemployment, poverty and income patterns as do Aboriginal people in Canada.

- Inuit people have higher levels of poverty than do other Aboriginal people.
- Inuit people's unemployment patterns are different from other Aboriginal people.
- Inuit men have lower levels of unemployment than compared with other Aboriginal people yet still 150 per cent higher than the average for Ontario residents.
- Inuit women have the highest Aboriginal rate of unemployment — three times higher than

the average rate for Ontario residents.

Toronto

The income gap for Aboriginal people compared with other Toronto residents is the lowest among the four geographic areas studied.

- Aboriginal men earn 67 per cent of a Toronto area male resident's income.
- Aboriginal women earn 87 per cent of a Toronto area female resident's income.
- Inuit unemployment rates are the highest among the four areas studied.
- Twice as many Aboriginal people live in poverty when compared with other Toronto residents.
- Poverty levels are lower for Aboriginal people living in the Metropolitan Toronto area when compared with Aboriginal people living in Canada or Ontario.

Vancouver

Poverty levels for Aboriginal people are the highest among the four areas studied.

- More than half of Aboriginal people live in poverty.
- More than 80 per cent of Inuit people live in poverty.
- Aboriginal female levels of poverty are three to five times

higher than female levels of poverty in the Vancouver area.

- Inuit women have the highest levels of poverty.

More than three times as many Aboriginal people reside in the Vancouver area compared with the Toronto area.

The overall patterns shows:

- The income gap for Aboriginal males is higher than for Aboriginal females.
 - The income gap observed for both males and females is smaller in the two urban areas, Toronto and Vancouver, than in Ontario or Canada.
 - Aboriginal people experience the highest rates of poverty in the Vancouver area.
 - Aboriginal people experience the lowest income differential in the Toronto area.
 - Métis resident in urban areas are less disadvantaged in terms of income and unemployment rates when compared with North American Indians. Both groups are significantly disadvantaged when compared with non-Aboriginal urban counterparts.
 - Inuit peoples experience higher levels of poverty than do other Aboriginal peoples.
- The situation Aboriginal people face needs to be addressed by innovative policy and program actions, including:

• Education programs that blend Aboriginal culture with the skill sets needed in today's economy

• Provisions to compensate the impacts on Aboriginal people who are displaced from their indigenous communities by ongoing economic development.

• Programs that recognize the inherent cultural differences among Aboriginal peoples by not treating Aboriginal peoples as a homogeneous group. The cultural distinctiveness of Aboriginal groups must be recognized and acknowledged in both policy development and program implementation.

• Policies and programs that target the special needs of Aboriginal peoples located in non-urban areas.

Edward B. Harvey is a professor at the University of Toronto, where he specializes in applied social research and diversity studies.

Kathleen D.V. Reil is completing her doctorate in sociology at the University of Toronto. In addition to environmental studies, she specializes in research on immigration and ethnocultural diversity.

Bobby Siu holds a doctorate from Carlton University and has worked extensively in the areas of ethnocultural studies and international education.

Gitanyow want concerns about land addressed

(Continued from page 9.)

Williams said the Gitanyow chiefs had legal advice that those arguments wouldn't survive a court test.

"Our position was that, historically, treaties emerged down in the U.S. and eastern Canada and there's clearly an historical basis in case law for engaging in dialogue or negotiations whether you're in treaty negotiations or in negotiations about your rights. The courts totally rejected the arguments of Canada and B.C. and confirmed that when you're dealing with constitutionally-based rights, the honor of the Crown is at stake. The conduct of both Crowns was at stake and they must ensure that they

can't renege on their fiduciary obligation in dealing with Aboriginal people."

Previous court decisions have created the legal reality that Canada has a fiduciary or trustee-like responsibility for Aboriginal people and that legal obligation requires the Crown put the Aboriginal interests ahead of its own interest. Williams said both the federal and provincial Crowns have, for political reasons, tried to find ways around that obligation.

"What both governments were arguing was that once negotiations take place and the Aboriginal groups have experts and resources, the fiduciary doesn't apply. That, again, was com-

pletely rejected. The court also indicated that the Aboriginal interest takes precedence over the non-Aboriginal interest and if there's any doubt, that doubt must go in favor of the Aboriginal groups. Also, the court indicated that Section 35 is about the recognition and affirmation of Aboriginal rights and title," he said.

The Gitanyow strategy was to first ask the court whether or not good faith bargaining was a requirement in the treaty process and, with that determination, to force the other parties to slow the pace of the ratification of the Nisga'a agreement until the Gitanyow concerns are dealt with. Should the federal and pro-

vincial governments not immediately return to the bargaining table, the Gitanyow have another motion pending before the court.

"There was two parts to our court action. One was on the first declaration, which we won," said Williams. "The next arm of it is that Canada, B.C. and the Nisga'a, by including and granting interest on Gitanyow territory, which is the subject of the Gitanyow negotiation process, has breached their fiduciary duty and breached their duty to negotiate in good faith. That part of the action will hopefully cite what is good faith and what is bad faith. So, we're ready to go on that one."

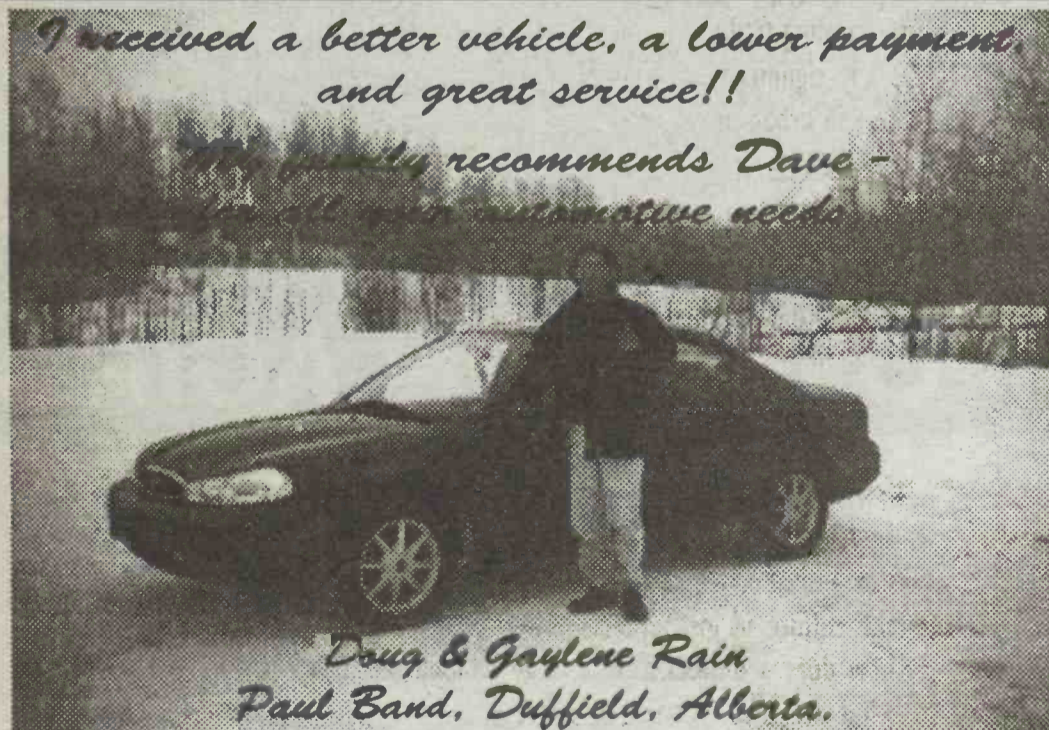
Williams revealed that the

chiefs believe they have the government cornered. If the process continues, the courts will define in specific detail the Crown's legal duty as a fiduciary during treaty negotiations — something Williams sees as valuable to all Indigenous peoples in the country — or, in an effort to avoid seeing the courts render such a powerful ruling, the governments will be forced to make a very attractive settlement offer to the Gitanyow.

The province continues to push for ratification of the Nisga'a agreement. Premier Glen Clark invoked closure on the debate in the legislature on April 22.

Late on April 21, Ottawa announced it will appeal.

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What's in a name? A lot apparently

As an artist, I was stunned to find myself dealing with the repercussions resulting from my exposure to one of the few remaining legitimate prejudices, not only existing, but flourishing in most parts of Canada, I am ashamed to say. And it is a most Canadian intolerance. No, it has nothing to do with the fact I'm Native. Nor does it have anything to do with me eating meat or not caring much for hockey. I am referring to a simple, though personally devastating, geographical bigotry. I wrote a play with the word Toronto in it. That's right, hate me. I'm getting used to it.

Several years ago I authored a play titled *Toronto At Dreamer's Rock*. It was very successful, winning the Chalmer's Playwriting Award, which I almost lost in a bar that night, but that's another story. This play has since had 13 professional productions in various parts of Canada and has been published in book form. It's even been translated to German! And the ironic thing is, it has nothing to do with the city of Toronto.

The word Toronto is actually



Drew Hayden Taylor

an Iroquois word meaning a gathering or meeting place, so I was using that concept in the title. It's called a metaphor. We writers use a lot of them. But recently, I have begun to regret both having utilized that metaphor and the founding of Canada's largest city.

I will give you an example. In the mid-'90s, *Toronto At Dreamer's Rock* was produced by theatre companies in both Edmonton and Regina. Both organizations asked me, quite timidly, if they could call the play, simply, *Dreamer's Rock*. Curious, I asked why and was informed that a lot of people out west don't like the word, city, or concept of Toronto.

At first I thought they meant gathering or meeting places, which I thought was quite odd

because I didn't find all the Saskatchewanians or Albertans all that solitary a bunch. I had seen them gathering and meeting. It was then that I was informed of this geographical prejudice. It seems Toronto and its inhabitants have become the domestic Americans of Canada. Nobody outside of a certain distance of the city wants anything to do with them, or any references to them.

I tried to tell these companies that the play has practically nothing to do with the actual city of Toronto. In fact, it's about three 16-year-old Native boys on the top of a rock outcropping located on Manitoulin Island in north-central Ontario. Having read and produced the play, the producers knew that, but they

still felt a name change to be somewhat of a necessity. Evidently the name has certain unpleasant connotations to it.

Trying to understand this, I tried to remember if *A Streetcar Named Desire* had an actual streetcar named desire in the text. I don't believe so. Again, it's probably one of those pesky metaphor things. And, I guess, not too many people really hate streetcars, so it becomes a moot point. In the end, I did not end up allowing these two companies to change the name.

However, the play was recently produced in Vancouver and the audiences have been, shall we say, quite modest despite a wonderful and expensive advertising campaign. Now I am not just an irate playwright looking for excuses, I assure you. I have had less successful shows before, and maybe again in the future (but let's hope not).

This particular show has proven itself, and the production is quite superior. But the artistic director of the company, and many of her professional theatre staff, after a serious discussion, basically

blamed the limited audience interest on the simple fact that very few people in Vancouver want to see a show with the name Toronto in the title.

The meeting or gathering place is not living up to its name. And to make the issue more complicated there is interest in taking the play out on a province-wide tour next season. I have been strongly urged by the powers that be, though in a very friendly and considerate manner, to consider cutting the title down to, again, *Dreamer's Rock*.

What if there are people out there who don't like dreams or dreamers? Then does it just become *Rock*? And what if those same people have had their hearts broken by a geologist, or lent money to a rock star never to see him or the money again. I am out a title, except maybe for the word *At*.


You would think people would judge the show, not the title, or a single word consisting of seven letters in the title.

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It is the intention of this conference, in keeping with this statement, to accept papers which address this disappointing reality. The following are suggestions but not limitations to submissions on Aboriginal education:

- validation of traditional knowledge within post secondary education;
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Submissions will be accepted on 3.5" discs, hard copies, e-mail, or fax submission. Anyone wishing to have submissions returned should include SASE. All submissions will be notified by May 21, 1999. Abstracts of all presented papers will be published along with a selection of conference papers.

Fishermen blockade Hydro

By Len Kruzenga
Windspeaker Contributor

GRAND RAPIDS, Man.

Protesters from the Grand Rapids First Nation set up a blockade outside a Manitoba Hydro generating plant in mid-March in an attempt to get the province and the public utility to settle a long-standing dispute with the Native fishermen who are seeking compensation for effects on the fishing stock created by Hydro flooding in the 1960s.

More than 50 protesters erected barricades outside the plant to prevent access to the station to protest Hydro's refusal to negotiate further compensation to the fisherman above the \$5.2 million they received in 1992.

"As a result of the province's unwillingness to take the fishermen seriously, we have found it necessary to escalate and support the demonstration efforts of the Grand Rapids fishermen," said Manitoba Keewaninowik Okimakinak Grand Chief Francis Flett.

Communities on flood alert

By Yvonne Irene Gladue
Windspeaker Staff Writer

MISSION, B.C.

These days, talk of sand bags, emergency phone numbers, food rations and keeping a close ear to the radio are hot topics of conversation in Mission, B.C. and other communities close to the Fraser River.

"The flood potential for the Fraser River is the highest it's been in 25 years, so the water levels are being monitored," said Darlene Snyder, media and communications officer of the emergency program of government assistance in B.C. "Every year there is an emergency plan in place, but this year it is different because it hasn't really warmed up. It's been cool so the concern is, if it does warm up, the snow packs in the mountains will melt quickly," said

MKO chiefs from across the north sent supporters to bolster the blockade and threatened that unless the province and Hydro moved quickly to resolve the dispute more facilities could be placed under siege. The organization representing 27 of the provinces 62 reserves has recently stepped up its claims against Hydro and the province for compensation as a result of massive flooding Hydro undertook in the 1960s and '70s.

While four First Nations have signed northern flood agreements specific to their communities, the MKO maintains that the damage the developments had upon the traditional lands and waters of the north has been far more profound than ever imagined. The decline of fishing stock in the Grand Rapids area is further evidence of the long-term adverse effects Hydro development has had upon First Nations, according to Grand Chief Flett.

While Grand Rapids' protesters allowed employees to leave the station, they refused to allow employees or anyone else back into

Snyder.

"The friendship centre is aware of the flood warning. We have a sign posted up on the wall that the centre will billet people here should the river flood," said Rose Whiskeyjack, receptionist at the Mission centre.

Twenty-five reserves, including the Cheam, Scowlitz, Kwantlen, Seabird, and Matsqui, are all located close to the river. The Fraser River, which runs through British Columbia's lower mainland, is 585 kms in length from the mountains to the coast.

"We are keeping a close eye on any communities south of Prince George, and the largest river in the area is the Fraser," said Neil Banera, of the province's Environment, Lands and Parks department.

"We have an operation set up that gives snow pack readings, so we are watching the readings

the plant, which acts as a Hydro generator for the northern region of the province.

The blockade action generated a sharp response from Manitoba Hydro and the province, which called for the removal of the blockade before any negotiations could commence.

Complicating the dispute is a lawsuit launched against Hydro by the town of Grand Rapids on behalf of its fishing community claiming \$24.9 million in damages to the fishing industry.

"No matter how long it takes, we'll stay," said Mayor Robert Buck, who was also part of the blockade.

Manitoba Hydro obtained a court injunction later in the week to have the blockade dismantled, however the protesters remained defiant.

Grand Rapids First Nation Chief Harold Turner noted that the fishermen from his community and the town have tried to resolve the issue for years.

"What kind of tactics does the province want. Letters and requests don't work either," he said.

closely. It all depends on the weather. If it stays cool then we do not have to worry about the melt, but a sudden temperature change could start the melt of the snow," he said.

"We just had a meeting, and it was in preparation to the flood of the area," said Chief Alice McKay of the Matsqui Band. "We have to make sure that the back hoe is in good running order so that we will be able to use it to fill our sand bags if we have to. We also have an emergency phone number available for the reserve people to call and a family member has been selected to alert the family when the water and evacuation starts to happen."

The band is also keeping in contact with the Abbotsford police and are planning to meet with them so that, together, a plan can be formulated, the chief said.

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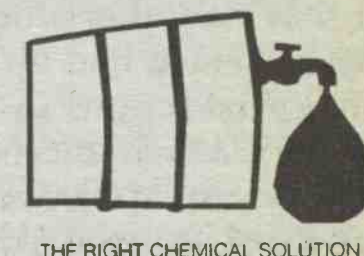
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ENTERTAINMENT

Storytelling through Aboriginal eyes

By Marie Burke
Windspeaker Staff Writer

VANCOUVER

In the award-winning magazine show, *First Story*, storytellers are the titles given to the journalists who report on a wide range of topics, from the origins of traditional Aboriginal masks to the modern day Nisga'a treaty.

First Story won the Can Pro award in the News, Magazine, Public Affairs Series category in Ottawa on March 25. Can Pro awards reward excellence in Canadian television and programming.

"*First Story* doesn't beat you over the head, nor does it walk around the issues," said Jeff Bear, producer of the Aboriginal current affairs show. The show has almost finished its second season at Vancouver Television.

Bear is the independent producer who, along with Baton TV, came up with the idea for *First Story*. The show grew from Bear's ideas, which were scattered across the proverbial drawing board for the executive producers at VTV, to become a critically acclaimed and respected Aboriginal magazine show.

"I went with my strengths with current affairs documentary TV and it is through this venue we are able to bring forward the stories that would never be seen on regular TV stories about the land, about residential schools and Aboriginal politics," said Bear.

Bear not only produces the show, but also writes, directs and films the stories for *First Story*. A self-professed love for his work makes it possible for him to contribute so much to the show, he said.

"We want to be able to keep the connection for Aboriginal people to the Aboriginal communities in the rural areas. In the cities, we as Aboriginal people are on the fringes and we have not been rec-



Jeff Bear

"I went with my strengths with current affairs documentary TV and it is through this venue we are able to bring forward the stories that would never be seen on regular TV."

ognized for our contributions to Canada," said Bear. He refers to the cities as the urban rez and contrasts this life with the rural lifestyle of Aboriginal people on *First Story*.

The *First Story* producer is thankful for the freedom and the trust he is given at VTV to tell the stories the way they need to be told. Bear makes it very clear, though, that *First Story* is not about beating the drum for Aboriginal people. It is about taking a look at what is happening through the eyes of Aboriginal people.

Bear gives an example of what the difference is in a story told from an Aboriginal view point with his interview with Johnny David, the Wet'suwet'en First Nation Elder who testified in the Delgamuuk court case. The case resulted in the landmark Supreme Court decision confirming that oral history of Aboriginal people is credible evidence.

"When I asked him what evidence he gave in court, this 95-year-old man sat up and described in a drum song, in his language, the right he was given to the land. He pointed to the directions where his traditional lands are. He remembered it in his song. I was trying to feel what this man is telling me through his traditional song. That song was his testimony," said Bear.

Telling the story from an Aboriginal perspective is what the host of the show, Tatiana Housty, sets out to do. Housty also contributes to the production of *First Story*.

Housty believes the Aboriginal perspective of *First Story* reveals the depth of Aboriginal people that is not shown in the mainstream media and that makes the show not only a success, but also interesting enough to make a cross-over into the mainstream population.

It is the diversity of Aboriginal people and the blend of human interest stories and the political stories that make *First Story* a unique show, she said.

"An easy day is when you go out and do some shooting and meet people living in the urban rez. Then there's the days when you have to come back and transcribe word for word and put the story together the way it needs to be," said Housty.

The feedback Housty hears about the show tells her they are on the right track with how the stories are told. One particular story about the late Chief Dan George and the response from several of Housty's friends told her how inspired they were after watching it.

The reason Bear calls an Aboriginal journalist a storyteller may be a big part of the reason *First Story* is successful, because the traditional role of an Aboriginal storyteller is not to interpret the story, but rather to leave the interpretation up to the viewer. Credibility is important, said Bear.

First Story airs on Saturdays at 6:30 p.m. and on Sunday at 1:30 p.m. on Channel 9, Vancouver Television, and on CTV affiliates across Canada.

and Audrey Johnston acting as hosts. Don Burnstick, an Aboriginal comedian, and Asani, the a capella singing group, are scheduled to perform. The night will be topped off with a country dance to the music of Homer Poitras and his band.

According to the gala organizers, members of First Nations' communities are supporting the gala and the national powwow.

The powwow will also be held at the Edmonton Northlands Agricom and the society is estimating the event will draw at least 80,000 people.

There will be 16 categories of competition for male dancers and 13 categories for female dancers. The total amount of dance prize money available is about \$58,000. A total of 20 drum groups will compete for \$22,500 distributed to the top five groups. A hand game tournament will also take place during the powwow with \$10,000 up for grabs.

The powwow society feels the events at the Agricom will be an educational process for the non-Native community, as well as providing a gathering place for Aboriginal people.

Clarification

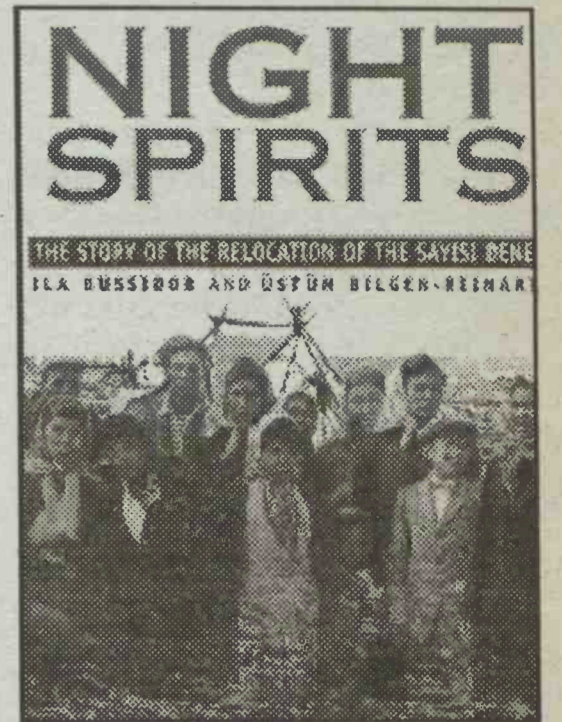
The National Aboriginal Achievement Foundation would like to clarify that no CBC employees were hired for the 1999 production of the National Aboriginal Achievement Awards (NAAA) in Regina on March 12. An agreement reached with CEP Local 875 allowed the NAAA to proceed uninterrupted by striking CBC employees with the understanding that the foundation was not using the services of any CBC personnel in any capacity. The foundation adhered to the agreement in Regina and for the duration of the labor dispute.

Dark story reveals hope of Sayisi Dene

REVIEW

By Marie Burke
Windspeaker Staff Writer

Night Spirits
The Story of the Relocation of the Sayisi Dene
By Ila Bussidor and Üstün Bilgen-Reinart
\$18.95, 152 pages (sc)
University of Manitoba Press



The story of the relocation of the Sayisi Dene people describes the tragic life-altering circumstances that have affected them almost irrevocably. The story compels the reader to finish the book even though it becomes painful at times to do so.

Night Spirits gives a blow by blow account of how the Sayisi Dene were affected by the arbitrary move from their traditional lands, forced upon them by the federal government.

The story of *Night Spirits* is written by Ila Bussidor, who is now the Chief of the Sayisi Dene First Nation people, and Üstün Bilgen-Reinart, a former CBC journalist for a current affairs program in Winnipeg. The combination of these two authors gives the story a here-and-now feeling, even though most of it is based on historical events.

As Bussidor relives her own memories, the jarring painful process of the past emerges and takes the reader through a personal, yet universal story. It is a story that encapsulates the often poignant and life-shattering history of Aboriginal people everywhere.

The story gives the reader accounts of the sexual and physical assaults, neglect and poverty through interviews with the people who survived.

The authors may have taken the risk of chastisement by those of the Sayisi Dene who have not started the recovery process, but this method proves to be an effective storytelling tool to describe exactly how the spirit of the Sayisi people suffered as result of the relocation.

The Sayisi Dene First Nation people traditionally lived near and around the northern part of Manitoba and in what is now Nunavut, up until the relocation took place in 1956.

In the short span of 16 years, the once proud and self-reliant Sayisi Dene people were reduced to receiving welfare, and alcoholism and other self-abusing behaviors became a way of life.

The Sayisi Dene were relocated from their traditional home near Duck Lake, Man. after the decline of the fur trade and government need for the land.

The Sayisi were literally dropped off on the shores of the Hudson Bay near Churchill, Man. A place called Camp 10 is where the Sayisi constructed their makeshift homes

from tents on the barren land in the freezing fall of 1956. More than 10 years later, the Sayisi were moved again by the Department of Indian Affairs to a place called Dene Village, five miles from Churchill.

In 1957, it is estimated that about 300 Sayisi were in the Churchill area. More than 100 unnatural deaths in Camp 10 and the Dene Village occurred during the time the Sayisi lived in the Churchill area.

What becomes clearly evident in the story is where the responsibility lies for the abuse and neglect of an innocent and trusting people.

A sense of outrage at how the incredibly intolerable situation of Sayisi Dene people could occur for so long builds, as the reader wonders why there was no intervention on the part of any government authorities.

