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# Wind speaker



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## On the Powwow Trail

Valerie Adrian (Coeur D'Alene and Oglala Sioux) from Wellpinit, Washington participates in the Grand Entry at the 2013 Gathering of Nations Powwow held in Albuquerque, New Mexico.

Please see our Guide to Powwow Country section in this issue for more photos and complete events listings.

Photo by Bert Crowfoot

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Even though she was a four-time Olympic-athlete and smashed many a Canadian race record, Shirley Firth-Larsson didn't mention sports in memorial instructions she left with her family.



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# Page 5 Chatter

## As distractions go, this is a big one

As we go to press, the Prime Minister of Canada has retreated to South America, far away from the storm that is whipping through the Conservative caucus over the dubious gift of \$90,000 to disgraced Senator Mike Duffy from Stephen Harper's very own chief of staff Nigel Wright.

That's leadership for ya.

What a mess that has been kicked up by a government that has been putting the screws to First Nations leadership over accountability and transparency issues since it first came to power in 2006; the hypocrisy of it all. Shame, shame. The Conservatives wouldn't know accountability, transparency or good governance if it smacked them square on the jaw. They are without credibility on this front, and that is without a doubt.

Duffy resigned from the Conservative caucus to sit as an independent, calling his expenses a distraction for the Prime Minister. Allegations of double dipping have been made, claiming expenses from the Conservatives for stumping for the party while at the same time claiming his dosh for being on Senate business, for example.

And now it has been revealed that a Senate report on Duffy's expenses, one that he did not cooperate with since he had paid back the money with the \$90k from Wright, seems now to have been doctored to remove key statements that would make Duffy look bad.

Duffy joins a growing group of independents in the Senate, including former Conservative Senator Patrick Brazeau. Both have been told to return monies claimed in error for housing. A third Conservative Senator, Pamela Wallin, sits now as an independent because her expenses

too are under audit. Not sure what tomorrow will bring for the two Conservative Senators that the CBC has said changed the report on Duffy. There should be heads rolling all over the place, but so far everyone is keeping their jobs, except for Mr. Wright, the gifter.

So, what has the PM got to say about it all? "I did not know," said Mr. Harper when reporters caught up to him in Peru. He did not know until media reports surfaced about the gift from Wright to Duffy, he said.

"I did not know."

That's cold comfort to Mr. and Mrs. Average Joe Canadian, who wouldn't be wrong in wondering, 'so, who's really in charge in Ottawa if the prime minister doesn't know about all this malfeasance, or what his right-hand man—his most trusted man at the top—is getting up to behind his back?'

"I did not know," said Mr. Harper.

If that's true, and we're not convinced that it is, what was the Prime Minister's response to learning about it?

"Mr. Wright has the full support of the Prime Minister," said Andrew MacDougall, Mr. Harper's director of communications on May 16. "Mr. Wright will not be resigning."

So, the Prime Minister then was OK with the huge ethical (if not legal) breach for Mr. Wright to provide such a gift to a sitting Senator.

"I'm frustrated, sorry and angry about all of this," Harper said on May 22. Had he been consulted he would never have agreed to such a thing, he said. "...and it is obviously for those reasons that I accepted Mr. Wright's resignation."

(Continued on page 11.)

### A REFORMED NEO-NAZI SKINHEAD,

a UNBC masters student, said the residential school system was institutionalized white supremacy, reports the Prince George Citizen on May 16. The man was speaking to the Truth and Reconciliation Commission (TRC) hearings which held two days of testimony in the community. He talked about the cycle of violence; that the experience sometimes turned the abused into the abuser. "The reason I would beat people up was to respond to the abuses I suffered," explained Daniel Gallant. "When I saw [a certain family member] beating [certain loved ones], I felt connected to that person. They were suffering what I was suffering. So later when I would beat people up, I was feeling a connection to them. I was making them into someone just like me. Now they knew what I felt. We now had a connection." He said it was important to use the information that comes from the TRC events. "If we continue not using this information, it opens a climate of extremism. The mindset of extremism is actually very common; what is uncommon is the violence attached to it. But from this testimony we see that people in our own community are perfectly willing to do violence like that to people they think are vulnerable." The newspaper reads: It is not enough to provide just a token compensation package and a forum for expression, said Gallant. Canadian children were taught for more than a century that Indians were inferior, that their social problems were their own fault, and that they were a burden to white society.

### A SURVEY CONDUCTED BY

Nishnawbe Aski Nation (NAN) organizations, First Nations businesses and other NAN organizations in the Thunder Bay area, indicates that \$51.8 million flowed into the local economy from them in the last fiscal year. The information was reported by Wawatay News. "We were amazed when we began to add up how much money is contributed to the economy by First Nations," said NAN Deputy Grand Chief Goyce Kakegamic. "We initially started this because we want to share with the general public how First Nations are significantly contributing to the economy of Thunder Bay." The findings of the survey are preliminary, but data that remains outstanding is expected to boost the number to \$100 million annually.

### ASSEMBLY OF FIRST NATIONS NATIONAL

Chief Shawn Atleo said the data from the 2011 National Household Survey underscores the importance of investing in the potential and opportunity of First Nations in Canada. "The results... further highlight the importance of First Nations as one of the fastest growing and youngest population, and as drivers of and partners to economic development," said Atleo. The survey reveals that the First Nation population continues to grow at a much higher rate than the non-Aboriginal population at about 23 per cent compared to 5.2 per cent. The survey further outlines that the First Nation population is much younger than the non-Aboriginal population with a median age of only 26. There is alarming news, however, with the survey reporting that Aboriginal children represent almost half of all children under 14 years of age in foster care.

