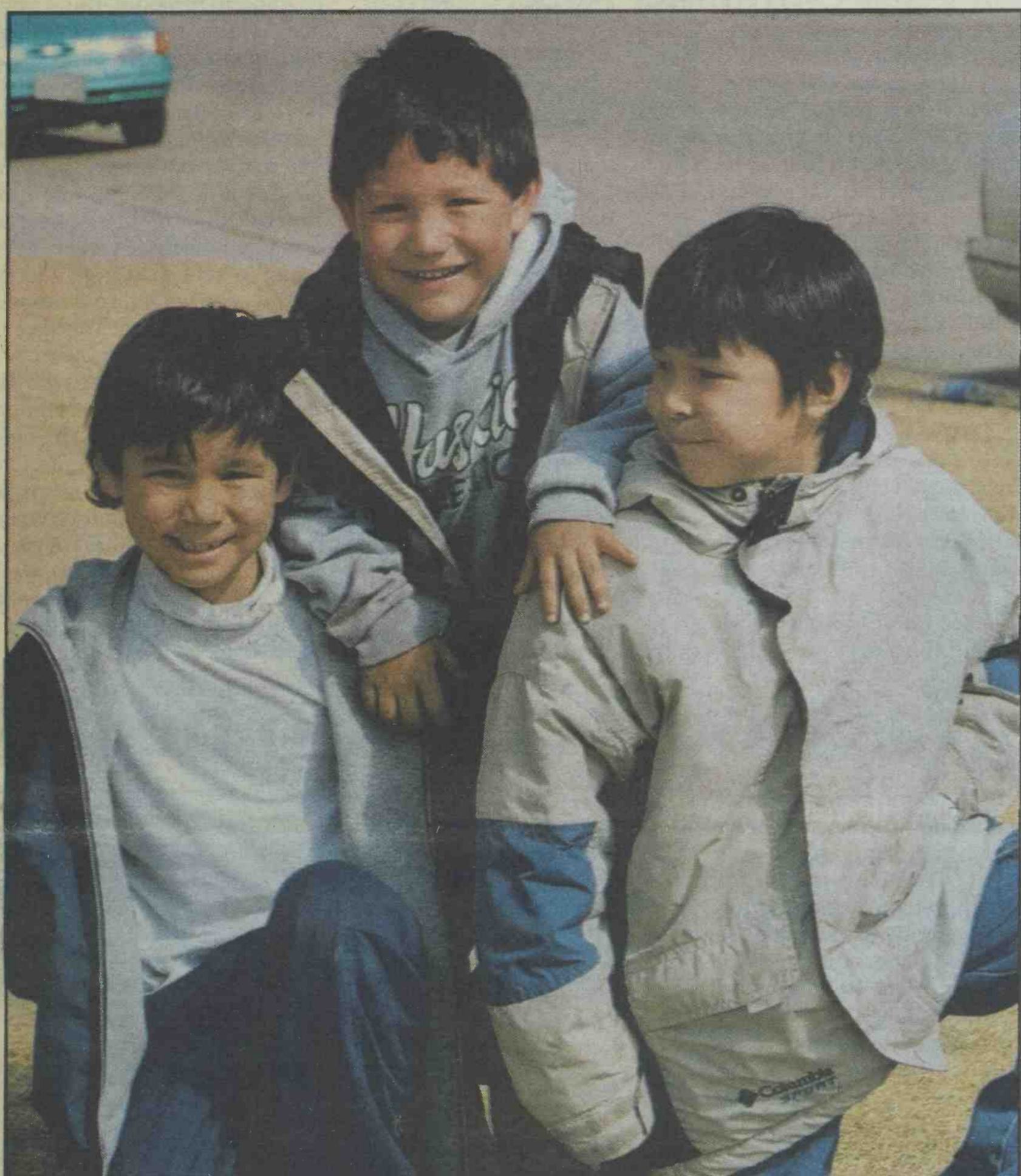


Windspeaker

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DEBORA LOCKYER STEEL

(From left to right) Luke, 7, Jared, 5, and C.J., 7, took time out from their rough-housing to pose for a picture outside a hockey arena in Saskatoon on April 7 where friends and family were gathered for a youth hockey tournament.

Funds withheld to pressure chiefs, say First Nations leaders

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

First Nation chiefs are getting ready to fight the Indian Affairs minister on several fronts as details of how the federal government will change the way First Nations are governed begin to surface.

Three separate pieces of legislation are being prepared that will fundamentally change the role of First Nations leaders. Along with a proposed First Nations Governance Act, a First Nations Financial Institutions Act and an act that will create an independent claims body (ICB) are being framed.

Assembly of First Nations Grand Chief Matthew Coon Come met with Robert Nault, the Minister of Indian Affairs and Northern Development, on

two occasions in late March. The AFN executive met with DIAND Deputy Minister Shirley Serafini and other department staff on April 12. The executive members were provided with two documents (a total of seven pages) during this briefing. AFN staff members are working on an analysis of the government documents. When completed, that analysis will be forwarded to chiefs across the country.

Former national chief Ovide Mercredi, now a political advisor to Coon Come, wrote a four-page response to these documents that criticizes the federal government for not being more open about the process. He also predicted that the minister's plan to consult Native people, and then have a broadly supported bill ready for Parliament by the autumn of 2002, will fail.

Coon Come wrote a letter to

the chiefs on March 29 that tells them to be ready to make a decision about the AFN's approach to Nault's proposal when they gather for the spring Confederacy in Vancouver from May 8 to 10.

"There is no question this legislation will affect us all," the national chief wrote. "The AFN will require a mandate from the confederacy on our strategy with respect to Minister Nault's Governance Act. Paramount to our actions will be the necessity to have the Canadian government recognize the rightful place of First Nations people in this country. Our treaty and Aboriginal rights are not negotiable nor should they be subject to political manipulation or further entrenched in regulatory minutia that effectively moves control further away from the First Nations governments."

(see Leaders page 3.)

Minister won't wait for chiefs' approval

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Teams of government officials will soon spread out across the country, asking First Nations people what they think the government should do to improve their local governments.

Robert Nault, the Indian Affairs minister, during a long interview with this newspaper, frequently hinted he believes the First Nations leadership is trying to scuttle his plans for reform because they have a lot to lose if the present system is changed. He insists there is no hidden agenda and his goal is to improve the quality of life for First Nation peoples.

Some chiefs, viewed even by other chiefs as holding extreme positions, say there is no reason to trust the government or the minister because Canada has a long history of oppression and manipulation. They point to the slow pace of progress on the Aboriginal title issue, saying the Supreme Court of Canada has recognized that Indigenous nations have ownership of unsundered lands and resources but the government has refused to deal with that ruling.

Even the more moderate chiefs are suspicious of government. They point to Bill C-31 as an example of legislation that was meant to benefit Native people, but ended up causing trouble.

Nault is taking his plan directly to the people. He has continued meetings with the national chief and others, but said he is not prepared to wait for the First Nation leadership's approval.

Shuswap Tribal Council chairman Art Manuel believes the people will reject the governance act.

"It sounds like a lot of people are opposed to it. I think the real question is going to be how are we going to communicate with our people," he said. "If the minister wants to go in that direction, let's go in that direction. Let's debate it out. Let's hammer it out. He's just trying to find some champions to promote his ideas. It's very lopsided. Obviously, whatever champions he finds might try to debate it out publicly, but I think our side has enough background material to deal with it."

(see Consultation page 2.)

WHAT'S INSIDE

CALL IN THE EXPERT

When the Department of Fisheries and Oceans posted a contract that would see an expert witness/researcher receive up to \$1 million for work done on the Aboriginal fishing rights issue, academics were shocked and questioned government's motive for such overly generous compensation. What makes an expert an expert, *Windspeaker* asked, and is this expertise for sale?

.....Pages 6 to 9.

IN QUEBEC

Montreal is preparing to celebrate 300 years of the treaty known as the Great Peace. Events to commemorate the signing will take place in August. In other parts of the province, Aboriginal businesses are celebrating their more recent success. See our focus on Quebec.

.....Pages 20 and 21.

IT'S BACK

Windspeaker's annual Scholarship and Bursary Guide can be found in this issue. For Aboriginal students looking to advance their careers through education, this is an invaluable tool for finding those much-needed funds.

.....Inside.

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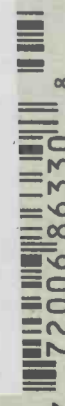
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Financial Institution Act in the works

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

An act that the federal government hopes to table within the next several months will "provide for an integrated system of First Nation financial management, to establish certain First Nation institutions for that purpose and to make consequential amendments to other acts."

After several requests for background material regarding the matter were ignored by AFN communications staff, a draft copy of the proposed First Nations Financial Institutions Act, drafted by DIAND staff with input from AFN technicians, was obtained by this newspaper from other sources. The AFN has not yet commented on the act.

The new law will create the First Nation Taxation Commission (FNTC). It will be "an independent regulatory body, created to provide leadership in working with Canada and First Nations in the development of taxation on First Nation lands."

The new body will replace the Indian Taxation Advisory Board (ITAB) and deal with developing ways for First Nations to pass tax bylaws to tax mostly non-Native

interests on their land.

It states in the preamble of the draft bill that "whereas First Nations, while wishing to retain the identity and flexibility of their local governments, also require that advantages of scale and policy consistency deriving from participation in national institutions."

The new act will enable the development of national institutions to support the social, economic and political development of First Nations communities, the preamble reads.

As with other legislation proposed by the federal government to deal with First Nations affairs, it will be scrutinized very closely. Preliminary reaction from some First Nation specialists are wary. No specific criticisms have been made of the draft bill at this point because it is so new. But sources preparing to analyze it want to make sure the government isn't trying to diminish the tax exempt rights of First Nations people.

The minister said he has no intention of doing anything to affect the tax exemption.

"We're not going to be talking about the tax exemption of First Nation people under the act. That's not part of the discussion. I've made that very clear in speeches I've made to [political

"We're not going to be talking about the tax exemption of First Nation people under the act. . . that boogie man can be put to rest because we're not going to be talking about First Nations tax exemptions under the Indian Act."

— Minister Robert Nault

territorial organizations] and First Nations all across the country," said Robert Nault. "So that boogie man can be put to rest because we're not going to be talking about First Nations tax exemptions under the Indian Act. Unless all the chiefs say they want to take a look at it, but I'm pretty sure that's not going to be one of the priorities of the chiefs and/or the communities. So that's not going to be brought up."

Critics of the First Nation Governance Act say the government is preparing all of these new legislative initiatives to reduce its financial expenditures for First Nations. Nault said that's not true.

"People keep talking about shrinking funding. Our budget

has gone up year after year. So for someone to suggest that we're very concerned about other source revenue—no, we're not. This minister has said that what I'd like to do is have transparency for government funds—taxpayers' money that's transferred to First Nations—and to be accountable for them. I'm not interested in other source revenue. I don't even need to know about it."

Nault insists that he is trying to correct the Indian Act, a very flawed document, and there is no hidden agenda.

"I suspect you're going to get a million excuses as to why you can't trust the government or you can't trust the minister. 'They have a hidden agenda.' I have said to you and said to others,

'There's no hidden agenda.' I just would like prosperous First Nations that are involved in the Canadian economy as a whole. Can we get there from where we are now? The answer as far as I'm concerned is no. So what's the alternative? We can sit on our hands and wait until the courts decide or we can get into it and come up with our own solutions. That's what leadership is all about and that's what this debate is going to be about. But if anybody wants to turn it into 'he-said, she-said. Look at all these leaked documents, they must have a hidden agenda.' People who know me will probably tell you that I'm not smart enough to have a hidden agenda," the minister joked. "I'm just looking to do something right. I know we're going to get run at from a lot of people who will find a thousand excuses to say what we have is good enough. You know I have strong words for people who believe what we have is good enough. I've traveled in 51 First Nations for the last 12 years. I've seen the poverty. I've seen the young people who don't seem to have a lot of hope. If that's good enough for the leadership, well, obviously, it's not good enough for me. So we're going to have a big debate."

Consultation with grassroots soon to begin

(Continued from page 1.)

Manuel said the details available so far make him think that former minister Ron Irwin's Bill C-79 is being resurrected.

"It's the same," he said. "It's all containment-type legislation designed to reduce the financial liability of the federal Crown, to turn the onus of providing services to Indian bands. What do they call it? User fees? It's still a tax."

Manuel said the courts have recognized that his people have the right to govern themselves and they don't need the federal government's permission. He's urging his people to move out onto their traditional lands and start exercising their rights.

"What we're basically saying is we have to shake the system up because that's the only way we're going to benefit from using these lands and resources," he said. "When you shake it up there's going to be a lot of uncertainty and a lot of overt racism. In fact, the racists that come out of the woodwork are basically saying, 'You Indians, we like you at Level 47 and we like being at Level 1. So you guys better just shut up and just appreciate that you're even at Level 47.' That's what a racist is. He just wants to keep the status quo because he's benefited from 100 per cent exclusive jurisdiction."

Manuel didn't dispute that First Nations could improve their governance structures, but he believes the minister can't expect to be taken seriously if he isn't willing to address the issue of sovereignty.

Every comment made by the Indian Affairs minister reveals that he is only willing to look at the issue in the context of the Canadian system where the fed-

eral government holds the ultimate authority.

Nault's proposal will fail for the same reason Irwin's proposal failed, said Manuel.

"It'll keep coming back until they recognize Aboriginal title. That's just the way it is. It's just like the referendum vote in Quebec. It'll just keep coming back. There has to be some real clear change in the federal government's opinion," he said.

Nault said those issues will take time but the governance act can improve life for First Nations people in the meantime. He insists that his proposal won't stop anyone from talking about jurisdictional issues.

"I've started to hear some very interesting spins about why the minister's interested in the First Nations Governance Act under the Indian Act," said Nault. "Everybody sort of forgets that we have over 200 cases before the courts based on the Indian Act. The Human Rights Commission has come out and said the Indian Act is not appropriate any longer. The Royal Commission said the same thing. You just keep getting different, very prominent people come out and say you've got to do something about the Indian Act. But every time you turn around and want to try to take a look at it, you get the same rhetoric from people saying, 'What's their motivation behind this?'"

"I don't have a motivation except that if I just sit and watch—I guess I could do that or any government could do that—but then the courts will change our relationship for us and we'll have to abide by it I suppose," he said. "So I'm very curious as to why people don't seem to want to consult at this point. What I'm hearing now is that

this is all about money. It's not about money. No one's talking about cutting anybody's budget. They say it's about process, that we're moving too fast, but nobody has touched the real issue . . . and that is: Why would we want to have good governance that's accountable to the people themselves, First Nations citizens? Is it good enough the way it is? That's the question that needs to be answered. I've answered that for myself. I've challenged the First Nations to tell me whether they and the people themselves if they think it's acceptable."

The response from First Nations leaders so far, Nault said, reveals they're only concerned with protecting their own positions within the system.

"So far, all I'm hearing is money and process from the vice-chiefs and the national chief. I'm very disappointed about that. I'm not sure why that's happening. He'll have to answer for that as we go down the road because I am going to push this right to the limit, simply because I think it's the right thing to do," Nault said.

But Manuel points to a section of a leaked internal Indian Affairs document that makes him think the government is looking primarily at cutting costs. The document, titled "DIAND's key priorities at the start of a new mandate," contains a section called "Internal DIAND pressures." One of the pressures mentioned by the bureaucrat author is that "demographic price plus volume demand [are] outstripping fiscal supply." Manuel said, in plain English, that means the department is worried that the booming Aboriginal population is driving the department's costs up.

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— Chief Art Manuel

Nault said internal documents don't always accurately reflect what's going on in the department. But he said the goal of the governance act was good government, no cost cutting.

"I don't know because I've never seen this document. Obviously, if the worst case scenario was that every First Nation person didn't work and were relying on the government of Canada to look after them from cradle to grave the financial contribution of the government of Canada would be fairly large. I don't see it that way. I see First Nations people, like any other Canadian, who are looking to be involved in their economy and to have a quality of life for their family," he said.

"We have legal obligations to First Nations people, as we do



Leader

(Continued from page 1.)

First Nation sources say political manipulation has already begun in the form of financial pressure. More than two weeks after the beginning of the fiscal year, the Atlantic Policy Conference of First Nations Chiefs (APC) had only received \$200,000 of its expected \$700,000 annual core funding. A replacement source at the APC, *Windspeaker* the chiefs believe they are being pressured to fishing agreements with the Department of Fisheries and Oceans.

Several sources confirm that a travel ban is in place at the AFN because funding there has not been finalized. The national chief confirmed that the organization is still not sure what its final budget for the year will be.

"That's still outstanding. We'll be meeting them again next week to review the budgets," he said during a phone interview on April 18.

Several sources, including Penticton Indian Band Chief

"It's the same approach they've always taken. They'll strangle you along. They will not approve an interim budget and then they'll end up scrounging and trying to make it until your budget is finalized."

Stewart Phillip, said it's extremely unusual for an annual financial agreement to still be incomplete several weeks after the beginning of the fiscal year. Coon Come was asked if he saw it as an attempt by the government to pressure his organization to co-operate.

"That's not rare, that's always been the government's attitude," he said. "It's the same approach they've always taken. They'll strangle you along. They will approve an interim budget and then you end up scrounging and trying to make do until your budget is finalized."

Still Coon Come may be stung by his own words as an excuse to cut the budget. In an election campaign position, the AFN shouldn't be a "stranded office."

"Right now, I've heard they're cutting back right at the board," he said. "I think they'll try to use that but the question will be, if they do back, where will that money go? They're saying it's going to go directly to organizations of the communities. But if they're going to cut off two or three million from our budget, find out where that money is going."

Some observers believe the government is cutting the AFN back in direct response to Coon Come's more adversarial rights-based approach.

"Well, people can make

works

There's no hidden agenda. I just would like prosperous First Nations that are involved in the Canadian economy as a whole. Can we get there from where we are now? The answer as far as I'm concerned is no. So what's the alternative? We can sit on our hands and wait until the courts decide or we can get into it and come up with our own solutions. That's what leadership is all about and that's what this debate is going to be about. If anybody wants to turn it into 'head, she said. Look at all these leaked documents, they must have a hidden agenda.' People do not know me will probably tell you that I'm not smart enough to have a hidden agenda," the minister joked. "I'm just looking to do something right. I know we're going to get run at from a lot of people who will find a thousand excuses to say what we have is good enough. You know I have long words for people who believe what we have is good enough. I've traveled in 51 First Nations for the last 12 years. I've seen the poverty. I've seen the young people who don't seem to have a lot of hope. If that's good enough for the leadership, well, obviously, it's not good enough for me. So we're going to have a debate."

to begin



ing back. There is a clear change in the minister's opinion" Chief Art Manuel

all Canadians, to make sure they have a good quality of education, good quality of health care, and of course there are many obligations that we are all familiar with. So I don't see that as part of this exercise. If people are trying to portray talking about building a good governance, getting the fundamentals right so we can build an economy as a way to save money, yeah, they're right. I see that as an improvement over what we're doing now. I see that as better than people living in poverty and living on welfare because whether you're Native or non-Native, I don't think living on welfare is what you want. That's not what I'm looking for. I'm looking for dynamic, prosperous, self-sufficient First Nations."

Leaders have lots to lose, says minister

(Continued from page 1.)

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Still Coon Come may get stung by his own words as an excuse to cut the budget. His election campaign position was the AFN shouldn't be a "super band office."

"Right now, I've heard that they're cutting back right across the board," he said. "I think they'll try to use that but the question will be, if they do cut back, where will that money go? They're saying it's going to go directly to organizations or to the communities. But if they're going to cut off two or three million from our budget, let's find out where that money's going."

Some observers believe the government is cutting the AFN back in direct response to Coon Come's more adversarial, rights-based approach.

"Well, people can make all



Minister Robert Nault

kinds of assumptions," the national chief said. "I know they've said they don't like a rights-based agenda, that's for sure."

Indian Affairs Minister Nault told *Windspeaker* he has not or-



Matthew Coon Come

dered any cuts. He suggested that First Nation leaders are playing some politics of their own.

"No. There's no review of tribal council funding," Nault said. "There's been no discussion of tribal council funding, at least not from the minister's perspective. There's going to be a review of the mandates of tribal councils. I've indicated to headquarters and to the officials before the election that I wanted to look at the mandates of tribal councils to see whether they still met the needs of First Nations based on the fact that they were set up to give them technical services."

Yet rumors persist that something is up within the department in regards to funding. The minister explained that some internal changes had been made, but only in response to First Nation requests.

"There's no negotiations with tribal councils. They get core funding," said Nault. "What I instructed the officials is that, historically, the [political tribal organizations]... that those negotiations had been done by the [regional director generals] but they will now be done out of headquarters and approved by the minister. I have also said that funding will be the same as it was last year. But the whole objective of this new process was to accommodate what I had been asked to do by grand chiefs

"Unfortunately, I think what's happened in a lot of these organizations is that certain people have gotten used to a level of funding and they have been hiring staff when they shouldn't have been and now they're into a tussle internally."

right across the country, which is to try to find a way to do multi-year funding, versus one-year funding," he said. "I've been trying to accommodate that but the first step is to change the process."

He couldn't explain why APC had received only a portion of its funding, but denied the department was applying any financial pressure.

"I'm not familiar with why APC has got \$200,000 and not the rest," Nault said. "It's probably because they have not submitted their detailed plans."

Rumors about budget cuts at the AFN were flatly denied as inaccurate and uninformed.

"I'm hearing all this conversation about AFN; their budget is close to \$20 million. Their budget has never been \$20 million. Their core funding is \$2.1 million," said Nault. "And their budget, that has gone that high, is based on joint initiatives that the government of Canada has entered into with the AFN based on a lot of things that occurred in the last two years. Now, a lot of those things are starting to wrap up. Obviously, when they do wrap up, a lot of those funds will disappear," he said. "Unfortunately, I think what's happened in a lot of these organizations is that certain people have gotten used to a level of funding and they have been hiring staff when they shouldn't have been and now they're into a tussle internally, as far as I can tell."

"For us, the AFN [budget] fluctuated close to \$20 million last year. Now they're down to \$16 million. For us, that's not a cut because their core hasn't changed. So the portrayal of that obviously is technocrats and bureaucrats over at AFN who want to continue doing the same thing. You know I've said before we do a lot of talking around here and we don't deliver a lot. I'm interested in seeing some deliverables, and so far my relationship, or the government of Canada's relationship with the AFN over the last two years, has delivered very little."

Nault talked about AFN funding during a face-to-face meeting with the national chief on Feb. 12. *Windspeaker* obtained minutes of that meeting and several points in the minister's opening comments questioned how the AFN is using govern-

ment funding. On April 18, Nault explained that those remarks reflected his impatience to produce tangible results.

Veteran First Nation political observers who were not at the meeting, however, interpreted the minister's focus on funding as a veiled threat and a form of pressure. Nault said that was not the case.

Many chiefs are very suspicious of the government. The unforeseen negative impacts of past legislation always seem to erode Native rights and serve a suspected government agenda of extinguishing Aboriginal rights and decreasing federal obligations, they say. Hard line chiefs who insist that Canada recognize their sovereignty are especially wary. Chief Phillip, who is also president of the Union of British Columbia Indian Chiefs, said the governance initiatives seem to fit in with other government policies and regulations that he sees as threats to his people's rights.

"There's a pattern here," he said. "It's not coincidence."

Phillip believes the Cabinet, Treasury Board and Prime Minister's Office are unhappy with the costs associated with residential school litigation and such high profile lawsuits as the billion dollar Samson Cree Nation's oil and gas action. As a result, he believes Indian Affairs is under pressure to cut costs and limit future spending and that will lead the department to impose taxation, cut funding levels and seek to force band councils to raise their own incomes.

"The residential school compensation, the oil and gas lawsuit in Alberta, what we're hearing is they're all having an impact on finance. In the big, big, big picture, somebody's budget has to get tagged for it. There's some pretty dramatic changes being proposed," he said. "The crunch is on this year. I see this as a watershed year."

Nault rejected Phillip's allegations.

"No. If you were to talk to Paul Martin, the minister of Finance, what he has said to me is, through First Nation leadership and yourself, show me a vision. Where are we going here? What's the objective? How do we build First Nation economies? Obviously First Nations should be self-sustaining, dynamic communities as we're told they were before Europeans. What are you proposing? I've not been told, 'Holy jeez, you've got to put a stop to this. We can't sustain this.' No one's had those kind of conversations around the table," he said. "What we're basically doing is we're trying to build a relationship. The speech from the throne was very strong in favor of building a relationship and moving forward, moving ahead instead of looking backwards all the time. I think that was pretty clear. That didn't have to be in the speech from the throne. That was a signal from the highest levels of our government that we do believe that we need to have First Nations people as part of the general economy and part of the overall mosaic of the country and not sort of sitting on the sidelines, having to take

us to court every second day. I don't see it that way and I don't feel that pressure."

The original five-year financial transfer agreements (FTA) are expiring and up for renewal. Phillip said more and more bands are finding themselves in debt. While the block funding agreements the department insisted the bands enter into weren't as tightly regulated as previous funding arrangements, and allowed bands more discretion as to how to use the money, the funding still was far below what was needed. He said a financial crisis may be about to unfold.

Chief Arthur Manuel, chairman of the Shuswap Tribal Council agrees.

"Oh, yeah. I think there were a lot of bands that got involved that never understood the implications," he said. "It's a real sweetheart kind of arrangement. At the beginning of the process you seem to get lots of money and at the end you have to make up the difference. Now there's going to be problems. They're using our poverty against us throughout all these negotiations—it's diabolical."

From Coon Come to Phillip to Manuel, none of the chiefs were surprised by allegations the federal government would try to bully First Nations with financial pressure. It appears to be a well-known government tactic.

"I know, generally, funding is used in political purposes," said Manuel. "All of those things use our poverty against us. Even the case with regard to Aboriginal title, with fundamental Supreme Court and constitutionally protected proprietary interests, the government is still telling Indians you need to prove it. You need to pull together whatever little money you might have—and we know you don't have any—and you need to go prove it. There's no question that is probably the most, I guess, 'sharp' kind of negotiating tactic the government uses."

Phillip's preliminary assessment of the First Nations Governance Act reflects his suspicions of federal initiatives.

"The First Nations Governance Act appears to be designed to cut us loose," he said.

As the government begins its consultation process, Manuel believes it has tried to drive a wedge between the chiefs and the people but he urges the people to see through the tactic.

"I tell the people that we have done what we could in trying to establish recognition of Aboriginal title and Aboriginal rights. We've done what we could in terms of having Section 35 added to the Constitution and having the Supreme Court recognize our rights. We have written letters. We have passed resolutions. The government has always responded that they won't recognize these rights. They don't recognize the resolutions and they get kind of curt about responding to our letters," he said. "It's up to the people now. The people have to understand that those rights belong to them and the chiefs need to learn how to support the people."



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Are you ready to be consulted?

Ready or not, it's coming to a First Nation near you. The minister of Indian Affairs is pushing hard to get the First Nations Governance Act into law by the autumn of 2002. Our coverage this month fills a lot of space, but it only scratches the surface of a tremendously complex issue.

Hundreds, maybe thousands, of questions abound. The AFN spring confederacy in Vancouver in May will be one place where many of those questions will be asked and maybe even answered. There's no doubt in our mind that the minister is going to run into several fundamental objections to the process.

Mr. Nault seems very comfortable with his authority as a minister of the Crown. He knows what he can and can't do. But, in

our minds, he doesn't have the authority to deal with the most fundamental question behind this issue—First Nations chiefs demand the respect of a nation-to-nation relationship with the federal Crown. They see themselves as allies or partners of the Crown, not subjects. Nault wants to cram First Nations into a special place within the hierarchy of Canadian authority and our interpretation of his take on things is that the government of Canada will always occupy the top spot on that ladder.

Our sense is that Matthew Coon Come, the national chief, has his own problems with the minister's initiatives. The AFN can't reach the kind of consensus that Nault requires of them because, essentially, the AFN is an

organization that represents many, many disparate Indigenous nations working within a foreign system. That's always been the band council system's biggest problem: whether they like it or not, band councils are parts of the federal system.

Coon Come would like to change that. He has lobbied at the international level for nation-states to recognize Indigenous nations as peoples. His words suggest his approach is similar to that of the traditional chiefs who, in many cases, were forced out of power by a federal government that sought to assimilate Native people by displacing their traditional forms of government and replacing them with arms of the Canadian system.

(see *Struggle* page 11.)

Some say the FNG is NFG

By Taiiake Alfred
Windspeaker Columnist

"First Nation communities must be well governed so that they can achieve economic development." So goes the new Indian Affairs mantra. At every opportunity, the Indian Affairs minister tells us that we should put land and rights and culture on the backburner, and look at our situation in pragmatic terms, with a solution as simple as implementing "good government" in our communities. He believes that our problems can be solved by making band councils (excuse me, "First Nation governments") efficient, accountable and stable, and wants us to ignore history.

Of course, political, social and economic factors are related; and we cannot ever hope to have self-determination without a viable self-sustaining economy. It's a basic point to anyone who understands governance, as is the fact that the band council system is inherently flawed. But this new drive to re-form band councils in the image of white models does not address the root problems we face, nor is it being done to help us recover from the Indian Act. It is being done to capitalize on the damage colonialism has wrought in our lives. We are being encouraged to just get along; and "economic development" is being offered as the payoff and salve for the wounds inflicted on our people. (Translation: infusions of cash and the acceptance of capitalist values will make us feel better and forget that we are colonized peoples.)

This "good government toward economic development" push is the New Big Thing in government circles, taking the place of the recent capacity building rage. Being a well-funded federal priority, it has naturally become the newest rallying cry of the Indian industry. The Indian industry's legions of consultants have started milking government teats all over the country, positioning to be players and paid in the design of complicated and expensive ways to stabilize our communities so that business development can proceed. As required, Indian Affairs



To:ske
It's true

bureaucrats—always moneyed and craving a new purpose—have begun to serve the high priced economic development agenda. The consulting luminaries (so impressive in their authoritative whiteness, I guess) have been talking the bureaucrats into a capitalist flutter. The consultants' pitch must seem like a thunderbolt of insight to the dim and easily impressed denizens of the government's dark fortress: "y'all can help them Indians make money, and finally start looking like the good guys." The machine starts grinding so predictably. Listen to all of the talk these days from the minister of Indian Affairs to his employees in the regions, to the national chief of the Assembly of First Nations. It's all about business and "accountability", "access to resources," "development" and the "new economy."

The new agenda's objective of economic integration and business development (as distinguished between other more traditional forms of self-sufficiency) is put forward as the ultimate solution. But the minister, the bureaucrats and the national chief all know something they're not telling us: economic development can only happen if we are socially and politically integrated with Canadian society. In essence, the new agenda is really a hidden one, and proposes that we sacrifice our cultural soul and political principles on capitalism's altar so to be "saved" in economic terms.

The people promoting this new agenda don't talk much at all about the character of government so much as the overarching need for stability. In the development approach, it doesn't matter what kind of government we have—white or Indian, traditional or not—so long as that government is stable, efficient and co-operates with other authorities to uphold the rule of law.

Stability, in this conception, comes to mean not the Indigenous ideals of harmony rooted in justice, nor peace borne out of respect, nor internal reconciliation. It does not relate to any meaningful resolution of the problems besetting our communities. To the development people, stability is simply this: imposing order, accepting the status quo and making money.