The brief, but brutally honest accounts of the tragic events make the reading difficult, but compelling, as the reader hopes the story will wend its way to a hopeful ending for the Sayisi Dene.

The story has some bright spots, though very few, when some of the people were met with kindness from several non-Native people. Finally in 1969, a community development officer encouraged the Sayisi Dene to return to the land. Over the course of several years they made their return to the land at Tadoule Lake, Man.

Included in the *Night Spirits* story is the Nunavut land claim that was sealed on April 1. Bussidor maintains that at least 12,950 hectares of traditional Dene territory was bargained away by the federal government through the Inuit land claim. It is through Elders' testimony that the whereabouts of the traditional territory of the Sayisi Dene is established. The Sayisi went to court in 1993 to challenge the Nunavut claim that resulted in the Inuit agreeing to a land freeze pending the trial.

With almost an entire generation wiped out, the Sayisi Dene are rebuilding their lives through careful attempts to regain their culture, to heal the past and drive away the night spirits.

Artist from the Caribou Totem keeps Ojibway traditions alive

By Jolene Davis
Windspeaker Contributor

LAC SEUL, Ont.

Artist Ahmoo Angecneb always knew he would come back to his home in northwestern Ontario. His Ojibway parents and the Elders in his community instilled in him a strong sense of being Anishnawbe. Now, after studying, painting, and travelling, this man of the Caribou People uses Lac Seul, a community 20 km northwest of Sioux Lookout, as a base from which to bring his view of universal motifs to the rest of the world.

Not only has his work been part of many Canadian art exhibitions, he is frequently invited to take his work to Europe. As well as displaying his own art, he also promotes the work of other Native artists.

Angecneb was away from Lac Seul for many years until, at age 40, he returned to his roots.

"I realized it was my turn to go back and help maintain what it is to be Anishnawbe," he said. Now Angecneb feels his art is coming from a more spiritual place. He participates in prayer and sage ceremonies before he works.

"Before, I was creating work from the outside . . . not totally focused on any real Anishnawbe theme. I was detached from the traditional spiritual work," he said.

He remembers being told that the ways of his ancestors would come back and now he feels a part of this revitalization - the spiritual and cultural renaissance of the Anishnawbe.

Angecneb's interest in art began at a young age. Born in 1955, he spent time in a residential school then attended high schools in Ontario. During the early 1970s, the Woodland School of Legend Painting was at the height of popularity with artists such as Norval Morriseau. Angecneb began by copying this style, but when



JOLENE DAVIS

Ahmoo Angecneb is in demand around the world, both as an artist and speaker.

he was in his mid-teens, "seniors of the school advised me not to copy what others were doing but to find my own style and my own ideas about creating art." His style and ideas about art began to change as he began to travel.

His love of art and travel took him to London, Vienna, Austria, Malaysia, Thailand, Singapore, France and Morocco. He also travelled across Canada, including the Far North.

Angecneb says he is intrigued by other people's cultures and art, especially the traditional people of an area.

"I like to incorporate some of the ideas I see when I travel into my own work."

Angecneb continues to grow as an artist. His "Man of the Caribou Totem" metal sculptures were commissioned by the Thunder Bay Art Gallery in 1995 and now the gallery has about 20 pieces of his work.

Curator, Janet Clark, said she has seen Angecneb's "skill and subject material change" over the past decade. She mentions his "Anishnawbe Sky World, Middle World, and Underworld," a linocut, as "quite striking" because the usual

black on white is reversed. His "line designs" are unique and he also does print-making using wood block and linoleum.

Angecneb says he uses his art "to allow others to understand the identity and spirituality of his people."

He has shown his work in solo and group exhibitions, most notably at the Royal Ontario Museum (1997) along with Roy Thomas and Blake Debassige.

As well as producing and promoting his own art, Angecneb acts as curator for other Native artists. Recently, he assembled the drawings of his late mother, Patricia Angecneb, and the wood carvings of Norman Moonias. They are depictions of traditions such as hunting parties and travel by canoe and dogsled.

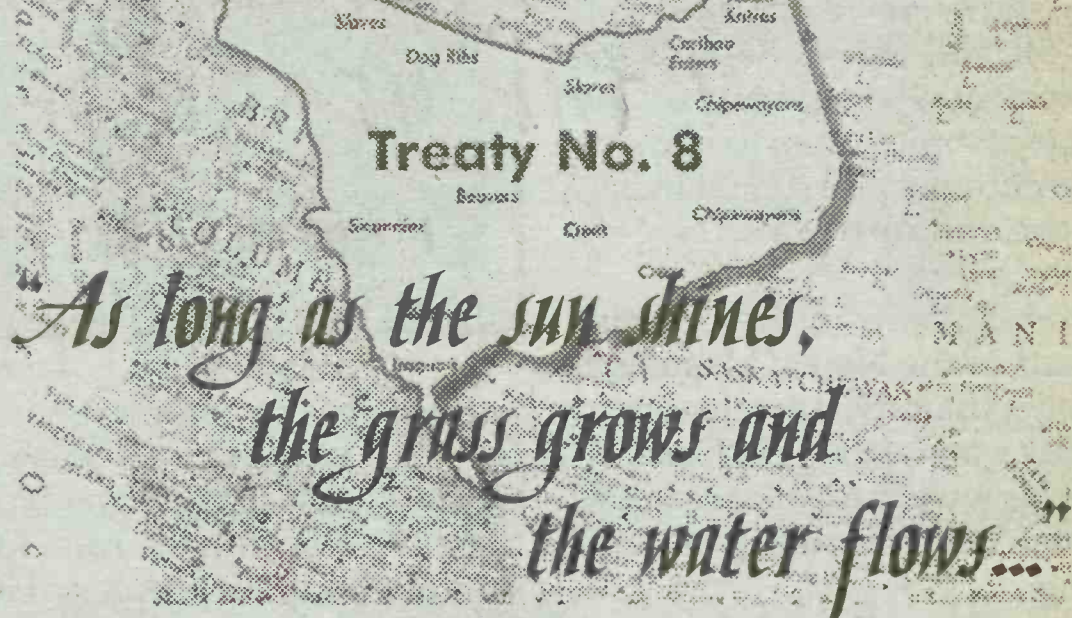
Angecneb has always "collected carvings from northern communities. He knows the artists and their lives and experiences," Clark said.

"I believe I am an extension of a visual tradition that my ancestors have done for thousands of years; it is my turn to keep that tradition, maintain it, and to pass it on to future generations," he said.

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↓ Kee-Noo-Shay-Oo (Cree Chief) addressing the Treaty Commission, Lesser Slave Lake.



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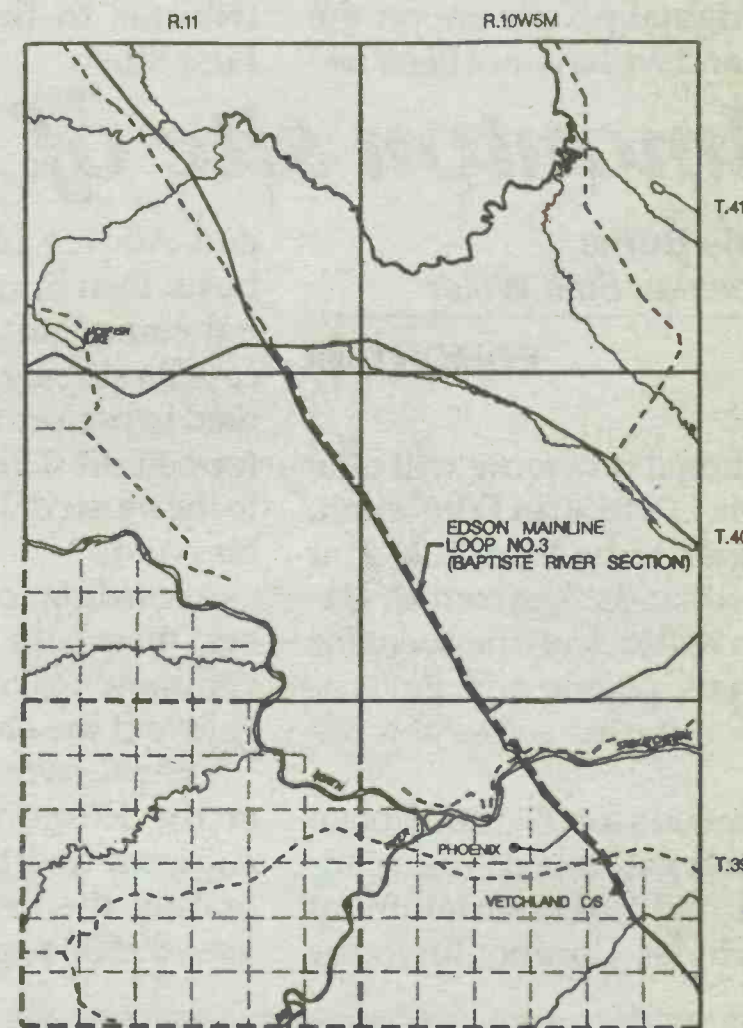
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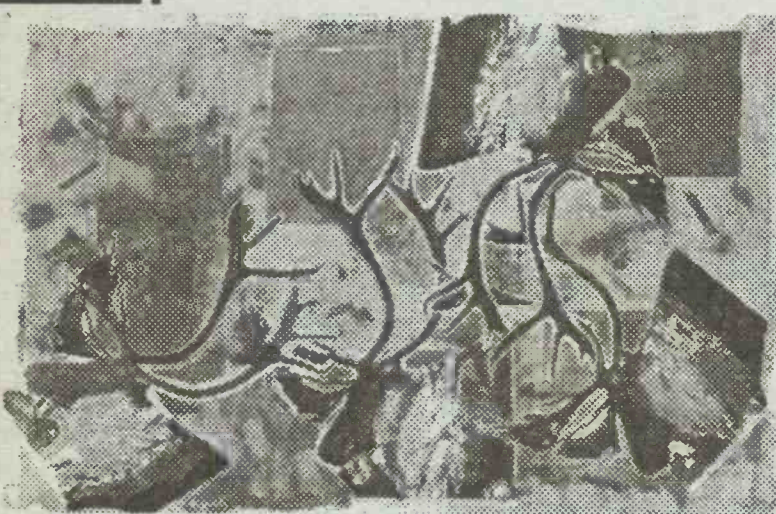
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Leonard Dick, aka Moccasin Joe, believes Aboriginal people
need to lighten-up and laugh at themselves.

**Scorned town drunk
becomes comedian
who is in demand**

By Yvonne Irene Gladue
Windspeaker Staff Writer

THUNDER BAY, Ont.

"At one point in my life I was given a bus ticket and told to leave my community until I changed," said Moccasin Joe. "One of the most memorable experiences in my career was when I went back and performed for the high school there."

Moccasin Joe, a comedian from the Fort William First Nation band in Thunder Bay, Ont., used to have a problem with alcohol, but he's cleaned up his act and is travelling and entertaining a lot these days. He performs stand-up routines and workshops on healing through laughter.

"I was always doing crazy and foolish things during that time," he explained. "While I was drinking, I thought that the whole world revolved around me. I wasn't aware that there were other people." As a motivational speaker, his focus is on self-esteem and healing the damaged spirit through laughter. He believes Aboriginal people have to laugh at themselves more, and not to take situations so seriously. "Humor can be used effectively for relieving stressful situations," he said.

Leonard Dick, Moccasin Joe's real name, got his stage name from his son Michael, because of all the names that were being suggested by his family, Michael liked it best. Dick, who in his fifties, has been sober for the last 25 years. He performs his comedy routines at conferences, weddings and workshops all across Canada and the U.S. His show includes impersonations of Indian Elvis, dancing the Indian line dance and a routine called the Indian macarena.

His first try at performing

comedy came when he entered a contest and came in third. He believed that he could do better, so he entered another contest and came in first. He hasn't looked back since.

"My wife helps me. She does a lot of the writing and she likes to laugh. I'm really lucky to have a wife who is there for me while I do what I like to do," said Dick.

Dick graduated from a Corrections College in Brantford, Ont. He worked in that field for a number of years, as well as at customs in Ontario at the Canada-U.S. border.

"I found that I got by working in those jobs by using humor," said Dick. "I find that people do not fight while they are laughing."

Dick was raised by his grandmother in Macdiarmid, Ont.

"She had a good sense of humor," said Dick. "While growing up we used a lot of humor to get us through stressful times."

When not travelling, he works at his home-based marketing business. He makes and sells Native jewelry, crafts and T-shirts with Native designs printed on them.

"The Creator gave us the gift of laughter, so much of it and we do not use enough of it," said Dick. "Learn to laugh at yourself before you laugh at other people. Learn to laugh with other people, and not at each other," he said.

His message to the young people wanting to get into comedy is simple.

"Find your own material. Be yourself. Do not copy anyone else's comedy act," he said. "In the past, Aboriginal people did not know how to laugh at themselves, but I guess it's time we did. Instead of feeling shame and guilt about being who you are, why not find humor in it?" he asked.

ALASKA'S PAMYUA sings the circumpolar

BLUES

By Debra Denker
Windspeaker Contributor

ANCHORAGE, Alaska

The words of the songs are Yupik, Inupiaq, and Greenlandic. The rhythms are traditional dance rhythms of the Far North. But the a capella harmonies of the four-person group, Pamyua, are pure gospel, and the delivery a passionate blend of jazz, R & B, and contemporary Native funk.

When Alaska's new music sensation, Pamyua, performs its repertoire of innovative interpretations of traditional songs and dances, the audience, whether Native or non-Native, sways, claps, and dances along. The Blanchett brothers — Phillip and Stephen — blend the mellow-voiced soul sounds of their father's African-American heritage with the traditional Yupik music of their mother's heritage. Further enriching the mix is the pure, haunting voice of Phillip's wife, Karina Mueller, Inupiaq-Danish born in Greenland and the humor and energy of Ossie Kairaiuak, a Yupik born in Chefnak, Alaska.

No one has ever heard anything like Pamyua's unforgettable synthesis of musical, dance and cultural traditions. Co-founder Phillip speaks passionately about the group's goals to "synergize and educate the world about our heritage, and about how we are blending our backgrounds to create something beautiful."

The genesis of the group was in early 1995, when Bethel-born brothers Phillip and Stephen, who had for years been the mainstays of the choir in their father's church in Wasilla, located about 40 miles north of Anchorage, were "just messing around." They were singing family songs,



DEBRA DENKER

Pamyua, with Karina Mueller, Phillip Blanchett, Marie Meade, Ossie Kairaiuak and Stephen Blanchett, perform the Seal Hunt Dance during a show in Alaska. The group has been invited to perform at the Arctic Music Festival in Toronto in July.

gospel, and Russian Orthodox songs. Then they started singing a traditional Inupiaq song, dancing, "jazzing it up" by harmonizing gospel style.

"The singing took over... and the harmony was amazing," recalled Phillip with excitement.

With the enthusiastic encouragement of their father, the brothers added traditional Yupik dance to their repertoire and began performing as "The new, improved BIA," which stood for "Blanchetts in Alaska." In three weeks they had performed more than 10 times, in churches and schools, and had made the cover story of the weekend news.

Realizing they needed to grow, Phillip and Stephen asked their friend Ossie, an accomplished traditional drummer and dancer

fluent in Yupik, to join the group. They searched for the right name for the new group.

"None fit. They weren't big enough," said Phillip. Then he remembered Pamyua, a Yupik word meaning "tail" or "encore." It refers to "the tail end of the dancing when the energy is at its most extreme."

A few months later, at the Arctic Winter Games, Karina Mueller, a traditional and contemporary singer and dancer from Greenland, heard Pamyua sing.

"I thought, 'I have to talk with these guys,'" she remembered. "I wanted to blend Native music with gospel-inspired music, but nobody seemed in tune with this kind of music," she said.

Karina shared a love of the gos-

pel, jazz, R & B, and soul artists who had so inspired the Blanchetts.

Already an accomplished soloist who had performed in Greenland, Denmark, the United States and Canada, she had just the perfect voice, style, humor, and passion to blend with Pamyua. Soon she was performing with the group, and not long afterward married Phillip. The two now have a daughter, Tun'aqi, nearly two, who travels with the group on tours that have included many Native events throughout Alaska, various venues in the Lower 48, including the American Indian Film Festival Awards in San Francisco, performances in Greenland and Denmark, and a sell-out show

at the prestigious Performing Arts Center in Anchorage. The group has been invited to attend "Northern Encounters," an Arctic Music Festival to be held in Toronto in July, and is looking for sponsorship.

Phillip has a personal commitment to bring "a Yupik spiritual connection" to the group. He studies his childhood language, and Karina takes university classes in Yupik with Phillip's mother, Marie Meade, a highly regarded teacher of Yupik language and culture and an occasional performer in some of Pamyua's dance numbers. One of the group's goals is to keep traditional songs and dances alive. Despite their innovative style, "we have got nothing but encouragement and support from the Yupik community," said Phillip. "The whole spirit of the dance is there. That's what the Elders say."

Phillip said the main inspiration comes from the dancing.

"The more we learn about the structure and rules of dancing, and what role it plays in the culture, we definitely get a deeper relationship with our culture."

To honor their northern roots, Pamyua members wear traditional Yupik qaspaqs and mukluks. Karina wears a fancy headdress of wolf fur, and they carry dance fans made with swan or snowy owl feathers. The only accompaniment to their song and dance is the cauyaq, a flat hoop drum once made of gut or skin.

Phillip hopes that Pamyua's live performances and their first CD, *Megluni*, meaning "to prepare—the beginning," will help to "keep these songs alive." It is a passionate and heartfelt quest, at once honoring the ancestors and moving forward into a dynamic future.

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Increase your chances, be neat and thorough

By Joan Black
Windspeaker Contributor

It is no secret that the cost of education can leave students with a debt burden that is into the tens of thousands of dollars. People pursuing a post-secondary education, therefore, are looking for all the financial help they can get. *Windspeaker* contacted several people with professional experience in academic institutions to find out how students can prepare for and acquire a scholarship or bursary.

The Alberta Heritage Scholarship Fund was at the top of everyone's list for students in Alberta. The fund publishes a brochure that lists 40 scholarships administered by them. Stewart Dunn, assistant to the manager at Edmonton Advanced Education and Career Development, which manages the fund, had some advice for students wanting to increase their chances of getting a scholarship.

Dunn stressed the need to take time to proofread and revise your scholarship application before submitting it.

"Do a rough draft first," he said. "Edit it and then put it down. There are simple little mistakes I'll see on scholarships and I know the committee will get this and think, well this person's illiterate, in spite of the fact that the transcript may say they're the most wonderful person in the world.

"If people spell things wrong, or miss words or something like that, it makes them look like they aren't scholarship material. You know the people are a lot smarter than this, but we can't tell the committee 'Assume the person is smarter than the application.'

"There are things you can't affect," Dunn continued; "[for] most of our scholarships we look at transcripts and that is set. You've gone to school, you've earned your marks; there's nothing you can do at the point of applying for a scholarship that's going to affect your transcript.

"Some of the scholarships ask for reference letters . . . It's really up to you to make sure you choose a good reference, somebody who'll give you a good letter. Encourage them to say as much as they possibly can. We have a lot of people who will say this is a wonderful kid, but if you say that in one or two sentences on a reference letter, it's not that strong.

"What I really like to encourage students [to do] is sell yourself; tell the committee why, if they have to choose between people, why they would choose you over somebody else."

It's not enough, though, to include everything about yourself you can think of.

"Some people," Dunn said, "go on and on forever, and that's not going to work either. At some point, whoever is reading it, whether it be a job reference or a scholarship one, they're going to get tired of reading about you.

Hit the details, but do it *right*, do it nice — legible, clean.

"Most of our scholarships, we ask them to send in a photocopy or several photocopies of the application. We keep the original and we mail the photocopies off to committee members. Some people send in photocopies that I can't read — if we catch that, we'll re-photocopy, but they shouldn't rely on that. They should make sure that they print, don't write, make it legible. Go out of your way, because those are the little things you can influence the committee with."

Asked if there was a general rule as to how much marks count as compared to other factors, Dunn said it was difficult to be specific about percentages.

"It does vary so much from scholarship to scholarship. The scholarship we give out the most, the Alexander Rutherford, is solely based on marks; the only way they can mess it up on the application form is, you know, we still get people who don't even know their own address and things like that, and even that doesn't disqualify them; it just means we can't get money out to them.

"For most other competitions where it's beyond marks, it usually becomes a question of where they will rate marks into it. One third of it may be marks; one third of it may be other accomplishments; and one third of it going on to an essay or something like that. In all of these things, what I find consistently is that [in] the essay-type questions, the students could do a lot better than they do.

"At the higher level of scholarships we ask them if they've ever had publications, other awards . . . they can't change that [either]. What they can change, though, is illegibility, the whole tone of their application. They can make that neat and crisp."

Dunn sums up his advice by saying students should consult their high school counsellors or the awards office in their university or college for the latest information about availability of scholarships and how to apply.

Corey Crewe, a placement testing co-ordinator at Alberta College, agrees that the institution you are attending is the best place to start. He asked some students what they thought about seeking scholarships. They told him that every school should have a display board for scholarships and that educators should remind the students to review it frequently for new information. As do most schools, Alberta College keeps a list of scholarship sources known to them — the government ones and many private ones. They urge students to ask their parents about their employers' scholarships and bursaries, too, Crewe said. Many companies offer educational support that people don't even know about.

The Royal Bank is one corporation that since 1992 has

granted educational awards through its Native Student Awards Program. Five students receive \$4,000 annually for their educational expenses to a maximum of four years at university or two years at college. Recipients who are interested may also be considered for summer and post-graduate employment with the bank. An independent committee of Aboriginal academics reviews the applications and selects students according to personal and academic achievement and financial need. The awards are available to status and non-status Indians, Inuit and Métis.

The biggest problem Crewe sees is that students are not always aware of who should be applying for what. He stresses talking to your school's scholarship advisor, rather than going on your own. Sometimes advisors know about additional scholarships for which you should apply, and they can help with resumes, which may be required.

The other thing Crewe encourages is for students to prepare their grades at least a year before applying for a scholarship, in order to beat the competition. Personal qualities, such as leadership, volunteerism, and good recommendations from teachers and community leaders also count, he said.

Jack Fuller, a spokesman with Continuing Education Services at Edmonton Public Schools, reiterated that about 80 per cent of scholarships are based on academic merit, but that personal attributes also matter.

Fuller identified the Rutherford Scholarship from the Alberta Heritage Trust Fund as the largest in this province, benefiting students who have an average of 80 per cent over five courses. Six thousand people qualify for the Rutherford every year and may receive \$1,500 each over three years of study. People who have completed Grade 12 can apply, he said, even adults who graduated with high averages years ago.

"Go for it even if you think you're not qualified," Fuller advises. "A number of scholarships are not claimed every year — the board may waive some of the requirements."

In Edmonton, Fuller said, there are 300 to 400 scholarships administered by organizations such as the Masons, and corporations such as MacDonald's, to which students can apply. About 5,000 scholarships are available across Canada. Every public school has a book listing available scholarships, Fuller added. Finally, he noted that many post-secondary institutions put their scholarship information on the internet.

For a comprehensive listing of Aboriginal scholarships - including the complete contents of this Guide, please check out AMMSA's web site at: <http://www.ammsa.com/ammsabursary.html>

Aboriginal Guide to Scholarships

NATIONAL & REGIONAL SCHOLARSHIPS**Gil Purcell Memorial Journalism Award - The Canadian Press**

For Native persons studying journalism.

One scholarship of \$4,000.
Eligibility: Native ancestry.
Studying journalism at a Canadian university or community college.
Deadline: December 31 of each year.

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

Jake Fire Award

Deadline: June 15

Sponsored by:

National Indian Brotherhood
Assembly of First Nations
Eligibility: First Nations Citizen
Amount: \$2000

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

Applications to:

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

Robert Smallboy Award

Deadline: June 15

Sponsored by:

National Indian Brotherhood
Assembly of First Nations
Eligibility: First Nations Citizen
Amount: \$2000

Criteria: Currently enrolled/accepted in medical program, demonstrated exceptional academic abilities, involved and committed to extracurricular activities

Deadline Date: June 15

Applications submitted to:

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

The Ross Charles Award

Applications must be submitted before March 15

Dedicated to providing six weeks of specialized training to young professional Aboriginal men and women from Northern Canada who are interested in furthering their knowledge in the fields of broadcasting and telecommunications

Send to: Attn.:
Angele Gelineau
Cancom

155 Queen Street, Suite 1204
Ottawa, ON K1P 6L1
Ph: (613) 232-4814

Shell Aboriginal Awards (NAAF)

Several awards presented yearly through the scholarship program of the National Aboriginal Achievement Foundation.