### IN MID-MAY, FEDERAL LAWYERS

were accused of withholding documents related to a discrimination case at the Canadian Human Rights Tribunal. Lawyer Paul Champ, representing First Nations Child and Family Caring Society, leveled the charge. "We always believed there would be ongoing disclosure because the case is ongoing and new audits come up then fine, but it appears from the letter from (Justice Canada) that basically there's a large number of documents dating back to 2010 that have not yet been disclosed," APTN News reports. The society is seeking a decision that the federal government discriminates against on-reserve children in care through underfunding, compared to provincial funding for off-reserve children in care. Cindy Blackstock, the executive director of the Caring Society, wondered about the lack of information Justice Canada had disclosed in the case. She filed an access to information request and received nearly 4,000 documents and 30,000 pages of such things as audits and evaluations of an enhanced funding program for child welfare. Champ wondered why the information was not disclosed to parties at the hearing. In a letter dated May 7, 2013, Justice Canada said another 50,000 documents would be ready to release between September and December 2013, but this would be after the hearings wrap up. Representatives from the Assembly of First Nations want the documents released within the next 30 days.

### BRITISH COLUMBIA PAID \$73,000

to a First Nation for a moose-enhancement program that included rounding up 14 wild horses to sell for meat at auction, reports the Vancouver Sun. The money was also used to train members how to trap wolves, to conduct a survey of moose kills by Native hunters, and to decommission logging roads. The Tl'etinqox First Nation at Alexis Creek said the moose-enhancement program ran from October 2012 to March 2013. They said the wild horse capture was required because the horses compete for the same grazing as moose, though research in the area says there is little competition for forage, reads the newspaper.

## Rank Comix

by Adam Martin



STAND UP TO DYSFUNCTIONAL LEADERSHIP OR...  
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[ strictly speaking ]

# Some things just make you chuckle

One of the perks of my profession is getting the opportunity to travel. Lately I have really been abusing my carbon footprint all across the country, with several trips to B.C. and other equally exotic domestic lands, as always spreading the gospel of Native literature to the interested masses.

But most recently, I was basking in the warmth of the midnight sun in the majesty known as The Yukon... Perhaps 'basking in the sun' is an exaggeration since it actually snowed, twice, while I was there... in mid-April to boot. Unlike your typical snowbird, I do like my four seasons, but sometimes you have to say enough is enough. To paraphrase that old Byrds song, 'there's a time for frostbite and a time for sunburn.'

Whitehorse is an interesting town full of interesting people; over 20,000 of them, I'm told. On the night I was scheduled to read, I had a conversation with one such gentleman who had moved up to the 'hood from Vancouver. We got to discussing the pros and cons of living in the



## THE URBANE INDIAN Drew Hayden Taylor

country versus living in the city. Urban existence had taught us both the wonders of having pizza and Chinese food transported right to your front door... kind of hard to do when you live deep in the Yukon wilderness or on my reserve.

"Back home," I told him, "if you want food delivered to your door, you have to put out bait." It took him a moment to get the joke.

Whitehorse is also a happening town. On the opening night of the Yukon Writers Festival, we didn't get the audience numbers the hosts were hoping for. Evidently, we were competing with the Cowboy Junkies who were also playing town. All week

I met people who kept telling me 'I meant to come to hear you guys read but I was at the Junkies concert.'

It reminded me of the time I was being interviewed on stage at an event in Peterborough – sort of 'An Evening With Drew Hayden Taylor.' As I approached the theatre, I noticed a school bus from a local First Nations community. I thought to myself, "Cool, Alderville sent a whole busload of people to this event." I was feeling very proud, until I noticed there wasn't a single face from Alderville in my audience. They were all next door at the Robert Munsch reading. Sigh.

I should also point out that in

Whitehorse, the town was plastered with signs indicating CATS, the musical, was coming to the city in a month's time. Of course it's going to be a local amateur production, but still, CATS! It's a big show with big possibilities. I wonder if they will be adapting it to reflect the local ecology and environment. Mr. Mistoffelees is a mountain lion. Grizabella is a lynx and Rum Tum Tugger is a bobcat. Now that's northern theatre at its best.

But perhaps the most unusual event happened on my way to a town called Burwash, almost four hours west of the 'horse. But first you need some background to appreciate the story.

A few more hours down that same road is a place called Alaska. You may have heard of it. There are a lot of army and air force bases there, remnants of the Cold War. When soldiers from the lower 48 are posted up there, they get little or no travel bonuses to relocate. They have to cover the costs themselves. So most of them opt to drive north, through B.C., up into the Yukon and across to Alaska, pulling a trailer or just stuffing their cars

full of what they can. We kept passing cars from Texas, Massachusetts, Oregon, just chalk full of suitcases and boxes.

We stopped at this roadside gas station, the only sign of life for over an hour. Stuck to the window, I noticed a bumper sticker that reeked of American army ego. It said "If you can read this sign, thank your teacher. If you can read this sign in English, thank a soldier." I stood there for a moment, in the gently falling snow, pondering that statement, and appreciating the irony it presented.