Of course stability sounds like a good thing to begin with, but move the discussion from theory to reality and you find that this concept of good government is just a cover to validate the Indian Affairs system. Are the consultants and the enamoured Indian Affairs Indians talking about restoring traditional governance or rejecting inappropriate systems to design systems based on authentic Indigenous values and principles? Of course not. They are promoting the idea that we should accept our defeat and assimilate. As our reward for being nice and biting our tongues (they hate it when we say things like "we were here first," "you stole our land" and "genocide"), the white man will promise to relax his grip on our throats just enough so that we can generate our own revenue and start paying taxes like every other citizen of his country.

Enter Mr. Nault and his proposed First Nations Governance Act (termed the FNG). In reality, the FNG will be the Indian Act all over again, but this time stripped of any remaining protection of our collective rights and absent of any recognition of that great symbol of our autonomous existence: tax immunity. It will integrate our community governments into the Canadian accountability structure, meaning that the white politicians and the Canadian public will have even more say over how we govern ourselves than they do now. (see *Indian Affairs* page 14.)

"It's the

Dear Editor:

Funds received from the government of Canada are to manage Native communities in the best way we can. And, this usually so. But we're always short-changed. The monies received are not sufficient to buy services or material from outside world of Native communities, to follow its plan.

Some retailers and service people charge far more than the value of their service because they know we are Natives "Indians", in their point of view. Some services provided non-Natives even enter our community to sell their services on a daily basis, making friends with some Natives. The value of their service is of poor quality and charges are extreme.

Some even create imaginary problems in order to provide service. One person wanted to dig up my waterline saying there was a leakage problem the line and he had to look at it. There was no problem on the waterline. It was the valve in the well. I didn't give permission to dig, but what if it was something with low education and didn't know anything about waterlines.

Another serviceman wanted to repair my furnace. He told me that he was going to fix the furnace temporarily so that he would have to come back to get paid for it by the administration of our community.

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Dear Editor:

The *Windspeaker* article "Who's hurting, who's helping, who's cashing in?" reminded me of an Indiana Jones scene. You remember when Indy chooses which chalice was the one Christ used in the Last Supper and the old soldier told him to choose wisely." Well, the Holy Grail was chosen wisely by Indy, but most of us don't always choose wisely, especially when it comes to word choice.

The unwise word choices speaking about are in this article, like "vehement anti-Catholic church article," "only speaking out [Cheryl's] own culture is saving her," "[Cheryl] blames the government and church and lastly, "doesn't blame parents for her loss of culture and language." The word choices in this article are a gross misrepresentation of my life who I am, so I am here to read and reiterate further on this course.

I'll start with a narrative about my grandfather Kakinawapamiht. My grandfather spoke many languages: Cree, Saulteaux, Lakota and English. He could read and write in English and he understood Cree syllabics because he did not want the Indian agents to know he was writing to Joe Tootoosis about the pass and permit systems. My grandfather was a political maverick along with those big guns in the early years of Indigenous resistance. The oral history of Kawacatoos First Nation relates many narratives about the meetings that were arranged on this reserve with support of Indigenous res

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organization that represents many, many disparate Indigenous nations working within a foreign system. That's always been the band council system's biggest problem: whether they do it or not, band councils are parts of the federal system. Soon Come would like to change that. He has lobbied at an international level for nations to recognize Indigenous nations as peoples. His words suggest his approach is similar to that of the traditional chiefs who, in many cases, were edged out of power by a federal government that sought to assimilate Native people by dissolving their traditional forms of government and replacing them with arms of the Canadian system.

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"It's the law, and it's right"

Dear Editor:

Funds received from the government of Canada are to manage Native communities in the best way we can. And, this is usually so. But we're always short-changed. The monies received are not sufficient to buy services or material from the outside world of Native communities, to follow its plan. Some retailers and service people charge far more than the value of their service because they know we are Natives, or "Indians", in their point of view. Some services provided by non-Natives even enter the community to sell their service on a daily basis, making friends with some Natives. The value of their service is of poor quality and charges are extreme. Some even create imaginary problems in order to provide service. One person wanted to dig up my waterline saying that there was a leakage problem on the line and he had to look for it. There was no problem on the waterline. It was the valve in the well. I didn't give permission to dig, but what if it was somebody with low education and didn't know anything about waterlines. Another serviceman was to repair my furnace. He told me that he was going to fix the furnace temporarily so that he would have to come back and get paid for it by the administration of our community. He

was doing this to all households in our Native community. And, these people are non-Natives. So, where is the money going? Right back where it came from, the outside world. And the people want to know how the money is spent in Native communities. Some non-Natives are practically living in our Native community, just to provide service. They're getting rich from us. They've built their assets from the Native communities with huge houses and up-to-date vehicles. Not all council-operated communities are dishonest. They are reliable and honest. Dishonesty comes from the outside world with no compassion. These little devils that come to our Native communities are full of greed and selfishness. They don't care of accountability, as long as they get their share of the money. Natives that pick up the experience are very few because greed and selfishness got the best of them. Should the Natives open their books to the public? The law says, "No" and it's right. Only the members of Native communities should see the books where the money was spent. Council should seek advice from their members on how to spend the money and where. The members of First Nations should know what is going on in their communities.

My Native community has been working very well, but we acquired a deficit and it's understandable to our community. We needed more houses and better drinking water. We needed better services and facilities. These things cost a lot of money and we're paying dearly for them, annually. We're building a healthier community and working on that goal. The tax money is well spent and we want credit for it. The tax money is money from the public to be used for services and infrastructure by the government. To myself, tax money, from the government, is like rent money given to us for the use of our lands, which we never surrendered, nor have we ever been conquered. All the royalties taken by the government from our natural resources should have gone to Native people because it's our land. If this had happened when they formed the government on our land, we would have been rich today, as communities, and lead healthier lives. We wouldn't have lived as a Third World country. Tax money received by Native people should be held confidential, but accountable to its members. How the money is spent in the Native communities should rest on the members themselves. It's their business. Allister Marshall Chapel Island First Nation, N.S.

Respect efforts

Dear Editor:

Response to your article regarding the 2001 National Aboriginal Achievement Awards (April 2001 edition). I don't know who the writer is or her background, but I'd like to do some research for her. That set was amazing in every aspect from its design to its radiance. If she would have made one quick call to the Canadian Broadcasting Corporation she would have found out that the set was almost unbuildable, therefore, making it even more significantly astounding and proving the immense work that went into producing it. It's sad that in today's society the negative views, for whatever reason, takes precedence over what the true story really is—honoring and celebrating achievement. Of course, homage and gratitude has to be paid to the people, or in this case, organizations that have kindly donated both monetarily and their time. Practically all who attended the gala show at the Northern Alberta Jubilee Auditorium that night traveled many miles to watch the honored recipients receive their award. That in itself goes to show the significance of the night and how thankful you have to be towards people having faith and respect for what you are doing. As a Native person I am saddened by the negativity there still is between our fellow brothers and sisters. Donna Smith

Letters can be sent by mail: 15001-112 Ave. Edmonton, AB T5M 2V6 by fax: 1 (780) 455-7639 by email: edwind@ammsa.com

Look who's helping who clear up the "mess"

Dear Editor:

The Windspeaker article "Who's hurting, who's helping, who's cashing in?" reminded me of an Indiana Jones scene. You remember when Indy had to choose which chalice was the one Christ used in the Last Supper and the old soldier told him "choose wisely." Well, the Holy Grail was chosen wisely by Indy, but most of us don't always choose wisely, especially when it comes to word choices. The unwise word choices I'm speaking about are in this article, like "vehement anti-Catholic church article," "only seeking out [Cheryl's] own culture is saving her," "[Cheryl] blames the government and churches," and lastly, "doesn't blame her parents for her loss of culture and language." The word choices in this article are a gross misrepresentation of my life and who I am, so I am here to rectify and reiterate further on this discourse. I'll start with a narrative about my grandfather Kakinawapamihit. My grandfather spoke many languages—Cree, Saulteaux, Lakota and English. He could read and write in English and he used Cree syllabics because he did not want the Indian agent to know he was writing to John Tootoosis about the pass and permit systems. My grandfather was a political maverick along with those big guns in the early years of Indigenous resistance. The oral history of Kawacatoose First Nation relates many narratives about the meetings that were arranged on this reserve in support of Indigenous resist-

ance. These Indigenous people risked going against the government and the probability of arrest and jail time. They were not allowed to voice Indigenous concerns if those concerns went against the status quo, namely the state or government. But that did not stop them or stop my grandfather. They wanted things to be better for their grandchildren and great-grandchildren so they continued with their resistance. Those great people were resisting oppression of Indigenous ways of knowing and living. "Indigenous Being (worldview and life-world)," a term borrowed from an Indigenous scholar, was assaulted by foreign institutions and in documents—the Canadian government, the Indian Act, Indian policy, the creation of reserves, the written versions of the treaties, Christian religious denominations, and residential schools. These foreign institutions and documents are devices of colonialism. Colonialism is the forced political, economic, cultural, and social institutions of the colonizer upon the nation and the destruction of Indigenous life. My grandfather, Kakinawapamihit, was not anti-Canadian because he did not believe in the pass and permit systems that were forced upon Indigenous peoples; rather, he was resisting colonialism. So if anything, Kakinawapamihit was anti-colonial. My point being is I am not anti-Catholic because I disagree with Catholicism and residential schools. These foreign institutions were forced upon Indig-

enous peoples so like my grandfather, I am anti-colonial. Catholicism and residential schools are meant to oppress Indigenous Being and that is what I will not tolerate or stand quietly on the roadside and let anyone perpetuate colonialism within my community or to the entire Indigenous populace. In addition, my vehemence stems from the fact that my article was the first time I faced what happened to me as a child. More importantly, I want those poor Indigenous children who attended residential schools, or those who faced ethnic intolerance like me, to know it's okay to talk about our bad childhood experiences and that it was not our fault those things happened. My second point goes to the statement that "only seeking out her own culture is saving her". Well...I am a 39-year-old mother of eight and soon to be a Kookum in September. My children all have the same father and I've lived with the same man for the past 24 years. I never had an alcohol or drug problem (never did it for a living anyway), I don't gamble (don't even go to the bingo), and I don't smoke cigarettes. My life is free of addictions and I never used addictions as an excuse for my bad childhood experiences. I am a third-year Indian studies major and hopefully after I've completed my biology this spring, I will be allowed to enter the honors program at the University of Regina. I hope to get my masters and PhD in Indian studies in the near future. For recreation and enjoyment I do quillwork, beading, play

hockey, golf, and teach my younger kids the Indigenous version of history. We have termed it "brown Canadian history." They learn about their many grandmothers and grandfathers, Big Bear, the unjust hanging of Wandering Spirit, the trouble of 1885, Almighty Voice, and we will be starting on the oral history of the treaties very soon. I have listened countless times to the many narratives that the older people speak about, like our creation stories, the lives of our ancestors, the life histories of the narrator, and so on. I do this to understand my place in the universe and some day I hope to pass this information on to my grandchildren and great-grandchildren. Lastly, I participate in tribal ceremonies and believe in Indigenous ways of knowing...now that you know the most important aspects of my life, I would like to ask this question: Does my life look like it needs saving? Not! Enough said about that. My third point goes to "she blames the government and the churches." If your readers would re-read my article, I stated the genocide my parents faced was and is the responsibility of the government and the churches. To use the word blame puts me in an accusatory position of an unhealthy individual who has yet to deal with her issues. But the word responsibility tells the world that cultural genocide and spiritual exile (borrowed terms from the same scholar as stated earlier) is at the doorstep of the federal government and the churches. In addition, blame is a childish word

like pointing your finger at someone and saying, "he did it first!" Let's get real here. As adults in situations we are responsible for the outcome of the events of our lives. Furthermore, responsibility goes so rightly with the crimes that were perpetrated by those nuns and priests, and the genocidal actions of the government and the churches are crimes against humanity. My last point goes to this, "Cheryl said she doesn't blame her parents for her loss of culture and language." Bad word choice. Loss implicitly implies Indigenous peoples were careless or absentminded with their culture/language and misplaced them along the bush or roadside. This is not so. Our cultures and languages were stolen by the genocidal actions of the federal government and those Christian religious orders. Stolen not lost...there's a huge difference between those two words. In conclusion, I hope I've cleared up this mess of unwisely chosen words. I am not anti-Catholic, only anti-colonial. I do not need saving; save that for the unfortunate people of the world. I am beyond childish word games that blame others but I do see the need to single out the responsibility of the government and the churches for their genocidal actions. Those genocidal actions stole Indigenous paradigms and we have to relearn our Indigenous ways of knowing and living amidst the taint of foreign institutions and values. Choose wisely people. Cheryl Ewenin

The expert witness—fully grown or fully owned?

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

A Department of Fisheries and Oceans posting on MERX, a website that lists available government contracts, lists a position for a treaty fishing rights researcher and expert witness. The job will pay between \$500,001 and \$1 million.

A Department of Indian Affairs and Northern Development posting offers between \$250,001 and \$500,000 for a research position in its litigation management branch.

According to several respected academics, the government is offering a lot more for this work than the going rate. Are federal government departments looking for people to research arguments against assertions of Aboriginal and treaty rights in court?

Indian Affairs spokesperson Bernice Timmers told *Windspeaker* her department's posting was routine and that the previous contract had expired. She said the contract was for research only and defended the amount of money offered by saying, "litigation is expensive."

Department of Fisheries and Oceans spokesperson Lorraine Kinney denied the government is over-spending on its request for proposal.

"I think it's \$250,000... up to \$250,000 a year for three or four years or possibly five," she said. "It's not a million a year. It's for total project costs."

But every one of the half-dozen academics interviewed in connection with this story said the dollar amounts were several times the rate for research contracts.

When shown the Department of Fisheries and Oceans posting, Dr. Dara Culhane, a Simon Fraser University professor of anthropology, said the contract compensation was indeed not normal.

"The average SSHRC (the Social Sciences/Humanities Research Council), which is the major funding source for social sciences, the average grant that an anthropologist would get—and be really happy with—

would be, maybe \$50,000 over three years. Five hundred thousand, million dollar grants, we never hear about them. To do this kind of research, it's a huge amount of money. When you think about what is there, in terms of documentation, to examine. When you consider that the Crown rarely talks to Aboriginal people or Elders, what exactly is involved in this type of research? It's basically reviewing and interpreting historical documents."

Some academic observers were outraged the government was offering such a lucrative contract for research. Professor Andrea Bear Nicholas of St. Thomas University's Native studies department backed up Culhane's assessment of the going rate for academic research.

"Exactly, and those are like hen's teeth. You don't get them just every day," she said.

Bear Nicholas described the amount of money offered in the government request for proposal as "shocking" and "astounding," and well above accepted averages. She believes the amount of money is bound to have an impact on a researcher's approach because no one would want to alienate a future employer that pays so well.

"How could it not? How could it not? How could it not?" she asked.

Culhane stopped short of saying the amount of money the government is offering is an obvious attempt to influence a scientist's findings.

"Not necessarily. But if you look at the record of Crown witnesses, that's what you find. Crown expert witnesses have tended... if you look right back to the James Bay trials in the mid-1970s, there's a pattern, and a

similar pattern in the United States, of Crown witnesses being people whose careers are based in and often limited to being Crown witnesses," she said. "They tend to not be people who have academic positions. They tend to be people whose work has not been subjected to peer review within their profession. They tend to be people who don't hold teaching positions or academic positions."

Many Crown witnesses put forth ideas in court that have not been through the critical examination of a peer review. And academics that haven't secured tenure have also not seen their research analyzed and criticized by senior professors. Academics who put forward ideas that haven't been peer reviewed are seen as taking short cuts, Culhane said.

"You know, it's like doctors practising without a license," Culhane said. "You just can't appoint yourself a doctor. Since the Supreme Court (of Canada) Delgamuukw decision, ... the court said oral history has to be taken seriously, it has to be given equal weight. Yet, the Crown is still hiring people whose work completely excludes Aboriginal

history or any research into Aboriginal oral history. They're still hiring people whose expertise is based only on reviewing fur traders' journals and Crown documents."

Pitting one side against the other in court is not the best way to get to the bottom of questions of scientific or historical knowledge, Culhane said.

"It's completely dominated by the adversarial legal system as opposed to really looking at what does the historical research say or what are the principles of justice at work. It's all about winning, losing, hair-splitting, twisting arguments, you know, lawyers' games. Over the years there have been lots of proposals about other ways of doing this. Having expert witnesses who are... licensed isn't the word I'm looking for but, you know, who go through a review by an independent panel who are not affiliated with either party to the case," she said. "An expert review so that expert witnesses are accredited by independent bodies, maybe by professional

associations. That's been one proposal that's been put forward a lot. Another proposal is that the judge or the Supreme Court should have an expert who reviews all the expert testimony, who would also be an independent person. That would at least give the expert evidence some sort of credibility and would not be subordinated to the winner/loser, who can make the most abstract kind of bamboozling argument in court... It would give expert testimony some kind of credibility whereas now it's you hire your expert and I'll hire mine and we'll waste a few million dollars. To what end? In my point of view, that's not justice."

The non-Native academic saw a contradiction between the federal government's fiduciary obligation and that government awarding a million-dollar contract to argue against Native rights.

(see Expert page 8.)



By Paul Barnsley
Windspeaker Staff Writer

Many good minds with impressive credentials see the adversarial nature of the Canadian justice system as an barrier for the cultural tensions exist between Native and non-Native people in this country.

On issues such as treaty rights, land claims, tax immunity, dental school compensation and others, two very different points of view are often seen to collide at full speed as lawyers and bureaucrats on both sides struggle to convince a court their interpretation of his and the law is correct.

When Native people refuse to quietly accept the authority of the Crown and use their own law against the colonizers to assert their rights and human rights, many Canadians react angrily. The political exchange between federal and provincial governments and First Nations is often affected by this; the battle for public opinion is an important factor at times.

But the public's understanding of these complex issues is limited and frequently marred by false assumptions and stereotypes. Indians are seen by many as conquered peoples, although no war of conquest was declared or openly conducted in Canada. The colonization of North America, accomplished in many cases through the blatant disregard of the colonial laws governing how land was to be legally acquired from Indigenous peoples, was founded by the belief that the European way of life was superior and Indigenous peoples of this continent were inferior savages who were driven to colonize was made possible by an obviously false doctrine called Terra Nullius, a Latin phrase that means, "empty land." North America, populated by millions of self-governing people at the time of contact, was deemed empty of life so that colonial forces could justify otherwise immoral and illegal acts of moving onto someone else's land and claiming it as their own. Canadians don't seem to be reminded their country was founded on such dubious acts and Native assertions to the effect are not often met with an emotional, analytical response.

Aboriginal Nurses Association of Canada presents its

ANNUAL GENERAL MEETING

May 23 - 25, 2001

Saskatoon, Saskatchewan

Nursing Retention and Recruitment Workshops

May 23 all day and the morning of May 24.

(For Saskatchewan community reps and A.N.A.C. members)

Delta Bessborough Hotel in the Adam Ballroom

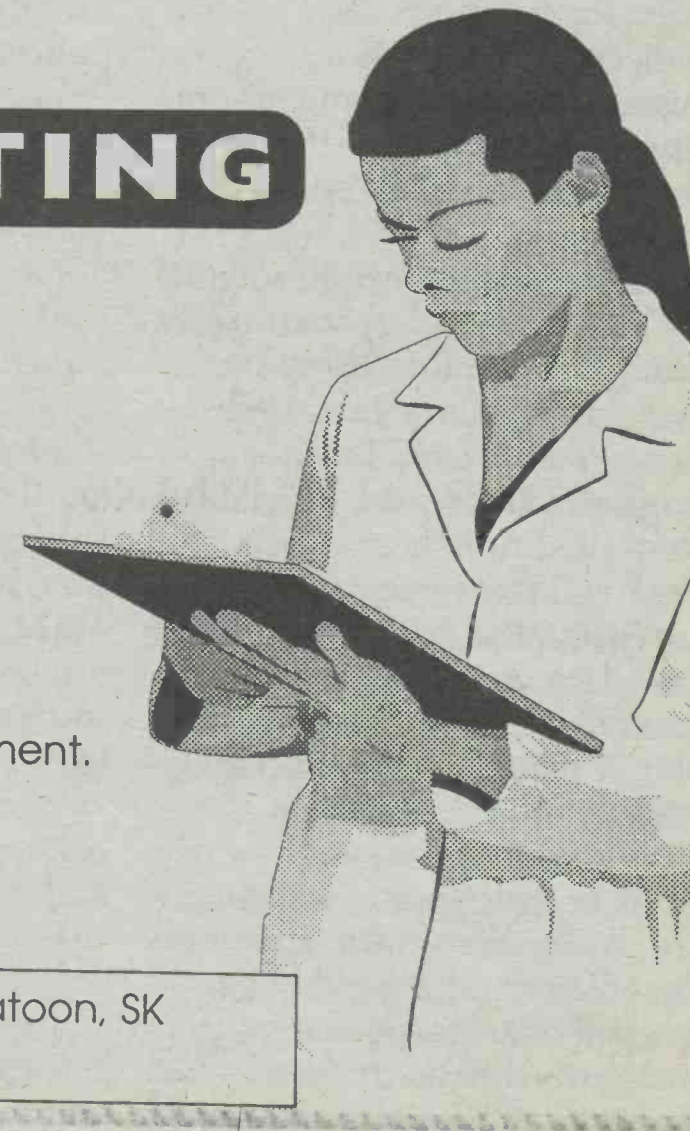
Social evening at Wanuskewin Park including traditional meal and entertainment. Door prizes, raffles and draws scheduled.

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By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Government tips the scales of justice

Many good minds with impressive credentials see the adversarial nature of the Canadian justice system as an amplifier for the cultural tensions that exist between Native and non-Native people in this country.

On issues such as treaty rights, land claims, tax immunity, residential school compensation and others, two very distinct points of view are often set up to collide at full speed as lawyers and bureaucrats on both sides struggle to convince a court that their interpretation of history and the law is correct.

When Native people refuse to quietly accept the authority of the Crown and use the colonizers' own law against the colonizers to assert their legal and human rights, many Canadians react angrily. The daily political exchange between federal and provincial government officials and First Nations leaders is often affected by this anger; the battle for public opinion is an important factor at all times.

But the public's understanding of these complex issues is limited and frequently marred by false assumptions and racism. Indians are seen by many as conquered peoples, although no war of conquest was ever declared or openly conducted in Canada. The colonization of British North America, accomplished in many cases through the blatant disregard of the colonial laws governing how land was to be legally acquired from Indigenous peoples, was fueled by the belief that the European way of life was superior and the Indigenous peoples of this continent were inferior savages. The drive to colonize was made possible by an obviously false doctrine called Terra Nullius, a Latin phrase that means, "empty land." North America, populated by millions of self-governing people at the time of contact, was deemed empty of life so colonial forces could justify the otherwise immoral and illegal act of moving onto someone else's land and claiming it as their own. Canadians don't like to be reminded their country was founded on such dubious acts and Native assertions to that effect are not often met with unemotional, analytical responses.

Many academics who testify in court along these lines on behalf of First Nations say they see the emotional reaction—the anger, resentment and denial—becoming a factor on a regular basis in court. Dr. Dara Culhane, a Simon Fraser University professor of anthropology who has written extensively about these issues, told *Windspeaker* the rift between Native and non-Native ways of thinking extends into the world of academia.

"The anthropologists and historians who testify on behalf of First Nations get discredited because they're called advocates and it's just, I think, that really old colonial way of thinking," she said. "You know, if you agree with and if your research legitimately supports the position of Aboriginals, well you've 'gone Native.' But if your research supports the Crown, you're a respected scientist."

Culhane said many academics who refuse or are unable to con-

front uncomfortable facts about Canada's colonial history become expert witnesses for the Crown because their point of view fits the government's side in a legal struggle.

"The original Delgamuukw trial was a quintessential example of that, where the Crown witness—Sheila Robinson, who's still the Crown witness—was exactly that kind of person. She's never had an academic position; she's never done any work that's been peer reviewed. I think that's important," she said. "I mean peer review can be a really conservative thing, too. But it does mean that other people with knowledge in your field can look at your work and see whether it's valid or not."

A chapter of Culhane's book *The Pleasure of the Crown* was devoted to the Crown tactics during the Delgamuukw trial. The province's expert witness was the subject of close scrutiny.

"I tried to discredit her in my book but I'm not the only person who has raised criticisms of her in that way," Culhane said. "In my book, I showed examples of correspondence between her and the Crown lawyers who were sending her report back and saying, 'Can you adjust this and reframe that?'"

Another case where a

well-known academic became involved in a Native rights case recently resulted in a confrontation on campus at Fredericton's St. Thomas University. Dr. Stephen Patterson is one of the few full-tenured professors who has provided expert testimony for the Crown. He is a University of New Brunswick history professor, whose writings and testimony on Native rights in Atlantic Canada, in particular Marshall II, the Supreme Court clarification of Atlantic treaty fishing rights, are universally despised by Native people as incurably Eurocentric. Patterson was invited to speak at St. Thomas. Native studies students at that

school passed out handbills protesting his appearance and, later, produced a show on campus radio attacking his point of view.

Sheldon Cardinal, a St. Thomas faculty member, told Patterson what he thought of his take on Native rights issues after the UNB professor's presentation.

"He started off very courteously and said, 'Everything you've said offends me and, I'm sure, every Aboriginal person in this room and every thinking person in this room with a conscience,'" Native Studies department head Andrea Bear Nicholas said.

(see Witness page 11.)

Findings shaky, says witness

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Researcher John Siebert has greatly angered Native people in the last few weeks by stating that harm caused to First Peoples' culture and society by the residential school experience has been overstated, and the idea of compensation for that harm is flawed.

His comments appeared in two stories in the *National Post* and have been used as a springboard for one conservative columnist to launch a bitterly worded attack on First Nations for the redress they're seeking for the harm inflicted in the schools.

The stories generated several outraged letters from residential school plaintiff lawyer Jon Faulds, Aboriginal Healing Foundation chair Georges Erasmus, university professors, and others.

Faulds accused Siebert of being an apologist for church and state who tries hard, but whose research methods fall short.

Erasmus scolded that it is "callous and arrogant to claim that the thousands of people who weep when they talk about residential school, and who have spent a lifetime untangling the knots of history, are weeping over nothing."

Although the stories attracted widespread criticism of his methods from respected academics and brought a formal rejection of his conclusions from

the United Church, Siebert is not willing to criticize reporter Richard Foot for the way his comments were portrayed. But in an interview with *Windspeaker* on April 10, Siebert appears to switch gears, admitting the cultural harm is real and saying he is not interested in working with, or for, conservative or anti-Indian forces in this country.

Siebert is a Mennonite man who worked for the United Church of Canada from 1992 to 1998. He holds a masters degree in theology from St. Michael's College at the University of Toronto. He testified for the United Church during the Port Alberni Indian Residential School trial in 1998 and is now working on a book about his research.

By using Indian Affairs' annual reports and some Statistics Canada information, he created six charts that show that only one-third to one-half of Native children in school attended residential school. That, he said, suggests that some of the claims about the wide-ranging devastation wrought by the school system might be exaggerated. But he admitted that his access to records and his understanding of what those records reveal is far from complete.

"I certainly would welcome other people taking a look and challenging what those charts say," he said. "First of all, have I done it accurately, and second, some of the conclusions I draw, are they valid?"

(see Residential page 9.)



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Residential school claims overblown?

(Continued from page 7.)

Siebert also acknowledged that government census takers and others who seek to collect information in First Nations communities are viewed with distrust, unable to get the whole story. He also confirmed that he could not make adjustments in his assessments of the available data to compensate for this problem.

"Well, no, not an adjustment. Anybody looking at Statistics Canada information is always

going to ask the question: 'How valid is the data?' In this case, it's the data that's available," he said.

One of the sharpest criticisms leveled at his work is that he was working for the church against the government. Both have been found to be vicariously liable for the actions of a convicted sexual predator who worked at the Alberni school. A decision is expected soon on how that liability will be shared. Churches are claiming that a decision that finds

them to have equal liability to the government will force them into bankruptcy.

Siebert's comments show he clearly believes the government should be held solely liable. He pointed out that the majority of Indian Affairs annual budgets from 1900 to 1965 were related to education.

"The churches played a role, but the employees were federal Crown employees. So these statistics reinforce, in my view, that

the federal Crown was predominant in its education system and that the documentation that's available also indicates that," he said.

In another controversial finding, he noted that most Native people identified themselves as Christians in census reports taken before the residential schools were created. In the mainstream press stories he said that fact led him to conclude the schools weren't responsible for any loss of traditional religion. He admitted to *Windspeaker* that the data used to form those conclusions might be shaky.

"From the census data, people self-identifying with traditional religions is very low. And that's challengeable, I have no question," he admitted.

Given the well documented pressure to assimilate applied on Native people by clergymen and Indian agents, he also conceded there was a lot of incentive for Native people to lie about their religious beliefs when questioned by census takers.

"It could very well be that people said, you know, 'I'm going to tell them I'm Presbyterian or Anglican or whatever, but really I practice my own religion in a quiet way because of all the stigma or prohibition,'" he said.

"At minimum, you have to consider the possibility that even if those statistics weren't great, many people had decided prior to the Indian Affairs residential school system being put in place that they would self-affiliate with one of the Christian denominations. In other words, mission activities preceded the schools. That's what the statistics indicate but it's not provable."

He emphasized that his findings and opinions are not exhaustive and his work should not be held up as an expert's opinion.

"For residential schools, to give you an idea of what kind of document cache there is out there, I can tell you from my experience that if I gathered all the United Church documents from all of its history on residential schools, I could put them on a reasonable size board room on the table in boxes. For the federal Crown, you'd need a football field, if that would hold them. Frankly, no one has ever seen everything and no one ever will. There's just too much."

And many, if not most, of the most important documents are not easily accessible, he noted.

"Indian Affairs has its own holdings for residential school documents that is restricted access. You can't get into it, although I've seen some of it," he said. "Since 1994, the size of the Indian Affairs closed holdings has tripled in size. Since the Royal Commission. The trigger is discovery and production of documents for litigation. And the trigger is even more sharply tuned. I started finding documents the government wasn't aware of and I put them into public review through stories. So they found out, 'Holy smoke! We haven't got

everything that there is.' Several calls went out from Indian Affairs headquarters to the regions [saying] 'What have you got sitting in file cabinets? Send it here ASAP!'"

Despite the fact that his work is being enthusiastically welcomed by conservative, anti-Indian people, Siebert said he is not anti-Indian.

"I am very sensitive to the fact that some of your readers are extremely upset with me personally."

He faced criticism by academics who said he should not have been talking to the press about his conclusions until they had been peer reviewed or assessed by senior academics in related fields. He also was knocked for drawing conclusions before seeing all the pertinent documents. He responded by saying that it's not his fault if all the documents are not available for review.

"If... there are documents that people like myself have not seen, then there is a big, big problem because the Crown is under an obligation in these legal proceedings to produce all relevant documentation. I am one of the few people who, from the church organization side, has systematically reviewed the production of documents by the Crown. I've done that in three different provinces with more than one church organization. I'm putting in the qualification here. I'm not speaking for the United Church. I think that was made clear. But if I haven't seen it and the Crown hasn't produced it, something that is relevant, then there is a problem with the Crown's production of documents."