The value of the awards vary by student request. For more information contact:
National Aboriginal Achievement Foundation
Suite. 508, 77 Mowat Avenue
Toronto, ON M6K 2E3
Ph: (416) 588-3328
Fax: (416) 588-9198

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 1999.
Canwest Global System
Broadcasters of the Future Awards
81 Barber Greene,
Don Mills, Ontario M3C 2A2

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

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
Co-ordinator
1-800-663-7336 ext 2304

KPMG Aboriginal Student Awards

For information please write to:
Aboriginal Student Awards
c/o Program Co-ordinator
Scotia Plaza,
Suite 5400 40 King Street West
Toronto, ON M5H 3Z2
Ph: (416) 777-8735

Native Women's Association of Canada

Two (2) awards to two Aboriginal women of First Nations/ Metis 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
Ph: (613) 722-3033
Fax: (613) 722-7687

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

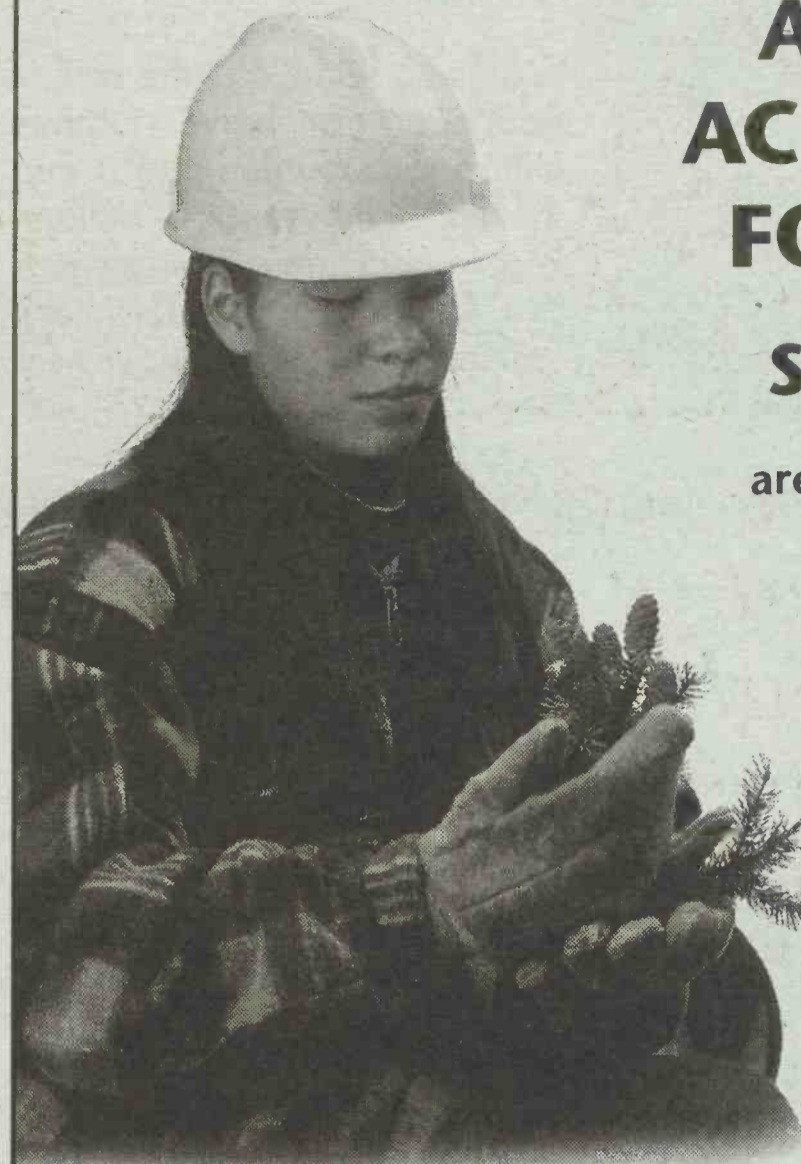
Federal Student Work Experience Program (FSWEP)

FSWEP replaces the Federal Summer Student Employment Program

Offers full-time high school, CDGEP, college, technical institute 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.

Indian & Inuit Health Careers

**NATIONAL ABORIGINAL ACHIEVEMENT FOUNDATION SCHOLARSHIPS**

are available for Aboriginal Students in fields of study such as business, sciences, finance, public administration, engineering, law, general education and more.

NATIONAL ABORIGINAL ACHIEVEMENT FOUNDATION
70 Yorkville Avenue, Suite 33A
Toronto, Ontario M5R 1B9
TOLL FREE: 1-800-329-9780
Tel: 416-926-0775
Fax: 416-926-7554
E-mail: naaf@istar.ca

DEADLINE FOR APPLICATIONS IS JUNE 15, 1999



Sponsored by:



Shell

through the Shell Canada Aboriginal Scholarship Program



through the CIBC Achievers Program



through the Petro-Canada Aboriginal Education Awards

The National Aboriginal Achievement Foundation is pleased to announce that it is now managing Health Canada's Indian and Inuit Health Careers Program.

The Aboriginal Health Careers Program is open to all Aboriginal students enrolled in programs that lead to professional careers in health care, in fields such as Medicine, Nursing, Dentistry, Pharmacology, Radiology, Nutrition, Lab Technology, Clinical Psychology, Psychiatry and Health Care Administration.

There is one deadline annually: June 15

For more information or applications, call **National Aboriginal Achievement Foundation**

70 Yorkville Avenue, Suite 33A, Toronto, Ontario, M5R 1B9
Tel: 416-926-0775 Fax: 416-926-7554
Toll free 1-800-329-9780
Or e-mail naaf@istar.ca



Health
Canada

Santé
Canada



Shelly Michano
Nursing
Confederation College



Bradley Wakegijig
Optometry
University of Waterloo



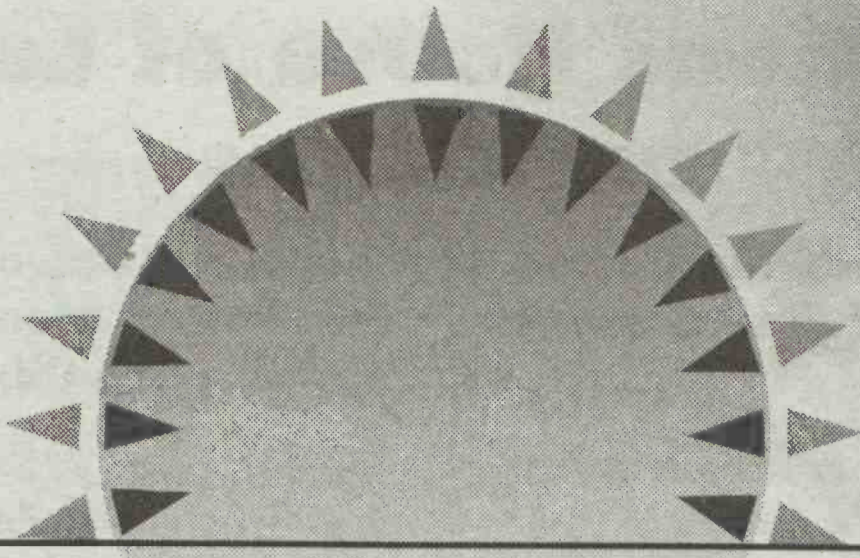
Margaret R. Sobeszen
Clinical Psychology
University of Manitoba



Sharon Keefe
Nursing
St Wilfred Grenfell College



**This Aboriginal Guide to Scholarships is also available online at:
www.ammsa.com**



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:

Human Resources
Amoco Canada Petroleum Company
P.O. Box 200, Station M
Calgary, Alberta T2P 2H8
Phone: (403) 233-5704
Fax: (403) 233-5795

The deadline for receiving completed applications is June 15, 1999.



Amoco Canada
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THE NATIONAL INDIGENOUS YOUTH ENVIRONMENTAL EDUCATION AND TRAINING PROGRAM 4TH ANNUAL INTAKE

Vision • Leadership • Empowerment
PROTECTION OF MOTHER EARTH



IMPORTANT NOTICE - EXTENSION OF DEADLINE DATE TO MAY 15, 1999

The CENTRE FOR INDIGENOUS ENVIRONMENTAL RESOURCES (CIER) is again recruiting twenty-five students from across Canada for its eighteen month program in Environmental Assessment, Protection, and Education. Fifteen months involves course work based in Winnipeg, Manitoba. You can choose to complete the three-month field practicum and job placement anywhere in Canada. The program begins in September, 1999.

To be considered for this program you must be:

- a member of a Indigenous group;
- strongly interested in environmental issues;
- knowledgeable of Indigenous traditions and spirituality and how these apply to the protection of the environment;
- over 18 years of age with a completed high school diploma or able to qualify as a mature student;
- confident in developing written reports and presenting your ideas verbally in groups;
- eager to learn and committed to completing the work required in the program; and
- able to obtain two letters of recommendation from your community supporting your application—one must be a professional recommendation and the other must be a personal recommendation.

All courses offered in the program represent a synthesis of western and Indigenous understanding of the subject matter. In order to incorporate Indigenous and western knowledge, each course in the program will be led by an instructional team comprised of at least one Indigenous and one non-Indigenous person.

This program is delivered in partnership with The University of Manitoba. Successful graduates will receive a Certificate in Environmental Education, Assessment and Protection. The program is transferrable for degree credit at The University of Manitoba.

To be considered for the 1999-2000 program, please submit your application no later than April 1, 1999.

For more information, please contact:

Karen Wastasecoot, Program Coordinator
Centre for Indigenous Environmental Resources
310 Johnston Terminal, 25 Forks Market Road, Winnipeg, Manitoba, Canada R3C 4S8

Program Bursary:

Deadline: Postmarked by May 15

Bursaries are available to Canadian citizens of Aboriginal ancestry who have resided in Canada for the last 12 months. Individuals must meet the minimum enrollment requirements in a professional health career program and have not 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 enrollment 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.

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

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

Petro-Canada Education Awards for Native Students

Deadline: June 15

Five education awards of up to \$5,000 are available to native students of Canadian or Inuit ancestry entering or enrolled in post-secondary programs where studies can be applied in an industrial setting in the oil and gas industry. Selection is based on financial need, academic performance and potential, appropriateness of studies to industry, and future aspirations. Contact individual schools for application forms. Roy Cunningham Petro-Canada Native Education Awards P.O. Box 2844

Calgary, AB T2P 3E3

The Arts Apprenticeship Program

Deadline: February 17

Intended to help provide opportunities for artists and arts administrators of diverse ethnocultural and Aboriginal backgrounds to pursue training and professional development in Canada's arts and cultural industries (including music, writing, visual arts, performance, dance, film, video, museum curating, etc.)

Grants are available up to a max. of \$15,000 for a ten month training period, or \$1,500 per month to non-profit organizations or companies, other levels of government (non-federal) or individuals, groups and collectives. Contact: Marcelle Gibson, Senior Program Officer Arts Apprenticeship Component Department of Canadian Heritage 15 Eddy Street, 11th Floor Hull, Quebec K1A 0M5 Ph: (819) 994-8995

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.

Xerox Aboriginal Scholarships Program - Xerox Canada

Deadline: June 15

Each year Xerox Canada offers 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

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. Canadian National Native Educational Awards Program 935 de la Gauchetière Street West Montreal, PQ H3B 2M9 Ph: (514) 399-7675

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

This Aboriginal Guide to Scholarships is also available online at:
www.ammsa.com

and CAD/CAM Engineering Technology. Applicants must be accepted into full semester in specified program of non-traditional trade. Application is required by July 25; forms are available through Student Services and Registrars offices. Canadian National Educational Awards Program 935 de la Gauchetière Street West Montreal, Quebec H3B 2M9 Ph: (514) 399-7675

Educational Awards Program - Husky Oil

Deadline: June 15
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 for the 1999/2000 academic year must be completed and returned to Husky Oil Contact Joan Nelner (403) 298-6780 Aboriginal Affairs, Husky Oil, P.O.Box 6525, Station D Calgary, AB T2P 3G7

The Banff Centre for Management

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

Aboriginal Veterans' Scholarship Trust - NAAF

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: National Aboriginal Achievement Foundation Ste. 508, 77 Mowat Avenue Toronto, ON M6K 2E3 Ph: (416) 588-3328 Fax: (416) 588-9198

Royal Bank Native Student Awards 1999-2000 - Royal Bank

Deadline: January 31
Five (5) awards of up to \$4,000/ year for four (4) years at university or two years at college. Status Indian, Non-Status Indian, Inuit or Métis are eligible to apply. You must be a permanent resident/citizen of Canada. For an application and brochure, write to: Co-ordinator, Royal Bank Native Student Awards, Human Resources Department Royal Bank Plaza, North Tower, 200 Bay Street, 11th Floor, Toronto, ON M5J 2J5

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. Ph: 1-800-935-5555

Polaris - Northern Star Program

This awards program recognizes the creative and innovative environmental actions by youth who have had an impact within their communities.

Young people up to 25 years of age may be nominated for an award. Completed forms are due by March 31 of each year. For more information and a nomination form: Action 21 National Office Toll free at: 1-800-668-6767.

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

Chief Crowfoot Professional Health Careers Scholarship - CASTS

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 parent must be a Siksika Nation member;
2. must be a member of Saddle Lake First Nation or one parent 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 parent must be a member of the four bands;
4. must be a professional Health Careers student of Canadian Aboriginal Descent. Note: Professional health career programs are those that require four or more years of university training.

Duval House Communication Careers Scholarship - CASTS

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 - CASTS

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 Ph: (403) 258-1775 Fax: (403) 258-1811

Suncor Inc. Bursary Fund University of Waterloo

Suncor Inc. offers bursaries annually to students in Chemical or Mechanical Engineering which, in support of employment equity, will

First Nations House of Learning announces

The Thirteenth Annual *Short Course for Principals of First Nations Schools*

The Short Course for Principals of First Nations Schools is a practical one, planned for principals, vice-principals, head teachers and administrators of First Nations Schools.

TOPICS:

- Staff Supervision
- Aboriginal Language Immersion
- Art Therapy
- School Assessment

DATE: July 26 - 30, 1999 at the *University of British Columbia* (both courses)

COST: \$650.00 (per course)

WRITE: First Nations House of Learning
The Longhouse, UBC

1985 West Mall, Vancouver, BC V6T 1Z2
<http://www.longhouse.ubc.ca>

PHONE: Angie Oleman at (604) 822-8940

FAX: (604) 822-8944

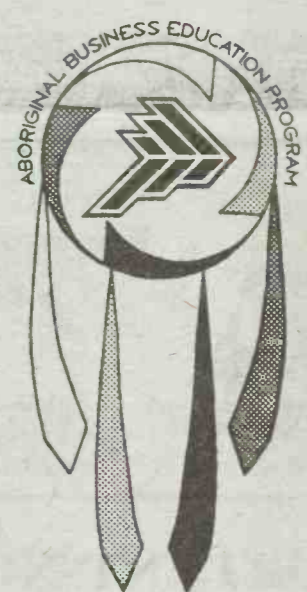
E-MAIL: oleman@unixg.ubc.ca

INFORMATION →



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, 1999.

We provide:

ACADEMIC SUPPORT

Tutorial are available for math and economic course pre-requisites or for other pre-requisites upon approval

PERSONNEL SUPPORT

- Regular appointments give the Program Coordinator an idea of each students 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 students based on need, academic achievement and special circumstances. Band funding and any other financial support are taken in 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 student

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**



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NAIT has the technology to help you fulfill your dreams. Quality applied education will help you to meet the challenges of the 21st century meeting employer's needs for a highly skilled workforce. Dynamic partnerships with industry and business ensure NAIT's 170 programs and 35 apprenticeship programs are relevant to today's high-tech environment.

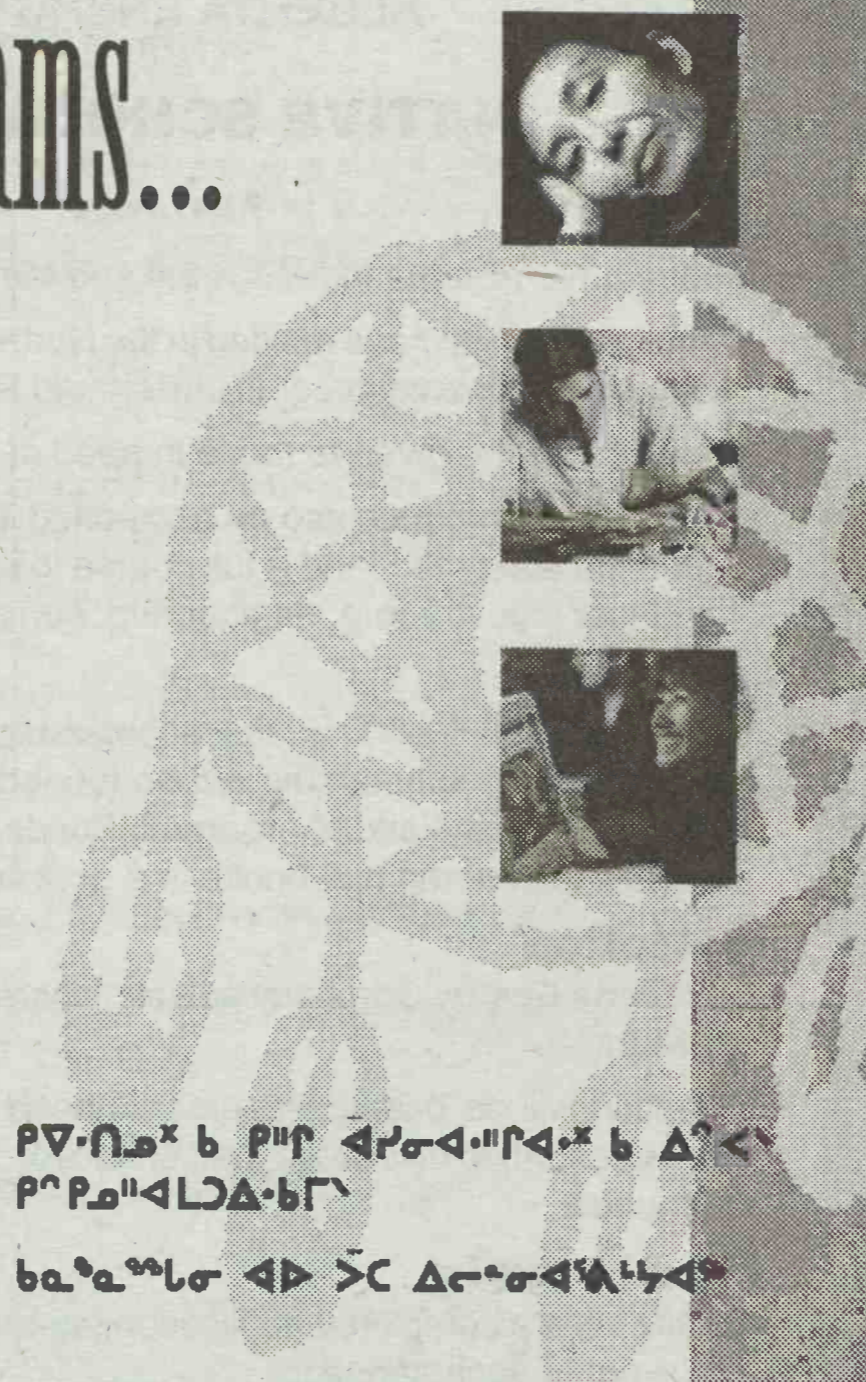
Education and training anytime, anywhere

NAIT's Continuing Education and Business Development responds quickly to the needs of the marketplace and offers customized training in many areas.

The NAIT Aboriginal High-Tech Computer Institute offers programs to meet the growing need for qualified computer professionals in Alberta's aboriginal communities.



www.nait.ab.ca 11762 - 106 St., Edmonton, Alberta T5G 2R1



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Interested?

For more information about Customized Training call Stephen Crocker: Phone: 491-8888 scrocker@nait.ab.ca

Aboriginal High Tech Computer Institute call Martine Sabat: Co-ordinator Aboriginal High Tech Institute PHONE: 471-8329 Toll-free 1-888-242-8620 martines@nait.mcl.com

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.

Canadian Merit Scholarship Foundation (CMSF)

The value of each award is \$3,500.00. The Moosehead Award in Canada The CMSF Regional Award The CMSF Jostens Provincial Award Student must be of Canadian Native Heritage and enrolled in a post-secondary education institution at the university level. Information contact: 233 Winters College\York Univeristy North York, ON M3J 1P3 Ph: (416)636-1308

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

Criteria: Aboriginal women enrolled in a post-secondary institution. Two (2) awards valued at \$1,000.00 each For more information contact: Native Women's Association 9 Melrose Avenue Ottawa, ON K1Y 1T8 Ph: 613)722-3033 Fax: (613)722-7687

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 univeristy 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

Canadian Research Aboriginal Studies

Since its inception in 1978, the Council has supported various research projects which examine various issues of relevance to Aboriginal people including culture, self government, demography, and sociology among others. Information contact: Communication Division Social Sciences and Humanities Research Council PO Box 1610 Ottawa, ON K1P 6G4

Canada Scholarships in Technology

Students entering full-time studies in the targeted disciplines at colleges, CEGEPS and institutes. Value of award is up to \$7,500.00. For more information contact: Canada Scholarships in Technology Association of Canadian Community Colleges Suite 200,

1223 Michael Street North Ottawa, ON K1J 7T2 Ph: (613)746-4906

Department of Indian Affairs or your Local Band Education Authority

Funding for status Indian students is available from the Department of Indian Affairs or your Local Band Education Authority. Legal Studies are generally considered separate from other undergraduate programs and therefore full funding will be available for the three years of legal studies.

Métis, Inuit and non-status Indians may apply to the Department of Justice. The funding covers tuition, books and living expenses and is renewable for the two further years of law school. The funding also covers the Saskatchewan Summer program.

For more information on whether you qualify and the applicable deadlines for funding, contact: Program Administrator Legal Studies for Aboriginal Peoples Program Department of Justice Canada Ottawa, Ontario R1A OH8 Ph: (613) 957-9583

Aboriginal Scholarship Award Program

Value of award is \$3,000.00. Students must be Aboriginal and be enrolled in a post-secondary education institution in a Marketing, Business, or Environmental Science program. Information contact: The Pine Tree Native Centre 25 Kings St. Brantford, ON N3T 3C4 Ph: (519)752-5132 Fax: (519)752-5612

Baxter Corporation- Jean Goodwill Scholarship

Value of award is \$5,000.00 Student must be of Aboriginal ancestry and enrolled in a nursing program with the intention of serving in a northern Aboriginal community. 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 - US Fullbright Program

Value of award is \$15,000.00 for student and \$25,000.00 for faculty members enrolled in graduate studies. Student must be American or Canadian with Native Heritage and attending a post-secondary education institution studying countries relations between other countries. For more information contact: Ste. 2015, 350 Albert Street Ottawa, ON K1R 1AP Ph: (613)237-5366 Fax: (613)237-2029

National Aboriginal Achievement Foundation (NAAF)

Student must be of Aboriginal descent and be enrolled in a post-secondary education institution registered in an Arts Program. The value of the awards varies by student request. For more information contact: Ste. 508, 77 Mowat Avenue Toronto, ON M6K 2E3 Ph: (416) 588-3328 Fax: (416) 588-9198

First Nations Counselling Centre

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.

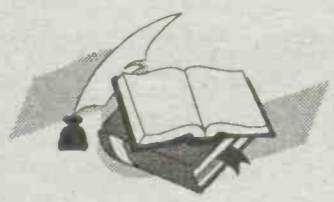
It takes a diverse and skilled work force to successfully manage our business. That's why Husky supports and sponsors an Aboriginal Educational Awards Program in Canada.

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 1999/2000 academic year must be completed and returned to Husky Oil by May 31, 1999. 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

This Aboriginal Guide to Scholarships is also available online at: www.ammsa.com

Student Support Program

Various available valued from \$1,000 - \$3,500.

Must be Inuit or a Treaty/Status Indian; must have been a resident of Canada for the 12 consecutive months prior to the date of application and must have met university or college entrance.

Apply to:

First Nations Counselling Centre
201, 10010-106 Street,
Edmonton, AB T5J 3L2
Ph: (780) 944-0172

Open House Canada

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.

Provides young Canadians with learning opportunities to increase their knowledge, appreciation and respect for the diversity of Canadian communities or through reciprocal 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
Ph: (819) 994-1315

Foundation for the Advancement of Aboriginal Youth (FAAY)

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

Scotiabank Futures in Business Aboriginal Youth Scholarships:

Ten (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:

Eight (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:

Five (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:

Five (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:

Ten (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. 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
Ph: 416-961-8663
Fax: 416-961-3995

The Amoco Aboriginal Awards Program

Deadline: June 15

Provides multi-year financial assistance to students enrolled at a recognized post-secondary institution. Approximately six new educational award recipients will be selected annually. The value of each award is \$2,000 per year for a maximum of four years.

Applicants must maintain at least a 65% average and preference may be given to those enrolled in programs that prepare students for careers in the oil and gas industry. Only those students who reside in the provinces of Amoco's main operating areas (Alberta, BC, Saskatchewan or NWT) will be considered.