I was in Tlingit country. The vast majority of people who live in the Yukon are of Native heritage. The Yukon had residential schools. I fought the urge to walk up to the sign and cross it out and replace it with "If you can read this sign, thank your teacher. If you can read this sign in English, thank a residential school teacher." Isn't it amazing how one little bumper sticker can have two different realities?

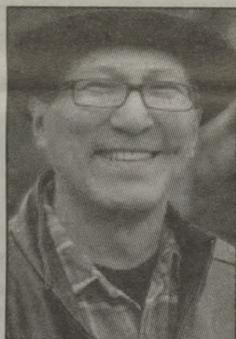
Next month I'm off to the big twin metropolises of Rainy River and Fort Frances. I wonder what mischief is waiting for me there.

# Elijah's influence lives on in all of us

There's always a devastating silence when heroes leave. It's as if the universe recognizes a profound gap in energy and slows down to honor it. It's the sense that something significant and special has been removed and, for a moment, we are lessened by its absence. But equally true is the fact that we move on from it, that we use its lessons and teachings to fill us and make us more.

When Elijah Harper died last week that's how it felt. People everywhere stopped what they were doing and remembered. They felt the sudden jarring absence. They recognized that someone truly heroic had departed and they mourned. They were lessened. It wasn't just Aboriginal people but every day Canadians of all stripes and backgrounds understood the nature of the loss because Elijah Harper was, above everything, a Canadian hero.

When he stopped the Meech Lake Accord in its tracks he showed Canada the power of the right-minded citizen. In doing so, he raised the profile of Native people across the country and showed our neighbors how politically savvy, astute and



## WOLF SONGS & FIRE CHATS Richard Wagamese

powerful we are. Holding his eagle feather aloft and quietly saying "No" resulted in him becoming a resonating national image. It was beyond politics. It was spiritual.

The Meech Lake Accord failed to recognize aboriginal rights. The Mulroney government of the time wanted to push it through, but required the ratification of all the provinces in order to accomplish that. With the careful advice and backing of Native leaders, Harper understood that one man with one vote had the power to derail it. Everyone who saw the footage of him casting his dissenting vote in the Manitoba legislature was touched and moved by his gentle, elegant, defiant "No."

He was the first treaty person to be elected to the provincial

legislature after acting as chief of his reserve community. Later, after the Meech Lake Accord was defeated, he became a member of the House of Commons representing Rupertsland.

In everything he did he carried the best interests and dreams of Canada's Aboriginal peoples with him. He was a tireless and dedicated worker who inspired thousands of Native youth across the country.

Elijah Harper taught us that "No" meant yes. No to government overstepping and overlooking of our legitimate concerns and aspirations and yes to our own empowerment, sovereignty, cultures, traditions, ceremonies, languages, spirituality and our collective ongoing journey to the ultimate expression of ourselves as distinct

peoples. He said no to exclusion and yes to bridging the differences that keep us separated as members of the human family.

Canadians learned a lot from his stand. They saw the example of good governance. They saw the fortitude of a man bent on doing the right thing. They saw the political machine of Canada ground to a halt by one elected official's determination to serve those who elected him.

He died of cardiac arrest brought on by complications of diabetes. He was 64. He was a family man, a community leader and a spiritualist. His clarion call to people to gather in Ottawa and the Sakgeeng First Nation in Manitoba for his spiritual gatherings, called Sacred Assemblies, were groundbreaking events.

People of all nations gathered to find ways and means for reconciliation and harmony. They were powerful gatherings and many people took his ideas home to implement in their communities.

He was a hero. When I attended a national conference with him in Quebec City in 1992 I was a nationally-recognized journalist. We were on the same

panel discussing national issues pertinent to Aboriginal people. He was gracious, patient, kind and generous. Hearing him speak in his hushed but strong voice and seeing the effect that it had on the room taught me a great deal about how to present prickly issues. I carry a little of him these days when I speak at conferences.

Nor will I forget how he took the time to ask me questions, and to listen carefully to my answers. It was an honor that he wanted to take the time to get to know me and to hear some of the stories of my life, my ideas, thoughts and perceptions. He had the ability to make you feel heard, valued and like you were the only person in the world. He regarded everyone as his equal and wanted to hear their stories.

So there's a silence now that he has departed. But it won't last long. Because more than anything, Elijah Harper empowered all of us to find and to use our authentic voices, to raise them up, to address wrongs and to celebrate right actions. His was a voice of conscience, a Canadian voice, a hero's voice. He will be missed but will be a part of every good thing we do forever.

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# Legislative reforms needed to protect heritage

By David P. Ball  
Windspeaker Contributor

## NEW YORK

When Margaretta James stepped into the room that today houses the Yuquot Whalers' Shrine—a centuries-old sacred collection of carved figures, human skulls and whale sculptures—she was overwhelmed by a sense of its striking spiritual power.

“For me, it was one of those hair-raising back-of-your-neck experiences,” recalled James, director of the Land of Maquinna Cultural Society. “You could just feel the power of it.

“... you experience one of those moments you can barely describe; you erupt with feelings and emotions.”

But James was also overwhelmed by a sense of loss. Today, she and others continue the decades-long fight to bring the shrine back home to Mowachaht/Muchalaht First Nation on Vancouver Island. The community is closer to victory than ever.

This year marks 100 years since representatives of the American Museum of Natural History bought the shrine from two Mowachaht who falsely claimed to be its owners for \$500 (worth roughly \$13,000 today). But with only the Chief Whaler allowed access to the shrine, the collectors were forced to wait until the village emptied out for whaling season to secretly ship the collection to New York. The deception was devastating.