Siebert agreed that the denial and resentment among non-Native Canadians who have been forced to face an unsavory part of their history explains why his comments received so much attention. He did not dispute that racism is a factor in this debate and that his work would be welcomed by racists.

"To me, that's a fact. There is a problem... I'm not interested in what I convey about residential schools being used as general attacks on Aboriginal and treaty rights..."

"There were all sorts of people from the Canadian Alliance and fellow travellers on to me immediately... Alliance types give me the creeps, policy-wise," he said.

"But there is a problem with how residential school issues have evolved in terms of litigation, even if it's just a perceptual problem. And that is, the numbers are piling up for the purpose of financial settlement and sexual abuse is a horror and it's a sin and it's a crime and it's going to be dealt with in civil litigation. It has to be. The problem when you get into the range of people suing in relation to residential schools is that the vast majority of claims have to do with cultural loss and it's very difficult for people to understand how that could have been a deliberate policy of the Crown in schooling."

Communities First: First Nations Governance

The Minister of Indian Affairs and Northern Development, Robert Nault recently wrote to Chiefs and Councils introducing the First Nations Governance initiative and inviting them to participate in the process.

We'd like to share some of his recent comments with you...

"There has been much talk about the First Nations governance initiative. There are rumours about what is being proposed and I want to set the record straight. Firstly, this initiative is not intended to replace treaties or treaty negotiations. And it will not implement self-government. What it will do is provide First Nations operating under the *Indian Act* with the tools they need to foster open, responsive and accountable governance."

"First Nations themselves are demanding greater accountability, more transparency, and vehicles for redress. These are the priorities of First Nations – and they are my priorities."

"Consultation is extremely important with First Nations leadership and communities, but the way we consult is the way we did it 50 years ago – it's time we came up with some solutions using the Internet, telecommunications, video-conferencing, TV and the print media to work with each other to come to some understanding of what First Nations governance legislation will look like."

"Economic development, hand-in-hand with good governance, are two key components of our efforts to extend opportunity across this country."

Minister Robert Nault

Informal talks have begun about how to reach you and ask you to share your thoughts on how you would like to see your community run. Details will follow shortly about this consultation process, which will include face-to-face discussions, the telephone and Web site.

For more information, please call (toll-free)

1 800 550-1540

or visit the new
First Nations Governance Web site at
<http://www.fng-gpn.gc.ca>

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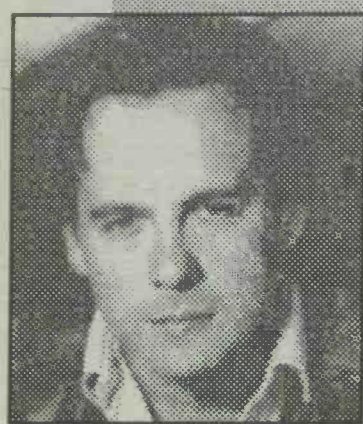
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You're married, not Mohawk



Drew Hayden Taylor

Not long ago, I read in a Native newspaper a brief biography of someone I have known for going on two decades now. For most of those two decades, this Torontonain had identified herself as being white, with a mild interest in Native issues. More recently, I was surprised to learn that since she married a Native gentleman, and had a child by him, she was now referring to herself specifically as an Anishnawbe-qua, an Ojibway woman. Suddenly out of nowhere, she has a completely different ancestry.

You know, you hear in the news all the time about scientists experimenting with genes and DNA swapping, but you never think it will come into your own neck of the woods. Or maybe I just shouldn't have taken her to that Billy Jack Film Festival in the '80s. Or that dammed Dances with Wolves film again!

Seriously, this is a delicate topic to explore, one that could get me in a lot of trouble, depending on who reads this and where they stand in the minefield I call spousal cultural appropriation, otherwise known as SCA. I refer, of course, to individuals who have married people of Aboriginal persuasion, and now repeatedly identify themselves as having the same status (no pun intended) in that same community.

In many cases, this practice is referred to rather vividly as being "Indian by ejaculation." God knows I've done my share of passing out citizenship. It sure beats the hell out of all the Bill C-31 paperwork and that pesky lineage requirement.

And to be fair to the other sex, I know of a similar case in Six Nations involving an Iroquois woman who took her non-Native husband to several clan mothers in a desperate attempt to get him adopted into one of the nations. Eventually she was successful and he now successfully identifies with one of those nations.

Technically, this is not all that new of an idea. Marrying somebody for her nationality has been an age-old immigration scam for years. I was once asked by a friend to marry a woman from Czechoslovakia so she could become Canadian. Needless to say, I didn't jump at the chance or I'd be writing this from jail.

But of the women I have been lucky enough to date over the years, and those exceptional ones I ended up having special relationships with, I can't help wondering if my "familiarity" with them makes me a member

of the Filipino, Irish, Delaware, Cree, Puerto Rican, Micmac—and this was just my Vegas vacation last year—nations and proud representative of their cultures?

More recently, I have been blessed to find myself living with a marvelous Mohawk woman and though I have great respect and honor for her people and culture, I haven't as yet felt the urge to "become" Mohawk. My lacrosse skills are just not up to it yet. So that's what puzzles me about the SCA issue. At no time yet during my current or past relationships did the thought of ever wanting to call myself a Mohawk man, Filipino man, or the host of other cultures I was privileged to briefly be exposed to, occur. Granted I have Métis belt, a Micmac sweater and a Salish painting, but I drew the line there.

I don't believe it's like becoming Jewish where you can take certain classes, get something snipped off, and then convert, and finally be legitimately called a Jew. I am curious at what it currently takes for a non-Native to call themselves a Native person. Must you take Ojibway 101? Show a marked preference for French braiding your hair? Learn how to kill a deer with a corkscrew? Make bannock with your elbows? Maybe we've allowed it to be too easy to join the Aboriginal bandwagon. Perhaps if we snipped something off, the interest might wane.

In the end, I am somewhat mystified by this constant fascination and obsession many non-Natives have with our culture. I just find it a little odd and slightly annoying that thousands of years of culture and tradition can be appropriated for the cost of marriage licence (if that).

Perhaps it's the fact we have one of the highest suicide rates in the civilized world (and I do use that term loosely). Maybe it's the fact our life expectancy is substantially lower than the national average. It could be the constant turmoil with the various levels of government over land claims, hunting/fishing rights, reparations, etc. Possibly it's that the standard of living on most reserves is a national disgrace. Conceivably it's the fact that in the next 30 years, of the over 50 Aboriginal languages once spoken in this country, it's estimated only three will be left—for possibly another 30 or 40 years.

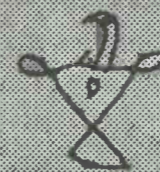
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(Edmonton, AB) - aboriginalmall.com successfully opened their international doors on Friday March 23, 2001. The global launch of this first Aboriginal virtual mall attracted attention from many, as a full house enjoyed the official launch held in Edmonton, at the Provincial Museum of Alberta.

This well attended event included the representatives from many media sources, sponsors, Aboriginal community members, dignitaries, Elders, and inquiring business attendees.

Enjoyed by all were the spectacular and meaningful performances performed by the talented group of the White Buffalo Drummer and Dance Society, and the inspir-

ing and unforgettable solo performance of Travis Dugas.

Dan Martel, President and founder of aboriginalmall.com, is proud to provide this unique opportunity for Canadian Aboriginal people.

Not only does aboriginalmall.com provide one of Canada's first on-line shopping and information sources dedicated to the global promotion of Aboriginal products and services, it works as a primary universal link, rich with information and resources effectively connecting Canadian Aboriginal people to the world. Here you will find related Aboriginal news, media, programs, international links, and other vital information.

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aboriginalmall.com thanks its many sponsors, and attendees, and invites visitors and interested merchants to visit its newly opened location. Explore aboriginalmall.com today and discover the newly unveiled, unlimited opportunities.

Struggle on to protect people

(Continue from page 4.)

If Coon Come and the other chiefs are struggling to come to grips with Nault's various initiatives, they shouldn't shoulder all of the blame. The struggle shows they're being true to their people by not jumping enthusiastically into the Canadian canoe.

The minister is offering many positive and much-needed gains for Native people. But his criticisms of the troubles faced by the national chief as he tries to grapple with the complexities of the issue reflects a lack of understanding. The minister should show more respect. The

damage that has been done over the years by the Crown is not insignificant.

If, as the minister suggests, the chiefs are dragging their feet in order to protect the status quo, the people will have a rare chance during the consultations to make them pay. But we believe it's only partly that.

The situation this initiative has put the chiefs in is a nasty one. They are responsible to all past, present and future generations to protect their people. Their task is onerous and they have a right to go slow and be cautious.

Witness for the Crown

(Continued from page 7.)

"He said, 'It's racist. It's offensive.' And he told how it was a racist presentation. He was very polite. The very next day the chair of the history department demanded an apology from Sheldon. This went on for about two weeks and Sheldon answered and said 'no, and I'm not going to apologize and here's why.' Then he got another demand for an apology and they haven't retracted it. It's primarily over this issue: this man is paid by the government - very nicely - to say what he says. We've ended up spending the last three months fighting and the university is now treating us as naughty children—the Native studies department."

University of Lethbridge American Indian Studies professor Tony Hall was an expert witness in the Harley Franks case. Franks was charged with trading across the Alberta/Montana border without paying duties and taxes, and based his defence on a claim that it was his Aboriginal right to conduct such trade. Dr. Alexander von Gernet was the witness for the Crown in the Franks case. A junior faculty member at Erindale College (University of Toronto), he had previously earned the wrath of Native people with his testimony in the Mitchell case, where he argued the Crown's point that Akwesasne Mohawks hadn't established an Aborigi-

'We've ended up spending the last three months fighting and the university is now treating us as naughty children—the Native Studies Department.'

—Andrea Bear Nicholas

nal right to trade across the Canada/United States border. The position has been rejected in the federal and appeals courts, and is still to be determined by the Supreme Court of Canada.

"I experienced this face-to-face in the Harley Franks case where I was his expert witness and went up against the Crown's expert witness. The fellow's name is von Gernet. He seems to embody the phenomenon. He had a part-time teaching position at Erindale, so he wasn't in any way a permanent faculty member. Not having a permanent teaching post he had loads of time," said Hall.

Messages left at Mr. von Gernet's office at Erindale College requesting comment went unanswered.

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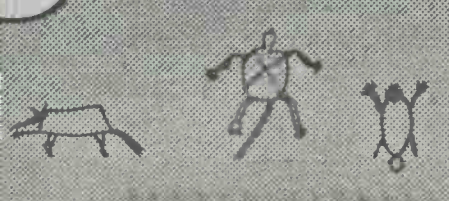
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New claims body

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The final product of a lot of work by Indian Affairs and Assembly of First Nations technicians reveals the fundamental clash of government and First Nation points of view.

Indian Affairs Minister Robert Nault sees the model for an independent claims body to be a major step forward. Some First Nations leaders see it as a major disappointment.

Former minister Jane Stewart championed the formation of an independent authority that would have the power to settle specific claims. Native leaders complained that Canada had set itself up as judge and jury regarding questions of whether Canada had stolen Native land. Canada was seen to be in a major conflict of interest. Stewart ran into a few bumps in the road when she approached Cabinet on this issue and several concessions have been built into the original plan. Shuswap Tribal Council chairman Art Manuel said the government doesn't get the point that any process where Canada has the final say just perpetuates the original flaw in the system.

"It's unequal. I've argued a new independent claims body has to be fair and equal with regards to all claims. The government's talking about "fair and transparent" instead of equal. They're changing the words a bit. They're talking about unequal treatment," he said. "You can't call it an independent claims body when a cap is put on the funding, simply because the body can't decide to a full extent what a claim is worth. Basically, that makes the body non-independent because it can't make an independent decision that this claim is worth \$10 million and this group should get land and this amount. It's a very paternalistic kind of point of view that they're perpetrating under the auspices of being independent.

It is obviously necessary to provide independence and to provide a fair and timely resolution to claims. We're committed to that.

— Robert Nault

Nault said he's happy with the current model and so are many chiefs.

"The reality of it is that this independent claims body has a commission and a tribunal. It's got a cap with a three-year review to look at just how it functions. The cap is \$5 million. Based on past claims that have been agreed to, that will probably deal with at least 70, maybe closer to 80 per cent of the claims that we've been dealing with. So the argument we're having with First Nation leadership— or whoever, I'm not sure because I have not had anybody respond in detail after over about a year since I put the proposal out there for this model that was basically identical to the model that we agreed to as a joint initiative between the AFN and the Department of Indian Affairs," he said. "We're committed. We've been committed to a fully functional ICB. I don't know where you're getting the spin that it's not independent. It is obviously necessary to provide independence and to provide a fair and timely resolution to claims. We're committed to that. I'm not sure where this is all coming from, except there are some—from British Columbia in particular, I understand—who are not supporting the independent claims body. It's surprising to me that they would have such difficulty with it."

He said any step forward should be welcome, and added that B.C. chiefs shouldn't try to derail the process.



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Northwe

By Joan Taillon
Windspeaker Staff Writer

EDMON

Northwest Territories Premier Stephen Kakfwi and other government attendees at the "Meet The North—Share the Vision" conference in Edmonton held April 9 to 11. The forum was an opportunity to discuss uniquely northern political and economic challenges.

Kakfwi, along with Minister of Resources, Wildlife and Economic Development Herb Handley and Resources Development Minister Robert McLeod, were there to promote the proposed Mackenzie Valley pipeline as the best way to move Alberta gas to market.

Handley and McLeod were with *Windspeaker* April 10 to discuss why they believe the pipeline will get approval soon for the Mackenzie Valley pipeline application.

The group had just returned from Houston, Texas, where they discussed the same topic at a North American Gas Strategy conference put on by the Zirc Energy Group.

They told the Americans that the territorial government is determined to get approval for the pipeline application, which would allow it to supply Mackenzie Delta gas reserves economically to North American markets. Handley said they spoke to a "knowledgeable" audience that was "prepared to talk about it."

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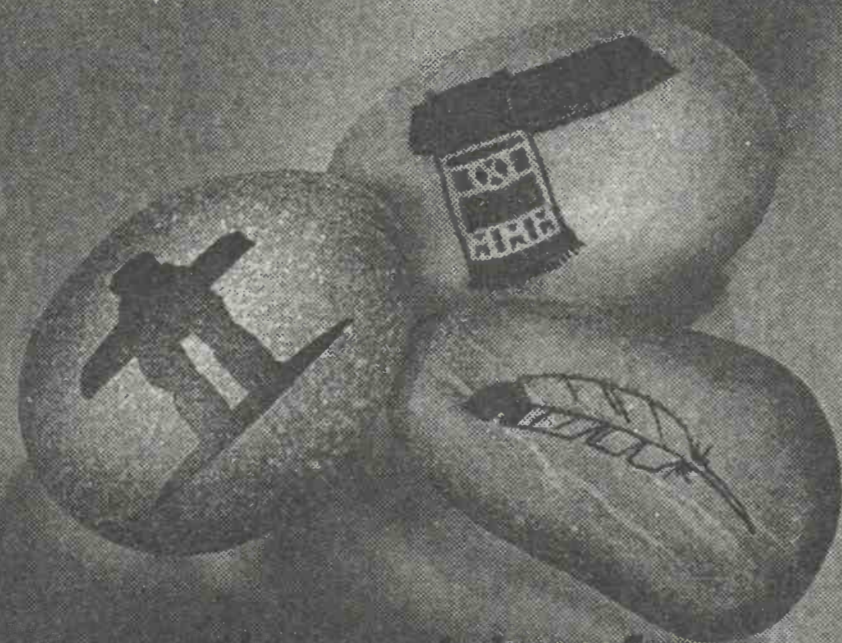
The N.W.T. wants gas from Prudhoe Bay to be piped under the sea to the Mackenzie Delta, then piped up the Mackenzie Valley along with Canadian

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Northwest Territories drums up support for pipeline

By Joan Tailon
Windspeaker Staff Writer

EDMONTON

Northwest Territories Premier Stephen Kakfwi and others from his government attended the "Meet The North—Share the Vision" conference in Edmonton held April 9 to 11. The event was an opportunity to discuss uniquely northern political and economic challenges.

Kakfwi, along with Minister of Resources, Wildlife and Economic Development Joe Handley and Resources Deputy Minister Robert McLeod, were there to promote the proposed Mackenzie Valley pipeline route as the best way to move Arctic gas to market.

Handley and McLeod met with *Windspeaker* April 10 to discuss why they believe the N.W.T. will get approval soon for its Mackenzie Valley pipeline application.

The group had just returned from Houston, Texas, where they discussed the same topic at the North American Gas Strategies conference put on by the Ziff Energy Group.

They told the Americans that the territorial government is determined to get approval for its pipeline application, which will allow it to supply Mackenzie Delta gas reserves economically to North American markets. Handley said they spoke to a "knowledgeable" audience that was "prepared to talk about it."

Both Yukon and Alaska, however, are vying for the right to ship gas through their territories. They want gas from Prudhoe Bay, Alaska to be piped along the Alaska Highway, through the Yukon and through northern British Columbia. It is estimated that route would be three times as costly to build. If they get their gas to market first, however, it could devalue the price of gas and cut demand for N.W.T. gas.

The N.W.T. wants gas from Prudhoe Bay to be piped under the sea to the Mackenzie Delta, then piped up the Mackenzie Valley along with Canadian Arc-

tic gas into Alberta. But the Alaskan senate is proposing Bill 14 to prohibit leases on state-owned "land" in the Beaufort Sea, which means Alaskan gas producers would not be able to use the Mackenzie Valley route to get their gas to market.

Handley said the key to the success of the N.W.T. proposal will be the partnerships formed with Aboriginal people, who are nearly all on side, unlike the other jurisdictions where the issue of the pipeline is more contentious. "They're on side because our position has always been that we'll do this in partnership, not just (to suit the territorial government). It's going to be the territory, the Aboriginal governments and the federal government—let's work together."

The Aboriginal Pipeline Group got \$500,000 from the territorial government and "have been working hard the past year to put together their business plan of how they're going to have an equity position in the pipeline—they'll be able to own a piece of it."

"So we have, I think, a much more positive, business-like approach in the N.W.T. than is the case in the Yukon, where the Yukon government sort of went on their own without ensuring that all the Aboriginal governments were on side."

That's true of the Yukon's Kaska Delta, who were opposed to an Alaska Highway pipeline, and vowed to fight the deal until their land claim is settled. They announced April 11, however, they were withdrawing lawsuits against the federal government, in exchange for Ottawa agreeing to resume land claim talks.

The federal government now says it will negotiate with Kaska communities in the Yukon and in northern British Columbia as one unit and will include the Kaska in talks and decisions on resource issues.

Handley said Yukon does not have the underground gas reserves the N.W.T. has, and neither does Yukon nor Alaska can produce it as cheaply. The territorial government maintains the Mackenzie

"So we have, I think, a much more positive, business-like approach in the N.W.T. than is the case in the Yukon, where the Yukon government sort of went on their own without ensuring that all the Aboriginal governments were on side."

Valley route is shorter, flatter, and safer environmentally.

In his speech to the Texans, Premier Kakfwi said, "I pointed out to Mr. Chrétien that the gas reserves in the Northwest Territories offer an important and viable alternative to developing the sensitive Arctic National Wildlife Refuge lands in Alaska."

Handley said the Americans at the conference also had heard President Bush's recent statement that "... it's important for us to work with the Canadians to get pipelines coming out of the Northwest Territories to the United States... There's going to be a lot of areas where we can find natural gas in America other than (the Arctic National Wildlife Refuge)."

Handley continued, "At this time, given the California and southern states' situation with... shortages of gas, and the price of gas, and the quantity of gas... (the pipeline is) a key issue for us, especially with President Bush talking about a continental energy policy... We probably have the biggest reserve of natural gas in Canada—we'd better be there."

Although the Canadian federal government has stopped short of endorsing either N.W.T. or Yukon at this point, Handley said he was "very optimistic." He said Prime Minister Chrétien's comments the previous Friday were "very positive and pro-development of Canadian gas, especially N.W.T. gas."

Handley said he also had



Minister of Resources, Wildlife and Economic Development Joe Handley

talked with Minister of Natural Resources Ralph Goodale the previous week and was told Cabinet had set up an energy committee, "So I think even though we have been frustrated by the lack of federal response up to now, it seems that we have turned a corner there and that they're beginning to realize that this is big. We've been saying that for the past year-and-a-half." This is also the length of time his government has been working with the Aboriginal governments in the Northwest Territories.

Handley also said regulatory boards have been working for a year towards creating a single pipeline regulatory regime in the Mackenzie Valley in line with the requirements of the National Energy Board, the Canadian Environmental Assessment Agency, the Inuvialuit Final Agreement and the Mackenzie Valley Resource Management Act.

If the N.W.T. gets the go-ahead from the federal government, Handley said an environmental review, which will involve all the Aboriginal governments and land claim groups, could take two years.

"The one area that the proposed pipeline would have to go through where there is no [settled] claim is in the Deh Cho in the southwest corner."

But Deputy Minister McLeod added, "They're signing off on a couple of agreements on protection measures and land management."

They estimate two to four years to settle the land claim, but said the Deh Cho are "supportive" of the pipeline.

Doug Cardinal, a Deh Cho Inuvialuit Pipeline Group from Hay River is reported as saying the group wants 51 per cent ownership of the pipeline to start, and to acquire ownership of all of it as they acquire the expertise to run it. Cardinal admitted that Aboriginal ownership isn't an issue along the Alaska Yukon route.

Handley holds three additional portfolios in the Northwest Territories government. In his February budget speech as Minister of Finance, he said the Mackenzie Delta/Beaufort Sea contains about 56 trillion cubic feet of natural gas. That represents \$400 billion in revenue at current prices. In the last two years petroleum companies have bid \$650 million for Crown exploration licences and paid \$76 million in bid bonuses for Inuvialuit subsurface lands. In addition, seismic work by petroleum companies this past winter was expected to add \$80 million to the N.W.T. economy and employ 400 people.

The N.W.T. route, if approved, will create an estimated 6,000 person-years of employment during three years of construction and it will generate \$600 million more in economic benefits to the N.W.T., according to Handley, even without royalties.

In addition to the Mackenzie Valley pipeline prospects, there has been oil production in the Norman Wells region since the 1940s, where the Mackenzie Valley pipeline could connect with an existing pipeline going south. Sixty million dollars was bid for exploration licences at Norman Wells last year.

In the Deh Cho region, there are five, soon to be six, natural gas wells around Fort Liard where current production is valued around \$770,000 a day.

An N.W.T. oil and gas conference is slated for June 28 and 29 in Fort Simpson.

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Indian Affairs Indian giving up the fight

(Continued from page 4.)

It will also finally accomplish Canada's long-standing goal of subjecting our governments and our people to the extreme individualism of the Charter of Rights and Freedoms. The FNG will replace the Indian Act and become an even more powerful instrument of colonial control. In the Canadian constitutional arena, where the concept of Aboriginal rights allows the federal government to infringe (ignore) our human and constitutional rights at will, acceptance of the FNG's notion of stable and accountable government will lead to the final extinguishment of autonomous Indigenous nations.

In spite of the sweet talk about economic development and cooperation, the federal government to this day still seeks to extinguish any Indigenous claim to land or rights that does not validate Crown sovereignty. As well, the minister of Revenue has made it very clear in recent meetings with our leaders that the Liberal government will move to eliminate the Indian tax exemption by the year 2005.

This should be no surprise, since the Prime Minister himself designed the 1969 White Paper assimilation plan and has never disavowed it—only 35 years to achieve the final destruction of Indigenous peoples, not a bad career, eh? In the context of this larger plan, the federal government's stated urgency to implement the FNG within two years makes total sense.

By quickly moving the Indians out of the Indian Act and into the new FNG framework, they can then move against those of us left standing who refuse to accept the legitimacy of Canadian sovereignty, and who oppose the municipalization of our governments and paying tax to Canada. (Even better, they will be able to do so with the support of those Indians who will sign on to the FNG development/assimilation agenda.)

Sadly, this all sounds great to the co-operating class of assimilated Indians walking the halls

of Indian Affairs offices all over this country. These poor misguided Indian Affairs Indians don't know that to win in the white man's way is no victory at all. They don't realize that there is still something worth fighting for.

The Indian Affairs Indians should spend more time with real people and less time ass-grabbing with their bosses at Indian Affairs headquarters. If they did, they would know that our struggle is about our culture, our values and our freedoms as Indigenous peoples, not about their careers, lining their pockets with cash and trying to get white people to think they're nice.

The major divide between the Indian Affairs Indians and the rest of us is becoming too obvious. A big fight is brewing as the arrogant Mr. Nault tries to rush and ram through his FNG plan to assimilate our people with the help of his corps of condescending Indian Affairs Indians and stable of tamed chiefs. The battle lines are drawn. The main question is this: are you ready to trade your pride and your rights for "economic opportunity"?

Indian Affairs Indians have made their own choice a long time ago, and many of our so-called leaders are thinking about it right now. They stand on one side of the line, the convenient side. Care to join them and get on board with the FNG, Aboriginal rights, taxation, and fee-simple tenure, municipalization and end-of-story?

Not me. I'm on the side of survival, the hard side of the line. Strong Indigenous people, true Onkwehonwe, have resisted the tide of assimilation for 400 years: we're not into giving up easily. Disgusted with the sell-out rhetoric that passes for political discussion in "Aboriginal" circles these days, I asked one of my trusty advisors back home for some words of wisdom.

"Atskwi raktsi'a, what do you think of the FNG?" He thought about it for one heartbeat and shot back: "The FNG is NFG and no f—ing good." Now that's my kind of Indian.

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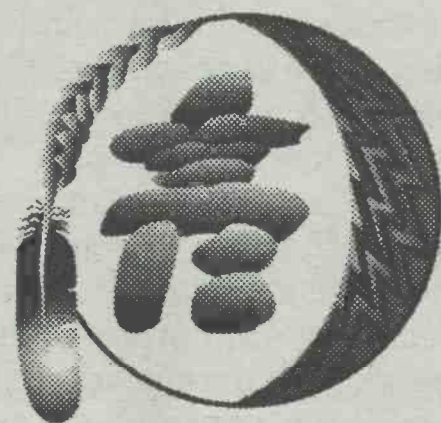
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To learn more about the Aboriginal Healing Foundation, please visit the Foundation website at <http://www.ahf.ca>, or phone toll-free 1-888-725-8886 (in Ottawa 237-4441)

To nominate an individual please send a resume to:

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bhiggins@higginsinc.com

Nominated individuals must send a letter of acknowledgement confirming their interest in standing for nomination and confirming that they do not hold public office or represent an Aboriginal political organization.

Board of Directors Call for Nominations

The Aboriginal Healing Foundation is now accepting nominations for its Board of Directors. Director positions will be vacant as of July 6, 2001. Deadline is June 1, 2001. Anyone may nominate a Director.

Directors are chosen through broad-based canvassing of eligible and interested Aboriginal candidates from among representative groups, residential school survivors, organizations, and communities. Directors establish overall policies and direction for the Foundation's programs and serve for a two-year term. Meetings are held approximately 4 time per year and last two to three days.

Please note that, in accordance with Foundation By-law No. 1, the following persons are disqualified from being Directors of the Aboriginal Healing Foundation:

- persons less than 18 years of age
- persons who, pursuant to an order, are declared to be mentally incompetent or incapable of managing their affairs
- persons against whom receiving orders have been made or who have made an assignment under the Bankruptcy and Insolvency Act, and are undischarged from such bankruptcy
- persons who hold political office in any government or representative Aboriginal political organization
- persons who are not residents of Canada

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Canada's Guide to Aboriginal Scholarships 2001

Photo: Denis Okanee Angus

Handy resource for the would-be med student

by Cheryl Petten
Windspeaker Staff Writer
WINNIPEG

Aboriginal medical students now have a useful tool to help them find funding for their studies, thanks to publication of the Canadian Aboriginal Medical Student's Guide to Scholarships, Awards and Bursaries.

Dr. Gilles Pinette, a Métis doctor from Manitoba, edited the book. Dr. Pinette works at the Aboriginal Health and Wellness Centre of Winnipeg, where he blends traditional teachings with Western medicine. In addition to his work at the centre, Dr. Pinette also writes a medical column for *Windspeaker*, as well as regular biweekly columns for a number of community newspapers in Western Canada. He is also host of The Medicine Chest on the Aboriginal People's Television Network (APTN).

"Over a million dollars are available to Inuit, Métis and First Nations medical students in Canada," the book jacket reads. "This book will help you find it." The book lists scholarships, awards and bursaries available nationally, as well as breaking them down by province, listing funding available in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, and the Atlantic provinces.

The first part of the book also offers advice and information on how to improve your chances of success when applying for funding, with tips on filling out applications, writing reference letters, and putting together a resume.

"I wrote the first section based on my own experience and my ability to obtain many awards,"

said Pinette. "Through my university career I was able to get thousands of dollars in bursaries and scholarships and awards. And I think a lot of it had to do with persistence, and a lot of it was on the way that you write your award applications and things. So I tried to share some of that advice with people and hopefully they will find some gems in it."

"I always found in medical school, finding money sources is very difficult. And it almost becomes like a full-time job. And when you're in medical school, you're already doing probably 40 hours of studies, of just classes, plus another 30 to 40 hours of studying every week. There's just no extra time for that. So financial constraints and problems with finances become a very large stress in your life," Pinette explained.

"So I spent a lot of time gathering information and resources from across all of Canada, and I always thought that when I graduated, I would try and put all those resources together and make it easier for other people behind me. And so I did."

Response to the guide has been overwhelmingly positive, Pinette said, with favorable comments coming from Aboriginal medical students across the country, as well as from others who have reviewed the book. "We have a lot of resource counsellors who have come back to us and said, 'You know what, we need this kind of stuff, and nothing like this has ever existed, and now we have something to show people, even to stimulate them into going into medicine.' Like, 'Look at these awards that

are possible there. You don't have to worry about the cost, you can probably find some awards somewhere.' So that's kind of rewarding to hear."

He said people have to persist, and not be afraid to apply for everything they see.

"Even though there's criteria, a lot of times people aren't applying for the awards, and they're not even given out. So you just have to apply for as many as you can."

Another piece of advice: treat applying for funding as a part-time job. "It's like any job. If you spend five minutes on your job, it's not going to be very rewarding. You're not probably going to be known for doing a very good job. Now, if you spend some real time and effort into your part-time job, it'll be rewarding for you. And rewarding in this case will be money, and also you'll feel that you gave it a good effort."

While work on the guide for medical students is complete, plans are in the works for a series of guides for other Aboriginal students. Work has already begun on a guide to scholarships, bursaries and awards for pharmacy students, with similar books for social work, dentistry and medical rehab students also planned. In the long term, Pinette also hopes to include the information from the books on a database, something that may happen with the next update of the medical student's guide in three years.

The Canadian Aboriginal Medical Student's Guide to Scholarships, Awards and Bursaries sells for \$17.95, and is available from Makinak Publishing by phone at 204-791-6253.

Check out the web

According to one scholarship web site on the internet — www.scholarshipscanada.com — there are more than 60,000 scholarships, bursaries and awards available from organizations across Canada. The question is, what is the best way to find them and, once you have found them, how can you increase the chances that your application will receive a favorable response?

According to most, the best place to start in a search for scholarship information is the internet.