For more information contact:
Amoco Canada Petroleum Co. Ltd.
Public and Government Affairs
P.O. Box 200, Station M
Calgary, AB T2P 2H8
Ph: (403) 233-1425

Summer Language Bursary Program

Students are awarded bursaries for summer immersion courses in their second official language, English or French. 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 4500189
Red River Road,
4th Floor
Thunder Bay, ON P7B 6G9
Ph: (807) 343-7257
or 1-800-465-3957

Chevron Canada Resources

Deadline: January 31

Number of scholarships varies, value up to \$5,000. Available to students of Aboriginal heritage interested in undertaking a period of study in public administration and/or community affairs involving drug/alcohol education and rehabilitation.

Special consideration given to residents of Northwest territories and other areas of concern.

Apply to:
Canadian Universities for Northern Studies
#201, 130 Albert Street
Ottawa, ON K1P 5G4
Ph: (613) 238-3525

Environmental Innovation Program**ALBERTA ENERGY COMPANY LTD.****NATIVE SCHOLARSHIP AWARDS****Eligibility**

Status & Non-Status Indians, Inuit and Métis are eligible for these awards.

- Recipients must have resided in the Northwest Territories, British Columbia, Alberta, Blackfeet Reservation or Fort Berthold Reservation for the last year.
- Awards will be given to those in need of financial assistance.
- Proof of acceptance into an accredited Technical School, College or University must be submitted, and a full course load maintained in a career related to the oil and gas industry (e.g. engineering, computers, finance, law).

Awards

Each year five \$3,500 (cdn.) scholarships will be presented by Alberta Energy Company. The scholarship will be funded from each of AEC's four business units participating in the award program. Funds awarded will contribute to the cost of the student's tuition and text books in a post secondary institution.

Selection

An Alberta Energy Company selection committee will meet once a year to review all applicants.

Selection will be based on personal need and academic achievement. A letter of recommendation from a teacher, employer or a member of the applicant's community is required.

How to apply

Please send a completed application (forms available from the company), transcripts and proof of acceptance to:

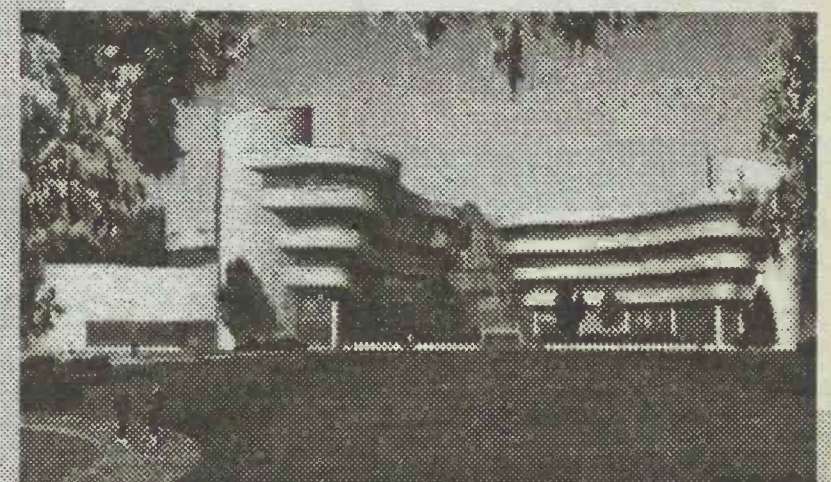
Native Scholarships

Alberta Energy Company Ltd. Telephone: (403) 266-8259
3900, 421 - 7 Ave. S.W. Fax: (403) 290-8259
Calgary, AB T2P 4K9

Applications must be received by July 31, 1999.



ALBERTA ENERGY COMPANY LTD.

**SASKATCHEWAN INDIAN FEDERATED COLLEGE**

We offer degrees and certificates in:

- 〈 Business and Public Administration
- 〈 Dental Therapy
- 〈 English
- 〈 Environmental Health and Science
- 〈 Indian Communication Arts
- 〈 Indian Education
(Application deadlines:
Fall 1999 - Apr. 3/99 &
Winter 2000 - Nov. 15/99)
- 〈 Indian Fine Arts
- 〈 Indian Health Studies
- 〈 Indian Languages, Literatures & Linguistics
- 〈 Indian Social Work
- 〈 Indian Studies
- 〈 Interdisciplinary Studies
- 〈 Science (Mathematics, Natural Sciences, Computer Science & Health Professional Programmes

OUR FUTURE FACILITY

Application Deadlines (unless otherwise stated):
Fall 1999 - Aug. 13/99 &
Winter 2000 - Dec. 15/99

The teaching philosophy at SIFC reflects the First Nations' values of sharing and learning. SIFC is open to all people.

UNTIL WE MOVE, YOU MAY CONTACT US AT THIS ADDRESS:

Saskatchewan Indian Federated College
Room 118 College West, University of Regina
Regina, Saskatchewan Canada S4S 0A2
Telephone (306) 584-8333
Facsimile (306) 584-0955
www.sifc.edu

This Aboriginal Guide to Scholarships is also available online at:
www.ammsa.com



Lakehead University • Achievement Through Effort

Native Access Program for Engineering

Choosing a professional career?
Are you of Native ancestry?

ENGINEERING CAN BE IN YOUR FUTURE.

Our Program Provides...

- pre-engineering academic preparation in Mathematics, Sciences, Computing and Communications.
- an academic, social, and cultural support system throughout the student's entire program of study.
- an opportunity to become a Chemical, Civil, Electrical, Mechanical, or Software Engineering Technologist or Engineer.

For detailed information and application forms, contact:

NATIVE ACCESS PROGRAM FOR ENGINEERING

LAKEHEAD UNIVERSITY, Thunder Bay, ON P7B 5E1
Tel: (807) 343-8399 Fax: (807) 343-8013
E-Mail: nape@Lakeheadu.ca
Website: www.lakeheadu.ca/~napewww/home.html



designed for Native students
by representatives of the Aboriginal Peoples and

Lakehead
UNIVERSITY

Civil • Chemical • Electrical • Mechanical • Software

Lakehead University • Achievement Through Effort

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
Ph: 1-800-563-3518

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
Ph: (613)992-7189

Women in Engineering and Sciences Program

For women undergraduates who are interested in careers 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
Ph: (613) 993-3543
Fax: (613) 990-7669

Queen Elizabeth Silver Jubilee Endowment Fund Award Program

If you have successfully completed at least one year of an undergraduate university program. You must be a Canadian citizen or permanent resident. It provides non-renewable scholarships of \$5,000.00 for one academic year, and transportation expense for one return trip for students to pursue their undergraduate studies in their second official language. For more information contact:
Canadian Awards Program
Association of Universities and Colleges of Canada
350 Albert Street, Suite 600
Ottawa, ON K1R 1B1
Ph: (613) 563-1236
Fax: (613) 563-9745

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.

Deadline is May 5.
Canada Mortgage and Housing Corporation
Social and Economic Policy and Research
700 Montreal Road Room C7-417
Ottawa, ON K1A 0P7
Ph: 1-800-668-2642

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,
Ph: (613) 957-9643

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:
Ph: (416) 923-6641 ext. 2650

Department of Justice Canada Entrance Scholarships for Aboriginal Students

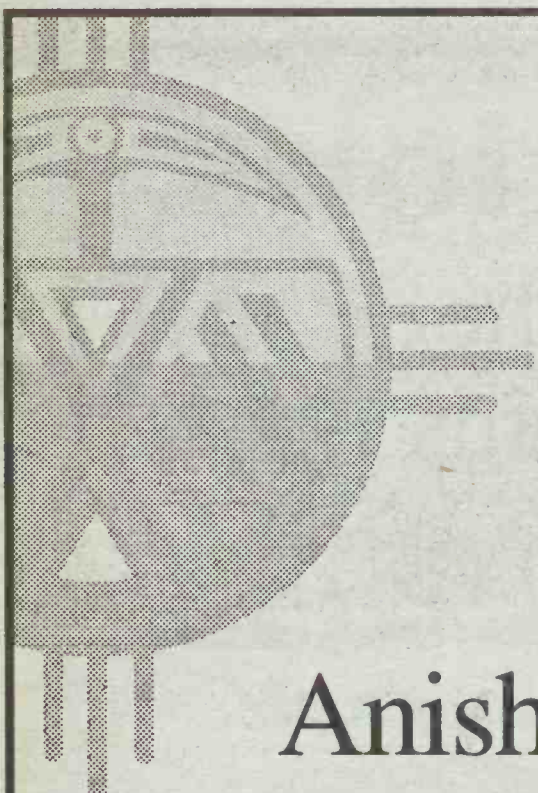
The Department of Justice Canada has made available three-year scholarships to Metis and non-status Indian students who wish to attend law school. Each year, ten or more pre-law scholarships will be made available to Metis and non-status Indians, to cover the cost of attending a summer orientation program 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 Metis 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 April 1, 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.

BRITISH COLUMBIA SCHOLARSHIPS

McCarthy Tetrault Annual Scholarship - UNBC



Wabnode Centre of Excellence

Cambrian College's Wabnode Centre of Excellence is a partner in the development of programs and services uniquely suited to the aspirations of Native people.

Anishnaabe Studies

Wabnode programs are offered on campus and/or available through distance education, with community-based delivery of selected programs.

Programs offered through the College's Anishnaabe Studies division include:

- Aboriginal Small Business Management
- Aki Kwaamdandaa: Aboriginal Environmental Protection
- Native Community Worker - Healing and Wellness
- Native Community Care: Counselling and Development
- Native Early Childhood Education
- Native Lands Management
- Native Communications
- Native Food Preparation
- Native Child & Family Worker

Cambrian College is home to 400 Aboriginal students enrolled in Wabnode and other post secondary programs. These students can access a comprehensive support network geared to their specific needs and aspirations, including:

- active liaison with Native Band Education offices and Native community organizations
- an active Native Students' Association: CNSA
- student activities that support Native heritage and spirituality
- a bright, cheerful students' activities centre
- Cambrian's Native Counselling Centre
- peer mentorship through the Anishnaabe Peer Mentor Program
- access to Elders on Campus

To receive additional information on our programs and services, please contact Jeanne Naponse, Dean, Anishnaabe Studies at (705) 566-8101, extension 7418.



**CAMBRIAN
COLLEGE**

1400 Barrydowne Road
Sudbury, Ontario P3A 3V8
(705) 566-8101

**This Aboriginal Guide to Scholarships
is also available online at:
www.ammsa.com**

One (1) valued at \$750
Available to full-time First Nations student enrolled in Northern Advancement Program. Recipient must be resident of northern British Columbia as defined by UNBC Act.

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

Northwood Pulp and Timber Ltd. Upper Division Scholarships - UNBC
Three(3) valued at \$3,000
Must have completed at least 60 credit hours towards Natural Resources and Environmental Studies program. Preference to dependent relatives of Northwood employees or to First Nations students.

For information on all UNBC Scholarships please contact:
Linda Roa
UNBC Financial Aid Office
3333 University Way
Prince George, BC V2N 4Z9

BC Hydro Aboriginal Scholarship Program
Deadline: Mid-January
Eight (8) valued at \$1,000 each.
Eligibility: Status Indian, Non-Status Indian, Inuit or Métis.

Successfully completed first year of a full-time post-secondary program in a discipline relevant to a career with BC Hydro.
Good academic standing (preferably 75% grade point average) in addition to good written communications skills. Balanced lifestyle (i.e., fitness, community involvement, hobbies and interests). Supported by a British Columbia First Nation or Native organization.
Information:
Outreach Programs
BC Hydro
16th Floor, 333 Dunsmuir St.
Vancouver, B.C. V6B 5R3
Ph: (604) 623-3994
Fax: (604) 623-3614

ALBERTA SCHOLARSHIPS

Senator James Gladstone Memorial Scholarship - Alberta Indian Investment Corp.
Deadline: Varies
Description: To recognize excellence and achievement by a Treaty Indian and to encourage and assist Treaty Indians in the pursuit of post-secondary education in the area of business, finance or economics.
Amount: Maximum of \$750 for students enrolled in colleges and technical institutions. Maximum of \$1,000 for students enrolled in universities.
Eligibility: Treaty Indian and resident of Alberta.
Enrolled full time at a college, university or technical school in one of the following programs:
1. Commerce 2. Business 3. Administration 4. Accounting 5. Small business.
Personal and academic objectives, particularly as they relate to Aboriginal economic and business development in Canada.
Information:

General Manager
Alberta Indian Investment Corp.
P.O. Box 577
Winterburn, Alberta T0E 2N0
Ph: (780) 470-3600
Fax: (780) 470-3605

Jimmie Condon Athletic Scholarships
Deadline: Nov. 1
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% and enrolled as full-time students.

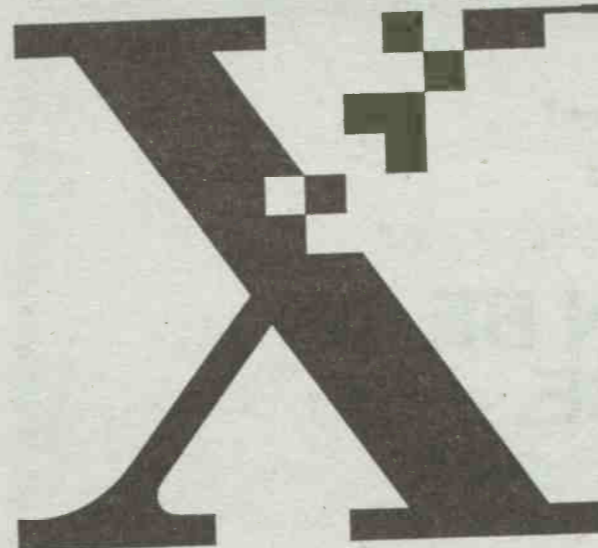
Charles S. Noble Junior Football Scholarships
Deadline: October 1
A total of 30 scholarships valued at \$1,000 each are awarded to junior football players who are currently enrolled full-time in a post-secondary institution in Alberta and are nominated by their team. The awards are co-sponsored by the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

Charles S. Noble Junior 'A' Hockey Scholarships
Five (5) 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.
Deadline: December 1, April 1, and August 1

Endowment Programs
Deadline: May 15.
The Alberta Heritage Scholarship Fund accepts donations from individuals, corporations, organizations and other groups for the express purpose of providing scholarships. Donors may provide direction with respect to the kind of scholarship they would like created. Gifts to the Crown are 75% deductible for income tax purposes. Currently the following scholarships have been established under the endowment program: Aboriginal Health Careers Bursary
Approximately 20 bursaries are available for Aboriginal students in Alberta entering their second or subsequent year of post-secondary education in a health field. Applicants must be Indian, Inuit or Métis and have been residents of Alberta for a minimum of three years prior to applying. Awards are valued at up to \$12,000/year for college programs, and \$13,000/year for university programs.

The Alberta Press Council Scholarship
Deadline: January 15
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.

Janet and Horace Allen Scholarship
Deadline: June 1
One scholarship of \$1,500 will be awarded to the science graduate from Crowsnest Pass High School who is an Alberta resident



Xerox Aboriginal Scholarships Program

Building a better future through Information Technology Literacy

At Xerox Canada, we believe that our company, like our society, is strengthened by Canada's rich multicultural mixture. We continue to achieve excellent results in our business by encouraging diversity in the workplace.

Eight Xerox Aboriginal Scholarships, each worth \$3,000 will be awarded. Each scholarship is awarded for one year, but recipients may reapply annually to a maximum of four years for university programs and three years for college programs.

To be eligible, you must be:

- A Canadian resident
- A status or non-status Indian, Metis or Inuit
- A full-time student at an approved Canadian post-secondary institution
- Pursuing an academic program (such as computer/math sciences, business administration/commerce or engineering) which could lead to a career in the Information Technology industry.

Applications must be received by June 15. To receive an application and more information about the Xerox Aboriginal Scholarships Program, call (416) 733-6837 or write to us:

Contributions Administrator
External Affairs
Xerox Canada Ltd.
5650 Yonge Street
Toronto, Ontario
M2M 4G7

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XEROX

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Congratulations to the Winners of the Royal Bank Native Student Awards 1999-2000

David F. Alexander
Merritt, British Columbia
University College of the Cariboo
Carpentry Studies

Hilary A. Baikie
Northwest River, Newfoundland
Memorial University of St. John's Nfld
Biology Studies

Olin Lovely
Yellowknife, N.W.T.
University of Calgary
Masters in Business Administration

Lizanne Ginette Lefebvre
Timmons, Ontario
University of Ottawa
Business Administration

Desiree A. Kematch
Saskatoon, Saskatchewan
University of Saskatchewan
Bachelors in the College of
Commerce



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
E-mail: <gail.haslett@royalbank.com> Internet Address: <http://www.royalbank.com/hr/world/nsap.html>

This Aboriginal Guide to Scholarships
is also available online at:
www.ammsa.com

Aboriginal Scholarship & Bursary Guide

Annual Supplement to Windspeaker — May, 1999



MALASPINA University-College

Malaspina offers a comprehensive range of Academic, Applied, Career/Technology and Upgrading programs and also engages in community education, international education and contract training. Teaching excellence is stressed in all programs.

WWW.MALA.BC.CA

First Nations Programs:

- **ArtsOne—First Nations** a first year university program
- **Bachelor of Arts in First Nations Studies** a four-year degree program

- ✓ 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 a variety of professional specializations to meet the needs of First Nations communities.

For more information, visit our website at www.mala.bc.ca, or call Jennifer

(250) 753-3245, local 2758



Nanaimo Campus
900 Fifth Street
Nanaimo, BC V9R 5S5

and has enrolled full-time in a post-secondary institution. Application forms are available from the school counsellor.

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.

Contact:
Registrar's Office
Blue Quills First Nations College.

CANA Scholarships

Deadline: October 31

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

Robert C. Carson Memorial Bursary

Five (5) awards valued at \$500 are available to Aboriginal Albertans without sponsorship enrolled full-time in their second year of the Law Enforcement, Criminal Justice Diploma or Faculty of Law programs at eligible institutions. Nomination deadline: Students should contact the financial aid office of their institution.

Hal Harrison Memorial Scholarship

Deadline: June 1
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 their parents is a member in good standing with the Alberta Volunteer Fire Fighters Association.

He 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 extracurricular activities and academic achievement. The award is valued at \$1,000. Contact school

Anna & John Kolesar Memorial Scholarship

Deadline: July 1
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.

Hal Neldner Scholarships and Telus Bursaries

Two (2) scholarships for the high school graduates, two for the post-secondary students and two random bursaries all valued at \$1,500 will be awarded to students whose parents are employed by

Advance Your Career in Health Administration

If you hold an approved two-year diploma in business administration or a related professional field, you may enrol in the Bachelor of Administration Post Diploma degree program and receive up to 60 transfer credits.

This program provides students with the professional knowledge and practical skills needed for today's rapidly changing health care system.

Program Delivery

We are offering classroom courses starting this September, 1999 in Edmonton and Calgary. You may also choose to pursue your degree through home-study. We offer both print-based and computer-based learning.

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If you don't have a diploma, you should enrol in the three year Bachelor of Administration in Health Administration degree program. The choice is yours.

We are offering classroom courses this Fall (September, 1999) in Edmonton and Calgary. Please apply before June 15, 1999.

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Web Site: www.athabascau.ca

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Northern Development Bursary Programs

Northern Student Supplement: If you are a first or second year student from northern Alberta, and have high financial need, you may be eligible for a bursary. Through the Northern Student Supplement you may receive between \$500 and \$1500 in each of your first two years. To apply, fill out the Northern Student Supplement form enclosed with your Student Loan application and return it with your loan application.

NADC Bursary: Are you an Alberta resident? Are you interested in working in northern Alberta? If so, talk to us! We sponsor a return service bursary for Alberta students training for jobs in high demand in northern Alberta. About 125 bursaries worth \$3000 each are awarded annually, usually to students in their final years of study. Your part is to agree to work in the north for one year in return for each year of bursary support received.

Bursary Partnerships Program: If you are from a northern business or community organization then you have a stake in education and employment too. You have an opportunity to sponsor return service bursaries for the students of your choice, in partnership with NADC. Our bursary partners have the option to advertise their bursaries and recruit and select their bursary recipients. NADC will match between \$500 and \$1500 per student, for a maximum bursary of \$3000.

For more information, contact the NADC office:

9621 - 96 Ave., 206 Provincial Building,
Postal Bag 900-14, Peace River, AB T8S 1T4
Telephone: (780) 624-6342 · Fax: (780) 624-6184.
E-mail: council@nadc.gov.ab.ca · Website: <http://www.gov.ab.ca/nadc/>



Choose your own path.



Ben Calf Robe Adult Education Program

English • Math • Computer Skills • Cree Language & Culture
Science • Native Studies • Personal and Career Development

The path to your future is clearer than you think. And Grant MacEwan's Ben Calf Robe Adult Education program can help you obtain the courses you need to reach your academic goals.

Whether you want to enter a college or university program, Ben Calf Robe offers

aboriginal adults a well-rounded academic upgrading program in a learning environment respectful of aboriginal culture.

You can start in September or January at Grant MacEwan Community College's Jasper Place Campus, 10045 - 156 Street, Edmonton, Alberta.

FOR MORE INFORMATION
CALL (780) 497-4487

Grant MacEwan Community College

First Nations Study Track

AT CANADIAN BIBLE COLLEGE

Inaugurated in 1995, the First Nations Study Track was developed collaboratively by a group of First Nations churches and Canadian Bible College. The program provides foundational studies in Bible and theology for those seeking ministry in a First Nations cultural context. The First Nations Study Track consists of eight courses, taken as part of a four-year program leading to the Bachelor of Theology or Bachelor of Religious Education degree. Instructors are chosen for their credibility and experience in the First Nations community. Contact the Enrollment Office for more information.

E-mail: enrollment@cbccts.sk.ca Toll-free: 1-800-461-1222

Canadian Bible College

4400 FOURTH AVENUE, REGINA, SK S4T 0H8
PHONE: 306-545-1515 FAX: 306-545-0210 WEBSITE: www.cbccts.sk.ca

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
Deadline: January 30

This scholarship was developed to recognize excellence in leadership development and safety in the mountain community. Applicants must be Alberta resident, 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 activities, 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 they complete their program.

Dr. Robert and Anna Shaw Scholarships

Deadline: June 1 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.

Staples Scholarship
Deadline: June 30

Two (2) 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.

**Career Development Scholarships
Michael Luchkovich Scholarships
for Career Development**

Deadlines: December 1, April 1 and August 1
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.

Nova Corporations Aboriginal Awards Program

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 Ph: (403) 290-6000

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 Ph: (780) 422-8003

Society of Calgary Métis Scholarship

Number and value varies
Deadline: Please inquire with society

Available to students of Aboriginal heritage who are enrolled or planning to enroll in any school, trade, university, upgrading or continuing education.

Apply to: Executive Director Society of Calgary Métis #1, 811 Manning Road, N.E. Calgary, AB T2E 7L4 Ph: (403) 248-0992

Syncrude Special Educational Awards for People of Native Ancestry

Deadline: June 1
Four (4) awards of \$2,000 Available to students of Aboriginal heritage enrolled in a program of

study related to the Oil Sands Industry and be a current or former long-term resident of north eastern Alberta. Apply to: Syncrude Special Educational Awards Program, Syncrude Canada Ltd. P.O. Box 4023 Fort McMurray, AB T9H 3H5 Ph: (780) 790-6403

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 Co-ordinator Rm. M142, Heritage Hall S.A.I.T. 1301 - 16 Avenue NW Calgary, AB T2M 0L4 Ph: (403) 284-8858 Fax: (403) 284-7117

Grant MacEwan College Foundation

Deadline: June 15 for following academic year
Aboriginal Business Leadership Award
Four (4) awards of \$1,500 each

ABORIGINAL STUDENT AWARD

Apply by FEBRUARY 7, 2000

The School of Urban and Regional Planning at Queen's University in Kingston, Ontario offers a two-year Master's program in Urban and Regional Planning which prepares students for professional careers in city planning, land and real estate development, housing, and environmental and human services policy planning. The School has available one or more modest financial award(s) designated for Aboriginal students enrolling in the Queen's M.PL. Program in September 2000. Students from all honours undergraduate disciplinary backgrounds are encouraged to apply.