“Some people say it was stolen,” James said. “It was taken away in such a way that it was removed from site in the dead of night, when certain community members were away.

“A lot of the things were bought and sold—even by our own people—for different reasons... they were talked into selling them. Just like with any other Aboriginal group, a lot of that stuff got bought, sold or stolen... The shrine is ours; it belongs at Yuquot.”

A century later, and after numerous requests to repatriate the collection, James is confident the Mowachaht/Muchalaht bands can properly conserve the shrine upon its return in a community centre, which has already been planned, and with a new generation of young experts, curators and interpreters recently trained in anticipation of its return. Mowachaht/Muchalaht are not the only ones struggling with issues around the protection of ancient artifacts, however.

Increasingly, tribes are demanding more federal and provincial legislation to protect sacred items from being sold in auction houses and held in museums without First Nations' permission. But Canada, it turns out, has much less legislative protection for Aboriginal heritage than in the U.S., where the Native

American Graves Protection and Repatriation Act (NAGPRA) offers wide grounds for the repatriation of sacred items.

Heritage activists want the federal government to “step up to the plate,” James said, to ensure no more culture is lost.

Another such struggle is being seen in Hupacasath Nation in B.C. where journalist Wawmeesh George Hamilton was dismayed to learn in November that his family's hinkeets—a type of ceremonial mask—were on the block at Seahawk Auctions in Maple Ridge. Combined with other family heirlooms, the hinkeets were sold for nearly \$30,000 by a relative without consulting the family, and even pleading with the auctioneer three hours before the sale deadline could not stop proceedings. (Seahawk did not respond to an interview request).

“I'm always hopeful that lines of communication can be opened, but we're dealing with two different mindsets: people who view and treat them as the sacred items they are, that belong to a family, versus people who have \$30,000 to throw around, who treat them like chattel to be auctioned and sold,” said Hamilton. “We had no recourse to getting these back, even though it was three hours before auction time.

“There was nothing that compelled the owner to stop the auction, or even before that do their cultural due diligence. There is no legislation that would have prevented this... There's nothing under the Heritage Conservation Act that has an iron-clad mechanism that would have prevented it, or call for a 30-day lull for due diligence for older items.”

Although Canada does have a Cultural Property Export and Import Act, which ensures important heritage items are preserved in Canadian public collections and prevents illegal international trafficking of such objects, in reality the return of most items from outside Canada is entirely voluntary.

Many tribes have picked painful and costly fights with museums and collectors for objects that should never have been sold or taken in the first place, in their view. Some have seen success: in 2006, Sweden voluntarily repatriated a 135-year old pole to its Haisla creators, and at the same time commissioned contemporary carvers to create replicas.

But when it comes to private sales like the hinkeets, little can be done under the law — even B.C.'s Heritage Conservation Act or its other provincial equivalents provide little recourse on the private market.

“There's room for different points of view, but there are some points of view that are just plain lamentable,” said David Morrison, director of Archaeology and History at the

Canadian Museum of Civilization in Gatineau, Que. “I deplore the selling and auctioning of archaeological material. Once it goes into private hands, you have no idea where it came from. You might as well burn it.

“All things get reduced to mere pieces of art. Some are sublimely nice pieces of art, but they're so much more than that. When you lose context, you lose the spiritual and intellectual value of a piece.”

But thankfully, Morrison explained, the attitudes of museums and many archaeologists has shifted substantially.

“We saw the error of our ways,” he chuckled, and more cooperative relationships with First Nations are emerging. Some bands want their items back; others ask museums to safeguard them, in some cases allowing them free access and ceremonial use.

“It's changed entirely in the last 30 years,” Morrison explained. “Back then, museums used to think this was stuff we simply owned, like you could own a mammoth bone.

“They were relics of the past we were putting on display or researching; it had nothing to do with the descendent communities who produced this stuff. Now we see it as a matter of mutual trust between us and communities. We give them preferential access to the material, and there's stuff we don't do. It's a whole different world.”

For the most part, he added, the “antagonistic” battles have ebbed, though some controversies remain; many communities continue to push for the return of sacred artifacts, whether directly or through treaty negotiations. One crux of the debate is the communal or family ownership of sacred objects, versus the individual private property recognized in Canadian law.

“The question of legal possession is crucial,” Morrison said. “I'm not a lawyer or a policeman, but the legality of some assertions of ownership is dubious.”

Of course, museums are not perfect, either. In fact, even experts in those institutions admit they have a checkered history.

“The idea of a museum has really colonial aspects,” said Bill McLennan, a curator at the University of British Columbia's Museum of Anthropology. “The early Victorian times of collecting exotic things around the world and putting them into a cabinet of curiosities evolved into what museums became.

“Pieces on the coast were removed by missionaries, convincing people that their past history shouldn't be saved, or if they're going to convert they should get rid of material. It happened in burnings, or pieces were turned over to missionaries, who used them as show-and-tell to raise money for their missions



PHOTOS: SUPPLIED

Two hinkeets headdresses (top: female; bottom: male) were sold at auction despite objections from the family that owned them.