Alberta Learning has a web site located at <http://www.alis.gov.ab.ca/scholarships>, and contains links to the department's scholarship page, as well as to Alberta Agriculture's scholarship page. The site also includes links to colleges and universities in Alberta, as well as links to other scholarship sites.

Scholarship information is also available from a number of independent web sites.

Once someone has identified a few scholarships they might be interested in applying for, they should get a copy of the application form, and read it over. If they have any questions at all about the application, they shouldn't be afraid to ask them.

Another piece of advice to students applying for scholarships

is take the time to do a good job filling out the application forms.

A major source of information about scholarships is the National Aboriginal Achievement Foundation. The foundation awards scholarships to Aboriginal students in the arts, business, sciences and health careers. Last year, scholarships and educational and cultural grants handed out by the foundation totalled \$1.68 million.

The scholarships offered by the foundation fall into three categories — arts, health and general education.

Applications in each of the three categories are judged by a jury made up of Aboriginal people working in that specific field.

For a scholarship application to be successful in the arts category, the most important factor is the quality of the work sample submitted by the applicant. With an arts application, students must send in a sample of their work — drama students would send in a videotape of themselves performing a scene or monologue, creative writing students would provide a sample of their writing, students in visual arts would send in slides showing samples of their work, and musicians would send in an audio tape.

In applications for health careers or general education scholarships, what the juries will be looking at is the applicant's academic performance. However, when reviewing a student's academic standings, the juries will take into consideration any mitigating circumstances. For instance a student who is a single parent and is getting marks of 65 per cent would be viewed by the jury as being as successful as a student with no dependents who is getting 80 per cent.

The other deciding factor in awarding scholarships in all three categories is financial need, as well as the applicant's willingness to contribute financially to his or her own education.

The deadlines for scholarship applications in the arts are March 31 and Sept. 30 of each year. The deadline for scholarships in health is May 1 each year, and the deadline for general education scholarships is June 1.

For more information about how to apply for scholarships through the National Aboriginal Achievement Foundation, visit the foundation's web site at <http://www.naaf.ca>. Applications are on the web site ready for downloading. Forms are available in both English and French. Applications can also be obtained by calling the foundation toll-free at 1-800-329-9780.

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Diversity and Aboriginal Affairs
Husky Oil Operations Limited
P.O. Box 6525, Station D
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Human Resources Department
Royal Bank Plaza, North Tower,
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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.
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Legal Studies for Aboriginal People Program

Deadline: March 31 for Pre-Law Programs.

The Department of Justice funds Métis and non-status Indians who wish to attend law school. Through the Legal Studies for Aboriginal People Program, the Department offers scholarships for the three-year law program and scholarships for a pre-law orientation course.
Information: Phone: (613) 957-9643

Polaris - Northern Star Program

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

Department of Justice Canada Entrance Scholarships for Aboriginal

Students
The Department of Justice Canada has made available three-year scholarships to Métis and non-status Indian students who wish to attend law school. Each year, ten or more pre-law scholarships will be made available to Métis and non-status Indians, to cover the cost of attending a summer orientation program offered by the Native Law Centre, University of Saskatchewan, in Saskatoon and a summer French language pre-law orientation program at the University of Ottawa.

In September, ten or more three-year law school scholarships will be made available to Métis and non-status applicants to defray their living costs, textbooks, tuition fees, and other costs.
The Department of Justice Canada is accepting applications for the summer pre-law program.
until 1 April, and applications for the law school scholarships until 1 June. 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.
Department of Indian Affairs or your Local Band Education Authority
For more information on whether you qualify and the applicable deadlines for funding, contact:
Program Administrator Legal Studies for Aboriginal Peoples Program
Department of Justice Canada
Ottawa, Ontario R1A 0H8
Phone: (613) 957-9583

TD Bank and First Nations Bank of Canada Aboriginal Education Awards

Deadline: March 31
Eligibility: Applicants must be of Aboriginal ancestry (Status, Non-Status, Inuit, Métis); full time student at recognized Canadian post secondary institution pursuing a program relevant to a career in banking such as business, economics, computer science, math and sciences; in need of financial assistance to further educational goals.
Apply to: Award Coordinator
Toronto Dominion Centre
201 Portage Avenue P.O. Box 7700
Winnipeg, Manitoba R3C 3E7
Phone: (204) 988-2800

Baxter Corporation - Jean Goodwill Scholarship

Student must be of aboriginal ancestry and enrolled in a nursing program with the intention of serving in a northern aboriginal community. Value of award is \$5,000.00.
Information:
Aboriginal Nurses Association of Canada 12 Stirling Avenue
Ottawa Ontario K1Y 1P8
e-mail: info@anac.on.ca
Phone: (613)724-4677
Fax: (613)724-4718

Canada- US Fullbright Program

Student must be American or Canadian with Native Heritage and attending a post-secondary education institution studying countries relations between other countries. Value of award is \$15,000.00 for student and \$25,000.00 for faculty members enrolled in graduate studies.
Information:
Ste. 2015, 350 Albert Street
Ottawa, ON K1R 1A9
Phone: (613) 237-5366
Fax: (613) 237-2029

Canadian Merit Scholarship Foundation (CMSF)

The CMSF Awards program was started in 1989 to identify, recognize and reward well-rounded students who combine distinguished talents with character, leadership potential, and a commitment to the community. In 2000, 32 National Awards were tendered. The CMSF National Awards The CMSF National Award is our most prestigious scholarship. It is awarded after a rigorous process, which includes the written application and extensive interviews. A description of the National Awards follows:
The CMSF Regional Awards The CMSF Regional Award carries a stipend between \$1,000 and \$2,500 and is once-only entrance award tenable at any accredited university in Canada. A Regional Award is offered to every finalist who participates in final interviews in February but is not offered a CMSF National Award. The CMSF Area Selection Committee system is structured such that there is one

Imperial Oil Post-Secondary Aboriginal Scholarship Awards

As an integral part of its Aboriginal Affairs Program, Imperial Oil Resources annually presents four Scholarship Awards to applicants who meet the necessary qualifications.

The awards are designed to support:

- up to four consecutive years of university; (\$4,500/yr.); or
- two consecutive years of college or technical school (\$3,500/yr.).

To be eligible an Individual must:

- be of Aboriginal ancestry (status non-status, Inuit, or Métis).
- be enrolled in a full course load leading to a diploma or degree in studies relevant to the petroleum industry, (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 a technical institution in Alberta, Saskatchewan, British Columbia, etc.
- in need of financial assistance.

Note: Preference will be shown to individuals pursuing their first degree.

Applications, must be received by **June 15;** and **must** be accompanied by a copy 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, 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**

Stanstead College

For those who Dare to Excel

Stanstead College prepares girls and boys for university and helps them develop the means to succeed far beyond the classroom. By promoting a healthy lifestyle, fostering a strong sense of citizenship and motivating students to become intellectually self-reliant, the faculty and staff at Stanstead encourage every student to reach his or her full potential.

Stanstead is proud of its lengthy association with the Aboriginal community of Canada.

Applications for the 2001-2002 school year are now being accepted.

Andrew Elliot, Director of Admissions
Stanstead College
Stanstead, Quebec, Canada J0B 3E0
Tel.: (819) 876-2223 Fax: (819) 876-5891
E-mail: admissions@stansteadcollege.com
Web Site: www.stansteadcollege.com

Stanstead College is an independent, co-educational boarding and day school - Grades 7 through 12.



expense for one return trip for students pursuing their undergraduate studies in their second official language.

Information: Canadian Awards Program Association of Universities and Colleges of Canada
100 Albert Street, Suite 600
Ottawa, ON K1R 1B1
Phone: (613) 563-1236
Fax: (613) 563-9745
Email: mlleger@aucc.ca

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 \$5,000 per year for a maximum of four years. Applicants must maintain at least a 75% 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 operating areas (Alberta, BC, Saskatchewan or NWT) will be considered.

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

Ross Charles Award
Deadline: March 15
Dedicated to providing six weeks of specialized training to young professional Aboriginal men and women from Northern Canada who are

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interested in furthering their knowledge in the fields of broadcasting and telecommunications

Send to: Attn.: Angele Gelineau
Cancom
155 Queen Street, Suite 1204
Ottawa, ON K1P 6L1
Phone: (613) 232-4814

Gil Purcell Memorial Journalism Award - The Canadian Press

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

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

Shell Aboriginal Awards (NAAF)

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

request.

Petro Canada Education Awards for Native Students (NAAF)

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

Indian & Inuit Health Careers Program Scholarship (NAAF)

Postmarked by May 1
Several \$1,000 scholarships are available to Canadian citizens of Aboriginal ancestry who have resided in Canada for the last 12 months. A professional health careers program is defined as a post-secondary program in a federally recognized college or university which gives graduating students a degree or diploma qualifying them for employment in accredited health care professions such as medicine, nursing, dentistry, hospital

administration, pharmacology, radiology, nutrition, lab technology, psychology, etc. Applications are available at local schools and must be postmarked by May 15

Indian & Inuit Health Careers Program Bursary (NAAF)

Application Deadline: May 1
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.

Aboriginal Veterans' Scholarship Trust - Canada (NAAF)

For students engaged in fields of study that support and contribute to

Aboriginal self-governance and economic self-reliance. For more information check out the web site Aboriginal Veterans Scholarship Trust.

Business, Sciences and General Education Program (NAAF)

Amount: Varies from \$1,000 to \$8,000
Eligibility: Aboriginal ancestry (Status, Non-Status, Métis, Inuit) attending a Canadian Community College (CEGEP) or university (first year or returning students); registered in programs such as business, health sciences, new and advanced technologies (not limited to these). Priority is given to students enrolled in business and sciences.
Application Deadline: June 15

Diane Fowler LeBlanc Aboriginal Social Work Scholarship (NAAF)

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

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

Bachelor of Social Work level at a recognized educational institution in Canada.

The Alberta Museology Internship (NAAF)

Two four month internships at the Provincial Museum of Alberta for Aboriginal students pursuing a career in ethnology, natural history or Canadian history.

Arts Scholarship Program (NAAF)

Deadline: March 31.
All areas related to the visual, performing, media, graphic and literary arts. Award decision based on merit of project, quality of training and financial need. Art work samples will need to be sent with application.

All NAAF Scholarships:
National Aboriginal Achievement Foundation
70 Yorkville Avenue, Suite 33A
Toronto, Ontario M5R 1B9
Phone: (416) 926-0775
Fax: (416) 926-7554
Toll-free: 1-800-329-9780

Jennifer Robinson Memorial Scholarship - Arctic Institute of North America

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The City of Regina offers a \$2,000 Scholarship for a full time aboriginal student enrolled in a degree program at the Saskatchewan Indian Federated College (SIFC), Regina Campus

Deadline is August 1, 2001

For more information contact Public Affairs at 777-7800.

Pick Up Your Application at:
City of Regina Main Floor Kiosk, City Hall
Awards/Financial Aid Rm. 229 Dr. William Riddell Centre University of Regina
SIFC Rm. 127, College West University of Regina

or download from our website: www.cityregina.com

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- Economic and Social Development (IESD)
- International Indigenous Relations (IIRE)

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Tel: (604) 602-9555
Fax: (604) 602-3400
Visit our Website at www.indigenou.ca

"Indigenous Control Of Indigenous Education"

Value: One scholarship of \$5,000.

The Jennifer Robinson Memorial Scholarship is awarded to a graduate student in northern biology who best exemplifies the qualities of scholarship that the late Jennifer Robinson brought to her studies at the Institute's Kluane Lake Research Station.

Eligibility: Applicants must submit a brief description of the proposed research (two to three pages), including a clear hypothesis, relevance, title and statement of the purpose of the research, the area and type of study, the methodology and plan for evaluation of findings. A collaborative relationship or work should be briefly identified; three academic reference letters; a complete curriculum vitae with transcripts; and a list of current sources and amounts of research funding, including scholarships, grants and bursaries.

The scholarship committee looks for evidence of northern relevance, and a commitment to field-oriented research.

Deadline: January 7

Jim Bourque Scholarship - Arctic Institute of North America

Value: One scholarship of \$1,000.

The Jim Bourque Scholarship is awarded to a Canadian Aboriginal student who intends to take, or is enrolled in, post-secondary training in education, environmental, traditional knowledge or telecommunications. The scholarship is open to mature students and matriculating students alike.

Eligibility: Each applicant must submit, in 500 words or less, a description of his or her intended program of study and the reasons for the choice of program. In addition, applicants must include a copy of their most recent high school or college/university transcript; a signed letter of recommendation from a community leader (e.g., Town or Band Council, Chamber of Commerce, Métis Local, etc.); a statement of financial need, indicating funding already received or expected; and proof of enrollment in, or application to a post-secondary institution.

Deadline: July 15

Lorraine Allison Scholarship - Arctic Institute of North America

Value: One scholarship of \$2,000.

Eligibility: The Lorraine Allison Scholarship is open to any student enrolled at a Canadian university in a program of graduate study related to northern issues, whose application best addresses academic excellence, a demonstrated commitment to northern research, and a desire for research results to be beneficial to northerners, especially Native northerners. Candidates in biological science fields are preferred, but social science topics are also considered. Scholars from Yukon, the Northwest Territories and Nunavut are encouraged to apply. Each application must contain: a two-page description of the northern studies program and relevant projects being undertaken; three letters of reference from the applicants' current or past professors; a complete curriculum vitae with academic transcripts; and a list of all current sources of research funding.

Deadline: January 7

Information: Executive Director
Arctic Institute of North America
University of Calgary
Calgary, Alberta T2N 1N4
Phone: (403) 220-7515
Fax: (403) 282-4609

Etuvangut Inuit History Award - Association of Canadian Universities for Northern Studies

One award of \$500.

An award is given for the best history essay written by an Inuk student. The selected topic will be derived from an Elder's story that focuses on an important event, a unique

individual, unusual circumstances, traditions or any subject that will advance our knowledge of Inuit history and distinctive culture.

Eligibility: Applicants must be Inuk students currently enrolled at any Canadian university.

Deadline: January 31

Information: Awards Program
Canadian Northern Studies Trust
Association of Canadian Universities for Northern Studies
405 - 17 York Street
Ottawa, Ontario K1N 9J6
Phone: (613) 562-0515
Fax: (613) 562-0533

Ames W. Bourque Studentship in Northern Geography - Association of Canadian Universities for Northern Studies

One scholarship of \$10,000.

Eligibility: The James W. Bourque Studentship is awarded for research on subjects relating to northern geographical research. While applications are normally from students in geography departments, careful consideration is given to students in related fields. In making its decision, the Management Committee is guided by academic record, potential for development, and the applicant's interest in, and commitment to, advancing the knowledge and appreciation of the geography of northern regions. If you apply to the James W. Bourque Studentship in Northern Geography and to the Studentship in Northern Studies only one set of official university transcripts and reference letters is necessary.

Deadline: January 31

Information: Association of Canadian Universities for Northern Studies
17 York Street, Suite 405
Ottawa, Ontario K1N 9J6
Phone: (613) 562-0515
Fax: (613) 562-0533

Association of First Nations Women Scholarship

Two awards: one in the fall, and one in the spring.

Scholarships are awarded twice a year. The successful applicants are presented with their awards at the Blanche MacDonald Memorial Dinner and the Native Indian Teacher Education Program Graduation Dinner.

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

Deadline: Open

Information: Association of First Nations Women #1 - 245 East Broadway
Vancouver, B.C. V5T 1W4
Phone: (604) 873-1953
Fax: (604) 872-1845

Camosun College Cenanelen Bursary for First Nations Students

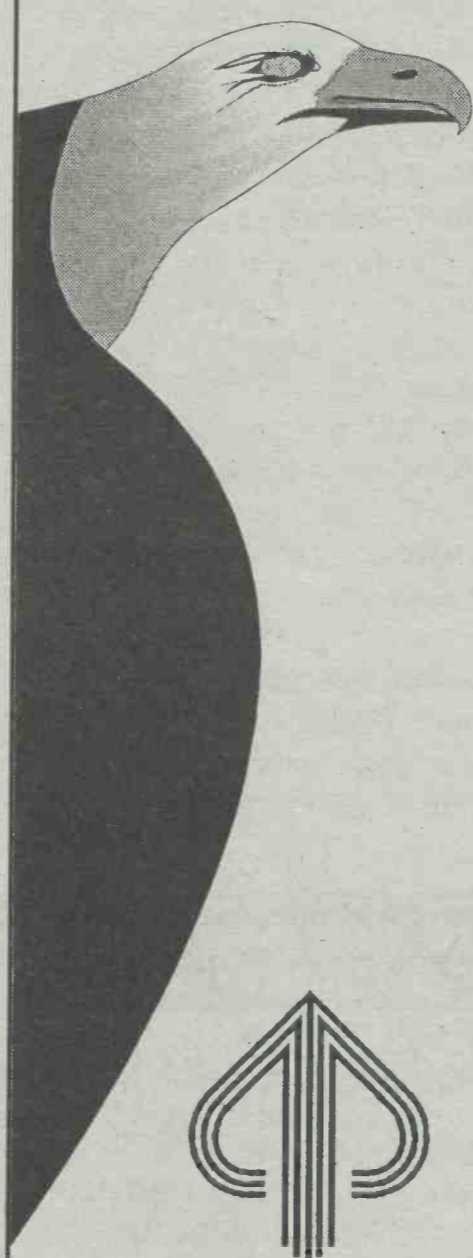
Value: Varies

The purpose of the Cenanelen Bursary is to assist and encourage First Nation women seeking education or training that will lead to employment or self-employment. The Cenanelen Bursary was established in 1993 by Miss Winona Wood to assist First Nation women in need and whose career plans include helping and working with others after completion of their studies.

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

Deadline: October 15

Information: First Nations Education Coordinator
Camosun College
3100 Foul Bay Road



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Scholarship Opportunity

Alberta-Pacific Forest Industries Inc. Aboriginal Educational Partnership Program

This scholarship...

...pays your tuition until completion of studies for up to five years in a university program or three years in a technical school or college

...provides you with mentorship throughout the program to help you succeed

To be eligible for this scholarship, you must:

- be an Aboriginal (First Nations, Metis, Inuit) person
- have maintained residence within or around Alberta-Pacific's Forest Management Agreement area for at least one year
- provide proof of acceptance in a post-secondary educational institution in a minimum two-year program
- demonstrate financial need
- maintain your course work load attendance and passing marks
- be motivated and willing to participate in a partnership

All applications must be received prior to May 30, 2001.

Please send applications to:

Aboriginal Educational
Partnership Program
Box 8000

Boyle, Alberta T0A 0M0

For more information or an application please call 780-525-8000

Aboriginal Business Leadership Awards

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

Twelve awards in the amount of \$1,500 each are available for the 2001 - 2002 academic year.

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

Grant MacEwan College Foundation

Jasper Place Campus
#343, 10045 - 156 St., Edmonton, AB T5P 2P7
Telephone: (780) 497-5145
Fax: (780) 497-4435



Grant MacEwan
College Foundation

DEADLINE FOR APPLICATION IS JUNE 15, 2001

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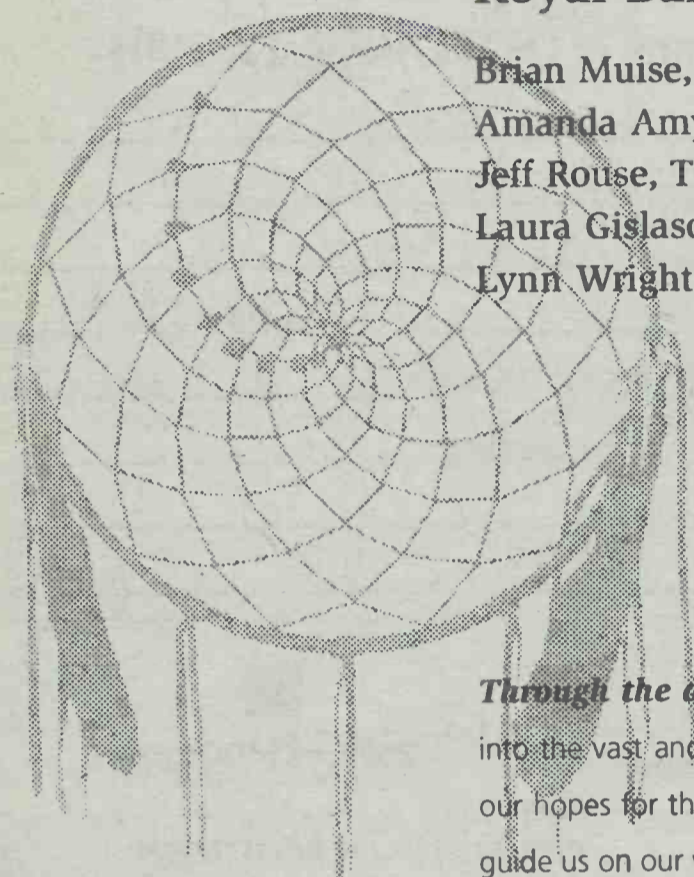
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Catch Your Dreams

Congratulations to the Winners of the Royal Bank Native Student Awards

Brian Muise, Yarmouth, Nova Scotia
Amanda Amyotte, Fort Qu'Appelle, Saskatchewan
Jeff Rouse, Thornhill, Ontario
Laura Gislason, Winnipeg, Manitoba
Lynn Wright, Terrace, British Columbia



Through the dream we seek our visions as a rite of passage into the vast and exciting expanse between youth and elders. Realizing our hopes for the future and holding close the teachings of the past to guide us on our voyage. This special journey is at the heart of Royal Bank's commitment to Aboriginal communities, people and businesses.



For More Information call 1-800 ROYAL*9-9
or Visit Our Web site: www.royalbank.com/aboriginal

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

General Motors Excellence Through Diversity Award

Eligibility: Applicants must: be members of a designated equity group; be full-time students; outline career goals; and accept employment with General Motors for the summer.

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

National Film Board of Canada Film Crafts Awards

Four awards of \$6,000. Each award represents 12 weeks of internship at the National Film Board of Canada in Montreal and up to \$2,000 for transportation and living expenses for winners who must relocate.

Awarded to encourage and help talented and enthusiastic Aboriginals, women, visible minorities, and disabled persons toward establishing or furthering their careers in the Canadian film and television industry. Two of the awards are in sound editing, one is in lighting, and one is in sound recording and mixing. These internships provide the award winners with hands-on production experience under the tutelage of experienced professionals.

Eligibility: Applicants must: be Canadian citizens from one of the four target groups (Aboriginals, women, visible minorities, disabled persons); have a university or college education with some experience in one of the specific craft categories, or any equivalent combination of training and experience; have strong motivation for the craft; and have a good knowledge of the English or French language. Knowledge of other languages is an asset.

Deadline: July 31
Information: Film Crafts Internship Awards
The National Film Board of Canada
P.O. Box 6100, Station A (A-25)
Montreal, Quebec H3C 3H5

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

Intelligent Sensing for Innovative Structures (ISIS Canada) is a Network of Centres of Excellence funded by the federal and provincial governments, the university communities and the private sector. The mandate of ISIS Canada is to develop a new generation of sophisticated civil engineering structures for the 21st century.

Eligibility: In order to be eligible, applicants must be graduates in engineering or applied sciences at a Canadian university or be currently enrolled in a degree program, and must be registered in, or intending to proceed to, graduate study in engineering or applied sciences. The scholarship is awarded for a 12-month period and may be renewed for a second year at the discretion of the awarding committee.

Deadline: March 31
Information: Dr. S.H. Rizkalla, P.Eng.,
President ISIS Canada
227 Engineering Building
University of Manitoba
Winnipeg, Manitoba R3T 5V6
Phone: (204) 474-850

Intelligent Sensing For Innovative Structures (ISIS) Canada - Research Scholarship for Women and Aboriginal People

Value: One scholarship of up to \$5,000.

Eligibility: Applicants must: be women or be of Aboriginal ancestry; be engineering graduates or currently enrolled in a degree and intending to

pursue graduate studies; be seeking solutions to the deterioration of steel reinforced concrete; and be in third year civil engineering or above.

Deadline: March 31
Information: Intelligent Sensing for Innovative Structures
Room 227 Engineering Blvd.
University of Manitoba
Winnipeg, Manitoba R3T 2N2
Phone: (204) 474-8880

Magna For Canada Scholarship Fund

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

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

Deadline: May 15
Information: Magna for Canada Scholarship Fund
36 Apple Creek Blvd
Markham, Ontario L3R 4Y4

National Union Scholarship for Aboriginal Canadians

Value: One scholarship of \$1,000.

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

Deadline: June 30
Information: Scholarships
National Union of Public and General Employees
15 Auriga Drive
Nepean, Ontario K2E 1B7
Phone: (613) 228-9800
Fax: (613) 228-9801

National Union Scholarship for Visible Minorities

Value: One of \$1,000.

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

Deadline: June 30
Information: Scholarships National Union of Public and General Employees
15 Auriga Drive
Nepean, Ontario K2E 1B7
Phone: (613) 228-9800
Fax: (613) 228-9801

Public Service Commission of Canada Personnel Psychology Sponsorship Program

One award of \$15,000 per year, plus an opportunity, upon graduation, for employment with the Personnel Psychology Centre in Ottawa. The Personnel Psychology Centre of the Public Service Commission of Canada is offering sponsorship and recruitment programs to candidates studying in industrial/organizational psychology.

Eligibility: This program is open only to members of designated under-represented groups: Aboriginal people (Status or Non-Status Indian, Métis or Inuit); persons with disabilities; and members of visible minority groups. Applicants must hold an Honours Bachelor's degree in Psychology by June and be eligible for admission to a Master's or Doctoral program in industrial/organizational psychology at a Canadian university. Candidates must have maintained a minimum "B" average (or its equivalent) during their previous years of university studies. A knowledge of English or French is essential. Preference is given to

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PERSONAL SUPPORT

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

FINANCIAL SUPPORT

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

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

SUMMER INTERNSHIPS

ABEP corporate sponsors offer summer employment opportunities to management students

For more information, call:

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

Outside Manitoba: 1-204-474-7401

Write to:

350 Drake Centre, University of Manitoba,

Winnipeg, Manitoba R3T 5V4

Email address: ABEP@Ms.Umanitoba.ca



ABORIGINAL BUSINESS EDUCATION PROGRAM

Canadian citizens.

Deadline: February 15
 Information: Canadian Awards Program International Canadian Program Division Association of Universities and Colleges of Canada
 350 Albert Street, Suite 600
 Ottawa, Ontario K1R 1B1
 Phone: (613) 563-1236
 Fax: (613) 563-9745

Royal Bank Bill Hanson Bursary/Scholarship Program

Eligibility: Applicants must be students of Aboriginal ancestry enrolled in a post-secondary or Adult Basic Education program related to commerce, bookkeeping, receptionist/secretarial, clerical accounting, business administration, or data entry. Applicants must: have demonstrated proficiency in academics; be involved with extra-curricular activities and community volunteer organizations; demonstrate leadership qualities; have proven dedication and perseverance in overcoming educational barriers; and be intent on continuing studies at a recognized university or technical institute for the next academic year.

Deadline: May 1
 Information: Vicki Drieger
 Royal Bank
 1135 Central Avenue
 Prince Albert, Saskatchewan S6V 4V7
 Fax: (306) 953-5766

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. CASTS Scholarship Chief Crowfoot Professional Health Careers Scholarship Duval House Communication Careers Scholarship Canadian Society of Petroleum Geologists Scholarship

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**

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

*** Duval House Communication Careers Scholarship**

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

*** Canadian Society of Petroleum Geologists Scholarship**

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

CASTS Scholarship Committee
 Treaty 7 Tribal Council
 310-6940 Fisher Road, S.E.,
 Calgary, Alberta T2H 0W3
 Phone: (403) 258-1775
 Fax: (403) 258-1811

BRITISH COLUMBIA

Stephen Palmu Memorial Scholarship - Simon Fraser University

Initial preference to a Native student from anywhere in British Columbia pursuing a degree in any department at Simon Fraser University.
 Value: One award of \$100

Eligibility: Undergraduate student at Simon Fraser. Resident of British Columbia. Financial need. Academic standing.

Deadline: The end of the second week of classes in a given semester.

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

Raytheon Systems Canada Ltd. Scholarship for Native Students - Simon Fraser University

One scholarship valued at \$750 awarded annually in the fall semester. Award given to a native undergraduate student with high academic standing at SFU.

Preference given to students majoring in Engineering Science, Computing Science, Mathematics, Physics or Business Administration.
 Simon Fraser University (SFU)
 Student Services and Registrar
 Financial Assistance
 Burnaby, B.C.
 Telephone: (604) 291-4356

Robert Allison Bursary for Non-Status Indians - Okanagan University College

Enables deserving students to begin or continue attendance at Okanagan University College. Amount: The annual income from a bequest may be divided or awarded to a single applicant at the discretion of the selection committee.

Eligibility: Native descent Applicant's circumstances make it necessary to be self-supporting. Available to students at any College Centre.

Deadline: May 31 of each year
 Information: Financial Awards Office Okanagan University College
 1000 K.L.O. Road
 Kelowna, British Columbia V1Y 4X8
 Phone: (250) 862-5419
 Fax: (250) 862-5466

Win Stevenson Bursary - Okanagan University College

An award fund established by Win Stevenson for female Aboriginal students who are pursuing a Bachelor of Science or a Bachelor of Science in Nursing degree. Amount: Five awards of \$1,000 each. Eligibility: Female Aboriginal (Status or Non-Status) student of a Bachelor of Science or Bachelor of Science in Nursing degree. Recipients will have successfully completed one or more years of full-time study in the Academic Program at Okanagan University College and will be proceeding to any post-secondary institution for a subsequent year of full-time study. The recipients will be permanent residents of British Columbia and will have a minimum cumulative grade of 65%. Financial need. Duration: There will be no more than two recipients in any one year.

Deadline: May 31 each year
 Information: Financial Awards Office Okanagan University College
 1000 K.L.O. Road
 Kelowna, British Columbia V1Y 4X8
 Phone: (250) 862-5419
 Fax: (250) 862-5466

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

FAAY

FOUNDATION FOR THE ADVANCEMENT OF ABORIGINAL YOUTH

MAIL TO: FAAY 204A St. George St., Coach House, Main Floor, Toronto, ON M5R 2N5
 Phone: (416) 961-8663 Ext. 222 • Fax: (416) 961-3995
 e-mail: NivenD@aol.com • Website: www.ccab-canada.com

Please SEND application(s) June 1 for scholarships & bursaries.

CLOSING DATE for submissions is OCTOBER 12, 2001

MY NAME is: _____
 Title &/or Dept. (if applicable): _____
 Company/Organization: _____
 ADDRESS: _____ Apt.#: _____
 CITY: _____ PROVINCE: _____
 POSTAL CODE: _____ # requested: _____
 Phone: _____ Fax: _____
 e-mail address (optional): _____

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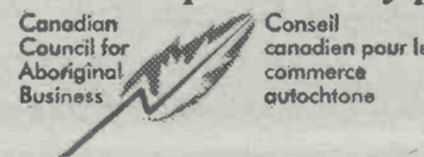
Hudson's Bay Company

Bank of Montreal

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 • UNION GAS LIMITED



FAAY - a national scholarship & bursary program operated by:



Are you...

an Aboriginal student interested in studying
 Business Economics, Public Administration, Land
 Use and Environmental Studies, or Environmental Earth Sciences?



nexen

WASCANA ENERGY INC.
 (Managing Partner for Nexen Petroleum Canada)

The University of Saskatchewan is pleased to announce
 the Nexen Inc. Awards for Aboriginal Students.