For more information, contact Graduate Coordinator School of Urban and Regional Planning Queen's University Kingston, ON K7L 3N6 (613) 533-2188 e-mail williamj@post.queensu.ca

Aboriginal Media PROGRAM
Fall 1999

First Nations Technical Institute will provide you with a chance to cover Native issues from a Native perspective

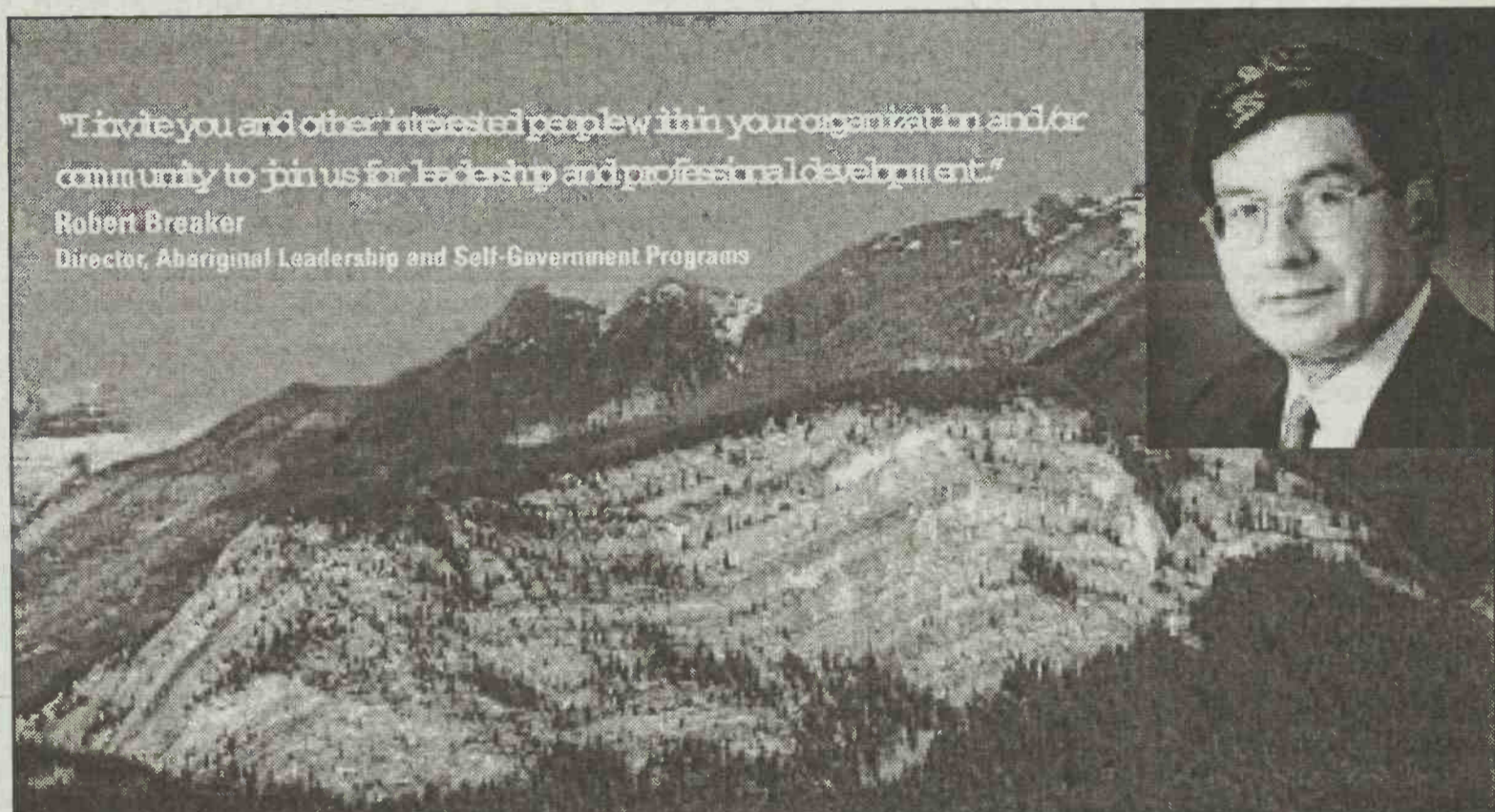
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visit our website at www.tyendinaga.net/media.htm

This Aboriginal Guide to Scholarships is also available online at: www.ammsa.com



"Invite you and other interested people in your organization and/or community to join us for leadership and professional development."

Robert Breaker
Director, Aboriginal Leadership and Self-Government Programs

Upcoming Aboriginal Programs: April to June, 1999

Leadership Symposium on Aboriginal Education

May 3 - 6, 1999 Faculty Leader: Dr. Marie Battiste
Tuition: \$500
Lodging/Meals: \$150 per night + GST + hotel tax

Leadership and Management Development for Senior Executives and Managers in Aboriginal Governments

May 10 - 14, 1999 Faculty Leader: Ron Jamieson
Tuition: \$1595 + GST - 75% Special Grant = \$510⁰⁰
Lodging / Meals: \$190 per night + GST + hotel tax

Specific Claims at the Turn of the Century: Laws, Policy and Negotiations in the Resolution of First Nations' Claims Against the Crown

May 25 - 28, 1999 Faculty Leader: James Prentice
Tuition: \$1150 + GST - \$400 Grant = \$830⁰⁰
Lodging / Meals: \$150 per night + GST + hotel tax

Doing Business with Aboriginal Communities and Aboriginal Entrepreneurs

June 7 - 10, 1999 Faculty Leader: Lewis Staats
Tuition: \$1150 + GST - \$400 Grant = \$830⁰⁰
Lodging / Meals: \$150 per night + GST + hotel tax

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FOR MANAGEMENT

Box 1020, Station 45, Banff, Alberta T0L 0C0
Fax: 403-762-6422
Email: cfm@banffcentre.ab.ca

Aboriginal Scholarship & Bursary Guide

Annual Supplement to Windspeaker — May, 1999



11

Apply to:
Executive Director
Grant McEwan Community College
Foundation
Edmonton, Alberta
Ph: (780) 497-5545

Métis Settlement Education and Training Incentive Scholarship Society

Deadline: June 30 for September entry,
November 30 for January entry.
Number varies and amount varies based on financial need.

Available to Métis or families who fall under this category, be a member or child of a member who is resident on one of the eight M'tis Settlements in Alberta. Must be enrolled or attending a recognized post secondary educational institution.

Apply to:
Adminstrator,
Métis Settlement Education and Training Society,
649, 10339- 124 Street
Edmonton, AB T5N 3W1
Ph: (780) 488-3772

Alberta College of Art and Design

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

Aboriginal 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 Metis 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 enrollment (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
Ph: (780) 427-8640

Home Oil Company Ltd Aboriginal Scholarship Program

Three (3) valued at \$1,500
Available to students of Aboriginal heritage who are pursuing a program of study relevant to petroleum industry. Awarded based on financial need.

Apply to:
HRS, Home Oil Co. Ltd.
1600 Home Oil Tower
324- 8th Avenue S.W.
Calgary, AB T2P 2Z5
Ph: (403) 232-7100

Imperial Oil Aboriginal Education Awards

A one-time educational award of \$1,000 to individuals of Native ancestry

To assist a student in his/her first or second year of post-secondary education towards a career in the petroleum industry
Recipient will also be considered for summer and post graduate employment at Imperial Oil, Cold Lake, if employment opportunities are available.

Must be a resident of Alberta and a registered member of a recognized Treaty or Métis Settlement/Association

Applications and essays must be received by July 31
Contact:
Imperial Oil Resources,
Cold Lake Operations
Human Resources Department
"Aboriginal Education Awards"
Selection Committee Service
Bag 15 Grand Centre, AB T0A 1T0
Ph: (780) 639-5111

Eric Harvie Memorial Awards - SAIT

Deadline: November 30
One annual award of \$1,000
For first or second year full-time students.

Must be Native/Aboriginal (status, non-status, Metis 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
S.A.I.T.
1301 - 16 Avenue NW,
Calgary, AB T2M 0L4
Ph: (403) 284-8858

CJAY 92 Standard Radio Award - SAIT

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
S.A.I.T.
1301 - 16 Avenue NW,
Calgary, AB T2M 0L4
Ph: (403) 284-8858
Fax: (403) 284-7117

Enviro-Tech Services Ltd.- SAIT

Deadline: September 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: S.A.I.T.
Scholarships Co-ordinator
Rm. M142, Heritage Hall
S.A.I.T.
1301 - 16 Avenue NW,
Calgary, AB T2M 0L4
Ph: (403) 284-8858
Fax: (403) 284-7117

Weyerhaeuser Canada Scholarships - Alberta

Each year, Weyerhaeuser Canada offers scholarships to young men and women from the 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

Alberta Heritage Scholarship Fund

To stimulate the pursuit of excellence by recognizing outstanding achievement and by encouraging and assisting Albertans to achieve their fullest

potential.

For High School Students Alexander Rutherford Scholarships for High School Achievement

More than 6,000 scholarships available to students achieving a minimum average of 80 percent in five designated subjects in grades 10, 11, 12:
\$300 for grade 10; \$500 for grade 11 and \$700 for Grade 12 with a total value of up to \$1,500.

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 Scholarships

Top ten students graduating from grade 12, as determined solely on the basis of Diploma Examination results in English 30 or Francais 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 .

United World College Scholarships

Based on academic ability, leadership capability, references and an interview are awarded annually for two years of study at United World Colleges

Applicants must be Alberta residents in the process of completed Grade 11
Deadline: 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% as a full-time student in courses required for entry into a post-secondary program
Nominations by: September 1

For Citizenship 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.

For Undergraduate Students Louise McKinney Post Secondary Scholarships

Deadline: June 1
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.

Alberta Women's Secretariat "Persons Case" Scholarships

Deadline: September 30
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

Charles S. Noble Scholarships for Study at Harvard

Deadline: May 15
Three (3) 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.

Charles S. Noble Scholarships for Student Leadership

Deadline: March 1
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.

For Graduate Students Sir James Lougheed Awards of Distinction

Deadline: February 1

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Students enrolled in Red Deer College's University Transfer B.Sc. in Engineering program are eligible for one of four \$4,000 scholarships.

These scholarships are sponsored by the Canadian Association of Petroleum Producers and the Small Explorers & Producers Association of Canada.

The selection preference includes women and aboriginal students.

For more information on programs and scholarships call:

1.888.RDC.INFO

Visit our website: www.rdc.ab.ca



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- Indigenous Studies (Academic/Fine Arts)
- Administrative Studies (Band Administration/Business/Economic Development)
- Early Childhood Education and other community based programs.

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NVIT



Fifteen (15) 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.

Ralph Steinhauer Awards of Distinction

Deadline: February 1

Fifteen (15) 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.

Government of Alberta Graduate Scholarships and Fellowships

Approximately 130 awards are available annually to provide the incentive and means for Canadians to pursue graduate studies 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

Sylvia Schulze Memorial Bursary for Alex Taylor School

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

Aboriginal Awards Program - TransAlta Corporation

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

In keeping with our commitment to providing 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 in need of financial support.

Possess promising academic qualifications (record of academic excellence).

Provide proof of enrollment to one of the ten colleges or 4 universities listed

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 Ph: (403)267-4651 Fax: (403)267-7243

Northern Alberta Development Council

Deadline: May 31

Northern Student Supplements are available from \$500 to \$1,500. Applicants must be residents of northern Alberta, high financial need, in first or second year of post-secondary training; and qualify for Alberta Opportunities Bursary.

Other Awards are available, some valued up to \$3,000.

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: (780) 427-2740
Calgary: (403) 297-6344
OR 1-800-222-6485

or
Northern Alberta Development Council

2nd Floor, Provincial Building, 9621-96 Avenue
Postal Bag 900-14
Peace River, AB T8S 1T4
Ph: (780) 624-6545 or 310-0000

Alberta Law Foundation Scholarship - University of Lethbridge:

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 satisfactory 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

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 UofL Calander. Applications for the UofL

Undergraduate Awards are available at the Financial Aid and Student Awards Office (SU047).

SASKATCHEWAN SCHOLARSHIPS

SaskEnergy Scholarships

20 scholarships per year each worth \$5,000 for post-secondary students attending Saskatchewan Indian Federated College (SIFC), Gabriel Dumont Institute of Applied Science and research, Dumont Technical Institute (DTI) or the Saskatchewan Indian Institute of Technology (SIIT).

To qualify students must be Saskatchewan resident, graduate of Saskatchewan high school, achieve 80% average in grades 11 and 12, demonstrate financial need, register full-time in the fall or winter semesters.

Information: Ph: (306) 777-9378

Albert Bellegarde Memorial Scholarship

Deadline: February 26

Eligibility: Sask. Treaty Indian who has successfully completed two years in a post-secondary institute Amount: \$2000

Criteria: Active involvement with community or educational institution promoting positive development of Indian self-determination; letters of recommendation required
Application to:



Imperial Oil

Post-Secondary Aboriginal Scholarship Awards

As an integral part of its Aboriginal Affairs Program, Imperial Oil Resources annually presents four Educational Awards to Aboriginal (status and non-status), Inuit, and Métis applicants.

The awards consist of:

- annual awards of \$4,500 for up to four academic years of university; or
- \$3,500 for up to two academic years of college or technical training.

To be eligible a Individual must:

- be of Aboriginal ancestry.
- be enrolled in a full course load of studies relevant to the petroleum industry, leading to a diploma or degree (such as engineering, geology, geophysics, accounting, computer science, or petroleum technologies).
- have been a resident of Alberta, Saskatchewan, British Columbia,

Yukon, or the Northwest Territories for at least one year immediately prior to applying for the award.

- attend university, college or technical institution in Alberta, Saskatchewan, British Columbia, etc.
- in need of financial assistance.

Note: Preference shown to those obtaining first degree.

Applications, must be received by June 15; and be accompanied by a photocopy of high school or post secondary transcripts and a letter of acceptance from an accredited Educational Institution.

If you or someone you know is interested in the Aboriginal Scholarship Awards Program, simply contact your nearest educational institution for more information or contact:

Coordinator
Aboriginal Scholarship Awards Program
Imperial Oil Limited
237 Fourth Avenue S.W.
P.O. Box 2480, Station 'M'
Calgary, Alberta T2P 3M9
Phone (403) 237-4444

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For More Information: Native Studies, Trent University, Peterborough Ont. K9H 7B8,

Phone: 705 748 1466 <http://ivory.trentu.ca/www/ns/>



This Aboriginal Guide to Scholarships
is also available online at:
www.ammsa.com



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- Fashion Merchandising
- Aboriginal Fashion Design
- Aboriginal Beadwork
- Aboriginal History

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- Advocacy
- Tutoring
- Financial Planning/Bursaries
- Annual Powwow (Fall)
- Annual Awareness event (Spring)
- Ryerson Aboriginal Student Services Newsletter
- Aboriginal Student Lounge/Aboriginal Student Circle

We are located in Room 302A, 3rd Floor, Jorgenson Hall
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**Casino Regina
Post-secondary Scholarships**
Deadline: May 31

Saskatchewan resident enrolled or about to be enrolled in full-time studies at a post-secondary education institute in Saskatchewan and must be taking a program related to the following: recreational and leisure studies; business administration; hospitality management; electronics and computer technologies; or communications.

Six (6) \$500 scholarships. Three scholarships will give preference to qualified students of Aboriginal ancestry.

Selection criteria includes: education and career focus; academic standing; commitments to work, education, family and community; and financial need.

Applications to:
Casino Regina
Scholarship Committee
3rd Floor,
1880 Saskatchewan Drive
Regina, SK S4P 0B2

**Donald R. Simmons
Memorial Scholarship**
Deadline: October 15

Eligibility: Indian or Métis ancestry
Amount: Two \$500 awards

Criteria: Enrolled in first year of approved institution, Grade 12 graduate; General Proficiency Award applicants excluded

Applications to:
Saskatchewan Education,
Training and Employment
Student Financial Assistance Unit
Ground Floor, East Wing,

Walter Scott Building
305 Albert Street
Regina, SK S4P 3V7
Ph: (306) 787-6419

Delta Catalytic Scholarship
Deadline: June 30

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

**Touchwood, File Hills, Qu'Appelle
Tribal Council Scholarship**

Deadline: August 25
Three (3) \$500 awards

Treaty Indian from Touchwood, File Hills, Qu'Appelle areas, Grade 12 graduate attending a recognized post-secondary institute in any field of study.

Applications to:
Director of Education
Touchwood, File Hills,
Qu'Appelle Tribal Council
Wa-Pii-Moos-Toosis
P.O. Box 178
Lebret, SK S0G 1S0

**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

**Saskatchewan Health Northern
Students Health Bursaries:**
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 lifetime, 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:**
Deadline: June 30.

Four (4) \$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.

Applications are available from and submitted by June 30 to:

**Aboriginal
Business
Leadership
Awards**

The Aboriginal Business Leadership Awards are offered to Aboriginal students pursuing an education in a program leading to a certificate, diploma or degree in a business or commerce program within Alberta.

Nine awards in the amount of \$1,500 each were awarded in 1998/99 to students who met the criteria.

To receive an application for the 1999/2000 academic year, please contact your local Alberta high school, post-secondary institute, or:

Grant MacEwan Community College Foundation
P.O. Box 1796, Edmonton, AB T5J 2P2

Telephone: (780) 497-5145
Fax: (780) 497-5050



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DEADLINE FOR APPLICATION IS JUNE 15, 1999

Northern Spirit Scholarship Program,
SaskPower Northern Enterprise Fund, Box 939,
Saskatoon SK S7K 3M4

Napoleon Lafontaine Economic Development Scholarship Program:

Scholarships are available to Metis 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

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

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 applicants 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

Cogema Resources Inc. Scholarships

Deadline: June 30
Eight (8) \$3,500 University and Four (4) \$3,000 Technical are available annually to Northern Saskatchewan residents willing to return to Northern Saskatchewan to practice or work. Send transcripts to

Cogema Resources Inc. Must be a program of benefit to the north.
Manager, Northern Affairs
Cogema Resources Inc.
P.O. Box 900,
La Ronge SK S0J 1L0

Manitou Sewing & Design Institute Scholarships

Deadline: June 14
One valued at \$1,000 Several others valued at \$500.
Scholarships are awarded based on original design sketch and written paragraph on "Why I deserve this scholarship".
Apply to:
Manitou Sewing and Design Institute.
Ph: (306) 978-9088

MANITOBA SCHOLARSHIPS

Aboriginal Business Education Program (ABEP) -

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

Louis Riel Bursary - University of Manitoba

Deadline: June 30
Available for Aboriginal students, Manitoba residents, enrolled as a full-time student at the university of Manitoba. Must achieve a grade point average of 2.0 in all courses completed at the University; has demonstrated

financial need.

Sokoloff Family Bursary- University of Manitoba

Deadline: June 30
One (1) \$700 to \$1,000 available for Aboriginal students at the University of Manitoba. One student shall be selected by the Director of Financial Aid and Awards.

All University of Manitoba Scholarships:

Application:
Financial Aid and Awards
University of Manitoba
Suite 422,
University Centre Building
Winnipeg, Manitoba

Manitoba Hydro Employment Equity Program

Deadline: June 30th
Students entering certain first-year programs at selected post-secondary institutions in Manitoba.

Twelve (12) scholarships of \$600 each. Includes first option for summer employment on successful completion of first-year studies.

Aboriginal student, person with disabilities, member of a visible minority or female student entering first year in one of the following programs:

Engineering; computer science; civil engineering; computer technology; electrical technology; electronic technology; industrial electrical/electronic technology.
Eligible institutions include:
University of Manitoba,
Brandon University,
Red River Community College,

Keewatin Community College,
Graduate of Manitoba high school.
Information:
Employment Equity
Manitoba Hydro
P.O. Box 815 Winnipeg,
Manitoba R3C 2P4
Ph: (204) 474-4560

ONTARIO SCHOLARSHIPS

The Rose Nolan Scholarship Foundation

Assist women of Aboriginal descent that must reside in Ontario For post-secondary students only
Contact Union of Ontario Chiefs
Ph: (705) 749-9127

Ontario Hydro John Wesley Beaver Awards

The John Wesley Beaver educational award is equal to one year's college or university tuition, made available to one male and one female person of Aboriginal descent, enrolled in targeted post-secondary programs and selected by the Ontario Hydro Native Circle.

Based on academic achievement and financial need.
Deadline: June 30 of each year.
For more information:
Ph: (416) 592-6748 or
Fax (416) 592-4190.
Awards are available to Ontario residents.

Ontario Graduate Scholarship Program

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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 Ph: (807)343-7257 or 1-800-465-3957

Sir John A. MacDonald Graduate Fellowship in Canadian History

This scholarship is awarded to a student enrolling in a doctoral program in Canadian history at an Ontario university. The value of award is \$8,500.00 and can be renewed for three consecutive years to a maximum of \$25,500.00. For information contact: The Graduate Studies Office at Ontario Universities or The Ministry of Education and Training Student Affairs PO Box 4500189 Red River Road, 4th Floor Thunder Bay, ON P7B 6G9 Ph: (807)343-7257 or 1-800-465-3957

The 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 2 applicants who best demonstrate outstanding achievement, motivation and initiative. Value of awards is

\$2,500.00 each. For more information contact: The Ministry of Education and Training Student Affairs PO Box 4500189 Red River Road, 4th Floor Thunder Bay, ON P7B 6G9 Ph: (807)343-7257 or 1-800-465-3957

Aboriginal Awards - Queens University: Alma Mater Society Native Student Awards:

Deadline: April 30
Two (2) valued at \$1,000 each

Inuit Bursary:

Deadline: December 1
One (1) valued at \$100

Métis Award:

Deadline: October 15
Value is variable.

Class of '93 Undergraduate Bursary for First Nations Students and Students of Colour

Deadline: April 30

Chernoff Family Awards:

Deadline: January 31
Six (6) valued at \$6,000 each
Nominated by high school principals. Preference to rural students or from remote areas of Canada.

Dean's Minority Fellowship:

Deadline: May 5
Up to ten (10) at \$8,000 each
Available to visible minorities applying for admission to a Master's or Doctoral program at Queen's

Faculty of Laws Fellowships:

Deadline: September
Not offered every year
Variable up to \$15,000
For Canadian native students entering full-time master's work in Law

For all Queen's Bursaries and Scholarships, please contact: Student Awards Office Victoria School Building Queen's University

NORTHERN SCHOLARSHIPS

Ted Trindall Memorial Scholarship

Deadline: March 8th
Presented to Aboriginal students of the Northwest Territories enrolled in full-time studies in the faculty of their choice.
Five (5) scholarships of \$1,000.

Eligibility: Métis or Non-Status Indian of the NWT, good academic standing, financial need.

Information: Chairman Ted Trindall Memorial Scholarship Fund P.O. Box 1374 Yellowknife, NWT X1A 2P1 Ph: (403) 240-6304

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 NWT.

Association of Canadian Universities for Northern Studies, 17 York Street, Suite 405 Ottawa, ON K1N 9J6 Ph: (613) 562-0515

Research Support Opportunity in Arctic Environmental Studies

Environment Canada offers high Arctic accommodation, facilities and services to support graduate students enrolled in master's or doctoral studies at a Canadian university.

Opportunities are not confined to students engaged in weather-related studies.

Association of Canadian Universities for Northern Studies, 17 York Street, Suite 405 Ottawa, ON K1N 9J6 Ph: (613) 562-0515

The Royal Canadian Geographical Society Studentship in Northern Geography

Outstanding students in northern geographical research at a Canadian university are eligible for this award.

Association of Canadian Universities for Northern Studies, 17 York Street, Suite 405 Ottawa, ON K1N 9J6 Ph: (613) 562-0515

Special Bursary for Northern Residents

These awards of \$5,000 each allow northern residents to engage in an educational experience at a degree-granting institution in Canada. Promotes studies in a field of interest that will further their careers in the north or assist their local.

Northern Bursary Program

Deadline: June 1
Offers various levels of 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 encouraged to apply. Applications are available from: Ministry of Community and Social Services, Second Floor, 473 Queen Street East, Sault Ste. Marie, ON P6A 1Z5 Ph: (705) 253-2001.

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 Ph: (613) 562-0515

Updates and new listings are entered on-line periodically, so please check back often. URL is <http://www.ammsa.com/ammsabursary.html>

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MAY 28, 29, 30 - 1999

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Gala Dinner

May 1, 1999
Tickets: \$1.00 each
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Saturday: 1:00 pm
7:00 pm

Sunday: 1:00 pm
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Toll free: 1-877-801-2677
Fax: (780) 479-7709

President works for her people

By Yvonne Irene Gladue
Windspeaker Staff Writer

CALGARY

"I guess pure determination not to ever be poor, that was the driving force behind my pursuing my dream of becoming a nurse, and why I did not give up, even when things did not go right," said the newly elected president of the Aboriginal Nurses Association of Canada. "I tell everyone, 'if it is your dream, do it. There is always a way,'" she said.

Growing up in Winnipeg was not easy.

"My mom was a single parent, and she raised us kids alone. She went through a hard time," said Fjola Hart Wasegeesikaw. "I remember going hungry a lot of times then. I promised myself that I would never go through that when I got older."

Hart Wasegeesikaw, originally of Fisher River, Man., was elected as president at the association's annual general assembly on Feb. 1 in Calgary. She will be serving a two-year term.

"I'm thrilled to be elected as the president of the nurses' association," she said. Her goal is to ensure that the association is a place where nurses can come together to meet, talk and share experiences.