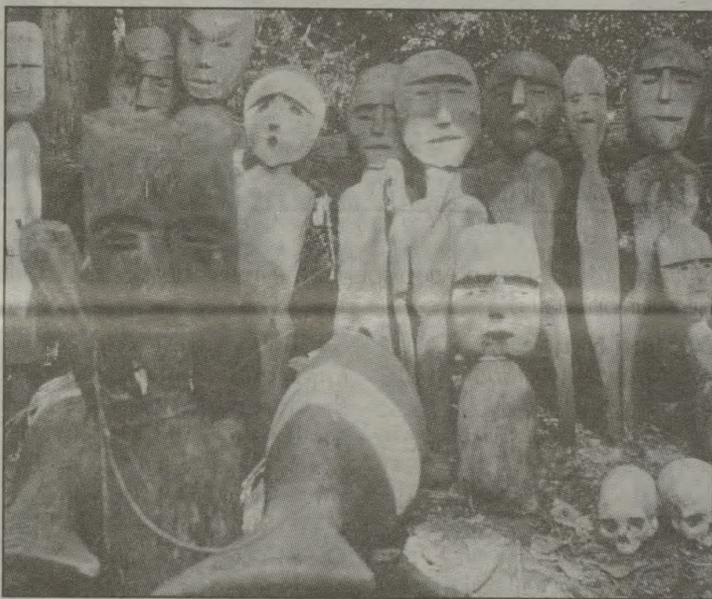


PHOTO COURTESY OF THE AMERICAN MUSEUM OF NATURAL HISTORY

Pieces of the Yuquot Whalers' Shrine

in communities.”

When Indian Agents busted up West Coast potlatches when they were outlawed, many items made their way to public collections; most museums have since returned them to communities that want them back. In fact, McLennan said, the majority of museum collections will never be displayed, but are rather kept in storage and for research. A variety of ethics surround their display, he added, but what's most important is consulting the communities who may have completely different wishes from one another.

“We had a collection of really powerful shamanic material that's been here for years and years,” McLennan said. “We were never going to put this stuff out. It's way too powerful.

“But the community told us, ‘It's not your business not to put it on display,’ they said. ‘We want people to look and think about our history... The shaman is gone; put it out and connect it to our history.’ A general consensus from different First Nations communities is you don't put that

stuff out, but individual communities may have different opinions.”

When it comes to Yuquot, there are difficult choices ahead about the fate of the Whaler's Shrine, if the community is successful in its demand for its return.

“The community needs to make those decisions,” James said. “If we bring it back to the site, what do we do with it? Bring it to the island from whence it came? Put it in an interpretive centre in storage? How are we going to share that story?”

“We've got a lot of things all over the world. It would be really valuable to have a lot of that returned — like the shrine, as well as masks and headdresses that are family-owned... It was really sad and unfortunate that some cultural material was sold because some family members were drinking. Those were the times; you can't fault a nation for that. Now communities and individuals are in the healing process, with issues around their residential school experience, and are really waking up to being more aware of what happened.”