These prestigious awards are valued up to
 \$5,000 per year for 4 years.

For more information about eligibility requirements, please contact:

Charlotte Ross

Coordinator of Academic Programs for Aboriginal Students
 University of Saskatchewan, College of Arts & Science
 9 Campus Drive, Saskatoon, Saskatchewan S7N 5A5
 Phone: (306) 966-4754 • Fax: (306) 966-8839

E-mail: charlotte.ross@usask.ca • Website: <http://arts.usask.ca/>

Application Deadline: May 31, 2001

news • scholarships • careers • events • links
www.ammsa.com

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or writ



- Are you an Aboriginal Student?
- Do you want a head start?
- Would you like to work with computers?
- Would you like assistance with computer labs, the University of Saskatchewan?
- Would you like to gain the experience of other Aboriginal students?

The College of Arts and Science
 aid Aboriginal students in
 offering the above courses.
 Space is limited — enroll early!

College of Arts and Science

E-mail



QUEEN'S UNIVERSITY
 ABORIGINAL
 COUNCIL

The Faculty of
 Health Sciences
 at Queen's

University invites
 applications from
 Aboriginal

post-secondary
 students, graduate

of Nursing, Social
 work and other

Health related fields
 to the School of
 Medicine.

Grant MacEwan College Foundation - Alberta

Deadline for application June 15 for following academic year
 Aboriginal business Leadership Award
 Four (4) awards of \$1,500 each
 Executive Director
 Grant MacEwan Community College Foundation
 Edmonton, Alberta
 Phone: (780) 497-5545

Imperial Oil Aboriginal Education Awards Program - Alberta

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

local schools and secondary Schools in the area
 Completed applications and essays must be received by Imperial Oil Resources - Cold Lake by July 31
 Contact: Imperial Oil Resources, Cold Lake Operations
 Human Resources Department
 "Aboriginal Education Awards"
 Selection Committee
 Service Bag #15
 Grand Centre, Alberta T0A 1T0
 Phone: (403) 639-5111

CJAY 92 Standard Radio Award

Application deadline July 15
 One annual award of \$2,200
 For Aboriginal students entering the CTSR radio option
 Based on results of an interview, research paper, resume and participation in an informal session
 For students enrolled at SAIT only! Contact: SAIT Scholarships Co-ordinator
 Rm. M142, Heritage Hall Southern Alberta Institute of Technology
 1301 - 16 Avenue NW,
 Calgary, Alberta T2M 0L4
 Phone: (403) 284-8858
 Fax: (403) 284-7117

Enviro-Tech Services Ltd.

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
 For students enrolled at SAIT only! Contact: SAIT Scholarships Co-ordinator
 Rm. M142, Heritage Hall Southern Alberta Institute of Technology
 1301 - 16 Avenue NW,
 Calgary, Alberta T2M 0L4
 Phone: (403) 284-8858
 Fax: (403) 284-7117

Alberta Sport, Recreation, Parks and Wildfire Foundation - Alberta's Future Leaders Program

For young people of Alberta's indigenous communities
 Program will use sport, recreation and the local environment to address the needs of Alberta's indigenous youth
 Contact: Jack Monaghan
 (780) 422-5657
 Alberta Sport, Recreation, Parks and Wildlife Foundation,
 Edmonton, Alberta

Alberta Foundation for the Arts Scholarships

Graduate Level - Application deadline: February 1
 Five awards of \$10,000 are available to Albertans for master's level or equivalent study in music, drama, dance, literary arts and the visual arts.
 Awards are co-sponsored between the Heritage Scholarship Fund and the Alberta Foundation for the Arts.
 Non-Academic- application deadline: November 15 and March 15
 Up to \$50,000 is available to

assist Alberta artists to further their training through non-academic short-term courses and internship or apprenticeship programs. Awards are co-sponsored between the Heritage Scholarship Fund and the Foundation for the Arts.
 Further information or application forms may be obtained from:
 Alberta Heritage Scholarship Fund
 Students Finance Board 6th Floor,
 Sterling Place 9940 - 106 Street,
 Edmonton, AB T5K 2V1
 Phone: (780) 427-8640

Alberta College of Art and Design

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

Aboriginal Health Bursary Program - Alberta

Deadline: 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, Alberta T5K 2V1
 Phone: (780) 427-8640

Alberta Energy Company Limited Native Scholarship Award

Amount: Five (5) \$3,500 scholarships each year. 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 or other areas where AEC has an operation interest.
 Applications are available by contacting:
 Alberta Energy Company Ltd.
 3900 - 421 - 7 Ave S.W.
 Calgary, AB, T2P 4K9
 Fax: (403) 266- 8212

Weyerhaeuser Canada Scholarships - Alberta

Each year, Weyerhaeuser Canada offers scholarships to young men and women from the Peace Country Grande Cache, Alberta who are furthering their education in Community Engineering, and Forestry. Two awards of \$1,000 each are awarded to nine high school graduates and nine first-year college graduates entering a university, college or technical school in Alberta. Of the nine awards to high school students, one will be offered to a student of Native ancestry (Indian, Inuit).

High School Awards: Deadline July 15
 Peace Wapiti School Board
 8611A-103 Street
 Grande Prairie, AB T8V 4C5

College Awards: Deadline April
 Awards Advisory Committee,
 Grande Prairie Regional College
 10726-106 Avenue,
 Grande Prairie, AB T8V 4C4

Aboriginal Awards Program TransAlta Corporation

Deadline: June 15 (transcripts to be received by July 15)
 In keeping with our commitment to providing educational support to the Aboriginal community, TransAlta Corporation presents four (4) educational awards of \$3,000 per year (two college and two university) in 1997 for Aboriginal students (status, non-status, Métis and Inuit) who meet the necessary qualifications.
 Must have lived in Alberta for a

Start Your Journey With

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- Keep training p
- Provide your lo
- Build local cap

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ABORIGINAL FAMILIES

Keyano College will offer
 Edmonton starting Sep
 Aboriginal children and

Admission Requirements

- High School Diploma
- Mature Student Status
- a high school diploma granted acceptance
- please contact Program
- Pre-admission Test
- Successful clearance of
- and child welfare che

For more information

Instructors Normie Trotter
 at 780-444-4975 or,
 Program Chairperson, Cl
 1-800-251-1408

Student Registration

15103B Stony Plain Road
 Edmonton, Alberta
 T5P 3Y2

UNBC UNIVERSITY OF NORTHERN BRITISH COLUMBIA

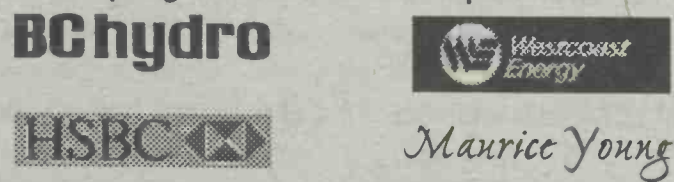


Northern Advancement Program

The University of Northern British Columbia recognizes that the first year at University can be challenging for students from small, rural or First Nations communities. Keeping this in mind, UNBC developed the Northern Advancement Program. This program is aimed at assisting students in making a successful transition to University and giving them the tools to complete their degrees. If you, or anyone you know is interested in this unique program contact us:

First Nations Centre
 Judy Golar-Nuualitit/NAP Liaison Officer or
 Donna Hebert/Secretary, First Nations Centre
 Phone: (250) 960-5772
 Fax: (250) 960-5547
 Email: nuualitij@unbc.ca or hebert@unbc.ca

Thanks to the program partners, who without their support this program would not be possible.



www.UNBC.ca/nap

RCABC Roofing Apprenticeship

9734 - 201 STREET, LANGLEY, BC V1M 3E8

Professional Training for a Professional Occupation

For information call the Registrar at (604) 882-9734 or visit our website at www.rcabc.org

The University of Oklahoma Health Promotion Programs

Invites you to attend...

Wellness & Native Men VIII Conference

"Rekindling the Warrior Spirit"

May 20-23, 2001
 Albuquerque, NM



For Information Contact:

Health Promotion Programs
 The University of Oklahoma
 555 East Constitution Street
 Norman, OK 73072-7820
 (405) 325-1790
 (405) 325-7126 (FAX)
hpp@ou.edu (E-mail)
<http://hpp.ou.edu> (Website)

Native men from across the US and Canada will gather again in Albuquerque to share their cultural wisdom, strengths and vision. Keynote speakers and workshop presenters will focus on topics designed to celebrate and further encourage the "warrior spirit" within all native men. Participants will be asked to commit to making healthy lifestyle choices.



iversity programs.
20 awards will be available
lly.
ants must be Indian, Inuit or Metis
ave been a resident of Alberta
ears.
ust be enrolled or will be enrolled
alth field at the college, technical
ite or university level and
strate financial need.
maintained full-time enrollment
of a full course load) and passing
in all courses in their previous
f study if they are entering their
l or subsequent year

Heritage Scholarship Fund,
or, 9940 - 106 Street
on, Alberta T5K 2V1
(780) 427-8640

**Energy Company Limited
Scholarship Award**
Amount: Five (5) \$3,500
arships each year. Must be
ed into the oil and gas industry
accredited technical school,
e or university. Candidates must
esided in Northwest Territories,
olumbia, Alberta or other areas
AEC has an operation interest.
ations are available by
ting:
Energy Company Ltd.
421 - 7 Ave S.W.
y, AB, T2P 4K9
(303) 266- 8212

Weyerhaeuser Canada Scholarships -
a

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

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

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
Bobby-Jo Stannard stanrj@hg.uleth.ca
There are several Undergraduate scholarship opportunities for students of Native American descent at the

University of Lethbridge (for example; Peigan Nation Scholarship, Lubov Alexandra de Grandmaison Scholarship - Native American Studies, Lubov Alexandra de Grandmaison Scholarship - Fine Arts). The terms of reference for these scholarships can be found in the back of the UofL Calendar.
Applications for the UofL Undergraduate Awards are available at the Financial Aid and Student Awards Office (SU047).

Native Foundation Trust Bursary - Grande Prairie Native Friendship Centre

For high school students entering an arts, science or business program at a recognized educational institute. Amount: The number and amount of bursaries vary from year to year. Eligibility: Must have attended a recognized educational facility within Grande Prairie and area. Academic standing. Financial need.

Deadline: October of each year.
Information: Executive Director
Grande Prairie Friendship Centre
10507 98th Avenue
Grande Prairie, Alberta T8V 4L1
Phone: (780) 532-5722
Fax: (780) 539-5121

Senator James Gladstone Memorial Scholarship - Alberta Indian Investment Corp.

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.

Application Deadline: Varies
Information: General Manager Alberta Indian Investment Corporation P.O. Box 577 Winterburn, Alberta T0E 2N0
Phone: (780) 470-3600 Fax: (780) 470-3605

Aboriginal Business Leadership Awards

Amount: Minimum of 4 @ \$1,500 each annually
Deadline: June 15
Eligibility: Self-employed Aboriginal students and 2nd or mature Aboriginal students who are attending a public post-secondary educational institution in Alberta and enrolled in a program leading to a certificate, diploma, or degree in a business or commerce.

Royal and Sun Alliance Insurance Company of Canada Scholarships for

Aboriginal Students - University of Calgary

Value: One scholarship of \$1,000.
Eligibility: Offered annually to a student of Native Canadian ancestry (Status Indian, Non-Status Indian, Métis or Inuit) who is entering his or her third or fourth year in the Faculty of Management with a concentration in risk management and insurance. The award is based on academic merit. In the event there are no eligible applicants in the RMIN program, students of Native Canadian ancestry registered in third or fourth year of other programs are eligible.
Deadline: June 15

New Sun Education Award - University of Calgary

Value: One scholarship of \$1,500.
Eligibility: Offered annually to a continuing student of Native Canadian ancestry (Status Indian, Non-Status Indian, Métis or Inuit) who has completed at least one full year in any undergraduate faculty at the University of Calgary. The award is based on academic merit, financial need and a demonstrated involvement in the preservation of traditional Native culture. To be eligible, students must be registered full-time, but need not be carrying a full course load.
Deadline: June 15

Raytheon Systems of Canada Ltd. Scholarship for Aboriginal Students - University of Calgary

Eligibility: Offered annually to a

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ABORIGINAL CHILD AND FAMILY SERVICES PROGRAM

Keyano College will offer the Aboriginal Child and Family Service Program in Edmonton starting September 2001. This two-year program focuses on working with Aboriginal children and their families.

Admission Requirements

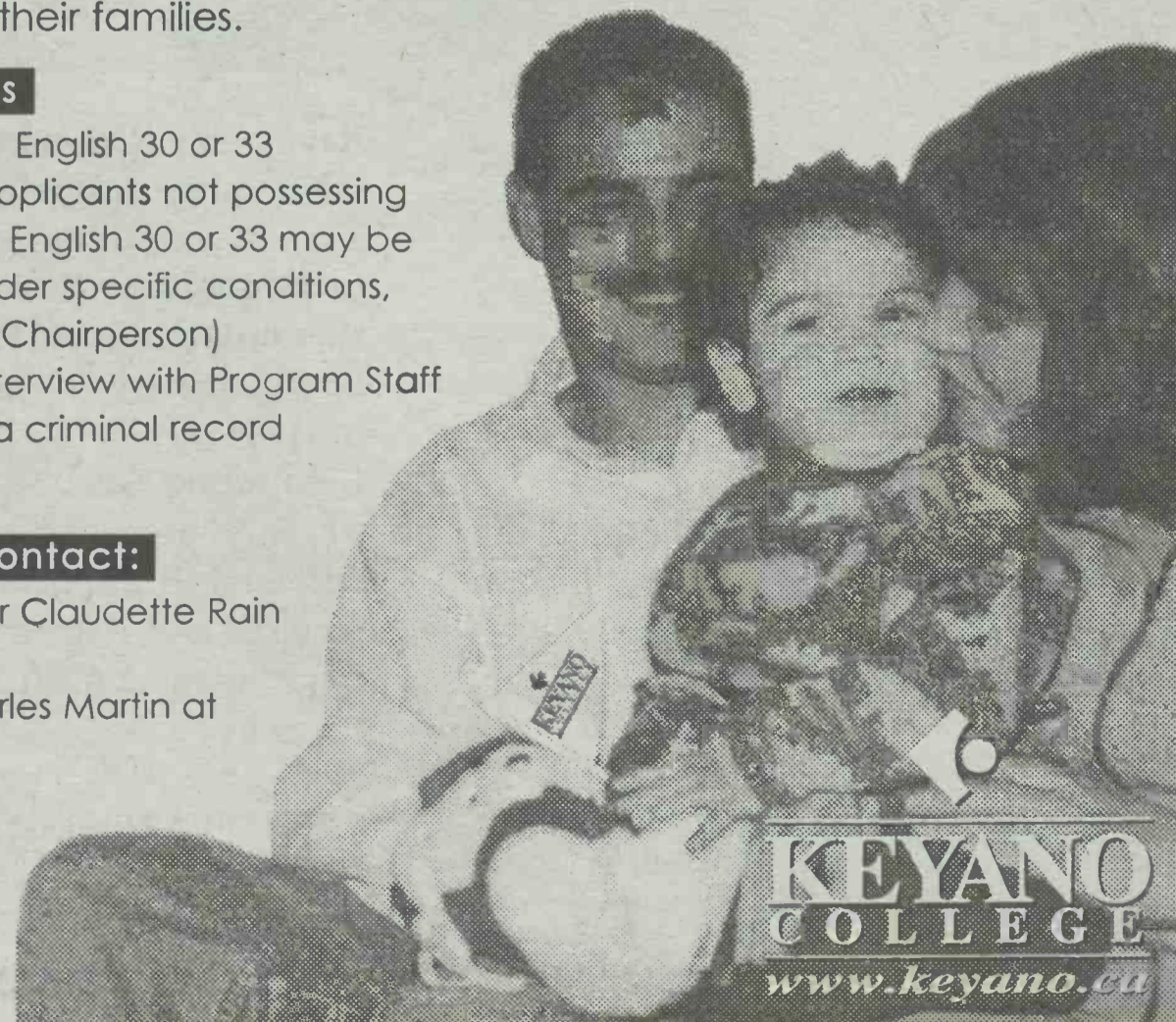
- High School Diploma • English 30 or 33
- Mature Student Status (applicants not possessing a high school diploma or English 30 or 33 may be granted acceptance under specific conditions, please contact Program Chairperson)
- Pre-admission Test • Interview with Program Staff
- Successful clearance of a criminal record and child welfare check

For more information contact:

Instructors Normie Trottier or Claudette Rain at 780-444-4975 or,
Program Chairperson, Charles Martin at 1-800-251-1408

Student Registration

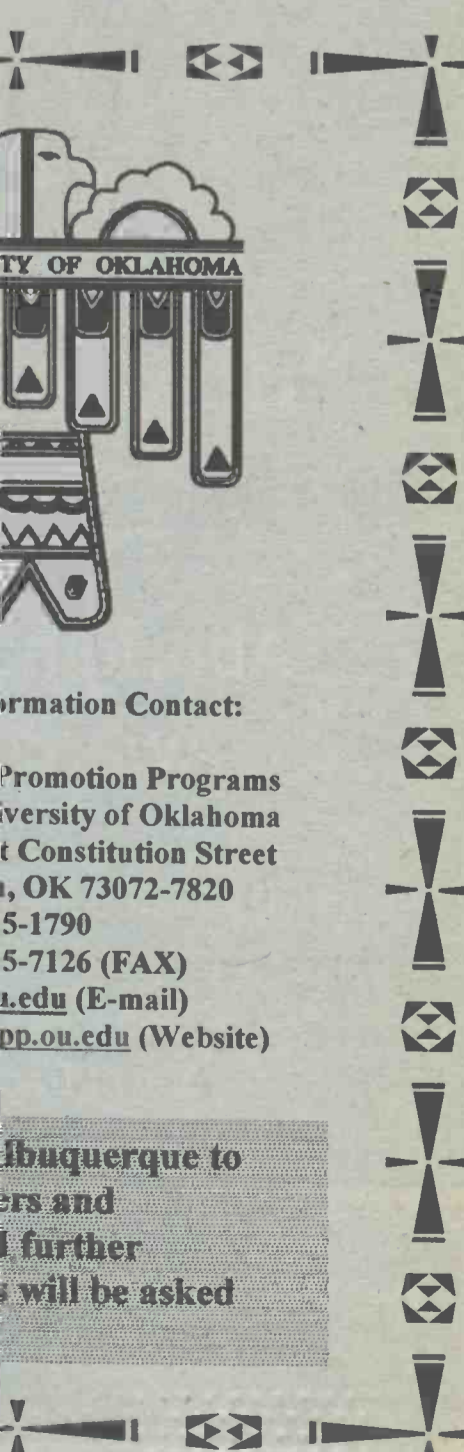
15103B Stony Plain Road
Edmonton, Alberta
T5P 3Y2



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- Business Management -
- Computer Training -
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Email: ferndale@mail.ocis.net

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ABORIGINAL FASHION DESIGNER
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MANITOU
Sewing & Design Institute
FOR MORE INFORMATION, Phone Toll Free: 1-877-978-9088
218 B Ave. South, Saskatoon, SK S7M 1M4

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Create Your Own Video
BE A PART OF THE Aboriginal Media PROGRAM
AT
FIRST NATIONS TECHNICAL INSTITUTE
Three-year college diploma in
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Broadcast Production
Live At Home
For an information package call
Liz Brant at 1-800-267-0637
or e-mail LizB@fnti.tyendinaga.net
www.tyendinaga.net
ENROLL NOW FOR FALL 2001
Two Week Sessions
Design Your Own Web Page
Cover Native Issues
F.N.T.I.
Sharing & Learning



Information Contact:
Promotion Programs
University of Oklahoma
1 Constitution Street
Tulsa, OK 73072-7820
781-5-1790
781-5-7126 (FAX)
fnti@fnti.edu (E-mail)
www.fnti.edu (Website)

Albuquerque to
ers and
further
s will be asked

ation as follows: The contribution in promoting women will be assessed. The Review committee will specifically at the individual's in community-based or Aboriginal projects which support the literacy, or development of independence of women. Information on the contribution in promoting women must be provided application. The program of followed must enhance the skills of the applicant to further development in the community, specifically for women. Financial need. A weighted average of 70%. ne: July 31 each year.

Barber Scholarship - of Regina

ed to an Aboriginal student shown a commitment to degree in public or private administration. Amount: A computer package valued at \$3,500. Eligibility: a minimum of 15 credit hours in the fall semester in which the student is enrolled. Awarded on the basis of leadership, academic accomplishments, involvement in campus and student community involvement. ne: August 15

University Scholarship - University

ed to a First Nations student in the Pre-Administration program based on academic standing in high school. Amount: One award of \$1,250 is paid in two installments. The first installment of \$1,250 is payable for the winter semester provided that a minimum percentage average of 70% is maintained and that the student is registered in at least 15

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Georgian College

Aboriginal Scholarship & Bursary Guide

Annual Supplement to Windspeaker — May, 2001

Canada's most comprehensive Aboriginal scholarship/bursary listing is online at www.ammsa.com



credit hours in the winter semester
 Eligibility: Academic standing from high school. Must be a First Nations student entering in full-time studies in the Pre-Administration program. Applications must include a statement indicating work, and/or extra-curricular activities particularly within the First Nations community. Letters of recommendation may be requested by the selection committee.
 Deadline: April 30 each year.

Stan Hamilton Scholarship - University of Regina

Presented to an Aboriginal student planning a career in management and administration of Aboriginal business.
 Value: \$350
 Eligibility: Treaty, Non-Status Indian or Métis of Saskatchewan.
 Beginning full-time study at the School of Business and Administration. Minimum GPA of 65%. Financial need.
 Deadline: October 31 each year

Information on University of Regina Scholarships:
 Financial Aid/Awards Office
 University Centre Building, Room 229
 University of Regina
 Regina, Saskatchewan S4S 0A2
 Phone: (306) 585-4325
 Fax: (306) 585-5559

Albert Bellegarde Memorial Scholarship - SIFC

Eligibility: Sask. Treaty Indian who

has successfully completed two years in a post-secondary institute
 Deadline: February 26
 Value: \$2000
 Criteria: Active involvement with community or educational institution promoting positive development of Indian self-determination; letters of recommendation required

Jean Shoebridge Memorial Book Prize - SIFC

Awarded to assist First Nations and Métis students in the purchase of texts and other books related to their courses. Amount: Four awards of a \$100 credit at the University of Regina Bookstore. Two awarded in each of the fall and winter semesters.
 Eligibility: First Nations or Métis student. Conscientious student. Desire to work in an Aboriginal community when studies completed. Academic standing and financial need are secondary considerations. Open to both full-time and part-time students.
 Deadline: February 28 and October 31 each year.

Poundmaker Memorial Scholarship - SIFC

To assist a Status Indian born in Saskatchewan with expenses associated with teacher education. Amount: One award of \$750
 Eligibility: Status Indian born in Saskatchewan. Has completed two years of undergraduate work at the University of Saskatchewan, University

of Regina or Saskatchewan Indian Federated College. Enrolled in a teacher education program. Completion of a work term at the primary level for students in the primary teaching program. Completion of at least three weeks of teaching experience at the secondary level. Contribution to the Native community.

Ayakaminkan Pimatisiwin (Life Continues) Award - SIFC

To help a Saskatchewan Indian Federated College single-parent student. Amount: \$100
 Eligibility: Saskatchewan Treaty Indian/Status Indian. Registered in full-time classes in any field of study. Must have completed first year of study. Financial need. Academic performance. Must have letter of recommendation from academic counsellor. Duration: Annual. Deadline: October 31 each year

Board of Governors Graduate Entrance Scholarship - SIFC

An entrance scholarship for a graduate student of the Saskatchewan Indian Federated College (SIFC).
 Eligibility: SIFC graduate with the highest average accepted into full-time graduate studies in a joint SIFC/University of Regina masters program.
 Deadline: Presented at convocation.

Bobby Bird Memorial Scholarship - SIFC

To a Saskatchewan Treaty Indian who is entering or in the Administration or the Pre-Administration program.
 Eligibility: Saskatchewan Treaty Indian. Has completed a minimum of 12 credit hours. Pursuing a career in First Nations management and administration. Minimum GPA of 67.5%. Financial need.
 Deadline: October 31 each year.

Cree Language Incentive Award - SIFC

To provide an incentive to students fluent in any of the Cree dialects. Amount: \$250.
 Eligibility: Treaty Indian Registered with the Saskatchewan Indian Federated College or the University of Regina. Successfully completed Cree 100, 102, 200, 201 and 300. Committed to using Cree language after graduation. Deadline: February 28 each year

Dr. Margaret P. Hess Award - SIFC

To an Aboriginal art history student with the highest GPA in the required core classes. Amount: \$300
 Deadline: Presented at convocation.

Eastview Rotary Indian/Native Entrance Scholarship - SIFC

To a first-year Native student registered at the University of Regina/Saskatchewan Indian Federated College.
 Value: \$1,000.
 Eligibility: Native student.

Leadership and good citizenship qualities. Must submit high school transcript.
 Deadline: February 28 each year.

Eastview Rotary Pre-Journalism Scholarship - SIFC

To a Native student in the Indian communication arts program at Saskatchewan Indian Federated College. Amount: \$500. Eligibility: Native student. Minimum GPA of 65%. Committed to the development of Aboriginal mass media. Financial need.
 Deadline: October 31 each year.

Eastview Rotary Science Scholarship - SIFC

For Native students registered in the science program at Saskatchewan Indian Federated College. Amount: \$500. Eligibility: Native student. Minimum GPA of 65%. Committed to the development of his or her chosen field, i.e., Native health studies or Native environmental sciences. Financial need.
 Deadline: February 28 each year

Edgar Epp Bursary - SIFC

To a full-time registered Saskatchewan Indian Federated College student at the Saskatoon campus. Amount: \$500
 Eligibility: Full-time student with between 32 and 96 completed credit hours. Proven involvement with the community for the purpose of enhancing social awareness and/or promoting social justice. Working up to

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- ♦ Working with Youth
- ♦ Management Skills Training

For Assistance with Academic Programming & Financial Resources Contact the First Nations Coordinator at (604) 528-5621
 Look to Our Web Site for Complete Course Descriptions, Class Schedules, and Special Events.
 www.jibc.bc.ca/ccs

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www.nait.ab.ca



Division to pursue studies at a recognized post-secondary institution. Amount: Approximately \$400

Eligibility: Native ancestry Graduated from Moose Jaw Public School Division. Entering first year at a recognized post-secondary institution.

Deadline: June 01 each year
Information: Moose Jaw Public School Division
1075 9th Avenue NW
Moose Jaw, Saskatchewan S6H 4J6
Phone: (306) 693-4631
Fax: (306) 694-4686

Eugene Lavallee Memorial Scholarship

Deadline: June 15 One valued at \$500 Awarded in preference to First Nations students whose home community is in the Touchwood File Hills Qu'Appelle area. Subsequent preference will be given to First Nations students from Saskatchewan.

Award based on highest average marks and then based on experience in the field of addictions. In the event of two or more students having similar marks the scholarship will be awarded based on experience.

No student may receive this scholarship two years consecutively.
Apply to: Judie J. Birns, Executive Director
New Dawn Valley Centre
Box 400
Fort Qu'Appelle, SK S0G 1S0

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

Cameco Northern Scholarship:

Deadline June 30
Scholarships of up to \$4,000 for university degree programs, up to \$3,600 for technical training at a recognized technical institute is available. Eligible individuals must have resided in the Northern Administration District of Saskatchewan for five (5) years immediately prior to application. Special consideration will be given to applicants pursuing careers related to some aspect of the mining industry. Application forms are available from individual schools or Cameco's Northern Affairs office:
Cameco Northern Affairs,
P.O. Box 1049, LaRonge, 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.

SIIT and SaskTel Scholarships:

Deadline July 1
Eligibility: Attained complete secondary level standing in a high school in Saskatchewan or completed at least two semesters in the SIIT Adult Secondary Education Program.
OR Be a full-time student taking a full course load. Applications are available at:
SIIT campus locations Band Offices (post secondary counsellors) SIIT Head Office, Saskatoon SaskTel Head Office, Regina Information:
SIIT: Phone (306) 244-4444
SaskTel, Regina:
Phone: (306) 777-2248

Cogema Resources Inc. Scholarships:

Deadline: June 30
Eight (8) \$3,500 University and

Four (4) \$3,000 Technical

Available annually to Northern Saskatchewan residents for courses of study of future benefit to the north. Information and application forms: Manager, Northern Affairs Cogema Resources Inc. P.O. Box 900, La Ronge SK S0J 1L0 Phone: (306) 425-6880 Fax: (306) 425-6886

Margaret M. Aikenhead Scholarship in Nursing:

An annual \$500 award presented to a former resident and grade XII graduate, within the last seven years, from the Melfort Union Hospital Administrative area. As well, the successful completion of at least the 1st year and enrolled in at least the 2nd year of the Diploma Nursing program or enrolled in the 4th, or 5th of the Degree Program in a recognized School of Nursing. Further information and application forms available by contacting:
Executive Director,
Melfort Union Hospital,
Box 1480,
Melfort SK S0E 1A0

SaskPower Northern Spirit Scholarship Program:

Deadline: June 30.
Four 2,500 institute scholarships are available to permanent residents of Northern Saskatchewan applying or enrolled in a full-time program. Applicants must have a "B" academic average in most recent year completed and be enrolled in a program of benefit to Northern development.
Deadline: June 30
Northern Spirit Scholarship Program, SaskPower Northern Enterprise Fund, Box 939, Saskatoon SK S7K 3M4

Napoleon Lafontaine Scholarship Trust:

To encourage Saskatchewan Indian people to pursue full-time education training in fields related to the economic development of Aboriginal peoples. The economic studies must contribute to: Entrepreneurial skills. Administrative and management skills in both the private and public sectors. Financial analysis. Communication skills. Organization and leadership. Human resource development training.
Eligible academic disciplines include: Business administration. Commerce. Economics. Marketing. Personnel management. Retail management. Office administration. Law. Accountancy. Political economy.

Entrance Scholarships

Value: Up to \$300 for each eight-month period of full-time studies. The number of scholarships and amount depend on the number of applicants in relation to the funds available.
Eligibility: Métis or Non-Status Indian. Has resided in Saskatchewan for at least five years.
Enrolled in, or about to enroll in a diploma or certificate program from a recognized Canadian public or Aboriginal educational institution. The program must be at least eight months of full-time studies in an area related to economic development. Students who have not completed high school may apply if they have fulfilled the entrance requirements of the institution where they will be studying. Committed to working in an Aboriginal work environment on successful completion of his or her studies. Demonstrate a commitment to the needs of Aboriginal peoples. Achieve a B average in the most recent months of full-time studies, over a period of 12 consecutive months.
Deadline: October 1 and May 1 each year.