The idea to form an association began in 1974. Concerns about the health and well being of Aboriginal people across Canada prompted two Aborigi-



Fjola Hart Wasegeesikaw.

nal nurses in Quebec to form a group. The nurses felt that with their cultural background they'd be better able than others to address the concerns of Aboriginal patients. The two nurses began to seek out other Aboriginal nurses across Canada and a year later about 41 nurses met in Montreal and formed the Registered Nurses of Canadian Indian Ancestry Association. The association was incorporated in 1976, and in 1983 the name was changed to the Indian and Inuit Nurses Association of Canada in a move to include all nurses with Aboriginal ancestry.

Nine years later, in September 1992, the name was changed to the Aboriginal Nurses Association of Canada. The association is governed by a 17-member board of directors that includes three non-paid executive members and 14 representatives from each province and territory across Canada. The provinces of Ontario and Quebec have two representatives each because of

their geographical size and because of Quebec's two languages. The Aboriginal Nurses Association of Canada meets annually. The meetings take place in the western part of Canada one year and then alternates to the east the next year.

Hart Wasegeesikaw, a status Indian, received her Masters degree in nursing at the University of Manitoba in 1996. Her thesis was titled First Nations People: Experiences and Perspectives with Cancer.

In 1972 she graduated with a diploma from Winnipeg General Hospital's School of Nursing. She then worked in the recovery room, surgical intermediate care, and post-anesthesia department of the Health and Sciences Centre in Winnipeg.

"I now stop and think about it and wonder how did I do it? I was only 21 years old and I was working in this critical care setting. I was working with people who were facing life and death," said Hart Wasegeesikaw.

Hart Wasegeesikaw has also worked at Winnipeg's Red River College as a nursing instructor and as the director of nursing in Thompson, Man. She now lives and works in Norway House, Man.

"Even as a little girl I always dreamed of becoming a nurse. I had to spend some time in the hospital, and I remembered that the nurses were always kind and gentle. I was so impressed with them," she said.

Healing centre helps change abuse patterns

By Len Kruzenga
Windspeaker Contributor

FISHER RIVER
FIRST NATION, Man.

The Fisher River First Nation Healing Centre has come a long way since it opened in 1991. At that time the centre essentially acted only as a safe house for women who were victims of spousal abuse and domestic violence.

But in seven years, the centre has seen the addition of 1,000 sq. feet of living, education, recreation and counseling space for clients and their families, as well as the development of a comprehensive holistic services program.

The centre continues to provide an immediate shelter for women and children in time of crisis, crisis and on-going counseling, advocate services, support groups dealing with parenting, abuse and self-esteem, as well as public education presentations, which are all provided in an effort to promote awareness in the community about issues of family violence and holistic methods of resolving past issues.

As the only federally funded women's shelter in the province located on a First Nation, the Fisher River Healing Centre also provides vital support to other First Nations and, indeed, non-Aboriginal

communities throughout the province, according to the centre's co-director Janice Crate.

"Some of our clients come from the northern First Nations and from northern non-Aboriginal communities that don't have their own shelters," she said.

Crate says the centre generally handles two types of clients: referrals, and those in crisis.

There are currently 14 staff at the complex, which includes four full-time counselors, two co-managers, child care staff, a cook and a maintenance worker.

Apart from the services offered at the centre itself, the staff also provide numerous community outreach and public education workshops throughout the year at the local church hall.

Workshops cover topics ranging from family violence to sexual abuse to anger management.

"Obviously, I would ideally wish that society did not require centres and services such as ours at all. That would mean these problems did not exist. But thankfully for our community and for others who rely on our centre, we are here and are helping to make a difference and encourage holistic healing," said Crate. (see Shelter page 30.)

Crisis in health care a northern concern

(Continued from page 1.)

Fontaine suggested the lack of health services in the Sioux Lookout zone for First Nations contributes to the already dismal situation in northern Ontario, which boils down to the issue of the poverty that many Aboriginal people face.

The fast was a last resort stand taken by the chiefs to bring attention to the insufficient nursing services at nursing stations in northern Ontario's First Nations communities and the lack of doctors at the Sioux Lookout Zone Hospital.

The chiefs chose to fast at the hospital because it represents health in the northern areas, they said.

"Our station used to have nine nurses, but right now we have three for the 2,000 people

in our community," said Alex Peters, a band councilor at Pikangikum First Nation.

The hospital intake area covers the region from the northern boundary of Ontario's Canadian Shield to the Hudson Bay lowland. There are more than 21 First Nations communities in the Sioux Lookout zone.

The emergency room at the hospital closed in July because of a lack of doctors and nurses. Since then the hospital has virtually closed down most of its services because of the shortage, and that is affecting First Nations community health stations the hardest, stated Georgina Lentz, spokesperson for the Independent First Nations Alliance in Pikangikum.

"With only three nurses in the station available for only emergency services and because the

delivery of health care services are totally lacking, there is about 150 people that have been on a waiting list for more than a year. That is why we decided to do something. Our chief wanted to keep it peaceful. It is a fast to get answers," said Peters, who fasted five days in support.

At least 20 people from the surrounding First Nations communities joined the chiefs. Some of the supporters positioned themselves outside the hospital and others pledged support from their home communities, said Lentz.

The chiefs specifically requested an immediate face-to-face meeting with the federal minister of health, the Minister of Indian Affairs, Jane Stewart, and Ontario Health Minister Elizabeth Witmer.

"Politicians are slow. That is part of how they work. I don't know when we will get some answers to this situation," said Peters.

He said there needs to be a commitment to the First Nations chiefs that the three ministers will address the health care crisis for First Nations people in Ontario.

Health services to northern First Nations communities have been in crisis since June 1998, and the Medical Services Branch has failed to resolve the crisis, stated Lentz. Medical Services Branch is the federal body responsible for First Nations health care.

Allan Rock, the federal Minister of Health, met on April 23 with a working group that was formed last fall at the Sioux Lookout hospital. According to

reports, the goal of the working group is to resolve the outstanding issues affecting health service delivery at the hospital.

One of the members of the group is John Paul, director of the self government secretariat of Health Canada. Paul thinks the deteriorating health delivery services at Sioux Lookout are symptomatic of a larger problem that affects Canada as a whole.

"The shortages of nurses is an overall symptom of the nursing shortage in Canada. I think that Health Canada is committed to providing emergency health care services," said Paul, when asked if a health care crisis existed for First Nations in Ontario.

"We are working on a recruitment and retention strategy for nurses. It is a problem in the North," said Paul.

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Middle ear infections are common in children

By age three, more than three-quarters of children will have had an acute middle ear infection. One-quarter of children will have had three or more ear infections in the same time frame. Middle ear infection is called acute otitis media in medical terms and is one of the most common reasons children are brought to physicians' offices.

The most common symptoms of an acute ear infection are sudden ear pain and fever. If a child is too young to tell you what hurts, they may cry and be irritable (or more lethargic) and may pull at their ears.

Sometimes the child will have worse ear pain when laying their head on the side of the affected ear. A speaking child may complain of a feeling of fullness in the ear or have trouble hearing and may not want to eat. Other symptoms include vomiting, diarrhea, runny nose, or rest-



The Medicine Bundle

Gilles Pinette, BSc, MD

less sleep.

Doctors will diagnose an ear infection after examining the child's ears with an otoscope (a lighted instrument to look in the ear).

Middle ear infections are caused by bacteria and viruses. Most middle ear infections will clear up in three to six weeks with or without antibiotics. Physicians usually prescribe antibiotics because untreated ear infections may have serious complications such as mastoiditis or meningitis (infection of bone or brain).

Fluid can collect behind the ear drum in the middle ear. The body's natural healing often causes the ear drum to rupture and pus and blood may leak from the ear.

If fluid remains in the middle ear after the acute infection, the child's hearing may be affected and a repeat infection may occur. Your doctor may prescribe antibiotic ear drops if the ear drum has burst.

The hearing loss experienced by children with middle ear infection is usually temporary and returns after the in-

fection and fluid have cleared up. Your doctor may check your child's ears and hearing in the months following the infection.

Acetaminophen (e.g., Tylenol, Tempra) can be used for fever and pain relief. Avoid aspirin in children as it may cause Reye's syndrome (a serious illness that can lead to death). Warm cloths that are applied over the ear may help ease the pain. Antihistamines and decongestants haven't shown any benefit in treatment.

For some children with ongoing ear fluid or recurring ear infections, ear tubes (tympanostomy or T-tubes) may be inserted in the ear drums. T-tubes allow fluid to drain from the middle ear and they may decrease the number of infections.

Some children may also be given small doses of daily antibiotics during the winter season to prevent frequent

infections.

Children at higher risk of getting middle ear infections are in the six- to 18-month age group, male, Aboriginal, have not been breast-fed, and attend daycare. Middle ear infection is more frequent in the winter season and if children are exposed to siblings with the infection. Second-hand smoke may also increase the risk of middle ear infections.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information or from any error or omissions or from the use of any of the information contained within the text.

Dr. Pinette is a Métis family physician in Manitoba. If you have comments or suggestions for future health articles, write to Dr. Pinette care of this newspaper or email pinette@home.com.

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The Minister Responsible for Children's Services invites nominations for board members to serve on the Region 15 Neegan Awas'Sak Child and Family Services Authority.

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Teen's experience sends message to friends

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

It's 11 a.m. and Angie, not her real name, sits in a corner of a downtown Winnipeg coffee shop appearing no different than the dozen young Aboriginal teens seated around her — alert, healthy looking and bursting with potential.

But Angie is different.

Diagnosed as HIV positive six months ago while getting blood tests in hospital for a diabetes-related problem, the 19-year-old Cree teenager says her days are now spent wondering and worrying when she'll start to show signs of the AIDS virus.

"I didn't believe it when they told me I had it," she said. "It just didn't seem real, like they were talking about someone else."

Like so many, Angie says she didn't believe it could happen to her.

"I guess like many kids I just thought it was something that happened to homosexuals and drug users, so I never really thought about protected sex. Getting pregnant was the only thing I worried about so I went on the pill, so I thought 'OK now I'm safe.'"

Like many of her peers, Angie says the safe-sex mes-

sage was widely available in her community.

"We learned about it sure, but it just didn't seem real to me or my friends."

Complicating matters for young sexually active teens, says Angie, is the perception that protected sex shows a lack of trust in your partner or sends a message of sexual promiscuity to your partner.

Nodding their heads, the group of teens ranging in age from 14 to 20 years old who have joined Angie around the table seem to agree.

"Protected sex always seemed to me to be about prostitutes and drug users, not about normal ordinary people," said 18-year-old Keen. "There's a lot of confusion out there among kids. Carrying rubbers around seems like a sign that you're one of those who does it all the time."

It's a problem health officials and educators admit is pronounced among many young people.

"That's the biggest challenge we face, to get the kids to understand that having protected sex is about being responsible, respecting yourself and your partner and its not about a lack of trust," said Manitoba Aboriginal Aids Task Force worker Winona Swampy.

"Educating our people and the youth in particular is about breaking the stere-

"I don't want any more kids to find out the hard way like I did, that's all there is to it. I care about my friends and love them. I just want them to be careful for themselves and for others."

— Angie.

otypes and being able to talk about sex and the dangers of unprotected sexual activity in the open," she said.

Angie says the main obstacle to her accepting the facts about the risks of unprotected sex was primarily cultural.

"Where I am from and the way I was brought up is that you didn't talk about such things. I didn't know anything about my own body, about what a period was or anything. I was left like most Aboriginal kids are, just to find out by myself."

There's a wide degree of consensus on that assessment from the other teens.

"I don't think our parents or Elders were ever taught about their bodies either and that is the way many kids are being raised too," said 17-year-old

Jason. "I guess our parents never really had to worry about the same things as kids do today, so on one hand I can understand this I guess."

Equally troublesome, say the teens, is the fact that sexual promiscuity is on the rise among young people.

"Most of us have had more than two sexual partners already, and in the cities where there are a lot of parties and more opportunities to meet people I'll probably have more partners," said 25-year-old Lisa. "That's just the way it is. Our boyfriends leave us or go back to the rez for a while or end up in detention and nature just takes over."

What the teens agree on however is that knowing one of their own friends has contracted the virus changes their

own outlook on life.

"When Angie told us, we didn't believe her, but when we saw the look in her eyes we knew it was real," said Jason.

For Angie the support of her small group of friends means the world to her.

"It gives me hope that I can fight this thing, maybe even beat it, but I wanted to tell them because they were all like me thinking it couldn't happen," she said.

All the teens agree that education on HIV/AIDS and safe sex has to be intensified in the Aboriginal communities.

"The older people have to take this seriously too and get past their shyness or not wanting to talk about sex," said Keen. "The lives of their children are going to depend on this. Angie is really brave to have trusted us enough to tell us, but it shouldn't have to take something like this to get people to change their attitudes. Maybe we can all do our part now."

For Angie the battle is still ahead. But in her own small way she has already contributed to changing attitudes among some of her peers.

"I don't want any more kids to find out the hard way like I did, that's all there is to it. I care about my friends and love them. I just want them to be careful for themselves and for others."

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Reaching out to young people to prevent AIDS

By Marie Burke
Windspeaker Staff Writer

EDMONTON

Life on the streets of the city is often referred to as the mean streets, because life on the streets often leads to self-destructive behaviors that can lead to the deadly disease called AIDS.

The Feather of Hope, an Aboriginal AIDS prevention society in Edmonton is focusing on reaching young Aboriginal people with the Mean Street youth outreach project.

"We want to start the Mean Street project for youth, especially after talking to former gang members who told us that some gangs have an initiation code that includes they knowingly have sex with someone who is infected with AIDS," said Jessica Daniels, frontline co-ordinator and office manager at Feather of Hope.

More of the newly infected Aboriginal people who are accessing the programs at the Feather of Hope are between the ages of 17 and 22, said Daniels.

The Canadian Aboriginal AIDS Network prepared a fact sheet that states Aboriginal AIDS cases are coming from the

younger population, with 31 per cent of those who have AIDS under the age of 30, meaning they were infected in their late teens or early twenties.

"The reason why more youth are being infected is related to intravenous drug use and unprotected sex," said Daniels.

More young people are engaging in intravenous drug use because of the lack of support they may have in their lives from parents and from their community, stated Daniels.

"It is amazing what has been lost through residential schools, like parenting skills and communication skills. This is over generations. The youth don't have the integrity our ancestors had because of the losses suffered by generations of Aboriginal people," said Daniels.

A lot of Aboriginal young people are emulating the American black people's culture in their style of clothing, in the music and the language, said Daniels.

It's the racism, the disenfranchisement, the lack of knowledge of Aboriginal history and culture, that means they don't know who they are, said Daniels.

"We are thinking of starting a Cree-bonics language to give them back some of their iden-

tity," said Daniels. Ebonics was reported by the media to have been developed mainly in the ghettos by Black Americans, and is a language used in many rap songs by Black rap artists.

"We base our teachings about AIDS on Aboriginal culture and that is something our youth may be missing in their lives. Our approach is community development and leaving an open door for communication to take place," said Daniels.

The Aboriginal teachings about the warrior who is the preserver of peace and the protector of the community is part of the lesson Feather of Hope wants to share with Aboriginal youth, she said.

Unfortunately, Daniels said, there is still fear and discrimination against those with AIDS. When people stop talking about AIDS and push each other away, then the disease goes unchecked, she said.

Feather of Hope hired two Aboriginal youth to develop the Mean Street program and May is the goal set for the project to be operating in Edmonton.

"They will be reaching out to young people. That is the philosophy of Feather of Hope, we need to be out there for people and not expect them to always find us," said Daniels.

HIV/AIDS task force receives added funding

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

Four community-based health programs focused on AIDS/HIV education and health promotion received a boost in the arm with the announcement by Health Minister Allan Rock that additional funding would be allocated to improve their ability to expand community education.

The Manitoba Aboriginal AIDS Task Force is one of the programs selected, and will receive an additional \$50,000 to develop culturally appropriate HIV/AIDS programs.

But the task force faces a daunting challenge as it is responsible for community education of the Aboriginal population in both urban and rural settings. With an Aboriginal population spread out over 70 rural communities and dozens of urban centres, the staff of

fewer than 10 are kept hopping, according to task force worker Winona Swampy.

"It certainly is going to help us increase our efforts to produce more information material and get the message out to more people," she said. "But it would have been nice if we could have got more funding for community workers."

The enormity of the task and the geographic challenge posed by attempting to get out to the various rural communities dotting the province, remains a real concern for the group.

"We get invited by schools, communities and reserves to come up to speak to the people, and would like to be able to get to every community on a regular basis but we can't," she said.

And that's why the task force focuses on producing education material for distribution and use by teachers, health professionals and com-

munity leaders.

"The communities and the people need to help us spread the gospel. Community support is the key for us to get the information out and distributed as widely as possible," said Swampy.

The announcement of additional funding is part of Health Canada's Canadian Strategy on HIV/AIDS and the government has committed a total of \$42 million per year to the initiative.

The goals of the strategy are: to prevent the spread of HIV infection in Canada; to find a cure; to find effective vaccines, drugs and therapies; to ensure effective care, treatment and support for Canadians living with HIV/AIDS and for families, friends, and caregivers; to minimize the effect of HIV/AIDS on individuals and communities; and to counter the social and economic factors that increase individual and collective risk of HIV infection.

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Send in the SWAT team, says doctor

By Joan Black
Windspeaker Contributor

VANCOUVER

Health Canada's 1999 budget has allocated \$55 million in new funding over three years to pay for the Canadian Diabetes Prevention and Control Strategy. The money is targeted to fight "one of the fastest growing chronic diseases in Canada today," and education will form a key component of the strategy, a government press release states.

When and where the money will be divvied up hasn't been decided, according to officials with Health Canada's Medical Services Branch (MSB).

What is known is that the strategy will have two components: one aimed at the general Canadian population and the other at Aboriginal people who fall under MSB's jurisdiction. So far, Health Canada isn't saying what the financial split will be.

Windspeaker asked MSB about its priorities with respect to diabetes program funding in British Columbia and asked some health care providers for their insights into how current programs are working.

At the federal level of MSB, Assistant Deputy Minister Paul Cochrane could not be reached for comment. His media relations spokeswoman said he "would have no information" about the financing available to combat diabetes in individual provinces and sent a press release about the \$55 million.

At the provincial level, the acting regional director in MSB's Pacific Region, Garth Corrigan, said he had "no idea" yet what portion of the \$55 million British Columbia would receive from federal authorities. Corrigan referred *Windspeaker* to others, including Charlotte Thompson, regional nursing consultant for MSB in the lower B.C. mainland, for details of the diabetes problem and solutions being tried.

Charlotte Thompson said she was "just amazed" when she started working with Native people in B.C. to find that in

some communities a third of the population has diabetes.

She cited the 1990 Health Canada Statistical Report on the Health of First Nations people in British Columbia. The rate of diabetes then among Canadians generally was 8.7 per cent in the Atlantic provinces, 7.6 per cent in Ontario, and only 1.6 per cent in British Columbia. There were 79 diabetics per 1,000 population on Vancouver Island, compared to 66 in the south mainland area which includes Cranbrook, and 49 in northern B.C.

Currently, urban areas associated with the coastal communities are worst hit — Vancouver Island, the Fraser Valley and up along the Sunshine Coast, Thompson said. The disease is less prevalent in northern and central areas of the province, where people follow a more traditional lifestyle.

Thompson thinks both that diabetes is still being under-diagnosed and that there is too much dependence on Community Health Representatives to deal with health problems at the local level.

She added when their portion of the new diabetes strategy funding reaches them, she wants to see "tags on it that are identified," and that communities have a plan in place to use the money. She does not want the money added to existing programs. Nurses, she said, have expressed the need for a nurse committed to diabetes screening in First Nations communities. Diabetes screening is not routinely part of the community health nurse's responsibilities now.

Corrigan also referred *Windspeaker* to Yousuf Ali, manager of post-transfer relations for MSB, as the person knowledgeable about expenditures. Ali said he doesn't know how much money will go to B.C. via the Aboriginal Diabetes Initiative, because "that hasn't been worked out."

He explained that British Columbia constitutes about 15 per cent of the population, has about 200 Indian bands and approxi-

mately 50,000 to 55,000 on-reserve residents. He guesses that the Aboriginal side of the strategy may see \$35 million total, or \$10 to \$15 million a year for the whole country. He conceded British Columbia's share would "not be much."

In response to a question about what MSB is spending now on diabetes programs, he said, "There is not a very significantly funded program right now." MSB Pacific Region has provided seed funding to three communities to carry out diabetes prevention and promotion activities on-reserve. Total 1998 funding spent by MSB on diabetes in the Pacific Region was \$50,000.

Although it is known that diabetes has reached epidemic proportions among Aboriginal people, many communities say they lack the resources and commitment from government to get the problem under control. Shortages of nurses and doctors is a common complaint. British Columbia is no exception. Interviews with several nurses revealed that not much has changed since a 1987 survey conducted by MSB identified 14 coastal and southern communities "at high risk" because of the prevalence of diabetes. That year, one community of 140 people had a rate of 28 per cent in the over-35 age group, according to information provided by the Canadian Diabetes Association.

In a 1991 report, CDA's director of education services for the B.C. Division, Joan Johnson, noted that better follow-up, care and education would reduce the complications of diabetes in Native people, but that "because of poor compliance, some educators, nutritionists and physicians do not place emphasis on education and follow-up. She observed that involving Native people in planning their own programs and increasing the number of Native health professionals would

improve compliance. Johnson also made the point that "respect for and being sensitive to Native tradition and health beliefs is an important part of any program."

Currently, the B.C. Division of CDA has not yet replaced the one Aboriginal nurse they had who until recently was involved in health promotion. The nurse, Lucy Barney, is still concerned with diabetes education and is co-chair of the "Diabetes, Disabilities, and Honouring Mothers Powwow", which will be held May 7 to 9 at the Trout Lake Community Centre in Vancouver.

Improved quality of life is the goal of diabetes education programs. One claiming some success is based in downtown Vancouver's St. Paul's Hospital. That four-day program is attended by many Aboriginal people from Waglisla (also known as "new" Bella Bella), Klemtu and the Queen Charlotte Islands.

According to endocrinologist Dr. Hugh Tildesley, director of the diabetes centre at St. Paul's, people who attend their clinic demonstrate a high degree of interest in controlling their diabetes. "We have been able to follow the outcome... particularly from Klemtu and Waglisla," Dr. Tildesley said. "We've been very gratified... there is almost 100 per cent follow-up rate."

Dr. Tildesley thinks these results are a reflection of the "conscious decision to support diabetes care" made by the communities that St. Paul's serves.

Doctor Tildesley says that St. Paul's has not found it necessary to tailor diabetes education along cultural lines in order to reach Aboriginal people.

"We provide people with information and a respectful environment, and the outcome is successful," he said. "There are two issues here," Dr. Tildesley continued; "one is to get the information out to the most number of people in the most efficient way

possible; the other issue is what form that information should take. It is impossible to provide decent diabetes care without regular follow-up. The mere exposure of anyone to diabetes education... without follow-up, is a waste of time. If you've got a chronic disease, it's got to be followed chronically."

Dr. Tildesley characterizes diabetes as a "public health emergency."

"I am somewhat chagrined," he said, "at the inactivity of those folks who know how big the problem is and the absolute inability to do the basics in order to improve outcome. We all know that lower limb amputations are far more common in the Native population who have diabetes, and we know that in Caucasian populations the mere teaching of foot examinations eliminates over 80 per cent of those lower limb amputations."

"If I was the minister of health in charge of Native care, the first thing I would do would be to hire a SWAT team of nurses to go out and teach people with diabetes how to examine and care for their feet."