# Students are being heard, says Atleo

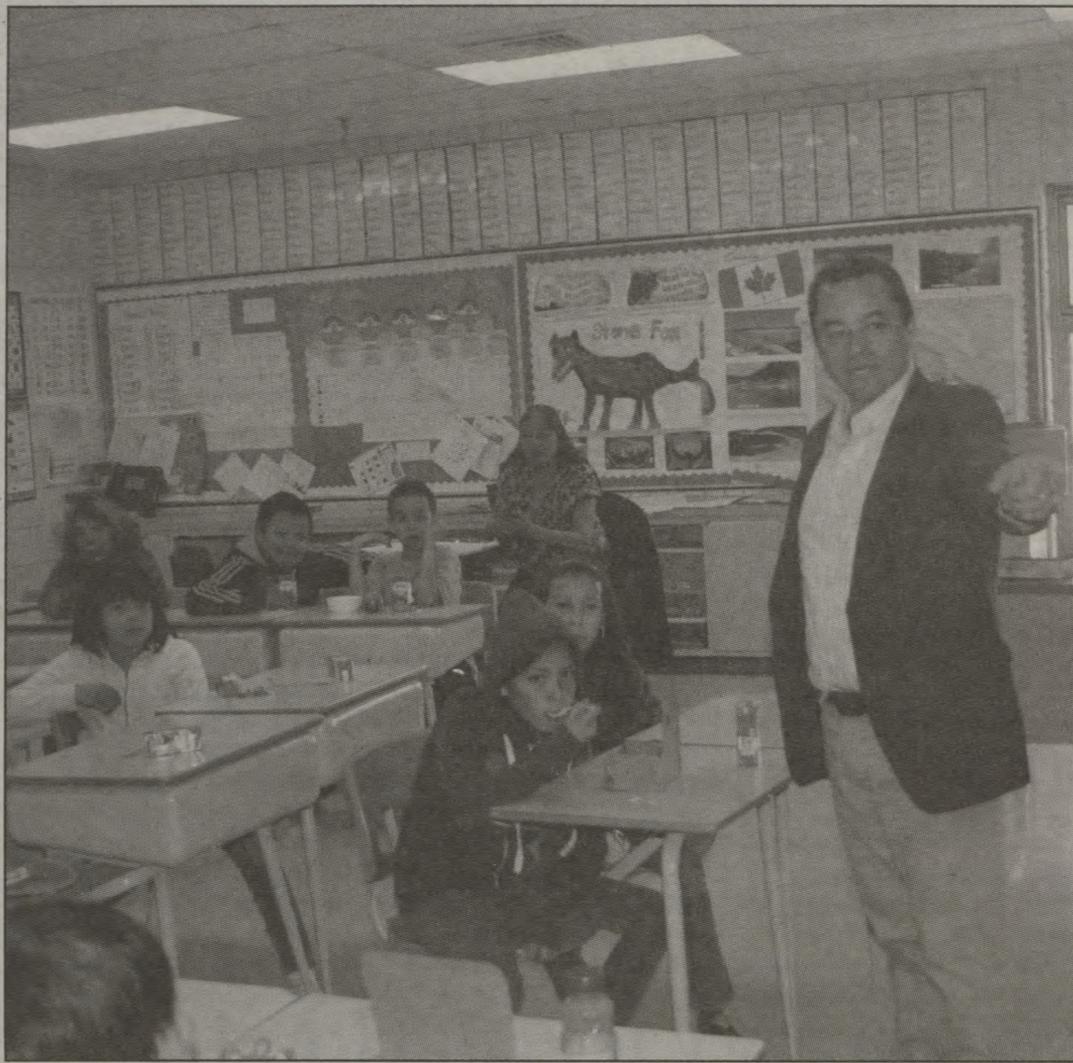


PHOTO: TOM SCOTT / KIPETEN NEWSPAPER

National Chief Shawn Atleo spent time in the classroom at Otter Nelson River School as part of his tour on May 6.

By Shari Narine  
Windspeaker Contributor

## CROSS LAKE, Man.

A visit from the National Chief of the Assembly of First Nations proved to students at Otter Nelson River School that they are being heard.

"It's a form of encouragement, acknowledgement to the students that people are listening to them," said Clarence Haney, principal of the lower elementary and high school on the Cross Lake First Nation.

High school students Lane Umpherville and Courtney McKay produced a nearly 11-minute long video about their school in response to a national video contest launched by Atleo. By deadline time at the end of February, six videos had been received and a random draw made. The Cross Lake school, along with iCount school in Moricetown, B.C. were the winners of school visits from Atleo bearing school accessories as gifts.

"The students were very excited. It was a great honour for the whole community, especially our school," said Haney, who appreciated Atleo fitting the school into his busy schedule. "It was a great thing."

"It is always so important to hear directly from the students about their education, their specific hopes and their needs," said Atleo in a news release.

The contest was an opportunity for students to showcase their schools, both the good qualities and the aspects in which they are lacking. Other videos came from Truro Junior High (Millbrook, Nova Scotia), Otetiskiwinkiskinwamahotewekamik Elementary School (Manitoba), and B.C. schools Nkamplxi Snmamayatn kl sqilxwet and Lamle' Iwesawtexw—Seabird Island Community School.

All schools talked about the great teachers they had and the cultural and language classes that were offered. But they also talked about the programs that were missing, the need for larger schools, and the need for better equipment, whether physical education or technology.

Otter Nelson River School also needs a new facility, said Haney. The building is 20-plus years old and overcrowded. There are more than 1,000 students, split almost evenly between the Kindergarten to Grade 4 classes and the Grades 9 to 12 classes. An extension is being used to hold four classes. Two other classes are housed in the University of the North building.

"We're busting at the seams," said Haney. "We've gone through the proper channels and everything else (to get a new school). I was led to believe that basically it's the federal government that will dictate when we do get a new school."

Education on First Nation

reserves is funded by the federal government and the rate at which Ottawa supports the students has been strongly criticized by organizations, including the AFN, over the years. There has been a push for equality in funding with provincial counterparts.

"Education remains a clear priority for all First Nations across the country... First Nations will not rest until we have created new systems and a better approach to First Nations education," said AFN Regional Chief Morley Googoo (Nova Scotia/Newfoundland), who holds the portfolio for education.

Otter Nelson River School is also in need of new technology and the class sizes are large.

But despite the needs, the school has had very little change in staff in the five years Haney has been at the helm.

"The school has a very positive atmosphere," he said. "We work together, we collaborate. It's great. We work as a unit."

There is about 100 staff, which includes 22 teachers in the elementary and 21 teachers at high school, school counsellors, resource teachers, classroom aides, and administration. There is only one teacher at the elementary level who is not Aboriginal, while half the high school teachers are Aboriginal. Haney himself is Métis.

Atleo visited iCount School on May 15.

## Windspeaker News Briefs

### ON MAY 1, TERRANCE MCARTHUR,

chief of the Pheasant Rump Nakota Nation, Sask., pleaded guilty to sexually assaulting a teenage girl on reserve. McArthur, who was elected in 2011, remained in office as of press time, and that is making the community nervous, with many calling for the chief's resignation. The First Nation has rules that would force the resignation had the chief been convicted of an indictable offence, but the Crown proceeded by summary conviction, so McArthur is not required to step down. Some members of the nation are concerned that the band's daycare is located downstairs from where the chief works. Candace McArthur, who runs the daycare, spoke out publicly saying she feared for the safety of the children, but complained days later saying chief and council had docked her salary almost \$300 for speaking out. A cook at the daycare also has said her pay had been reduced. And others fear intimidation, including the young victim of the chief, whose mother said the family fled the community after finding a dead dog on their doorstep and their property vandalized. "Fleeing from there was the only option that I had to make sure the children and I were safe." She said it's frustrating that the victim has to leave and the perpetrator gets to remain in office. Chief McArthur was to be sentenced May 22.