Gabriel Dumont Graduation Scholarships

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

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Cape Breton University
Nova Scotia B2G 2W5
(867) 2374

**Aboriginal Business
Student Scholarship -
College of Cape Breton**
One scholarship of \$2,500.
Eligibility: To be eligible, the student must be of Aboriginal descent, be a current University of Cape Breton student; demonstrate academic merit in the area of business and finance with a minimum grade point average of 2.5; have no academic failures; carry a full course load; and demonstrate financial

April 8
College of Cape Breton
Nova Scotia B1P 6L2
(867) 539-5300

**University
Scholarship**
Scholarship of \$3,000.
This scholarship is offered by the University of King's College in honour of the late Mr. J. B. Best, in recognition of his contribution to the development of human rights.
Eligibility: Open to Aboriginal and African-Canadians. Award is tenable for four years. Final selection is based on satisfactory academic achievement.
Information: Office of the Registrar
University of King's College
100 King Road
Nova Scotia B3H 2A1
(867) 422-1271 ext. 122
(867) 422-0119

NORTH

Bursaries
Bursaries were established by the Canada Post Corporation to encourage promising northern students enrolled in diploma and Management Studies at the University of Northern British Columbia (Western Arctic) with campuses in Yellowknife, Inuvik, and Cambridge Bay. These bursaries are administered and awarded by the colleges on behalf of

Canada Post Corporation.
Eligibility: Applicants must be of N.W.T. Aboriginal ancestry; be enrolled in the second year of study at one of the above-mentioned colleges; and demonstrate excellence in the first year of study. To apply, students must submit a brief biography and an official transcript from their first year of study along with references.
Information:
Aurora College Head Office
P.O. Box 1290
For Smith, N.W.T. X0E 0P0
Phone: (867) 872-7012
or
Nunavut Arctic College
P.O. Box 160
Iqaluit, N.W.T. X0A 0H0
Phone: (867) 979-4111

Department of Municipal and Community Affairs, Government of the Northwest Territories Igal Roth Memorial Community Planning Scholarship

Three scholarships of \$1,000.
The Department of Municipal and Community Affairs, Government of the Northwest Territories, is offering assistance to northerners who wish to pursue a career in community planning. These scholarships are to assist qualifying students obtain post-secondary education in planning for potential employment in the Northwest Territories.

Eligibility: To be eligible for this scholarship, applicants must: have resided in the N.W.T. for at least two years; be attending an approved undergraduate university or college planning program; and show proof of acceptance into an approved planning program as a full-time student prior to commencement of classes.

Information: Igal Roth Memorial Scholarship Community Planning Division
Department of Municipal and Community Affairs
Government of the Northwest Territories
Yellowknife, N.W.T. X1A 2L9

Hudson Bay Mining and Smelting Company Ltd. Engineering Degree Scholarship

Value: One scholarship of \$1,500.
Eligibility: Available to a student of Native ancestry at any accredited university in a course leading to a degree in engineering used in mining and metallurgical industry. Applicants must: be of Native ancestry; and be Northern residents living in or attending high school north of the 53-degree latitude, and residing in north-central or northwestern Manitoba or northeastern

Saskatchewan.
Deadline: Spring
Information: Personnel
Superintendent Hudson Bay Mining and Smelting Co. Ltd.
P.O. Box 1500
Flin Flon, Manitoba R8A 1N9
Phone: (204) 687-2119
Fax: (204) 687-3582

Métis Heritage Association Scholarships

1. Ted Trindell Memorial Scholarship \$1,500.2. Lena Harrington Memorial Scholarship \$1,000.3. Mary Firth Memorial Scholarship \$1,000.4. Modeste Mandeville Memorial Scholarship \$1,000

Harry Camsell Memorial Scholarship \$1,000

Louis Mercredi Memorial Scholarship \$1,000

Billy Bourque Memorial Scholarship Varies

Eligibility: Eligible applicants will be assessed by an awards selection committee based upon: academic merit; and financial need. Interested applicants should submit the following: A covering letter including any pertinent information the applicant feels is warranted; statement of intent including area of study, course load, why he or she enrolled in the discipline, benefit to self and community, and other information that will support his or her request for a scholarship; a letter stating Métis Local affiliation; a letter from the post-secondary institution signed by the registrar indicating year of enrollment and discipline of study; letters of reference from the instructors; and additional information the applicant feels is pertinent.

Deadline: Mid-October
Information: Métis Heritage Association
Memorial Scholarship Fund
Box 1375
Yellowknife, N.W.T. X1A 2P1
Phone: (867) 873-2878
Fax: (867) 873-3395

Nunavut Implementation Training Committee Nunavut Beneficiaries Scholarships

Value: The award for each student in a full-time program will be allocated as follows: 1. Full-time degree program away from home \$2,400 per year. 2. Full-time diploma away from home \$1,500 per year. 3. Full-time degree or diploma program at home \$1,000 per year.

As an integral part of

implementing the Nunavut Land Claims Agreement and building Nunavut, several Inuit organizations initiated a scholarship program to encourage Land Claims beneficiaries to pursue advanced education in selected fields related to business, management, resource management, community development, culture and the social sciences. The allocation of the scholarships is done on a regional basis based upon the proportion of the beneficiaries and contributions received. If the region does not allocate all seats in that region, unused seats are allocated by the Nunavut Implementation Training Committee on the regional needs basis.
Eligibility: To be eligible for these scholarships, applicants must meet the following criteria: be enrolled as a beneficiary in the Nunavut Land Claims Agreement; be enrolled in (or accepted by) a recognized, full-time, accredited university or college degree or certificate program of at least two years duration; be considered a full-time student in a chosen program; maintain a full course load for the program; have maintained an overall average of 65% in the previous year of academic studies undertaken; and maintain an overall average of 75% while receiving the scholarship.

Deadline: August 1; December 1
Information: Nunavut Implementation Training Committee
P.O. Box 469
Rankin Inlet, Nunavut X0C 0G0
Phone: (867) 645-2888
Fax: (867) 645-3878

Skookum Jim Trust Fund Education Bursary - Yukon College

Value: Four bursaries of \$500.
Eligibility: Four bursaries are awarded based on financial need as well as good standing. A signature from one of the Admissions staff is required to confirm your standing. Applicants must: be students of Yukon Aboriginal ancestry; be enrolled as full or part-time students; be enrolled in a developmental studies or pre-employment training/trades; and include a breakdown of personal budget with completed application. (Budget to show total monthly income and monthly expenses.)

Deadline: February 28
Information: Registrar's Office
Yukon College
500 College Drive
Whitehorse, Yukon Y1A 5K4
Phone: (867) 668-8710

Chief George Kodakin (Behcho)

Environment Scholarship

Award: \$1,000 / year (2 awards at \$500 each)

Deadline: None.
Eligibility: Student of Dene descent entering or continuing post-secondary education in science, environment or resource management field. Based on satisfactory academic performance, school and community involvement, and financial need.
Phone: (867) 873-4081 for more information.

Acuns - James W. Bourque Studentship in Northern Geography

Award: \$10,000
Deadline: January 31.

Eligibility: Outstanding students in northern geographical research at a Canadian university. Studies relating to advancing the knowledge and appreciation of the Geography of Northern Regions.
Phone: (613) 562-0515 for further information.

Acuns - Research Support Opportunity in Arctic Environmental Studies

Award: Varies
Deadline: January 31.

Eligibility: Graduate students at a Canadian university. Preference given to environmental research proposals in the physical and/or biological sciences for which location at the High Arctic Weather Station at Eureka is demonstrably advantageous.
Information: Phone: (613) 562-0515

Memorial Scholarships - Métis Nation - Northwest Territories

To assist Métis and Non-Status Indians from the Northwest Territories to pursue post-secondary education full-time.

Value: Five awards of \$1,000 each and one award of \$1,500

Eligibility: Métis or Non-Status Indian. Academic achievement. Financial need.

Deadline: Varies
Information: Métis Heritage Association Memorial Scholarship Fund
Box 1375
Yellowknife, N.W.T. X1A 2P1
Phone: (867) 873-2878
Fax: (867) 873-3395

Billy Bourque Memorial Scholarship - Métis Nation - Northwest Territories

To assist Métis and Non-Status Indians from the Northwest Territories to pursue studies in aviation.

Value: One scholarship of \$5,000
Information: Métis Heritage Association Memorial Scholarship Fund

Box 1375
Yellowknife, N.W.T. X1A 2P1
Phone: (867) 873-2878
Fax: (867) 873-3395

Caribou Research Bursary

The Beverly and Qamanirjuaq Caribou Management Scholarship Fund provides awards of up to \$3,000 to full-time students enrolled in a recognized Canadian community college or university who are pursuing studies that will contribute to the understanding of barren ground caribou (and its habitat) in Canada. 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, Ontario K1N 9J6
Phone: (613) 562-0515
Fax: (613) 562-0533

Co-operative Bursary

Arctic Co-operatives Ltd., the NWT Co-operative Business Development Fund and the Canadian Northern Studies Trust offer a bursary, normally valued at up to \$2,000, to support a student whose studies will contribute to the understanding and development of co-operatives in the Northwest Territories. Applicants who are not northern residents must be full-time students at the Co-operative College of Canada, a recognized Canadian community college or a Canadian university. Preference will be given to northern residents.

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

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. Preference is given to environmental research proposals in the physical and/or biological sciences for which a location at a high arctic weather station (Eureka or Mould Bay) would be advantageous. Opportunities are not confined to students engaged in weather-related studies.

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The Royal Canadian Geographical Society Studentship in Northern Geography

Outstanding students in northern geographical research at a Canadian university are eligible for this award. While applications normally come from students in geography departments, careful consideration will be given to students in closely related fields whose studies have significance for advancing the knowledge and appreciation of the geography of northern regions.

Association of Canadian Universities for Northern Studies
17 York Street, Suite 405
Ottawa, Ontario K1N 9J6
Phone: (613) 562-0515
Fax: (613) 562-0533

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. The objective is to permit northerners to undertake studies in a field of interest that will further their careers in the north or assist their local communities. The program of study can be flexible and may not necessarily lead to a degree or diploma.

Association of Canadian Universities for Northern Studies
17 York Street, Suite 405
Ottawa, Ontario K1N 9J6
Phone: (613) 562-0515
Fax: (613) 562-0533

Canada's Northern Scientific Training Program

Funds are available to Canadian

universities with an officially recognized institute or committee for northern studies to help support students. (Priority is given to graduate students.) However, senior undergraduate students entering their final year and intending to undertake an honour's thesis based on northern field work or research which will be continued in subsequent graduate studies are also eligible. Post-doctoral students are not supported.

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

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

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

USA

American Planning Association APA Planning Fellowship

Value: Several scholarships from \$2,000 to \$5,000.

Deadline: May 15

Information:
Assistant for Division and Student Services
APA Planning Fellowship Program
American Planning Association
1776 Massachusetts Avenue N.W.
Washington, DC 20036 U.S.A.

ATTENTION: ABORIGINAL YOUTH

The Aboriginal Youth Leadership Development Program "CIRCLE HELPERS"

is offering an eight week
CULTURAL AND PRACTICAL TRAINING PROGRAM
July 9 — August 31, 2001



A combination of cultural teachings with practical skills to become "Circle Helpers" for Aboriginal people's traditional and social needs. A "Circle Helper" participant will become a liaison/referral to Aboriginal traditions.

CULTURAL TRAINING INCLUDES:

- Learning more about Aboriginal issues from Elders, Healers and traditional people.
- An introduction to pursuing traditional values and beliefs as a long life journey.
- Learning basic foundational elements of Aboriginal Spiritual Ceremonies.
- Learning basic foundational elements of Aboriginal traditional cultures.
- Learning the basic foundation for community respect, interaction, healing & growth.
- How to network and assist with communities.
- Commitment to learn the teachings and protocol of ceremonies from different nations.
- Openness to the diverse teachings of First Nations Culture.

PRACTICAL TRAINING INCLUDES:

- Learning basic issues and strategies to effectively deal with individual, family, organizational and community social and political issues.
- Learning to strengthen and develop individual and community organizational & programming skills.

DO YOU FULFIL THE FOLLOWING REQUIREMENTS?

- Aboriginal (First Nation, Métis or Inuit);
- 18 years of age +
- Must be alcohol and drug free;
- Willing to learn from Elders in rural settings.

Deadline for applications: June 1, 2001

Selection and screening will be done by SIFC, AYLDP, Community Elders.

To find out more about the "Circle Helpers" program or to apply contact:

Aboriginal Youth Leadership Development Program

Saskatchewan Indian Federated College
Room 118 College West, University of Regina
Regina, Saskatchewan S4S 0A2
Tel: (306) 790-2265 • Fax: (306) 779-1227

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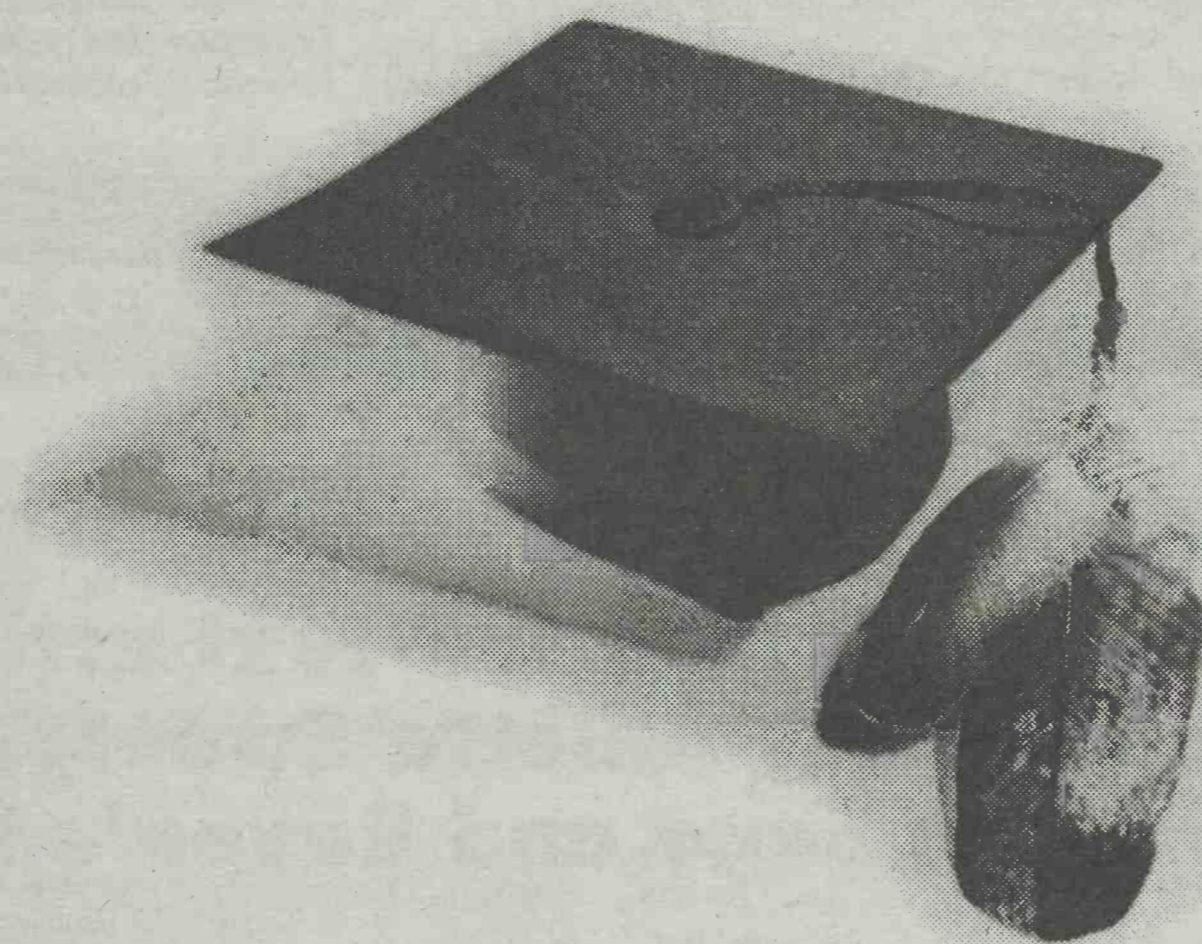
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The Department of Indian Affairs (DIAND) has an ongoing requirement for historical research and research support services in its Litigation Management and Resolution Branch. These services would support the Crown in current litigation involving historic and contemporary events and government programs and policies relating to First Nations. An enhanced reliability security clearance is a pre-condition of contract.

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Canada

Legal trouble looms for Canada

By Paul Barnsley
Windspeaker Staff Writer

LETHBRIDGE, Alta.

Department of Justice officials probably wish some of their predecessors had had the foresight to see what kind of legal problems the Indian residential school system would bring years later. So, a University of Lethbridge Native Studies professor is giving the government of Canada fair warning on the next big wave of litigation.

If the government continues to ignore its fiduciary obligation to First Nations people, it is sure to suffer a gigantic throbbing court headache a few years from now, said Tony Hall, who predicts this issue will be as costly and politically embarrassing down the road as the residential school compensation question is today.

He challenges federal authorities to protect the public's interest—and the public purse—by correcting its position to one that complies with the law of the land.

"It seems to me that in later years, the litigation looking at this time, that will be the violation, that the federal government is not living up to its fiduciary responsibilities," he said.

Supreme Court decisions have placed burdens on the government that many Native leaders and academics say have been ignored for political reasons. A fiduciary obligation, created by the government's actions as trustees for Native people, requires the government to put its own interests on the back burner when they conflict with Native interests, the Supreme Court of Canada has ruled. But few people would say the government has made much of an attempt to embrace the spirit of this ruling. Hall said the government has also ignored other legal gains by Native people.

"It does raise the issue that . . . we have his constitutional affirmation that existing Aboriginal and treaty rights are hereby recognized and affirmed. But again and again, we see when it comes to actual litigation, when the issues are actually posed, government—the federal government which has the specific fiduciary responsibility—ends up lining up with the provincial government on the side of extinguishment and devoting all the resources of the state to make that argument. Right there, you've exposed the hollowness of this constitutional affirmation. The very entity charged with the responsibility of recognizing and affirming the Aboriginal and treaty right will go to court and try to violate that right, try to develop the argument of why that right doesn't exist. So it's not recognize and affirm, but rather extinguish and negate," he said. "This is essentially an effort to slit

"Anne McLellan is basically making a political determination that the national interest lies in putting the knife to Indian peoples' throat and seeing if the judges will allow them to plunge the knife in."

— Tony Hall

the throat of the people you're supposed to be protecting."

Canada has already been criticized at home and abroad for its approach in this area. Hall said the longer the government continues to ignore its fiduciary duty and pay only lip service to the constitutional affirmation of Native rights, the more credibility it loses on the international scene and the more risk it assumes for legal trouble in the not-too-distant future.


"It makes a farce of Canada's position that it would take internationally. It would point to Section 35 and say, 'Look what we've got in the Constitution.' But when it comes to what would they do in respect to that provision in the Constitution, well, in case a, b, c, d and e, they use all the resources of the state to try to extinguish and negate what they're supposed to recognize and affirm," he said.

Windspeaker obtained a letter written by Justice Minister Anne McLellan on this point. In the letter she said the government of Canada must put its own interests before its fiduciary duty to First Nations in some instances. Several experts have concluded that position is wrong. Hall wonders why the government chooses that position.

"How is it decided that the national interest always lies in taking the extinguishment side in these arguments?" he asked. "As a citizen of Canada, I look to my government and say, 'You should be taking the Indian side. You shouldn't be taking the pulp and paper company's side.' The pulp and paper company, they're rich, they're powerful. Why do you assume that the pulp and paper company's interest is synonymous with the national interest of Canada? So Anne McLellan is basically making a political determination that the national interest lies in putting the knife to Indian peoples' throat and seeing if the judges will allow them to plunge the knife in."

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REVIEW

By Joan Taillon
Windspeaker Staff Writer

Publishers Douglas & McIntyre promote the Stó:lo-Coast Salish Historical Atlas as "the first such atlas in the world," and the first historical atlas produced by an Aboriginal organization.

An added bonus is that the exceptional scholarship of this first edition, hard-cover atlas adds much to the documentation of Native life without the romanticized or distorted opinions that are sometimes found in popular works about Natives by non-Native writers.

The book then should serve to inspire other Aboriginal cultural groups to document their own history and customs as meticulously and with the same integrity as the standard set by the Stó:lo.

The Stó:lo-Coast Salish Historical Atlas establishes the people's connection to their homeland over a timeline of 15,000 years. Its 208 pages contain 46 chapters, more than 100 maps, 115 illustrations, 193 photographs, and more than 720 Halq'eméylem place names with English translations.

The project of writing and illustrating the origin, movement and increasingly complex lives of the Stó:lo people was completed in just 18 months by a team of Aboriginal authors, editors and advisors who are mostly members of the Stó:lo Nation's Aboriginal rights and title department and who have other job duties.

Their decision to create the atlas resulted from numerous requests for information about the nation. An historical atlas was decided upon as the best way to convey a wide range of information to a disparate group of inquirers.

"The atlas form offered the best way of presenting a body of cultural information in a



Sto:lo woman and child at Yale, B.C. in the 19th century, one of more than 190 photographs in A Stó:lo-Coast Salish Historical Atlas published by Douglas & McIntyre.

manner accessible and palatable to Stó:lo community members, who continue to prefer oral and visual communication over written text," writes editor Keith Thor Carlson.

Carlson claims there was no political interference in the project. There was, however, sustained contact with all segments of Stó:lo society, as well as with librarians, archivists, technicians and support staff from a number of quality institutions.

Not everyone will agree with all aspects of the work, but that is to be expected anywhere that historical and cultural findings are subject to numerous interpretations.

For instance, there are three major Stó:lo dialects, but no standardized system of writing in the Halkomelem language. Because orthographic work had already been done for the "upriver dialect," however, the authors chose to adopt those spelling and grammatical conventions in

translation and where Stó:lo words appear in the text. The downriver and Vancouver Island dialects are not represented.

In addition, some may question why portions of the book include analysis; other parts, Appendix 2, for instance, are left to readers' interpretations. Appendix 2 is a chronological list of petitions and letters from the Stó:lo and near Coast Salish people to British and Canadian government representatives between 1864 and 1976. They outline many concerns about land and resources and about cultural intrusions such as the Canadian government's banning of potlaches. These documents also reveal emerging differences of opinion between Native groups as a result of their relationship to the newcomers.

A few minor copy editing glitches—a missing word, the misuse of "effect" for "affect"

for instance, are not serious and don't detract from the value of the book. These are the kinds of things that should be corrected in a second edition.

One limitation is the lack of information about the tribe on the American side of the present-day border.

Editor Carlson expresses some frustration that as a result of "colonial power-brokering" it was not possible to find, to obtain, or to receive permission to publish materials that pertain to Stó:lo-Coast Salish life south of the 49th parallel. These gaps also, perhaps, could be remedied in a subsequent edition.

Relatively scant information is available to explain Dreambook of a Stó:lo Chief, to which five full pages are reserved for drawings. Also, some photos, a few less than two by two-and-one-half inches, should be larger. Enlarging pictures and adding text to the dreambook would have resulted in a larger atlas of

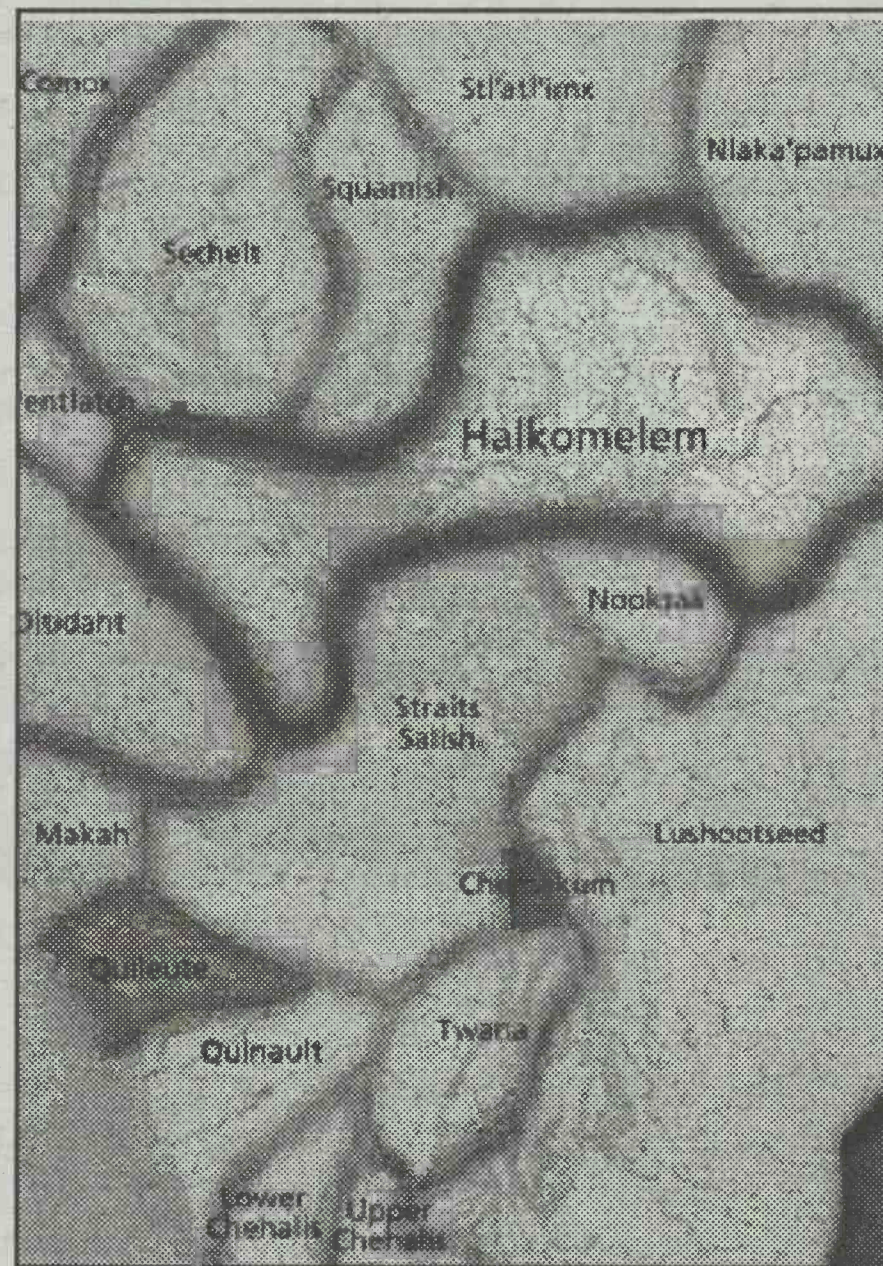
230 to 250 pages.

Already priced at \$50 U.S., an enlarged atlas could be prohibitively expensive, but the book is invaluable for the scope of the material covered and the enduring use to which it will be put by teachers and anyone else who is interested in West Coast history, Aboriginal rights and land issues or the natural resources within the Stó:lo-Coast Salish territory.

Financial support for the project came from numerous, large, private-sector sponsors, from the Department of Indian Affairs Land and Trust Services and from the Stó:lo Nation itself. Net proceeds from sale of the book will be used in cross-cultural efforts.

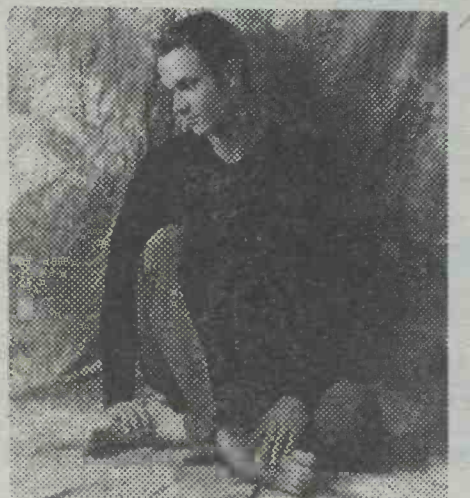
It is a book that will go a long way in revealing the River People, as the Stó:lo are identified in their language, to others outside their territory. It may also serve as a spark that will encourage new generations of Stó:lo scholars to enlarge upon this historical record.

Although it validates the Stó:lo world view and experience, the Stó:lo-Coast Salish Historical Atlas does not fall into the trap of becoming an anti-European polemic. It does go a long way toward bridging information gaps about an Aboriginal population that heretofore has been a missing or misrepresented piece in the Canadian mosaic.



Map shows the territory of the Northwest Coast in the early 19th century as seen in A Stó:lo-Coast Salish Historical Atlas.

RICKY MA



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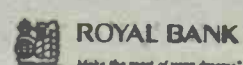
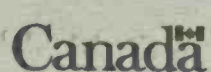
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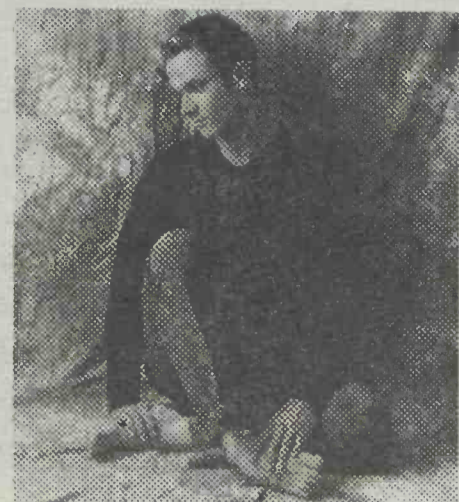
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Krystle Pederson sets her sights on stardom

By Ross Kimble
Windspeaker Contributor

MARTENSVILLE, Sask.



Krystle Pederson in rehearsal for a performance at the National Aboriginal Achievement Awards gala.

Krystle Pederson laughs as she talks about stardom, and casts her eyes downward in an endearing gesture of humility.

"I can see myself at the Junos," she confesses almost apologetically.

The 18-year-old Métis singer hails from Martensville, Sask., a town of roughly 4,700 residents located a few kilometres north of Saskatoon, and from this cozy base of operations, she is currently hard at work breaking into the Canadian music scene. Pederson has just released her first independent CD, a three-song collection of country/rock compositions that highlights her vocal talents and has her poised to receive radio airplay on both country and pop stations across the nation.

Though Pederson is still a teenager, she is already a well-trained, seasoned performer.

"I started singing when I was seven," she explains. "It was a family wedding, and it was the first time I had sung in public."

Pederson was immediately hooked on music. She began piano training soon thereafter, and as her skills increased, so too did her desire to pursue a life in the musical spotlight. Pederson added ear, voice and dance training to further hone and expand

her talents.

Now, with her high school graduation looming, Pederson can boast credentials that would put many musicians to shame—Grade 8 Royal Conservatory of Music (piano) with honors, Grade 7 Royal Conservatory of Music (voice), and more first and second place wins in music competitions than she can easily list. "I think she has an excellent chance of making it with a top label," says manager Dennis R. Cann of North Battleford, Sask. "I've been around the business a lot of years, and she has a very excellent voice."

Pederson's move from the performing stage to the recording studio came rather unexpectedly.

"A friend of the family made a tape of me singing," she explains,

"and sent it to Cann. He listened to it, and he was quite anxious to start working with me. I just decided, yeah, I'd like to do a CD."

A second big break took place soon after, and again, it arose more from luck and coincidence than any planned course of action.

"I was applying for funding to get money for music and voice lessons. We sent in a tape of my singing to the National Aboriginal Achievement Foundation, and John Kim Bell [foundation founder and director] wrote back saying I didn't need any more lessons, I needed national exposure. He put me on an audition stage for [the National Aboriginal Achievement Awards], and I got picked."