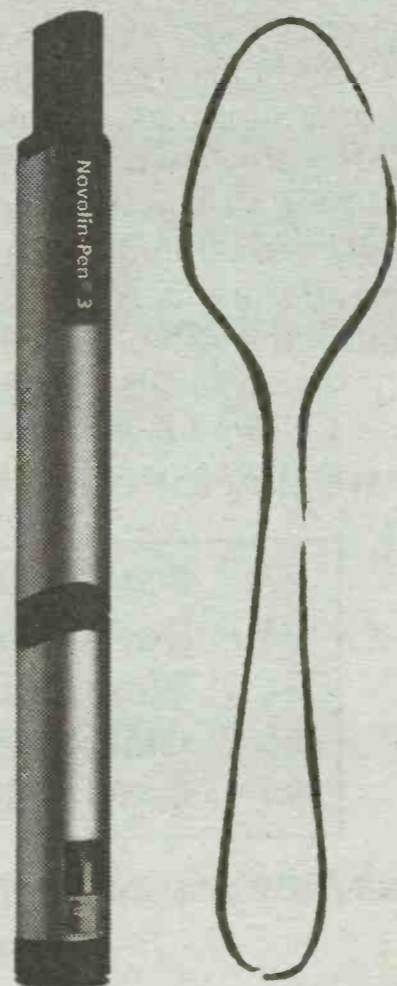
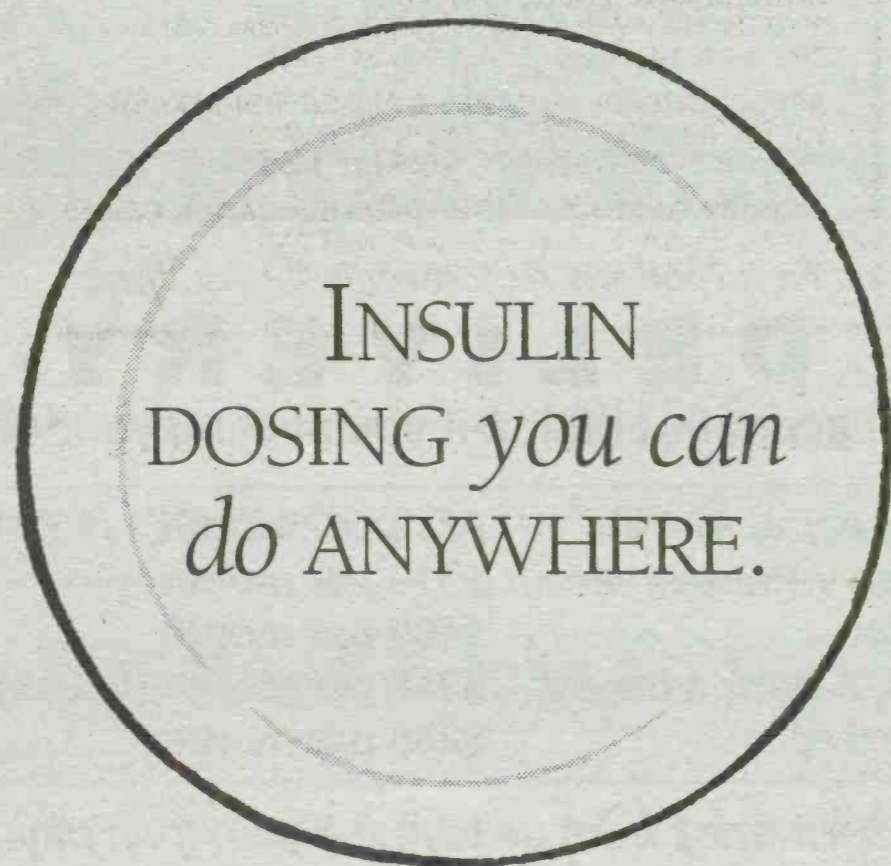
He insists the argument that this would cost too much isn't valid. "You're going to spend them (dollars) with hospitalizations and amputations and incredible morbidity and increased mortality, just on this one complication," Dr. Tildesley concluded.

Some Native communities have taken the initiative on their own behalf. The 6,000 members of 14 Nuu-chah-nulth First Nations on the west coast of Vancouver Island have established culturally based diabetes programs that emphasize complete family involvement. Tee Cha Chitl: Getting Well Again was begun in 1993 and is ongoing.

Debbie David, a nurse from the Nuu-chah-nulth community of Tla-o-qui-aht at Tofino, B.C., said they do one- or two-day workshops, which include glucose monitoring, at all their 14 reserves. She said remoteness of some communities is still problematic.

Correction

In the April issue of *Windspeaker*, the article titled "Scientists find diabetes link in Oji-Cree" mistakenly placed the community in question, Sandy Lake First Nation, in Manitoba rather than in Ontario. We regret any confusion this error may have caused.



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Profile of Aboriginal students raised

By Kenneth Williams
Windspeaker Contributor

TORONTO

The seventh annual Aboriginal Awareness Week at the University of Toronto that ran from March 22 to 26 was billed as 'Making Our Sound: A Celebration of First Nations Voices.'

The five-day event, hosted by the university's First Nations House, featured writers Lee Maracle, Daniel David Moses, and Drew Hayden Taylor, as well as magazine publisher and actor Gary Farmer, Jennifer David, director of communications for the Aboriginal Peoples Television Network, CBC *NewsWorld* anchor Carla Robinson, and a video showing of the movie *Smoke Signals*. The event also featured a coffee house organized by the Native Students Association that showcased the comedic, musical and dancing talents of various students, as well as Gloria Eshkabok, singing the blues, and a reading by Taylor.

"What's unique about this Aboriginal Awareness Week is we're trying to concentrate on modern Native culture," said Anita Benedict, co-ordinator of First Nations House. Aboriginal people are still rooted in their traditions and want to reclaim lost traditions as a means of providing a foundation for moving forward, she said.

"This is, for me, the most exciting of all Aboriginal Awareness Weeks," said Gina Luck, an Anishnawbe student pursuing her Master of Arts degree in English at the University of Toronto. "I don't think we've ever focused

on Aboriginal artists and the media before," she said. "This is an exciting year in media development for Aboriginal people," she added.

Luck also performed at the coffee house, singing three of her own songs, one of which will be the subject of a music video. Luck said Aboriginal Awareness Week makes the larger university community aware of Aboriginal people and introduces the Aboriginal community to the university. Moses agreed with Luck.

The event allows the Aboriginal community to have a face on campus, said Moses.

"What are the numbers? Fifty-60,000 Native people in this city? I mean, there are a lot of us here. . . it's good to be aware of that despite the mainstream's attempt to ignore that fact. You can't ignore it."

But the Aboriginal population in Toronto, which has sometimes been estimated as high as 90,000, is virtually invisible in a city of four million people, and that means its concerns and issues are often ignored or downplayed.

Sarah Ware, a Fine Arts student at the University of Toronto who describes herself as a "woman of color," said awareness is vital for getting the Aboriginal community's voice heard throughout the larger university community, especially when policies are being determined and funds and resources are being allocated.

"The awareness that there are First Nations people at the U of T seems to be lacking in most of the students, so Aboriginal Awareness Week provides an outlet for certain students . . . to

learn that there is a First Nations House on campus," said Ware.

Gillian Morton from the University of Toronto's Women's Centre echoed Ware's concerns that Aboriginal people are being ignored on the campus, but said Aboriginal Awareness Week combats that.

"It's an opportunity to mingle with other students and with the creative and political people from the Aboriginal community to get a different view into issues that you hear about in the news," said Morton.

For Anthony Restine, the academic advisor at First Nations House, Aboriginal Awareness Week is also about raising the esteem of the Aboriginal students.

"For Aboriginal students, it's a sense of identity, a sense of promoting their various cultures," he said. "It's a chance to feel good about themselves, [and] it helps their self-esteem and confidence."

Benedict also believes that Aboriginal Awareness Week will make Aboriginal students more aware of each other on campus. First Nations House is aware of about 350 Aboriginal students but she estimates there must be at least 500 but those 500 or so students must find each other within a campus student population of more than 50,000.

"For the Aboriginal students on campus, if they're not aware of First Nations House or aware of other Aboriginal students, [Aboriginal Awareness Week] gives them an awareness they might not have had. And it does the same thing for the non-Native community," she said.

Maori language strong in New Zealand schools

By Huw Turner
Windspeaker Contributor

Auckland, North Island, New Zealand

The long-term success of any colonial adventure requires the destruction of Indigenous languages. The counter-attacks launched by Indigenous peoples throughout the world in defence of the integrity of their cultures always focuses upon the nurturing of such Indigenous languages. Educational programs offer encouragement to those who fear that their language might be terminally swamped by the global strength of English, French or Spanish.

In New Zealand, the ministry of education's recently published first-ever teacher census provides interesting statistics on the health of the Maori language and the part played by Maori-speaking teachers in the state educational system.

The number of Maori teachers, and the proportion of teachers who can deliver the curriculum in Maori, has increased since 1990. Maori is the most common second language spoken in schools with nearly seven per cent of teachers able to deliver the curriculum in Maori.

The census also found that eight per cent of teachers identified themselves as Maori compared to six per cent in 1990. National man-

ager Irene Lynch of TeachNZ (the government teacher training agency) said because the number of teachers has increased since 1990, the increase in proportion of Maori teachers is more significant than it might appear. It indicates the number of Maori teachers is increasing at a faster rate than other teachers.

Lynch also said some initiatives aimed at increasing the number of Maori teachers, such as TeachNZ scholarships worth \$10,000 (NZ), have only been in place since last year, so further increases in the proportion of Maori teachers can be expected.

The census discovered that six per cent of teachers were able to deliver the curriculum in Maori in a bilingual or partial immersion setting, and two per cent in a total immersion or kura kaupapa Maori setting. Modest statistics, perhaps, but a key component in the new New Zealand national curriculum, currently in the process of implementation, is the development of Maori immersion and strategies to support educational programs for Maori.

A senior research analyst at the ministry of education said the census represents the first attempt to collect information on curriculum delivery in languages other than English. This information is crucial for the staffing of Maori bilingual and immersion schools and bilingual classes.

(see Maori page 29.)


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NFL team to lose trademark registration

By Paul Barnsley
Windspeaker Staff Writer

WASHINGTON, D.C.

The Washington Redskins football club could be stripped of its trademark registration by the United States Patent and Trademark Office.

A group of seven prominent Native Americans has been fighting since 1992 to convince the National Football League team to change its name. The U.S. Patent Office's Trademark Trial and Appeal Board handed down its 145-page decision on April 2. The three-judge panel unanimously ruled that the Redskins name cannot be registered because federal regulations prevent "a party from receiving the benefits of registration where a trial might show that [the team's name and logo] hold a substantial segment of the population up to public ridicule."

The judges stated in their ruling that "the registrations will be cancelled in due course."

Early reactions to the decision by team officials indicate the fight is not over and that an appeal may be filed. But Suzan Shown Harjo, a citizen of the Cheyenne and Arapaho Tribes of Oklahoma, was delighted to learn that the six-year-long fight which she has led has produced the desired result.

"The decision validates the views of the overwhelming majority of Native peoples, and an increasingly broad seg-

ment of American society, that it is long past time for the Washington professional football team to drop its racist name in favor of one that does not offend any people. This is a stunning victory for all Native peoples," she said. "We are witnessing a mighty thing — society changing and coming to grips with one of the last vestiges of overt, public racism."

The strategy of the group which initiated this action was to persuade the team, through a "pocketbook-incentive lawsuit," to change its name by asking the board to cancel all license registration for the team name. This would have — and now can — make it more difficult for the team to protect its control over the team's name and logo. The aim is to force the team to change its name to one that can be licensed.

John Reiner, the New York City-based attorney for the football club, told *Windspeaker* the decision represents only a minor inconvenience for his client.

"The registrations merely give procedural rights — which are important — such as a certification that the mark is distinctive, that you can file it with U.S. Customs to stop importation of counterfeits," he said. "It's easier when you get into court to prove that the mark is distinctive, that it has secondary meaning. It does not affect in any way the right of the club to use the mark exclusively and to stop anybody else from infringing. The marks continue to exist. [Registration] makes it easier to

"We think that these petitioners are misguided and we don't think that they're correct. There is no intention of changing the name of the team or in any way varying its usage."

— John Reiner, Washington Redskins attorney.



prove that there is infringement. You don't need to put in as much proof. It takes away advantages of protection and notice to everyone that it exists so they can't say they didn't know about it. Now, with a very famous mark like this it is not as much of a burden to do to prove all these things, but it still takes away procedural rights on grounds that we don't think are correct. We believe the decision is incorrect and we're going to take it up because we believe it has been decided wrongly."

The lawyer resisted suggestions that the football team refuses to change its name because of the cost and inconvenience. He said the club name

was not intended to demean Native people and therefore no one should take offense.

"It's always been used to honor Native Americans. It's always been used respectfully, even the court acknowledges that it's used respectfully. It's an example of all the positive things that one can have: teamwork, perseverance, great athletic skills, loyalty. We think these are all positive attributes and they're used to reflect a positive attitude to honor Native Americans and we think the board's just wrong," he said.

Asked if the team thought it had the right to decide for Native people whether they should or shouldn't be of-

fended by the name, Reiner chose to argue that the petitioners did not have broad support in the Native community.

"We think that these petitioners are misguided and we don't think that they're correct," he said. "There is no intention of changing the name of the team or in any way varying its usage."

The other participants in *Harjo et al v. Pro Football, Inc.* (the formal corporate name of the Washington NFL team) were excited by the board's decision. Vine Deloria, a noted author and professor of history at the University of Colorado, said the team has a history of racial intolerance.

"The federal government made the 'Redskins' let African Americans play on the team nearly four decades ago, and now it has taken another critical step towards ending the team owners' racism," he said. "The federal government was right then and it is right today."

Norbert Hill, Jr., publisher of *Winds of Change* magazine, hopes the decision will help complete the education of the American public.

"What most people don't realize is that the 'r' word is comparable to the 'n' word," he said. "This is the most pejorative racist name used against us. Most Americans understand this, but the team's owners and the NFL just don't get it."

Reiner said the team is considering which of two appeal options it will undertake.

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Only Native coach in pros finishes season

By Sam Laskaris
Windspeaker Contributor

SYRACUSE, New York

It was certainly a season of mixed emotions for Freeman Bucktooth.

After 20 years of coaching, he finally made it to the pinnacle of his sport as an associate coach with the Syracuse Smash. He may have been one of three coaches on the staff but, for the most part, he ran the bench because the two other associates, Steve Scaramuzzino and Pat Donahue, were also players with the club.

The Smash competes in the seven-team National Lacrosse League, (NLL) a circuit which boasts most of the top box lacrosse players in the world. The league was previously called the Major Indoor Lacrosse League or the MILL.

Bucktooth was listed in the Smash press guide as the only Native person who is coaching a pro team. There is no other Native person currently coaching any of the four other most high-profile pro circuits; National Hockey League, National Football League, National Bas-

ketball Association and Major League Baseball.

Ted Nolan, an Ojibway man from the Garden River First Nation near Sault Ste. Marie, Ont., made it to the pro coaching ranks before Bucktooth. But Nolan, who captured the NHL coach-of-the-year award in 1996-97, has been unable to land a NHL job since parting ways with the Buffalo Sabres two years ago.

Bucktooth said he had contemplated calling Nolan (but he never did) to seek out some advice about coaching at the pro level. Nolan had called the Bucktooth residence a few times in the past to offer encouragement to Bucktooth's son Drew, a member of the Ontario Hockey League's Oshawa Generals.

Bucktooth, who is from the Onondaga Nation near Syracuse, believes there are many other qualified Native people, including Nolan, who would be more than capable of holding down coaching jobs in other pro sports.

"Maybe they weren't given the opportunity I was given with our owner," he said.

Bucktooth admitted he didn't have an ideal relationship with

"It was a challenge. And I enjoyed that challenge. And even though our record does not show it, we were really close in a lot of games."

— Freeman Bucktooth.

Smash owner Howard Dolgon, who is also the team's general manager. Though the two had some disagreements over the floor time of certain players, Bucktooth prefers not to get into too many specifics because he's keen on returning to the club next season. Syracuse posted a disappointing 3-9 mark and finished dead last in the NLL standings. Only the top four finishers qualified for post-season action in the loop, which has a regular season which runs from December through April. The Toronto Rock finished on top of the league and their appearances on CTV Sportsnet have raised the profile of the sport in Canada's largest city and across the country this season.

"I want to come back and redeem myself and the team,"

said Bucktooth, who has numerous coach-of-the-year and other accolades from his previous coaching stints with both box and field lacrosse teams in the Syracuse area. "I had never been part of a losing team before. All my teams have been at or near the top before."

Also participating in the NLL this season were the Baltimore Thunder, Buffalo Bandits, New York Saints, Rochester Knighthawks and Philadelphia Wings.

Bucktooth was a bit surprised he ended up with the Smash this season. He had applied to coach the Syracuse side before its inaugural campaign in 1998. But Smash officials opted to give the job to British Columbia native Kevin Alexander, a former playing star. Alexander was fired

after the Smash could only post a 2-10 mark a year ago. Bucktooth said he didn't re-apply for the job but the Smash called him because they had kept his original application on file.


Though he's disappointed his team didn't win more games, Bucktooth enjoyed the '99 season.

"I really enjoyed working with the players," he said. "It was a challenge. And I enjoyed that challenge. And even though our record does not show it, we were really close in a lot of games."

The Smash roster this season included six Native players. They were Neal Powless, Ed Shenandoah, Al Jones, Kariwate Mitchell, Owen Benedict and Mike Benedict (who was traded to Buffalo late in the season).

Bucktooth, who works for a power utility company in Syracuse, was expecting to hear by early May whether he would be rehired by the Smash.

Either way, he's guaranteed to have a busy spring and summer schedule. That's because he's agreed to be the head coach of the Onondaga Warriors, an Ontario Lacrosse Association expansion Junior B franchise.



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Company wins 'best in Canada' award

By Len Kruzenga
Windspeaker Contributor

FLIN FLON, Man.

Arctic Beverages, an Aboriginal-owned bottler of Pepsi-Cola products, has scored a major coup by winning the Best Canadian Bottler Award for 1999 and runner-up as the best North American bottler.

"We were thrilled, of course," said Arctic Beverages general manager Sean Post. "It says a lot about our people, employees and ownership to think that we are the best in the country and the second-best on the continent."

But awards are nothing new for this aggressive Manitoba

company owned by Tribal Council Investment Group, a company founded by Manitoba's seven regional tribal councils.

In 1998 the company won the runner-up award for Canadian Pepsi-Cola bottlers, and, since its inception in 1991, has shown remarkable growth, including five years of consecutive 20 per cent sales increases.

Arctic Beverages' community involvement has also caught the attention of Pepsi-Cola Canada and its parent U.S. company. The ownership by the seven regional tribal councils, in effect, means that its membership, comprised of 55 First Nations across the province, represents

92,000 First Nations members, giving rise to a tremendous pride of ownership in each community.

In fact, Arctic Beverages is the only Pepsi-Cola bottler in the world owned by Aboriginal people.

Tribal Council Investment Group was formed more than a decade ago in order to seek out strategic investment opportunities in the mainstream economy to provide solid returns to create further economic development opportunities for the province's First Nations people.

What makes the success of Arctic Beverages so remarkable is the fact that when the company was first acquired by the tribal group,

its market was restricted to northern Manitoba and a small area of Saskatchewan.

However, a year later, the company was given the right to expand its territory into the Northwest Territories. Two years later it was awarded northern Saskatchewan and is now developing the northern portion of northwestern Ontario.

As a result of this bold expansion, Arctic is now responsible for selling Pepsi, 7Up, Hires, Schweppes and Crush soft drinks, as well as a full range of fruit beverages and bottled water, to the populations of nearly one-quarter of Canada's land mass.

Based in Flin Flon, the com-

pany has achieved a remarkable market share that rivals its chief competitor, Coke, according to Post.

Because of its expertise in the north, Post said Arctic can provide a level of service to its customers that others just can't match.

That's borne out by the fact the Aboriginal bottler's customers are overwhelmingly comprised of independent retailers.

With more than 30 people on staff, Arctic Beverages, with the progressive backing of Tribal Council Investment Group, has a future that appears to hold the promise of more awards and continued pride of ownership by the province's First Nations.

Challenges and opportunities focus of conference

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

Hundreds of delegates and visitors attended the Opportunities in Science and Technology for Aboriginal People Conference held in Winnipeg last month to get a glimpse into the employment future for Canada's First Peoples.

The two-day event featured delegates from, and profiles of, some of the most innovative and successful Aboriginal companies and organizations in the country, including *Windspeaker* publisher, the Aboriginal Multi-Media Society, plus the Ontario Aboriginal Health Access Centres, the Saskatchewan Indian Federated College and the SIMPCW Geographic Information System Team of the Shuswap Nation in B.C.

And based on the exhibitors and speakers who appeared at the event, the future for Aboriginal men and women in the Science and Technology sector appears unlimited.

Jointly sponsored by Indian and Northern Affairs and Human Resources Development Canada, the Winnipeg confer-

ence followed up on a 1997 event focusing on youth employment in the sector. That conference identified the need to profile opportunities in the field, as well as profile prominent and successful Aboriginal success stories.

Both Indian Affairs Minister Jane Stewart and Industry Minister John Manley attended the conference and stressed the government's commitment to assisting Aboriginal people to capitalize on and participate in the opportunities provided by this burgeoning sector of the Canadian economy.

"The government is fully committed to expanding the level of participation by Aboriginal people in the Canadian economy in all sectors, particularly the high growth sectors such as technology and science," said Manley.

Because of the level of technological change in the last two decades and its impact on the labor market, the skill levels required to be competitive in the labor market have increased, according to labor market studies.

One of the major challenges facing employers, society and the labor market in general, is the present level of participation of Aboriginal people. Estimates say that 80,000 jobs would have to be

*"It's inspired me to look at career fields I probably wouldn't have thought of before."
— Amanda Spence, conference goer.*

filled in order to bring their participation to the same level as other Canadians. Aboriginal participation in the labor force is currently at only 2.8 per cent.

However Aboriginal people are well represented in employment sectors that are resource-based, such as fishing and trapping, forestry, mining and agriculture.

A report prepared for the conference notes that the labor market itself possesses severe structural problems in the national and regional markets in its abil-

ity to accept Aboriginal workers. Part of that problem is that many Aboriginal individuals lack the minimum labor market skills or possess skills that do not match the prevailing needs of the market.

That problem is reflected by the reality that half of the Aboriginal working-age population has not completed high school, while at the same time more than half the new jobs created in the next decade will require post-secondary qualifications.

The lack of role models in high demand careers, such as computer science, electronics, engineering, science and business, were also cited as causes of low Aboriginal participation in the many sectors of the economy, in a report prepared for the conference.

Yet there are numerous examples of effective practices in corporate Aboriginal relations, with the energy and resource sectors spawning a number of dynamic Aboriginal businesses. Native businesses have also been created as suppliers and subcontractors in transportation, hydro maintenance, construction services and the growing eco-tourism field. The pending privatization of some government services will also provide more opportunities

for Aboriginal businesses.

While resource industry opportunities are real they are specific to certain geographical regions and vary from sector to sector.

One of the current bright lights for Aboriginal people in the science and technology sectors has been health care employment and training opportunities. At present, more than 14,900 Aboriginal people are employed in the field and 10 per cent have completed post-secondary programs and have certificates in health professions, sciences and technologies. Of those, 15 per cent have taken university programs and 85 per cent have taken community college programs.

For 24-year-old Amanda Spence the conference was an eye-opener.

"I was amazed to learn about all the Aboriginal organizations and businesses that exist and the opportunities there are in science and technology," she said. "To see my people working in communications and high-tech fields means that the field is wide open and we are as talented and competent as anyone else. It's inspired me to look at career fields I probably wouldn't have thought of before."

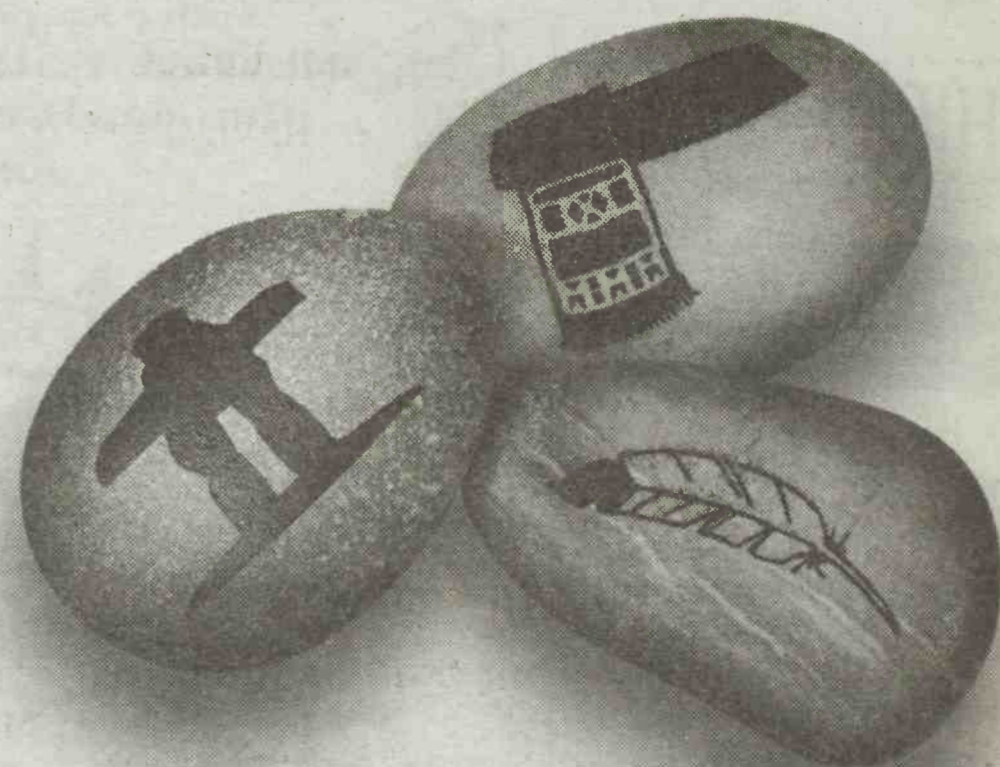
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SEEING BEYOND®

Netting Stars career fair hopes to catch Aboriginal job seekers

By Kenneth Williams
Windspeaker Contributor

TORONTO

Two hundred Aboriginal job-seekers crammed into Metro Hall in downtown Toronto on April 8 hoping to make a connection with one of the 20 employers at the Netting Stars: Aboriginal Career Fair that was organized by the Canadian Council for Aboriginal Business and Miziwe Biik: Aboriginal Employment and Training.