### LONG-TIME POLITICIAN AND FORMER

federal Liberal interim leader Bob Rae will negotiate on behalf of Matawa First Nations in developing the Ring of Fire mining belt in Ontario, ensuring an influential voice for full participation in economic activity in the region. Rae will tour nine Matawa Tribal Council communities to meet with community members. "There have been issues in the past about decisions that have been made without fully consulting with First Nations. Everybody recognizes the tremendous potential for development but we've also got to make sure the development is to the benefit of everyone in the whole community," Rae said. The tribal council is looking for a provincial response to its proposed regional strategy negotiation framework. Chiefs are also calling for Ontario and federal governments to ensure that environmental assessment processes provide for full participation by First Nations in a culturally-appropriate way, including in their Native language. The mandate is to deal with the province on development needs, infrastructure needs like hydro, broadband, roads and the environmental assessment process. And there are the social issues, said Rae. "If we have big problems with drug addiction and big problems with health care and big problems with education, then people are not going to be able to take full advantage of opportunities that development poses," said Rae. "This isn't about one project."

### THE COURT OF APPEAL FOR YUKON

has overturned a territorial Supreme Court land claim decision that ruled the courts don't have the authority to enforce promises made by the Crown more than 100 years ago. The Ross River Dena Nation says documents from 140 years ago, which transferred land to the government to form Yukon, promised compensation and to protect the nation's rights to the land. Canada argued the promises were never meant to be kept and the courts never meant to enforce them. Canada said today's courts also don't have jurisdiction to settle the issue because in 1870 the courts would not have been able to force the Crown to keep its promises. The lower court agree, so the First Nation appealed. And the Appeal Court determined the Supreme Court judge was asked and answered the wrong question. Would the courts have had any authority to enforce Crown promises made in 1870? Though the Supreme Court said no, the appeals court has sent the case back to trial. The final decision could re-write land claim law, the First Nation believes.

### FIRST NATIONS EXPERTS WANT

want to be included in the process when the Quebec government develops new history courses for its classrooms across the province. The Quebec government has stated it feels the sovereignty issue has had short-shrift in schools and now wants to "reinforce" its "national history." The Quebec Native Women organization wants the courses to include a significant amount of history involving and affecting First Nations. "We want to do it to combat the racism and prejudice that we must confront every day," said Viviane Michel, president of Quebec Native Women. The Liberals accuse the ruling PQ of developing the curriculum in private with "sovereignist-minded historians" that will result in an ideological program. The government has not stated if Aboriginal people will be involved in the process, or if their history is to be included.

# Annual flooding takes its toll on First Nation communities

By Shari Narine  
Windspeaker Contributor

## MOOSE FACTORY, Ont.

The threat of flooding is now over for the member nations' in the Mushkegowak Tribal Council, but that doesn't mean residents who were evacuated will be returning home right away.

"Separate states of emergency were declared because of the quick thaw of snow, community drainage system not working, causing sewage back up and damage to houses," said Doug Cheechoo, special projects officer with Mushkegowak Council.

There are still about 80 homes on Kashechewan and Attawapiskat First Nations that are uninhabitable and Cheechoo expects those families to be displaced for several more weeks.

Kashechewan also experienced problems with its water distribution system and had to bring in bottled water, Cheechoo said.

According to Emergency

Management Ontario, 64 people from Attawapiskat (now in Fort Frances) and 311 from Kashechewan (evacuated to Kapuskasing) will remain out of their homes until work can be undertaken to clean the flooding and sewage back-up and inspections of their homes are completed.

Attawapiskat had an additional 350 residents evacuated to Thunder Bay and Greenstone. They returned home mid-May after a handful of days being away from their community.

States of emergency Stage 1 were declared in April in those First Nations. Fort Albany was on high alert and standby for high water levels during that same time period due to the over flow of major rivers in northern Ontario, said Cheechoo.

Stage 1 means that the most vulnerable population, such as Elders, children and the sick, are evacuated.

"This is normal flooding every year for the far north, for the James Bay lowlands. The water comes up pretty high almost

every year for those communities there," he said.

Flooding is caused due to spring break up and high snow melt.

States of emergency were also declared in Pic Mobert, Mattagami, Constance Lake, and Sagamok Anishnawbeek First Nations.

Other areas hit by flooding were Moosonee and Moose Factory.

To help with the work that needs to be undertaken for flood preparedness for 2013, Canada's Aboriginal Affairs provided Ontario First Nations with \$435,000, including \$135,000 to Mushkegowak Tribal Council.

"(The funding) is to prepare not only for flooding but for other emergencies that could appear in the community," said Cheechoo. "We have a regional coordinator who works with the communities to do that."

AANDC also provided 62 First Nations in Saskatchewan with close to \$2.4 million to help with preparation work for seasonal flooding.

The Cowessess First Nation

received \$46,400 and put that money to good use, although Chief and Council did declare a 10-day state of emergency which began May 3.

"There was no flooding," said Deanna Lerat, emergency coordinator. "It's a new chief and council and I think they were concerned about doing everything right. Their mandate is to look after the people."

Following the 2011 flood, Cowessess First Nation built berms. This April and May, as the water began rising in the Qu'Appelle River from the spring run-off, sandbagging took place on along the creek. The only structural damage to occur was when the access to a newly-constructed bridge was washed out. The access was quickly rebuilt.

"We were prepared. We learned from the 2011 experience and we were more proactive this time," said Lerat.

Other First Nations in the Qu'Appelle Valley weren't so lucky, with Muscowpetung and Carry the Kettle declaring states of emergency.