(see Sweet page 21.)

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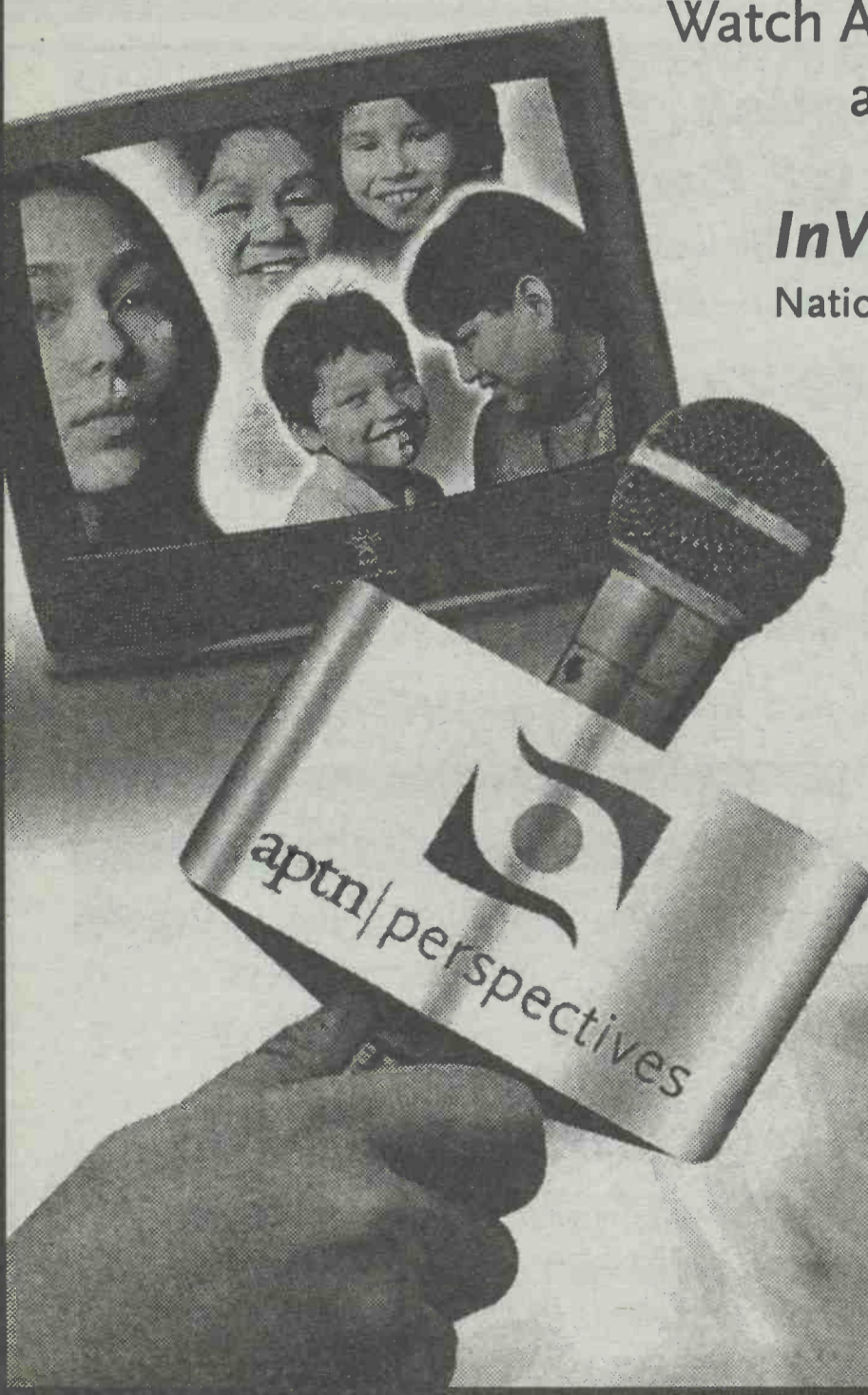
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Burnt Church documentary on APTN

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

A documentary film shot during a month-long stay on the Burnt Church First Nation territory last fall will air on the Aboriginal People's Television Network on May 24.

Burnt Church: Obstruction of Justice is the work of Maliseet journalist Jeff Bear and his producer wife Marianne Jones.

Bear, 46, was born and raised on the Tobique First Nation in New Brunswick. He and Jones, a Haida woman from Skidegate, B.C., now work together on independent video and film documentary projects in their home on the urban Vancouver Musqueam First Nation.

Bear began his career with the Aboriginal Multi-Media Society, this newspaper's parent organization. After several years on staff with CBC-TV's *The Journal*, where he worked closely with the late Barbara Frum until her death, he helped launch Vancouver television station VTV before deciding to take a chance as a self-employed documentary maker.

Windspeaker was invited to view a rough cut of the Burnt Church piece. It is a highly polished TV production, showing the top-level skills and experience of its creators, but it is the content of the production that you'll remember, dotted with footage you won't see anywhere else.

Bear and Jones were granted unprecedented access to the people and events that shaped the dramatic confrontation over the lobster fishery in Atlantic Canada. They were able to tell the story from the Native point of view with exclusive footage of private negotiations and dozens of interviews with the key Native leaders on the scene.

Footage shot by Bear and Jones is mingled with videotape from the cameras of members of the Christian Peacekeeping Team and the Aboriginal Rights Coalition to show the action and the words of the tense days of last autumn.

The show begins with shots of authorities swamping and ramming Mi'kmaq fishing boats. From there, you get to meet the people and see the events that received Canada-wide attention. But it's not the typical mainstream view of events.

Bear makes no apologies for the subjective approach he takes. Since none of the main-



Jeff Bear and Marianne Jones put the finishing touches on their documentary about Burnt Church. Bear was hurrying to get the final product ready to take with him the next day as he left for a documentary-makers convention in Australia.

stream coverage ever attempted to see things from the Mi'kmaq point of view, he felt no need to balance his piece. Actually, his work seems to balance, and add depth to, all the other mainstream media coverage of Burnt Church.

Bear deals with, and quickly discards as less-than-persuasive, the federal government claims that conservation was the main reason why enforcement action was used against the Mi'kmaq people in New Brunswick.

"It became clear to me, early on, that the trap count was just a ploy for the federal government to justify their allegations that the Mi'kmaq were over-fishing. But the biologists that I've spoken to—all off-camera—said that if they're measuring the lobster and throwing back the females, then that's as good as you can get in conservation," he said. "I interviewed an Elder, Leo Paul, and Leo told us over the years that he's been fishing—and he's been fishing since he was 12—there have been years when the lobster count was really low; there have been years when the lobster count was really high. It balances out. In a 10-year period you can make an average amount of money. "If the Mi'kmaq have been fishing all their lives in the spring and in the fall, all their lives, the only thing that brought attention to them was the Marshall decision."

Burnt Church band councillor Brian Bartibogue told Bear the Marshall decision posed some problems for his community.

"Brian said he used to make a good living before the Marshall decision and it was only after the decision that he didn't. It was like a double-edged sword, you know? On one side it sliced off a really nice niche for Mi'kmaq people and on the other hand it focused attention, it shone the

spotlight on Burnt Church. The reason why it shone the spotlight so prominently on Burnt Church was because anywhere else you go in the Atlantic region there's very few [First Nation] people that are actually on the waterfront."

As in most places of the country, reserves in Atlantic Canada are located on land that nobody else wanted at the time the reserves were created. Most reserves in the region, Bear discovered as he researched the story, are landlocked. He believes Burnt Church has become a national flash point because it is on the water and its people actually had access to the resource in the days before Marshall.

The Supreme Court decision has highlighted that most Atlantic First Nations were denied access to the resource, despite the fact that they had a treaty. The one band that was exercising its treaty right all along now is being targeted by those who resent the court decision.

The first people he met when he arrived at Burnt Church were James Ward, head of the warriors, and Lloyd Augustine, a traditional chief with the Mi'kmaq Grand Council.

(see Burnt Church page 26.)

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The tale

By Marjorie Roden
Windspeaker Contributor

FLYING DUST FIRS
NATION, Sas

The nomadic 18-year-old Jon Mirasty has finally come home to Meadow Lake, for while.

Last hockey season he played in the southern part of the province for the Saskatchewan Junior Hockey League's Kindersley Klippers. Last fall he went to the Prince Albert Raiders in the Western Hockey League, and recently was traded to the Washington State-based Tri-City Americans.

"I was kind of shocked," said Mirasty. "In a way, there were two sides. One side, I was disappointed and kind of choked to leave where I had made home, and then on the other half, it was kind of something new and exciting that would happen. I was leaving for a better team in the standings... turned out to be a better opportunity to play."

The American's head coach Al Tuer, said the 5'10" Mirasty is a tough kid.

"He plays hard and he's got a bit of a momentum-changer in a game. That's why we were interested in him. We got him and [discovered] a pretty intelligent player. We ended up playing him on the third line and he's really responsible for his own end. He's just a guy we could trust out there in the last five minutes of the game. It seems. Once we got him, we were pleasantly surprised that he was a better player than we thought."

With some of his players injured, the door was opened for showcase Mirasty's abundant skill, said Tuer.

"He's a pretty effective player for us."

Mirasty's experience has led to comparisons between the Eastern and Western divisions in the WHL.

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By Marjorie Roden
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FLYING DUST FIRST
NATION, Sask.

The nomadic 18-year-old Jon Mirasty has finally come home to Meadow Lake, for a while.

Last hockey season he played in the southern part of the province for the Saskatchewan Junior Hockey League's Kindersley Klippers. Last fall, he went to the Prince Albert Raiders in the Western Hockey League, and recently was traded to the Washington State-based Tri-City Americans.

"I was kind of shocked," said Mirasty. "In a way, there were two sides. One side, I was disappointed and kind of choked to leave where I had made a home, and then on the other half, it was kind of something new and exciting that would happen. I was leaving for a better team in the standings . . . it turned out to be a better opportunity to play."

The American's head coach, Al Tuer, said the 5'10" Mirasty is a tough kid.

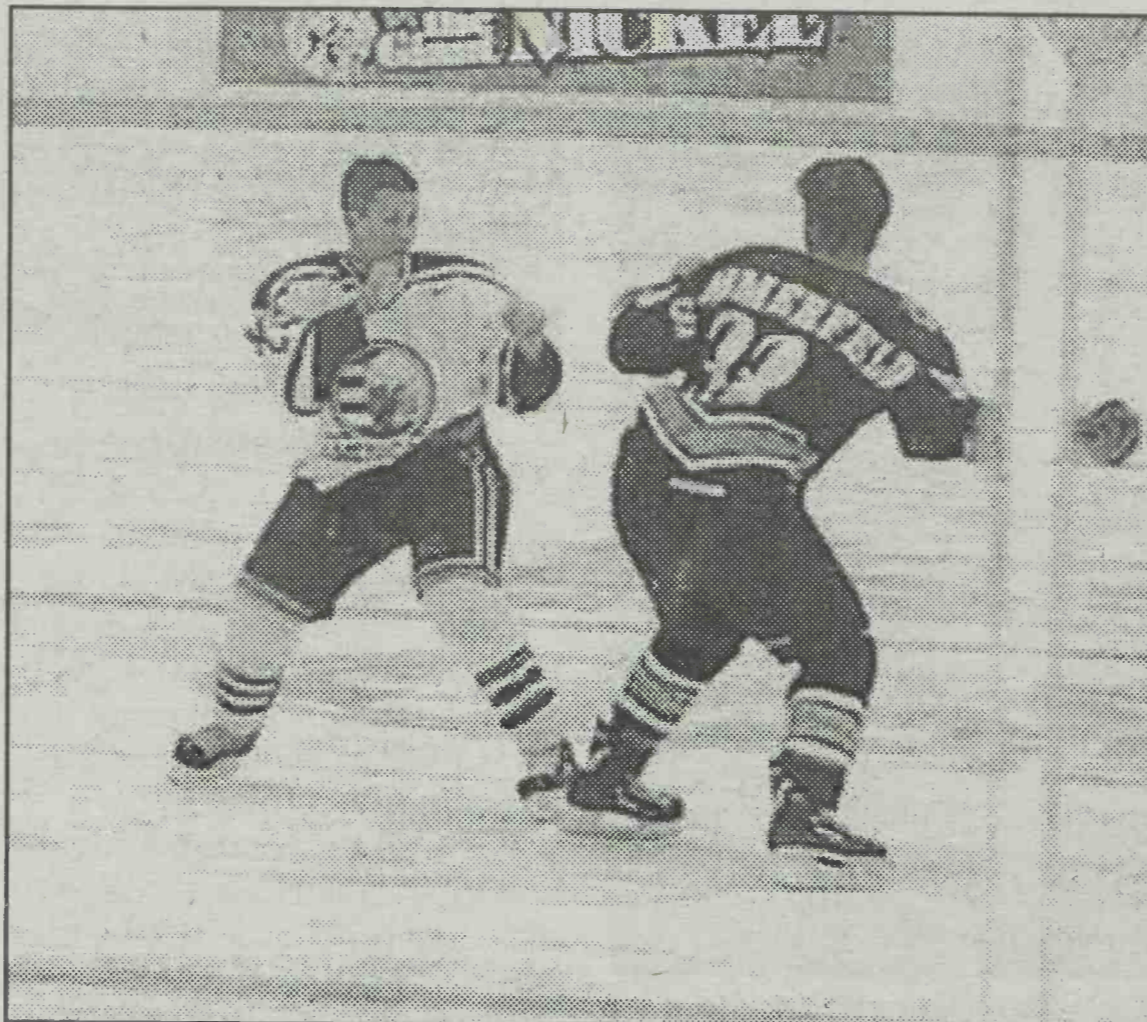
"He plays hard and he's a bit of a momentum-changer in a game. That's why we were interested in him. We got him, and [discovered] a pretty intelligent player. We ended up playing him on the third line, and he's really responsible in his own end. He's just a guy we could trust out there in the last five minutes of the game, it seems. Once we got him, we were pleasantly surprised that he was a better player than we thought."

With some of his players injured, the door was opened to showcase Mirasty's abundant skill, said Tuer.

"He's a pretty effective player for us."

Mirasty's experience had led to comparisons between the Eastern and Western divisions in the WHL.

"I find that the Western di-



Jon Mirasty (left) is known as a tough guy, but his talents go far beyond the odd dust up on ice.

vision's a lot less physical," said Mirasty. "It's more finesse hockey, where in Prince Albert, in the Eastern division, I find that it's more of a physical game, rougher. I fought a lot more when I was in the East. . . In the West, it's kind of hard to get guys to go. Even a lot of the tough guys aren't as tough as in the East division."

But when the time does come for a scrap, Coach Tuer knows Mirasty will answer the call.

"He's a momentum guy. When he gets into a fight with a guy on the opposition, win or lose—I haven't seen him lose—but win or lose, he'll create momentum for your team."

"He's smaller, and the fans get on his side. He creates a lot of energy for your team. He's got good timing as well, when he decided to get involved with an opposition player. He'll do it if we're down a goal or need a spark. He's got good timing that way, and not very many players do. He fights when it's best for the hockey team, and not just when it's best for himself."

Now that the American's hockey season is over, Mirasty is spending his time at home on his father's farm in Meadow Lake, Sask.

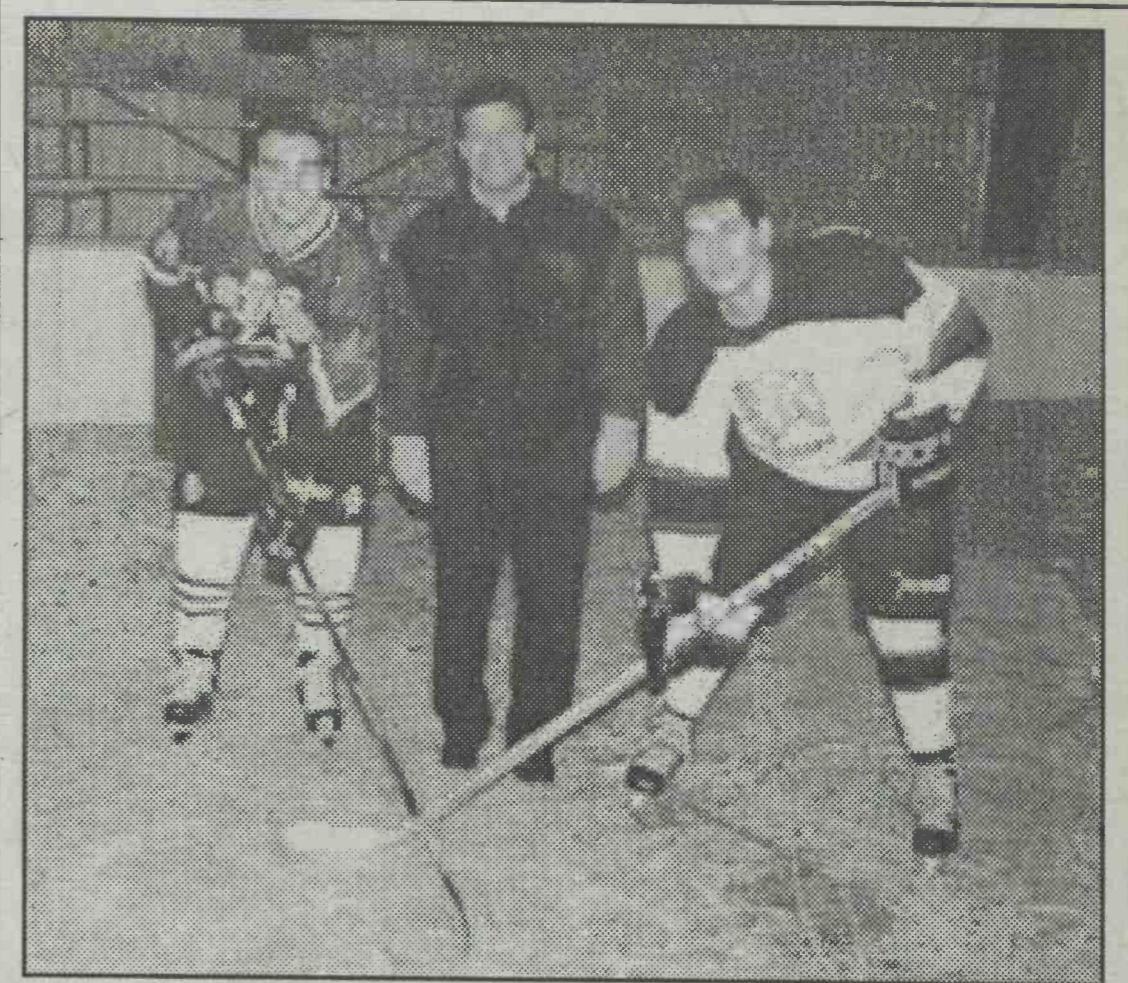
"I had a bunch of little cousins that play hockey, so I just went out and kind of helped them out. They're still skating around."

After having played so hard for both of his teams this season, Mirasty's on-ice action has caught the attention of a few NHL scouts. "They just said keep playing my role, and doing what I do. Also, they don't want me to change my game, and they want me to try and get a few points on the board."

Mirasty is working on improving on his natural talent.

"I want to be, not more fighting-physical, but be more of a crusher and banger, try to do some more hitting and try and get a little bit more finesse."

He said his off-season routine will include "hitting the gym hard, and doing a lot of running. I'll be working on my conditioning, and go to camp in the best shape I can be in."



The annual FSIN/INAC hockey game ended in a 4-4 tie, but INAC walked away with the Cup for the second year in a row as a result of a shoot out. Minister Robert Nault was sidelined as a result of a strained back, but he helped work the bench along with coach Roy Bird and assistant coach Blair Carlson. FSIN Chief Perry Bellegarde and Saskatoon Tribal Council Chief George Lafond put in a valiant effort for the FSIN squad. The game was played at the Kawacatoose Arena March 24 and was part of a celebration marking the successful ratification of the First Nation's Treaty Land Entitlement. Pictured: Riel Bellgarde, manager of INAC's district office in Prince Albert (left), poses with INAC Minister Robert Nault and Saskatoon Tribal Council Chief George Lafond (right).



BRAD CROWFOOT

The annual All Native Lumber Kings Hockey Tournament was held in Prince George from April 6 to 8 with tensions running high in this do or die game between Fort Ware (white jerseys) and the Lumber Kings. The overall winner of the tournament was the Prince George Bud Inc. who went undefeated.

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Notice To Members of COLD LAKE FIRST NATIONS

A ratification Vote on the Cold Lake Air Weapons Range Claim Settlement is anticipated this summer.

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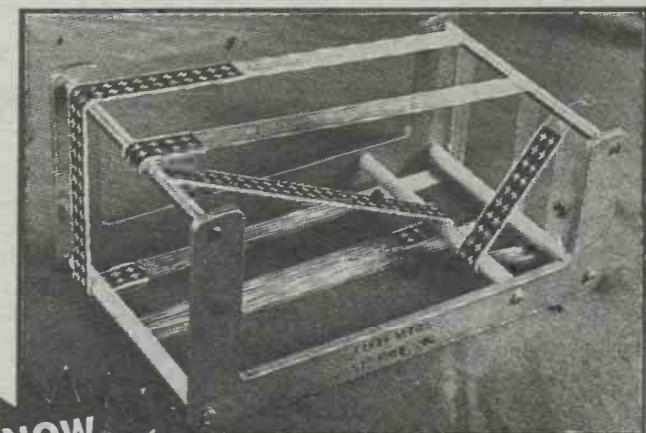
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Mishtapew Awards expand their reach

MONTREAL

Some of the best in Aboriginal entrepreneurship from across the country were recognized on March 4 during the fourth annual Mishtapew Awards of Excellence gala held at Montreal's Palais des Congrès.

Awards were handed out in 15 categories, with companies from outside Quebec and the Northwest Territories taking home Mishtapew Awards for the first time.

Johanne Robertson is chairman and CEO of the First People's Business Association, organizers of the annual Mishtapew Awards. She said the awards were started as a way to recognize Native business people, and to let the public know about Aboriginal business successes.

"We had a really big success that first year, and we realized that many people want to come to the gala, but also many people want to sponsor that kind of gala. Because many non-Native enterprises want to do business with us. And that's a good idea for them to sponsor that kind of event, and let the Native people know that they are ready to do business with them," Robertson said.

Most of the companies nominated for the awards both this



Scierie Opitciwan was named Native Business of the Year at the fourth annual Mishtapew Awards of Excellence. Pictured (left to right) Chief Simon Awashish of the Atikamekw band council and Manon Pelletier, Scierie Opitciwan general manager, receive the award from Lyle Vanclief, minister of Agriculture and Agri-Food Canada.

year and in past years are from Quebec, because those companies are more familiar with the gala.

"So this year, we tried to let them know a little bit more outside Quebec," Robertson said, with the result being more nominations coming in from the rest of the country.

"The First People's Business Association, I have to say first, is not just for Quebec, it is for

all Native people, not just in Canada. We also are there for Native people in different countries," Robertson said.

Scierie Opitciwan was the big winner at this year's Mishtapew Awards, selected from among 41 nominees to receive the Native Business of the Year Award. The company, a partnership between the Obedjiwan band council and Donohue Forest Products, operates a sawmill in

the Atikamekw community of Obedjiwan, located on the north shore of the Gouin Reservoir, 143 kilometres south of Chibougamou.

Nunavik Arctic Foods (1998) Inc. of Saint-Laurent, Que., received the Agri-Food Award. The Kuujuaq-based Inuit company is the largest caribou producer in North America, and markets caribou meat to customers on several continents.

The Trade and Service Award was given to Night Hawk Technologies Inc., a Native-owned information technologies business based in Hull, Que.

The Communications Award was given out to Société de communications Atikamekw-Montagnais (SOCAM) of Wendake, Que. For 20 years, SOCAM has worked to develop communications within the Native community. Begun when a number of Native radio stations joined together to pool their resources and share their programming, SOCAM now produces news, cultural and educational programs for Atikamekw and Innu communities in the languages of the communities.

The Business Creation Award was given to Amalécite 1, a new commercial crab and shrimp fishing operation founded by the Malecite community of Viger and based in Cacouna, Que.

The Culture Award was given to Terres en vues / Land InSight, a non-profit organization founded in 1990 to promote greater understanding of Native cultures within Quebec and across Canada.

The Human Resources Development Award was given to Shetush Électrique, an Innu company founded in 1988 and specializing in residential and community electrical installations in northern and remote areas. The company, based in Sept-Îles, Que., has always practiced a Native hiring policy, and offers an on-the-job training program.

Bluets Mistassini Ltée of Mistassini, Que. received the Exportation Award. The Innu family-run business, founded in 1980, gathers and processes blueberries for sale in 17 countries.

The Involvement in Native Communities Award was given out to the Covenant Chain, based in Quebec City, which for the past eight years has been producing a weekly press revue, reprinting articles on Native issues.

Grey Owl Marketing Ltd. of Prince Albert, Sask. received the Partnership Award. The company, which markets wild rice products, was started in 1984, and is owned and operated by Saskatchewan's 72 First Nations.

(see Business page 28.)

Montreal

By Joan Taillon
Windspeaker Staff Writer

MONTREAL

Celebration of the anniversary of the signing of the Great Peace Treaty of Montreal is a year-long event that began in September 2000 and will have its high point Aug. 4 this year in Old Montreal.

On that date in 1701, Louis Hector de Callière, on behalf of the French, signed a treaty with 39 First Nations chiefs that ended a century of war between the five Iroquois nations and the French and other tribes who were allied with the French.

A partial re-enactment of the signing will take place at the original site where it occurred, the present-day Pointe à Callière, Montreal Museum of Archaeology and History. Some First Nations will mark the 170th arrival by canoe. An historic and contemporary commemorative and show by First Nations and French artists will follow.

Invaluable

REVIEW

By Joan Taillon
Windspeaker Staff Writer

The Great Peace—The Gathering of Good Minds CD-ROM is a unique and absorbing multimedia vehicle programmed to take you deep into Haudenosaunee (Six Nations Iroquois) territory. Aboriginal people designed it to teach authentic Iroquois values, culture and history from the time of pre-European contact up to the present. The central theme and foundation of this interactive learning tool is the Great Law of Peace, the philosophy upon which the Iroquois confederacy was built.

The easy to navigate CD-ROM is designed for classroom use from Grade 3 up to the post-secondary level, according to Jeff Burnham, Oneida and president of Working World Training Centre Inc. of Brantford, Ontario, which holds the copyright.

A message from the Minister of Indian Affairs and Northern Development

I am very pleased to pay tribute to *Windspeaker* magazine, especially the current issue covering Aboriginal communities in Quebec. There are 54 First Nation and Inuit communities in Quebec, each with its own traditions, culture and way of life. I therefore encourage readers to study this special issue.

Economic development is vital if we are going to expand opportunities for First Nations. But we also know that unless the development is built on a foundation of sound and stable governance, we build on shifting sand.

In keeping with the commitment it made in *Gathering Strength: Canada's Aboriginal Action Plan*, the Government of Canada is currently working in partnership with Aboriginal people to improve their quality of life. Although there has been enormous progress, we are well aware that a lot more remains

to be done. We also know that despite the obstacles along the way, our common vision of a strong economic future for all Canadians will make the effort worthwhile and inspire us to move forward.

As Minister of Indian Affairs and Northern Development, I warmly congratulate the Aboriginal Multi-Media Society for its *Windspeaker* magazine. This monthly news source is an excellent way for all of us to keep abreast of what is happening in Aboriginal communities across the country.

Minister Robert Nault

Un message du ministre d'Affaires indiennes et du Nord Canada

Je suis heureux de participer à la publication du magazine *Windspeaker*, dont le présent numéro est consacré aux collectivités autochtones au Québec. Cette province compte 54 Premières nations et collectivités inuites, chacune ayant adopté des traditions, une culture et un mode de vie qui lui sont propres. J'invite donc les lecteurs et lectrices à prendre connaissance de ce numéro tout à fait unique.

Le développement économique est essentiel si nous voulons élargir les possibilités offertes aux Premières nations. Nous savons aussi qu'en l'absence d'une gouvernance saine et stable sur laquelle appuyer le développement économique, nous nous enlisons.

Fidèle à l'engagement pris dans *Rassembler nos forces : le plan d'action du Canada pour les questions autochtones*, le gouvernement du Canada travaille actuellement avec les Autochtones pour améliorer leur qualité de vie. Même si d'énormes

progrès ont été réalisés à ce chapitre, nous sommes conscients qu'il reste encore beaucoup de travail à accomplir. Nous nous heurterons certes à des obstacles tout au long du processus, mais notre vision commune d'un avenir économique florissant pour tous les Canadiens et Canadiennes vient récompenser nos efforts et nous aide à aller de l'avant.

À titre de ministre d'Affaires indiennes et du Nord Canada, je tiens à féliciter l'Aboriginal Multi-Media Society pour son magazine *Windspeaker*. Cette source d'information se veut un outil de choix, qui nous permet chaque mois d'être au fait des événements du monde autochtone à l'échelle nationale.

Robert Nault, ministre

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Congratulations to
Mishtapew Aw

Montreal readies to celebrate Great Peace

By Joan Taillon
Windspeaker Staff Writer

MONTREAL

Celebration of the anniversary of the signing of the Great Peace Treaty of Montreal is a year-long event that began in September 2000 and will have its high point Aug. 4 this year in Old Montreal.

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A partial re-enactment of the signing will take place at the original site where it occurred—the present-day Pointe-à-Callière, Montreal Museum of Archaeology and History. Some First Nations will mark the 1701 arrival by canoe. An historic and contemporary commemoration and show by First Nations and French artists will follow, to

educate and entertain visitors expected from around the world. Along with Canada, both France and the United States have been invited to participate in the celebrations, as have cultural and other organizations.

The four main goals of the Great Peace commemorative project are to recall a remarkable page of history; create opportunities for contacts and exchanges between cultures; commemorate the events of 1701 and celebrate 300 years of peace; and to promote a culture of peace.

Organizers say the commemoration has added significance in that the decade 2001-2010 has been dedicated to peace by the United Nations. Not only that, but the International Decade of the World's Indigenous People (1995-2004) overlaps.

Consultant Michelle Rouleau, hired by the Corporation of the Great Peace of Montreal to help co-ordinate the celebrations, said while there are many kinds

The ideals of the signatories of the treaty of 1701 live on today, and the message of peace and friendship between the peoples that has been handed down to us can continue to serve as a guide in the future.

—André Dudemaine, chair of the Great Peace of Montreal

of events relating to the anniversary going on throughout the year, they had to research to find descendant tribes of the original treaty-signers and now will send out invitations to be part of the major event in August. She says it will be mid-to-late May before they will know which First Nations will be involved and before dates for all festivities are firmed up.

Everything from formal ceremonies, to public shows, pa-

rades, symphonies, sports, cultural exchanges and much more are offered. The majority of events are in Montreal, but Quebec City and other venues are holding their own.

One of the most important and expensive plans, Rouleau said, is to arrange an education program that "twins" 500 Grades 5 and 6 First Nations children from around the province with their non-Native counterparts in Montreal classrooms. At the end

of the school year, the program concludes with all 500 coming to Montreal for three days for a variety of cultural exchange activities that honor a culture of peace. The children will be received by the chief of Kanawake and the mayor of the city.

Other decisions about events will be based on sponsorship. The Quebec government committed to donate \$3.6 million last May; Rouleau estimates they need another \$4 million.