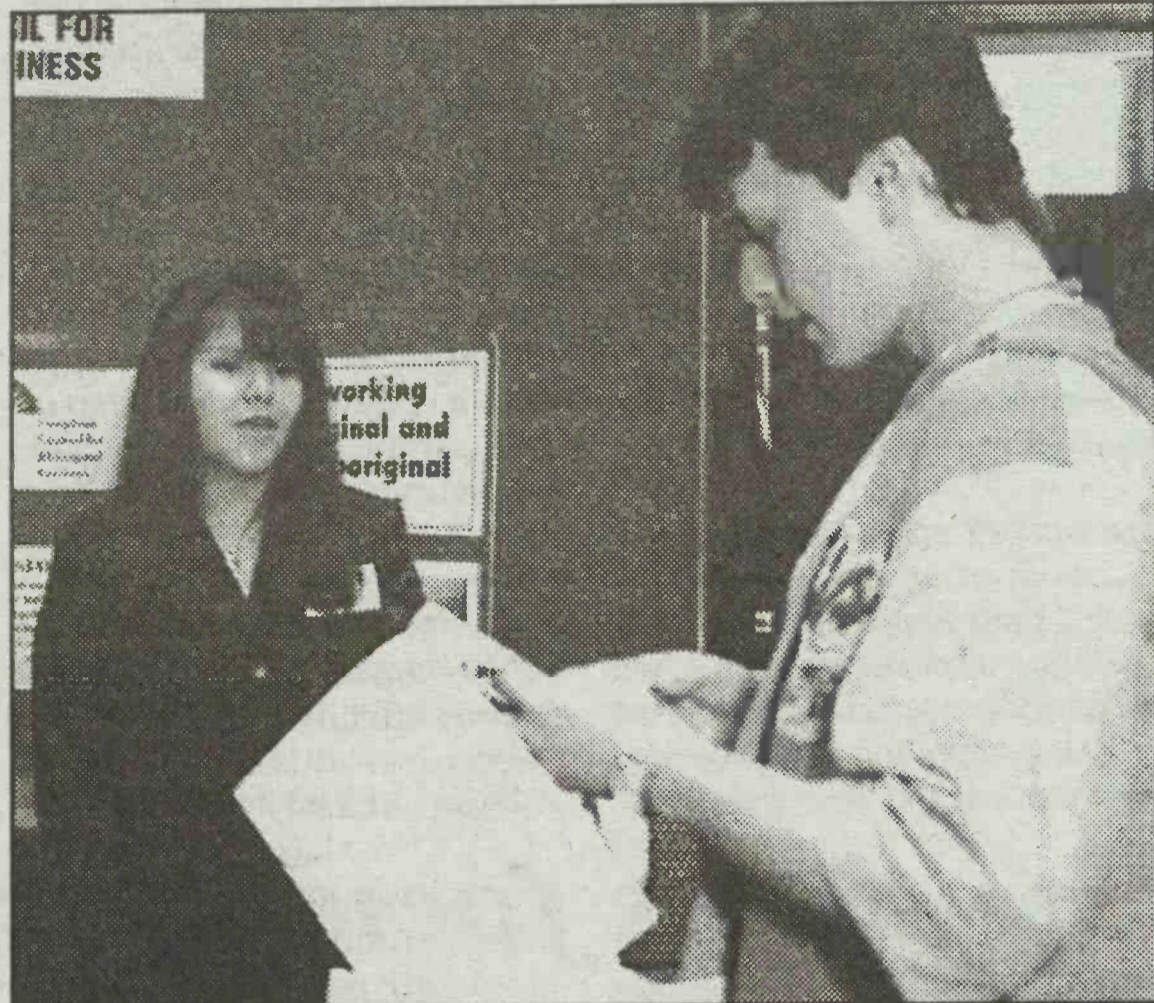
There were an additional 10 booths supplied by various Toronto-based training and employment agencies, as well as 16 workshops geared towards giving Aboriginal job-seekers the tools to succeed in their employment search. The workshops dealt with resume writing, job search techniques, as well as listing career options in such fields as journalism, information technology, agricultural science and biotechnology.

"We tried to get a mix of big employers, a couple of Aboriginal businesses and anyone else who could help youth find jobs," said Lee Ahenakew, executive director of the Ontario chapter of the council.

The businesses that were recruiting included all five major banks, GE Canada, Canadian Airlines, Air Canada, several federal government departments, the Government of Ontario, the City of Toronto, as well as Aboriginal-owned companies like First Canadian Health, Working World New Media and Casino Rama.

Netting Stars was unique in terms of other career fairs, said Ahenakew, because it was aimed primarily at people looking for work.

"The career fairs that were planned were for high school and junior high school students. There wasn't actually any type of career fair for people looking for work," he said. "We tried to get as many large companies with as big a breadth of jobs as possible to



Maureen LaBelle, an administrative assistant with the Canadian Council of Aboriginal Business, speaks with Seneca College student Ruben Roy at the Netting Stars career fair.

get people thinking that a bank is not just a bank, it's got jobs in every area. And the same with General Electric; it doesn't just manufacture engines, it has insurance services and financial services, and is the third largest company in the world. We wanted to raise people's awareness to what kind of jobs large companies have to offer."

Ruben Roy, who is studying business computer systems at Seneca College, was very happy there was a career fair aimed at the Aboriginal job-seeker.

"This is very important to Aboriginal students because this gives them an opportunity to see exactly what the community has to offer," he said, adding that he would like to see this type of career fair happen more often.

Michele Baptiste, national manager of Aboriginal employment for Scotiabank, one of the major sponsors of the career fair, felt career fairs with a focus on Aboriginal people were absolutely necessary in recruiting Aboriginal job-seekers.

"To have some focus on the

Aboriginal community specifically is a bigger drawing card - you get more people out to it, you get more community involvement and it shows a level of commitment from companies when they go out to the specific Aboriginal career fairs," she said.

She identified a lack of experience and education as limitations that Aboriginal people have to overcome in order to enter the mainstream job market.

"Aboriginal people haven't been aggressive job-seekers," she continued. "They need a more personal approach, and I think mainstream employers don't understand that because they look at that as a weakness and not a strength."

Scotiabank will follow up on the contacts that were made during the career fair, said Baptiste. "With the resumes that we got today, I'll go through them and deliver them to the appropriate areas... and then we'll look at them in more detail and see where they might fit into the bank... maybe do some interest interviews and talk with them a little bit further."

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ICA CANADA

AFN, CESO unveil new working arrangement

By Kenneth Williams
Windspeaker Contributor

OTTAWA

The gathering may have been small and intimate but the significance of the celebration should have a wide-ranging impact on Canada's First Nations.

Assembly of First Nations National Chief Phil Fontaine was joined by the vice-president of CESO Aboriginal Services, Larry Sault, as well as the chair of CESO Aboriginal Services board of directors, Susan Tatoosh, and president of CESO, Charles Beer, to celebrate the April 12 signing of a new memorandum of understanding between the AFN and CESO Aboriginal Services.

The intent of the memorandum is to help First Nations communities achieve strong economic, social, cultural, self-reliant and self-governing structures.

CESO Aboriginal Services has had a 30-year involvement in

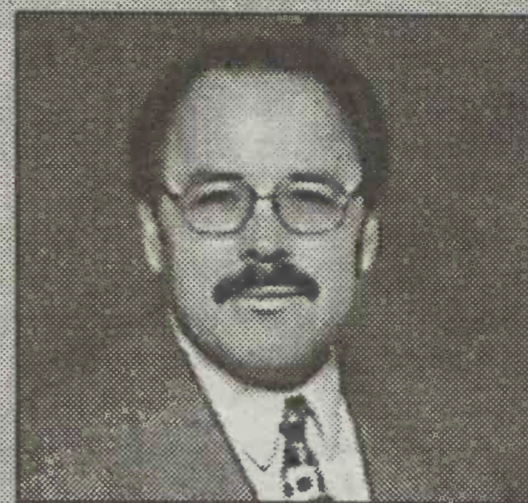
Aboriginal communities throughout Canada, providing experienced volunteers from a wide range of business fields to help with a variety of economic development projects.

The first point in executing this agreement is to promote the *Agenda for Action*, a document released by the Government of Canada and the AFN in January 1998.

Created within the framework of *Gathering Strength*, the federal government's response to the Royal Commission on Aboriginal Peoples report, *Agenda for Action*, created a specific game plan for improvements in First Nations communities and set out a number of activities on which the AFN and the government agreed to work as partners in the coming years.

"It's quite clear to us that one of the most pressing issues that we face is poverty and its eradication," said Fontaine. "There's a desperate need to create self-sufficient communities so that

"It represents a continuation of a very effective and valuable working relationship between CESO and First Nation communities."



Larry Sault, vice-president, CESO Aboriginal Services.

people will have meaningful jobs, business opportunities that are currently non-existent, and just a general improvement in social conditions. CESO will have an ongoing opportunity to join with us in our fight to turn things around."

Fontaine praised Sault, the former chief of the Mississaugas of the New Credit First Nation, for being the driving force behind this memorandum and said it was a natural fit for the AFN and

CESO Aboriginal Services.

"It represents a continuation of a very effective and valuable working relationship between CESO and First Nations communities. CESO has had a wonderful and supportive presence in our communities. It has a very good track record and, quite importantly, our communities have a high degree of trust for the volunteers," Sault said. "These are not people who sit on the sidelines and watch our people fail.

These are people who roll up their sleeves and work with our people in developing viable projects."

Sault hopes this memorandum with the AFN will lead to further ones with the other national Aboriginal organizations.

"I've been in discussion with the other national [Aboriginal] leaders... and certainly there's an openness to create the same kind of MOU with the other organizations," said Sault, who added that CESO was uniquely placed to deal with the economic development issues of First Nations communities because of its history and ability to understand the regional problems of those communities.

The memorandum has a two-year time frame, but Tatoosh thinks it will be part of a longer-term arrangement between the two organizations.

"Even with a change of leadership in both areas it's something good and something that we would like to see continue."

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By Yvonne Irene Gladue
Windspeaker Staff Writer

FORT LIARD, N.W.T.

The Acho Dene Koe people of Fort Liard, N.W.T. added one more venture to their list of economic development activities under their control. Deh Cho Air celebrated the inaugural flight of its new aircraft, a Navajo Chieftain, on March 18 with a flight from Fort Liard to Fort Nelson B.C. carrying passengers from the community.

Fort Liard Band Chief Harry Denron believes that "the airline is a good investment for the band, given the importance of air transportation to the North."

At the centre of ongoing oil, gas and forestry activity, the Fort Liard area is currently enjoying a boom in its renewable and non-renewable resources, such as logging and oil and gas.

Whether the need is for accommodation, camp set-up, air flights, drilling, or camp catering, the place to look is to the Acho Dene Koe, at the forefront of business development in the Fort Liard area for a number of years. According to a press release from the band office, the community is "ready to enter the 21st century" secure in its ability to do business and to remain strong in its traditions and culture.

The community of Fort Liard is located in the southwest corner of the Northwest Territories. It is 25 km north of the British Columbia border. Highway 7 provides year-round access to the community. On a good gravel road, the community is a two-hour drive away from Fort Nelson B.C. and a three-hour drive east to Fort Simpson, N.W.T. There is a charter flight daily

"The chief and council have a vision as to where they want to take their people, and they are doing a good job."

—Shane Parish.

from the community.

The Acho Dene Koe people have called the Fort Liard area home for generations. The main language used among the Elders is South Slavey. Traditional hunting, trapping and birch bark craft-making are just some of the local cultural activities being practiced today. The community has one health care centre, a community college, an arena, a motel and a general store. It also has a Native arts and crafts store, a cafe, a Northern Store, and a public school. Nahanni Butte, Trout Lake, Jean Marie River, Rigley, and Fort Simpson make up the Fort Liard region.

Through careful planning the band's employment for the Acho Dene Koe area has risen dramatically in the last year, employing as many as 200 people during the busy season from December to March.

"The chief and council have a vision as to where they want to take their people, and they are doing a good job," said Shane Parish, the general manager of the Liard Valley Band Development Corporation.

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- participant, North Peace Tribal Council Teachers' Convention.

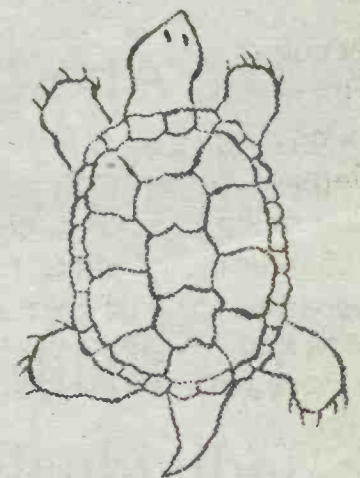
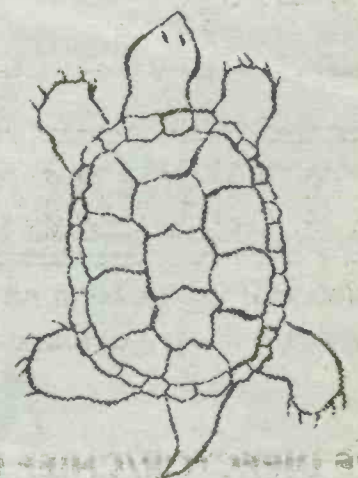
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Applications and nominations are invited for the position of Undergraduate Coordinator for the Engineering Access Program (ENGAP) at the University of Manitoba. The program provides people of Aboriginal ancestry with access to an engineering education. In addition to the Undergraduate Coordinator, the program is staffed by a Director, a Student Counselor, an Administrative Assistant, Teaching Assistants and Tutors. The student enrollment is presently 40.

Candidates should have a commitment to accessibility to engineering education for Manitobans of Aboriginal ancestry. Aboriginal ancestry and the ability to speak a First Nations language would be a definite asset. The appointment, initially for a period of three years, will be effective July 1, 1999 or as soon thereafter as possible. This is a contingent appointment at the rank of Instructor I and is dependent upon continued external funding.

The appointee will hold a Master's degree in a relevant discipline. An equivalent combination of education and related experience will be considered. Communication and interpersonal skills, administrative and teaching experience and experience working with the Aboriginal community and government will be assets. The successful applicant must be qualified to teach and tutor mathematics, calculus, physics and/or chemistry at the University level. The salary rate is \$32,384 to \$42,242 per annum, depending upon qualifications.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal people and persons with disabilities. This advertisement is directed to Canadian citizens and permanent residents.

Applications, including curriculum vitae, and the names of three persons willing to provide a letter of reference, should be forwarded by May 7, 1999 to: Mr. Randy Herrmann, P.Eng., Director, Engineering Access Program, Faculty of Engineering, University of Manitoba, Winnipeg, Manitoba, R3T 5V6

Political prisoner

(Continued from page 2.)

Chiala believes the United States government is worried about what will happen if or when Peltier is released.

"When Leonard gets out it will revive a spirit in the people. They don't want to see that," she said.

Press requests for interviews with Peltier are being refused by prison officials, something his supporters see as another indication that he is a political prisoner. *Prison Writings: My Life Is My Sun Dance*, a book by Peltier, will be released in June. His editor, Harvey Arden, visited Peltier on April 17 during a prison powwow for Native inmates. He says Peltier is in great pain as a result of a poorly treated medical condition, and prison authorities will not allow him to leave the facility to get proper treatment.

"My life is an extended agony," Peltier wrote. "I feel like I've lived a hundred lifetimes in prison, already. But I'm pre-

pared to live thousands more on behalf of my people. If my imprisonment does nothing more than educate an unknowing and uncaring public about the terrible conditions Indian people continue to endure, then my suffering has had — and continues to have — a purpose. My people's struggle to survive inspires my own struggle to survive. Each of us must be a survivor."

Peltier writes that he still has some hope of tasting freedom once again.

"In late 1993, and again in 1998, the U.S. Parole Commission rejected my appeal for parole, telling me to apply again in the year 2008. The simple act of changing my "consecutive" life sentences to "concurrent" life sentences — a change of one word — would give me my freedom and return to me at least a part of my life, if only my old age. I pray the parole commission will make that one-word change."

Maori language

(Continued from page 22.)

Area schools, which are to be found in rural areas of New Zealand and combine primary and secondary components of children's schooling, were found to have a considerably higher proportion of Maori teachers — 20 per cent.

This was reflected in a high concentration of Maori speakers — 22 per cent — in area schools, compared to 10 per cent in urban primary schools and five per cent in urban sec-

ondary schools.

The proportion of Maori in the current teacher workforce is expected to be boosted over the next few years by students coming out of teacher training. Maori make up a higher proportion of teacher trainees in primary and secondary programs than they do in the current teacher workforce.

Maori was only legally recognized as New Zealand's other language as recently as 1985.

CAREER OPPORTUNITY

The Métis National Council is a non-share, non-profit corporation established to represent and serve the needs of the Métis People of Canada. The Métis National Council is seeking applicants for the following positions.

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Based in Ottawa, Ontario; the incumbent will use their talents to make persuasive presentations to senior government officials for program funding. Excellent knowledge of government operations and experience in public policy issues is essential. Responsibilities will include supervision of all financial affairs of the Council including:

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- Budgeting
- Regulatory Reporting

As a member of the executive, the Executive Director/Chief Financial Officer establishes and implements strategic and operational plans. In addition, the Executive Director/Chief Financial Officer will be responsible for the supervision of all personnel and will ensure proper coordination of all administrative affairs. Knowledge of Métis People and Culture will be considered an asset.

ACCOUNTANT:

Under the Executive Director's supervision, the incumbent will perform the following:

- Compile, prepare and maintain financial data and records
- Ensure that all financial data is recorded in accordance with generally accepted accounting principles and consistent with established policy and procedures
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Qualifications:

- Third or fourth year in Certified General Accountancy, or equivalent.
- Excellent knowledge of ACCPAC General Ledger, ACCPAC Accounts Payable.

Salary to commensurate with qualifications. No telephone inquiries please. The Métis National Council appreciates the interest of all applicants, however only those individuals considered for an interview will be contacted.

Please forward your resume, along with references, by 4:00 pm, May 21, 1999 to:

Gerald Morin, President
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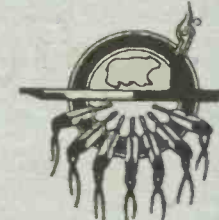
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Qualifications:

- knowledge of Aboriginal urban community & services
- community health centre experience
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Interested applicants please fax (416) 365-1083 or mail resume to:



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Application deadline is: Friday May 21, 1999, 5PM.
Your interest is appreciated, however only those selected for interview will be contacted.

Shelter a model for others

(Continued from page 17.)

An important innovation at the centre includes the development of counselling sessions for men. A full-time male counsellor meets with the men to conduct workshops and individual sessions on anger management, addictions counselling, parenting and other subjects.

"We realize that men have to be part of the solution in healing our families and that they must have support as well. Only in this way will we be able to impact on future generations and be able to change behavior patterns so that our community becomes healthier and stronger," said Crate.

For Chief David Crate and the band council, the centre is essential to the future of the community.

"We are committed to not only dealing with the problem at hand but in developing new ways in which to reduce the

"Our people's history has always been one of sharing our knowledge and ways, and in so doing, building the strength of all our communities."

— Chief David Crate of the Fisher River First Nation, Man.

need for this centre. This is what community healing is all about and why we support the goals of the centre and the staff's hard work," said Chief Crate.

He added that the community hopes other First Nations in the province and country can use the Fisher River model to establish support services in their own communities as well.

"This type of project is a perfect example of how the expe-

rience of one First Nation can act as a resource for capacity building among other First Nations, and we welcome others to visit our community to see the valuable community service the centre provides," he said.

"Our people's history has always been one of sharing our knowledge and ways, and in so doing, building the strength of all our communities."

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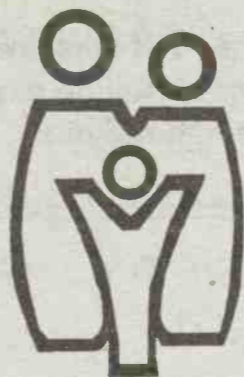
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Please submit applications by May 17, 1999 to:

Donna Topping
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In addition, the preferred candidate for the Vice-Chairperson position must be able to assume all the powers and functions of the Chairperson in his absence or inability to act. Consequently, the preferred candidate will have strong management skills gained through significant experience in a senior management capacity, preferably in the energy regulation sector.

The successful candidates must be Canadian citizens or permanent residents.

The successful candidates must be prepared to relocate and reside in, or within reasonable commuting distance of Calgary, Alberta.

Proficiency in both official languages would be an asset.

This advertisement is not intended to be the sole means of recruitment. Applications forwarded through the Internet will not be considered for reasons of confidentiality.

Please send your curriculum vitae by May 17, 1999, to the Prime Minister's Office, Director of Appointments, Langevin Block, Room 406, 80 Wellington Street, Ottawa, Ontario K1A 0A2, (613) 957-5743 (Facsimile). Please indicate the position you wish to be considered for.

Further information is available upon request.

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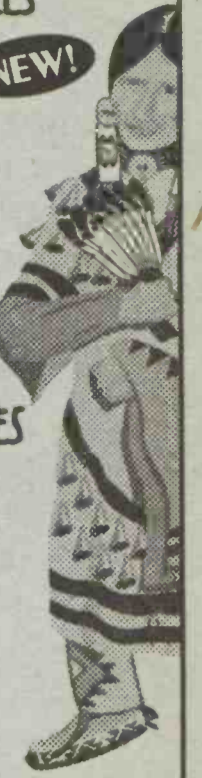
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The successful candidate should have experience in teacher education programs, particularly those for Aboriginal peoples. This experience should include course and program planning, implementation and evaluation. Evidence of effective administration, willingness and ability to travel regularly to partnership communities, and good telephone skills for long distance planning, are essential. Ph.D. and school teaching experience are highly desirable.

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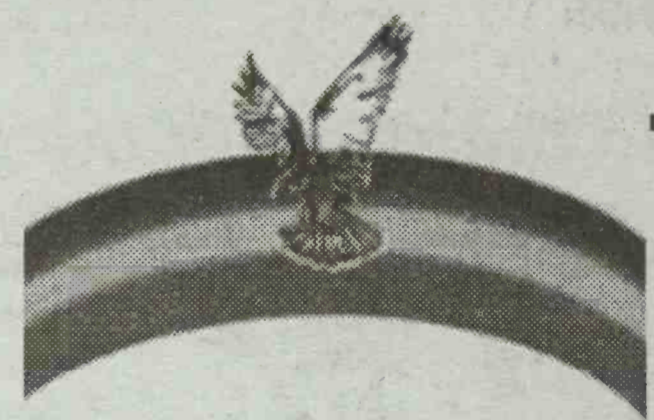
Applications will be accepted up to MAY 28, 1999.

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

**Dr. L. McAlpine, Director
Office of First Nations and Inuit Education
Faculty of Education, McGill University
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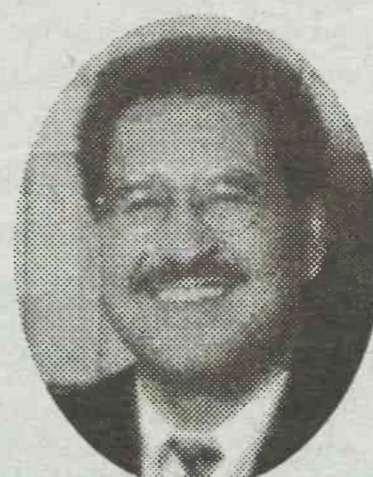
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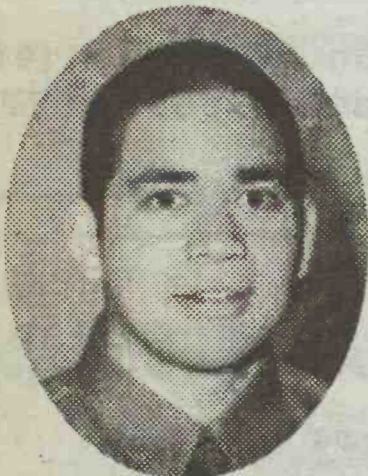
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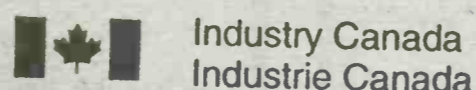


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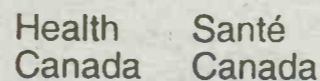


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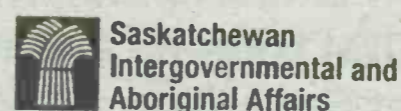


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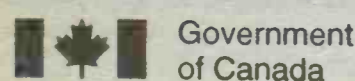
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For information or nomination forms please contact the
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