When the Quebec Minister for Native Affairs Guy Chevrette announced the funding, he issued a release that stated "The aim of the celebrations is to make known the historical facts surrounding the signing of this treaty, as well as the wealth and diversity of Amerindian cultures. The commemorative events held in 2001 will make it possible to create places where the various communities can exchange ideas and forge ties."

(see Great Peace page 28.)

Invaluable tool for teaching the Great Peace

REVIEW

By Joan Taillon
Windspeaker Staff Writer

The Great Peace—The Gathering of Good Minds CD-ROM is a unique and absorbing multimedia vehicle programmed to take you deep into Haudenosaunee (Six Nations Iroquois) territory. Aboriginal people designed it to teach authentic Iroquois values, culture and history from the time of pre-European contact up to the present. The central theme and foundation of this interactive learning tool is The Great Law of Peace, the philosophy upon which the Iroquois confederacy was built.

The easy to navigate CD-ROM is designed for classroom use from Grade 3 up to the post-secondary level, according to Jeff Burnham, an Oneida and president of Working World Training Centre Inc. of Brantford, Ont., which holds the copyright.

Published in 1999 and now in its second edition, Burnham said about 3,000 copies have been sold so far. There are two versions: the "personal version" that sells for \$199 Canadian, and the instructional one with a 250-page resource guide for educators that costs \$370.

A large creative staff collaborated on the project's art, music and video portions. Elders, scholars, educators and a team of computer programmers and animation experts invested approximately 20,000 hours to complete the 3000-plus screen CD-ROM. The content and richly emotive artwork was created or compiled by project director, artist and writer Raymond R. Skye of the Tuscarora Nation. Sheila Staats, a Mohawk historian, was principally responsible for the accompanying teacher's resource guide.

The history of the Haudenosaunee people is presented on multiple academic levels in a user-friendly, non-linear format, which means learners can skip to the sec-

tions that interest them most. The CD-ROM is entertaining as well as educational, and will draw viewers in with the authentic stories and sound clips of Aboriginal languages by Aboriginal speakers. Opportunities for interactive activities abound, such as an Iroquois Extreme Canoe Challenge, in which students can navigate their on-screen canoes through dangerous waters.

Women, traditionally influential in Haudenosaunee community life but frequently silenced in the last century as a result of assimilation into non-Native culture, are elevated to their appropriate status here. That Haudenosaunee men and women hold equal place is reinforced by the philosophical teachings encountered in the section about Sky Woman's descent from the Sky World, for example.

The main menu screen gives users five places to start; it is suggested you start your journey with Creation, then move counter-clockwise to Dark and Troubled Times, Birth of the Great Peace, the Great Peace

Interactive Journey, and finally the Peace section.

Teachers will want the full package of CD-ROM and resource guide, which they will find it indispensable. That is because the manual is written by a teacher with extensive knowledge of a teacher's requirements and her own culture. Not only does the resource guide explain the historical and cultural background to the legends in The Great Peace CD-ROM, it contains teaching units with suggested lessons and exercises and an indispensable glossary. The post-secondary level contains a significant bibliography that facilitates further research. Teachers will appreciate the Values section, too, as a springboard to further study.

Another useful feature is that the CD-ROM has been programmed to provide internet links to other First Nation web sites.

Pauleen Mitsuk, an education resource person with the St. Boniface school board in Manitoba, purchased 20 copies of The Great Peace - The Gath-

ering of Good Minds for area schools.

"I really liked the visuals," said Mitsuk about the CD-ROM. "The first thing about it that I liked was the title, because as an educator that's what I'm always working towards."

"The creation story is very similar to many First Nations creation stories, so it relates to other ones. So, if we show it in the classroom, it's familiar to children no matter what Aboriginal culture they're coming from, usually."

The package should be a valued resource for non-Native students in history or social studies classes as well. Perhaps it should even be mandatory, as it would do a lot to dispel the inaccurate portrayal or the leaving out of Aboriginal peoples that have been the mainstay of Canadian classroom materials until now.

More information and reviews of The Great Peace - The Gathering of Good Minds CD-ROM package are at www.greatpeace.org.

Sweet sounds from a sweet girl

(Continued from page 17.)

The awards took place on March 16 in Edmonton, with a national telecast on the CBC network on April 10.

Not only was Pederson chosen as a performer for the show, she was also honored with a nomination in the youth category. Her biggest highlight, though, was the opportunity to work with Bell.

"He's so extremely talented," gushes Pederson. "I really enjoyed working with him. It was so much fun. Being on the show drilled it into my head that all my hard work has paid off, and is still paying off."

Fresh from this career highpoint, the young songbird is

now busy promoting her CD, performing at local events, and preparing for finals. She is also already anticipating her next high profile booking.

"I'm singing for National Aboriginal Day in Ottawa on June 21," she says excitedly.

Manager Cann is thrilled by Pederson's successes so far, but notes that the path to stardom is a long one.

"It takes a while - you have to prove yourself before the labels are prepared to take a risk. That's the point we're at now, proving that she has the talent and a saleable product... which she does," he assures.

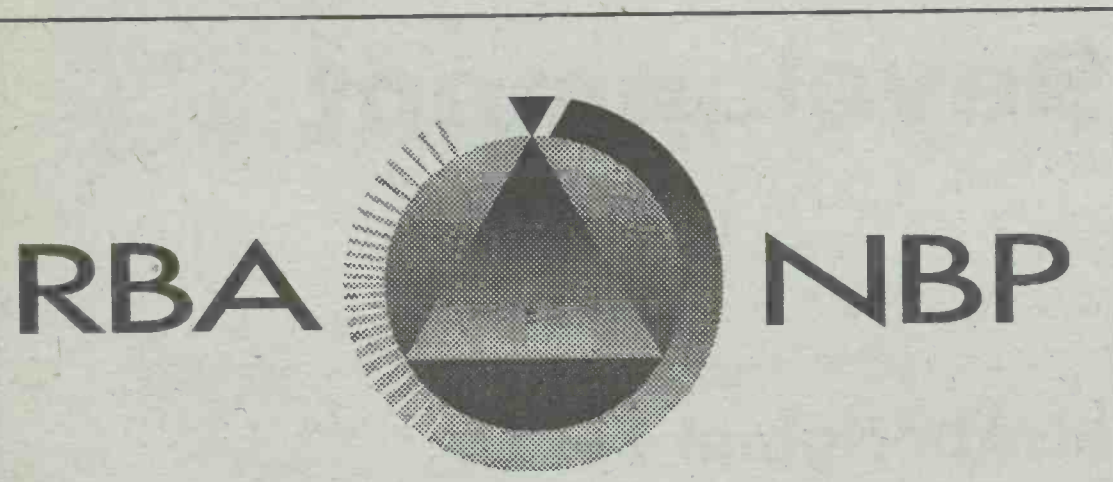
Pederson's personality is as sweet as her voice, but her easy

laughter and polite responses cannot completely mask her steely ambition.

"I'd like to be in the industry, get up in the big time and stuff like that. After I graduate, I'll be working toward a full-length CD by fall, and also trying to get a video out."

"You don't succeed overnight," cautions Cann. Pederson certainly seems to be taking her manager's advice. With her extensive training, her beautiful voice, her solid work ethic and her fierce determination, Krystle Pederson is one young woman who will continue to push until all her goals are met.

It couldn't happen to a nicer person.



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Group works to restore site of burial ground

By Cheryl Petten
Windspeaker Staff Writer

MOOSE RIVER CROSSING,
Ont.

No one lives in Moose River Crossing any more. The last person living there moved away in 1995. But every May long weekend, former residents and their children and grandchildren travel back to Moose River Crossing.

"We call it the pilgrimage," said former Moose River Crossing resident William Iserhoff. "We go back there every spring, that long weekend in May, and we camp there. We bring our tents and fishing rods. We hunt and fish and clean the burial ground."

Iserhoff was born in Moose River Crossing, and lived there until he was 24. In 1995, Iserhoff began organizing an annual clean-up and restoration of the burial grounds at Moose River Crossing to ensure the loss of the community wouldn't mean the burial site would become overgrown and forgotten.

Moose River Crossing is located on James Bay, 44 miles south of Moosonee, near the railway tracks. The community grew up around the railroad, populated by people working for the railway, as well as hunters and trappers who would sell to the railway workers. At its peak, about 140

people lived in Moose River Crossing.

When the railway work started to disappear, so did the community.

"Their fathers were working on the railway, and they were getting pensioned off. There were cutbacks. So there was nothing there, so they just left . . . And then once the railway workers left, the hunters and trappers left."

Although the community of Moose River Crossing itself came into being as a result of the railway, Native links to the area date back to well before the railway was built.

"My father used to say that there was people there long before the railway came in. The railway came in about 1929. I heard a lot of talk, first-hand stories told of how the Natives camped there, and spent the summer there. It was a good fishing area, good hunting area, and trapping. There was lots of wildlife around there, so that's where they stayed. And also during the spring, they were protected from the river because of the high banks . . . the banks there are about 60 feet high," Iserhoff said.

More than 250 people have come back to the site during the last five years, with 50 to 100 people taking part in the burial ground clean-up each year.

"And they're from all over.



James Bay Elder James Carpenter shows Scott Iserhoff the traditional way of cleaning burial grounds, down on hands and knees, removing weeds by hand. The picture was taken during the 1999 spring clean up and restoration at Moose River Crossing.

Some of them are from down south, and as far as Fort Erie and London, Ottawa, and up the coast of James Bay—all the First Nations. There's Attawapiskat, and people living in the Mushkegowuk area mostly," Iserhoff said.

Much work has been done at the site since the first spring clean up in May 1996. In addition to clearing away forest debris

and pulling weeds, volunteers reset headstones that have begun to sink into the ground, and take on other projects to restore the grounds.

A 17-foot wooden cross has been erected, a fence has been built around the burial site, and the foot path leading to the burial ground has been cleared and widened. New wooden crosses have been put

on unmarked graves, and the traditional cedar picket fences surrounding each grave have been sanded and repainted.

This year's clean up and restoration is being held from May 17 to 22.

For more information about the Native ancestral burial ground clean up and restoration, call William Iserhoff at 705-235-5763.



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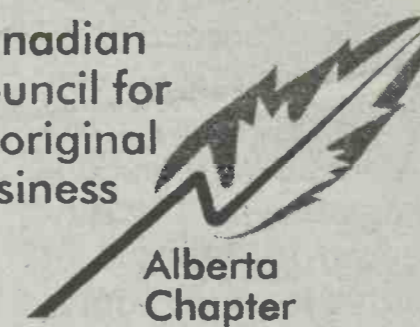
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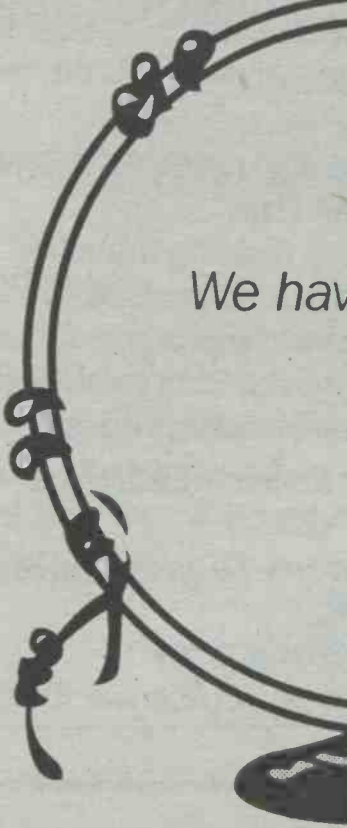
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s year's clean up and restora- tion is being held from May 22.

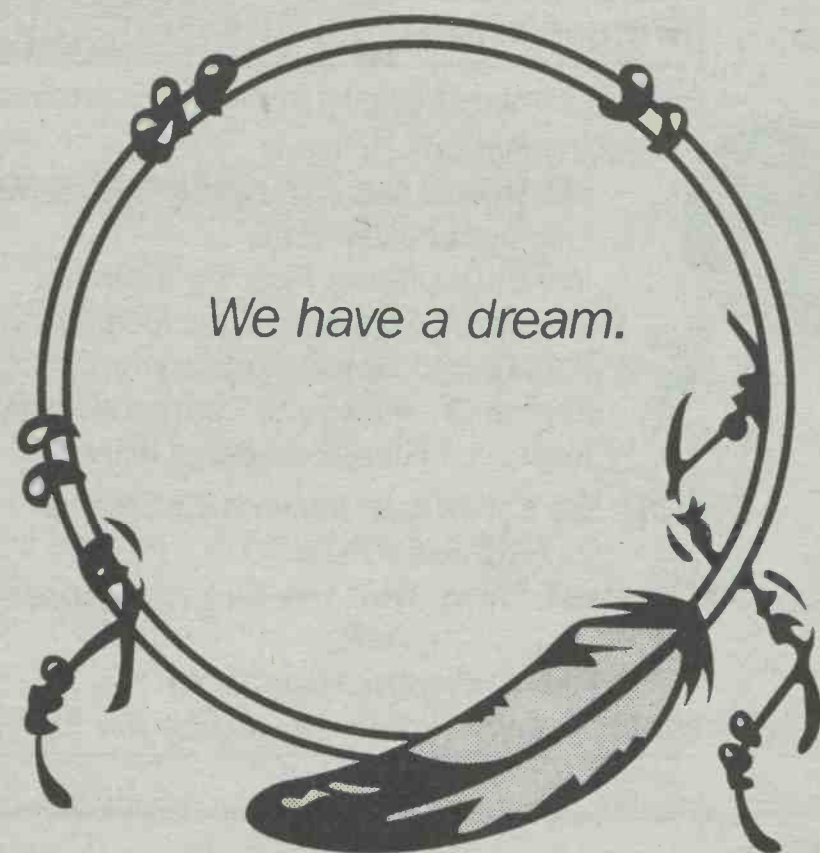
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The young man's cancer

Testicles are well known for their use in pleasure and procreation. You may know how much pain they cause when they are injured. But did you know that cancer of the testicle is the most common cancer in men aged 15 to 35?



The Medicine Bundle
Gilles Pinette, B.Sc, MD

Symptoms

This cancer can occur as a lump or painless swelling of the testicle. There may be a dull ache in the lower abdomen or groin. Some men feel a heavy dragging sensation in the scrotum. Less common symptoms include a sudden collection of fluid in the scrotum, pain in the testicle or scrotum, or enlargement or tenderness of the breast.

Causes

The cause is unknown. You may have a higher risk of getting testicular cancer if you have a family member with testicular cancer or if your mother took diethylstilbestrol (DES) during pregnancy. DES was a synthetic hormone widely used in pregnancy from 1943 to 71. It is off the market now. Some doctors suggest that past infections or injuries of the testicles may in-

crease your risk of getting this cancer. It may be that these events just bring attention to the area where a cancer already is growing.

Undescended testes increase your risk. When the testicles are formed, they are inside the abdomen. During the growth and development of the unborn baby, most testicles will descend through a narrow passageway into the scrotum. Doctors examine the testicles in the scrotum of the newborn baby. Undescended testes are not present in the scrotum and are usually still inside the abdomen.

Vasectomy does not increase your risk of this cancer.

Cure

If testicular cancer is found early, almost 100 per cent can be cured. The problem is that most cancers of the testicle are discovered after they have had a chance to grow or spread. This brings the cure rate down to about 90 per cent.

Testicular cancer can be treated by surgery to remove the cancer and testicle or by radiotherapy or chemotherapy. Treatment type depends on the size and type of tumor. A man can still produce sperm and procreate with one testicle.

Feel yourself

Examine your testicles monthly. If you find a lump, do not despair. Not every lump is

cancer. Have any lumps checked out by your doctor.

Testicular Self-Examination (TSE) tips

1) Examine the testicles while the scrotum is warm. The shower or bathtub is a good place.

2) Check regularly. This allows you to get familiar with the normal feel of the testicles and to identify if something changes. One testicle may be larger than the other.

3) The testicles should feel smooth and rounded like hard-boiled eggs.

4) Gently rotate the testicles between thumb and forefinger to feel the entire testicle surface.

5) You will feel a tube like structure at the back of the testicle, this is the epididymis. It is normal and is not a tumor.

6) Report any lumps, irregularities, or pain to your doctor immediately.

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

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

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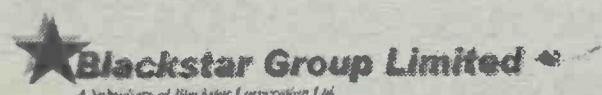
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More Aboriginal foresters needed

By Jolene Davis
Windspeaker Contributor

THUNDER BAY

Peggy Smith is excited about seeing more Aboriginal people involved in forestry practices in Canada, she said. Their voices will have a tremendous impact on the way the industry conducts itself in the future.

Smith is with the faculty of forestry and the forest environment at Lakehead University in Thunder Bay. There she examines the roles and responsibilities of Aboriginal groups, the forest industry, the provincial government and environmental non-governmental organizations in northwestern Ontario.

"[The forest] is the lifeblood of the country," said Smith. "Forestry has moved away from an industrial model (timber harvesting) to one that encom-

passes integrated forest management that looks at social issues. We need more qualified Aboriginal foresters making a difference."

Currently, there are only 30 registered professional foresters of Aboriginal descent in Canada. By 2010, Smith said as many as 500 will be needed. That's why Smith is developing a unique program in Aboriginal forestry for the university, the first of its kind in Canada.

Smith also serves as an advisor to the National Aboriginal Forestry Association (NAFA), the goal of which is to increase Aboriginal participation in the forestry sector. She has co-authored many NAFA publications regarding a variety of issues concerning Aboriginal people and forestry.

"I try to raise questions in the Aboriginal population regarding balancing their need for jobs and money, as well as protect-

ing their lifestyle and the forest," she said. "I don't always try to find a middle ground. I challenge people to decide what they want to do with the forest."

"People do need to know that industrial forestry should not be a quick fix for money. There needs to be a strategic plan."

As well as NAFA, Smith is also involved as an Indigenous representative with the Forest Stewardship Council (FSC) of Canada. The FSC has recognized Indigenous peoples' unique role in forestry. It has established a decision-making process in which four houses are represented for establishing good forest management standards—Aboriginal, economic, social, and environmental.

Smith has been a leader for First Nations involvement in forest management since becoming the first Aboriginal person to graduate from Lakehead University's forestry program.



JOLENE DAVIS
Peggy Smith encourages Aboriginal involvement in forestry.

That was in 1991.

Upon completion of her PhD. from the University of Toronto she will transfer to a tenure-track position in Aboriginal forestry at Lakehead. One of

Smith's goals is to encourage links with other university forestry departments to create a national network of Aboriginal forestry research and teaching specialists.

Post-colonial school opens

By Avery Ascher
Windspeaker Contributor

THOMPSON, Man.

A dual-track school offering Cree immersion, and English and basic Cree, plans to open its doors in Thompson this September.

Eastwood School will be converted into a Cree bilingual community school. Cree language programming will be offered for kindergarten only for the 2001-2002 school year, but the intent is to add such pro-

gramming at successive grade levels each year.

The concept for a Cree bilingual school began taking shape about three years ago following adoption of a policy by the School District of Mystery Lake called 'Toward Cultural Restoration, Healing and Unity.' About 42 per cent of the district's students are Aboriginal.

Since then two surveys of parents have indicated support for the school and provided feedback on the form the school should take. (The second sur-

vey, done last fall, indicated 85 per cent support for the school with a potential enrolment of 300 students). Board approval for the school was given at a meeting earlier this year.

The level of Aboriginal involvement in debates about the school and its programming throughout has shown that education is finally moving into a post-colonial phase, said William Dumas, Aboriginal educational consultant with the School District of Mystery Lake. (see School page 26.)

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Applicants must possess experience or academic qualifications in journalism, preferably in a supervisory capacity. A working knowledge of Macintosh computer systems and software such as Quark Express is required. Candidates must be able to work flexible hours and have proven ability to meet and enforce deadlines.
Knowledge of Native culture is an asset, as is the ability to speak Ojibway or Cree.
Deadline for applications is May 31, 2001. Applicants are invited to submit a cover letter, resume of qualifications and experience (including three references) and two writing samples to:
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Knowledge of Native culture is an asset, as is the ability to speak Ojibway or Cree.
Deadline for applications is May 31, 2001. Applicants are invited to submit a cover letter, resume of qualifications and experience (including three references) and two writing samples to:
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PHYSICS
This is a term position at the Lecturer level. Applicants must possess a minimum of a Master's degree from an accredited institution in Science or Engineering. In addition to, physics, candidates would be expected to teach mathematics at the introductory undergraduate level. Starting date is August 1, 2001.
INDIAN HEALTH STUDIES
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Salary range is from \$37,968 to \$47,088, depending on qualifications and experience.

Please apply quoting **Competition #ARC 1788 before Friday, May 4, 2001 to:**

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The Host requires a complete command of the Quebec James Bay Cree language, as well as good knowledge of spoken and written English and French. The Host will be a curious and engaging on-air personality. The Host is knowledgeable and interested in national and regional issues as well as Aboriginal issues and events as they relate to the James Bay Cree. The Host will be available to travel to small northern communities in Quebec.

The ideal candidate will have university education or experience in the field journalism or communications, however applicants with potential who may not meet all qualifications will be considered for development in this role and are therefore encouraged to apply.

Salary range is \$48,142 to \$53,210. For more information, please call Cathie Bolstad at (867) 669-3501.

Application deadline: Thursday, April 26th, 2001.

Applications should be sent to:

Cathie Bolstad, Regional Director of Television
CBC North
P.O. Box 6000
Montreal, Quebec H3C 3A8
Email: cathie_bolstad@cbc.ca
Fax to: 1-514-597-4501

L'animateur annonce, présente ou résume des questions d'actualités touchant le nord du Québec, en langue crie de l'est de la baie James. Travaillant en étroite collaboration avec le réalisateur et ses collègues de la programmation, il participe à la recherche, planifie, rédige, anime et présente les diverses parties de l'émission.

L'animateur maîtrise la langue crie de l'est de la baie James. Il possède une bonne connaissance du français et de l'anglais parlés et écrits. Il séduit son auditoire par sa personnalité attachante et sa curiosité. Il se tient au courant de l'actualité régionale et nationale et manifeste un vif intérêt pour les questions et événements autochtones touchant les Cris de la baie James. Il est prêt à voyager pour se rendre dans de petites localités du nord du Québec.

Le candidat idéal possède un diplôme universitaire ou une expérience équivalente en journalisme ou en communications. Toutefois, les personnes ne répondant pas à tous ces critères mais présentant les aptitudes voulues pourront être considérées comme candidats à la formation pour ce poste.

Le salaire se situe entre 48 142 \$ et 53 210 \$. Pour plus d'information, communiquer avec Cathie Bolstad, au numéro (867) 669-3501.

Date limite de réception des candidatures : le jeudi 26 avril 2001.

Faire parvenir sa candidature à :

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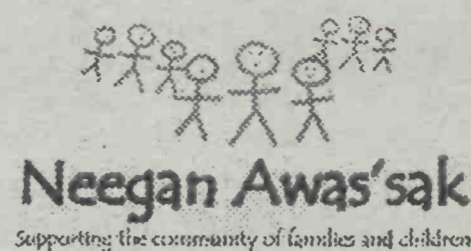
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Please submit your resume quoting the competition number 12320-WDSP by May 4, 2001 to: Bob Ellison, Human Resource Consultant, ALBTA Corporate Services Centre, Box 326, McLennan, Alberta, T0H 2L0 Phone: (780) 324-3261, Fax: (780) 324-3262; E-mail: Bob.Ellison@gov.ab.ca

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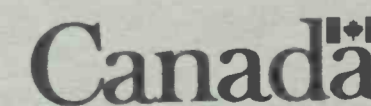
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Business awards

(Continued from page 20.)

The Sandokwa dance troupe was recipient of the International Influence Award. For 25 years, the troupe from Wendake, Que. have performed traditional dances for audiences worldwide, contributing to a greater understanding of the First Nations people of Canada wherever they perform.

Pitsituuq Smoke Plant Inc. from Puvirnituk, Que., was the recipient of the Natural Resources Award. The company markets smoked Arctic char.

The Local Support to Entrepreneurship Award was given to Kitsaki Meats Ltd. Partnership of La Ronge, Sask. The company, owned by the Lac La Ronge band, produces and markets beef jerky and wild rice both in Canada and internationally.

The Tourism Award was given to Musée Shaputuan. Located in Sept-Îles, Que., the museum has been operating for almost three years, serving as both a cultural resource for the community, as well as sharing aspects of Innu culture and heritage with thousands of tourists each year.

In addition to the 15 businesses receiving awards, two individuals were also recognized during the gala. Moad Sahmi, a student in airplane piloting techniques, received the Air Canada/Air Nova Bur-

sary, while Charles S. Coffey, vice-president and director of government and community affairs with the Royal Bank received the Honorary Award: Life Member in recognition of his ongoing support of First Nations economic development initiatives.

About 800 people attended the awards gala, coming from across Canada and around the world. The event was given an international scope this year because it was held at the same time and place as SIAL Montreal, an international trade fair for the food and beverage industry.

"So that was really important also for the people who want to export," Robertson said. "So the highlight was opening a new market for Native people."

"Because of that gala this year, we also decided to open a new service here, that's the exportation service, so all the members who want to open a new market will receive help here. We will have training, and we will organize different trade missions to help the Native people who want to do business outside," Robertson said.

Any Native businesses interested in being nominated for next year's Mishtapew Awards can contact the First People's Business Association for more information. Call 418-843-4535 or e-mail to aappfpba@qc.aira.com.

Great Peace of Montreal

(Continued from page 21.)

André Dudemaine, chairman of the corporation, stated: "Pointe-à-Callière and Land InSights, partners in this fantastic project, are thrilled . . . The ideals of the signatories of the treaty of 1701 live on today, and the message of peace and friendship between the peoples that has been handed down to us can continue to serve as a guide in the future. That is the meaning of this commemoration, which is not an exercise in nostalgia."

Land InSights, explained Rouleau, is a Montreal-based organization that promotes Aboriginal culture.

The history of the signing of the Great Peace, a major event in Canadian history, is one unfamiliar to most people today, she said.

Many attempts to make peace in the 17th century failed. A treaty signed in Trois-Rivières in 1645 between the French, Huron, Algonquin, Montagnais, Atikamekw and the Agnier (Mohawk) lasted only a year. A new agreement brought 12 years of relative peace, but this was followed by 20 years of renewed fighting.

Finally, 13 nations signed a peace treaty in 1700: the Five

Nations, Mountain, Sault Iroquois, Abenaki, Wyandot (Huron) and four Outaouais (Algonquin) nations. Then de Callière sent out an invitation to all the Indian nations to meet in Montreal in 1701.

That must have been an extraordinary event for the citizens of Montreal, as 1,300 people from the various Native nations arrived in the city of only 1,200 inhabitants.

The monumental occasion was marred by the death of the Wyandot chief Kondiaronk, two days before the signing. Just prior to succumbing to a fever, Kondiaronk delivered a long, impassioned speech in favor of a peace settlement. In tribute to this great man, the French provided a highly ceremonial military funeral with the same protocol and dignity they would have given one of their own leaders. This was to show the Iroquois the respect the French had for them.

In March this year, an event hailed as a Great Peace kickoff celebration took place in Kahnawake Mohawk territory. Representatives of some of the original 39 signatory nations attended, and Aboriginal, French and English languages were all included.

William Commanda, an Algonquin from Maniwaki, offered the smudge and prayer and talked about the

importance of the 1701 signing.

Jake Swamp of the Mohawks of Akwesasne spoke about the symbolism in the Iroquois Confederacy's Great Tree of Peace, and then the people re-enacted burying the weapons of war under the Great Tree, just as weapons were buried in August 1701. The Keepers of the Eastern Door singers and dancers marked the occasion with a friendship dance.

In addition to Pointe-à-Callière, Montreal Museum of Archaeology and History, at least four other museums are showcasing items from Native, American and European archives and collections that are related to the political, social, economic and geographic context of events around the Great Peace. A Native artist will be talking about history, culture and customs at the McCord Museum on several dates in July and August.

For extensive information on the other events and for links to related sites, log onto the website for the Corporation of the Great Peace of Montreal: www.grandepaix.org. Or contact the corporation at 514-872-9055.

Are you a Survivor of Canada's Residential Institutions?

The convention on Genocide, approved by the United Nations General Assembly on December 9, 1948, defines the crime of genocide as follows:

"In the present Convention; genocide means any one or the following acts committed with the intent to destroy, in whole or part, a national, ethnic, racial or religious group, such as: killing members of the group, causing serious bodily or mental harm to members of the group, deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or part, or forcibly transferring children of the group to another."

- ⊙ As children, more than 100,000 of us were taken by force from our homes for recycling in institutions operating as assimilation mills.
- ⊙ Most of us were submitted to miserable life conditions, continuous physical and mental suffering and severe abuse.
- ⊙ A high number of children did not survive the bodily and mental harm inflicted upon them.
- ⊙ Canada's crime of genocide has never been fully exposed and those responsible are trying to bury it forever at the cheapest possible cost.
- ⊙ It is therefore timely that we join together in our own organization to ensure that the crime is fully exposed to public view, that full compensation is paid and that effective healing is available.

⇒ **Join Now!**

ORGANIZATION OF UNITED REBORN SURVIVORS (O.U.R.S.)

We are now getting started as a non-profit organization and are accepting memberships from survivors and their descendants. We are raising funds by public subscription and membership fees and are independent of government funding. Membership is without prejudice to any on-going litigation in which you are engaged.

If you want to become a member of O.U.R.S., fill in the following application with your twenty dollar (\$20.00) fee and mail to:

O.U.R.S.

Kitigan Zibi Anishinabeg Reserve

P.O. Box 205, Maniwaki, QC J9E 3B4 Telephone: (819) 449-2563

Name: _____
 Address: _____
 Survivor: _____ Descendant: _____
 Telephone: _____ Fax: _____ E-Mail Address: _____
 Residential Institution(s) Attended: _____

WHAT O.U.R.S. CAN DO FOR YOU

- ⇒ We shall be your national voice to expose to public view Canada's shameful anti-Aboriginal residential school policy.
- ⇒ We shall greatly increase our leverage to obtain individual apologies from Canada's prime minister and full compensation for the damage inflicted on us and our communities.
- ⇒ We shall insist that liabilities be extended beyond physical and sexual abuse to include loss of languages, culture, identity and the nurture of our families.
- ⇒ We shall lobby for the creation of independent tribunals which are immune from influence by government and capable of administering impartial justice.
- ⇒ We shall monitor and evaluate current healing activities to determine their effectiveness and give voice to your views.
- ⇒ We shall be a grass roots national organization which is free of federal funding and accountable to no one except its members and local chapters.
- ⇒ We shall perform any other tasks that you think are better done by a national organization.
- ⇒ By working together, we shall cease to be survivors and become a people with a common cause.

Additional information is available by writing to O.U.R.S. or visiting Website: www@kza.qc.ca. Members will be kept posted about a forthcoming convention which they will be invited to attend this fall 2001. At this meeting, you will ratify the structure and priorities of O.U.R.S. and set out a course of action. It is expected that O.U.R.S. will serve as a national resource for many of the local survivors' chapters that are now being formed.

From the Organization of United Reborn Survivors (O.U.R.S.)