In mid-May states of emergency were still in place for Muscowpetung, James Smith, Canoe Lake, Onion Lake, Sakimay and Poundmaker First Nations. However, Duane McKay, executive director and commissioner with the province's Emergency Management and Fire Safety, expected those states of emergency to time out shortly.

While flooding from snow melt and run-off no longer remains a concern for rivers and tributaries, there are some areas in which precipitation is a concern.

"If we get significant rains that would obviously create more of a flood risk for those areas. So as we ramp down in terms of our spring run-off we're still in a state of vigilance in terms of what may occur obviously because of our history in the last two or three years," said McKay.

As of mid-May only one family, four members from the Poundmaker First Nation, still remained evacuated. About 75 people had been evacuated. In Onion Lake Cree Nation 200 people were put on standby.

# Chiefs reject consultation levy legislation in Alberta

By Shari Narine  
Windspeaker Contributor

## EDMONTON

Alberta First Nations chiefs have been blindsided by what the provincial government is touting as "enabling legislation" on consultation.

Herb Arcand, acting grand chief of the Confederacy of Treaty 6 First Nations, said First Nations were not consulted on Bill 22, the Aboriginal Consultation Levy Act, which will collect fees from companies that plan to develop on Crown land. These fees will be distributed to First Nations or Aboriginal groups to enable consultation.

"The chiefs of Treaty 6 have been disrespected. .... We've had no input into this bill whatever," said Arcand.

Bill 22 was introduced by Aboriginal Relations Minister

Robin Campbell on May 8, nine days before the deadline for response from First Nations to the province's draft policy on First Nations Consultation Policy on Land and Natural Resource Management.

"Bill 22 is aimed at strengthening the First Nations consultation process to ensure that it is appropriate and meaningful. It is important First Nations have the capacity and funding available to do a proper job on consultation and that is what this legislation is about," said Campbell in a news release.

Fees collected would be distributed by a one-stop centralized consultation office, which is being proposed through the draft policy on First Nations consultation.

"The money should not be pooled in one area and then managed by the Alberta government again. It should be a

sovereignty issue in respect to the First Nation and the industry partner of choice. They should be deciding how they want to engage and at the same time the Alberta government shouldn't be deciding if they want the money filtered into a certain location and then they decide how it's going to be spent. I don't agree with that," said Assembly of First Nations Alberta Regional Chief Cameron Alexis.

First Nations leaders also say they were not consulted on the draft policy on consultation. And like the draft policy on consultation, First Nations leaders are saying they will not support Bill 22.

"The importance of (consultation) is what they're limiting the most (in the draft policy). If that is going to be a process and if that's how they're going to do it, they're redefining everything that's been set out,"

said Driftpile First Nation Chief Rose Laboucan.

She points to Supreme Court of Canada decisions which state that governments have a duty to consult First Nations on development that will impact traditional land.

In an exchange during Question Period on May 13, New Democrat Aboriginal Affairs Critic Derek Bilous chided the government for "fail(ing) to consult with First Nations while developing legislation about a consultation levy with First Nations."

In response, Campbell said, "I can tell you that since we've started this consultation process, we've been very clear with the First Nations about the levy, and we've been very clear to industry about the levy."

Alexis said what the province is undertaking is not consultation.

"The provincial government is deciding they want to move on this but they're deciding what content is going to be in there and that's what the chiefs don't agree on. It's supposed to be a cohesive, collective, agreed-upon approach, and that's not what we're seeing," he said.

In a news release issued by Onion Lake Cree Nation, Chief Wallace Fox said the continued push on the consultation policy "only acts to aggravate an already strained relationship between First Nations and the governments of Alberta and Canada."

Arcand asked that the bill be deferred to the fall sitting, however, on May 13, government MLAs voted down two motions that would have deferred the bill. Despite dissent from the three opposition parties, the bill passed second reading and is now before the committee of the whole.

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## Editorial: Big distraction

(Continued from page 5.)

Not so fast, sir. You cannot have this both ways. You were willing to forgive Mr. Wright's behavior until things got too hot for you in the press. Now you want us to believe you are angry. If you did not know, you should have called for the man's resignation when you became aware. Why didn't you? Why wait for him to tender his resignation if his

actions so offended you. That you didn't demand it goes well beyond bad management.

This Prime Minister has overlooked too much, or perhaps it's better to say, this prime minister has looked away too often.

"I did not know." That's just rot. You just did not want to know. Plausible deniability doesn't work when your excuses are just not plausible.

It's just not going to work here. You're not that slick and we're not that dumb.

So now, we'd like to get back to a more pressing matter. What happened to the \$3.6 billion Canada's Auditor General says is unaccounted for? We mean, what's a \$90,000 scandal compared to a \$3.6 billion boondoggle?

**Windspeaker**

# Kieran McMonagle — [ windspeaker confidential ]

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

Kieran McMonagle: The quality that I most value in a friend is loyalty. In today's society and with the use of social media it is far too easy to share information. To have a friend stay true to me, to their word, and to themselves and their values, beliefs is the most I could ever ask for.

W: What is it that really makes you mad?

K.M.: The thing that makes me most angry is racism. Racism is very prevalent in my community and I never was aware of it growing up. Having worked frontline for the past few years, not only have I seen people experience racism from other community members, agencies, businesses, but I have experienced it first-hand as a professional.

W: When are you at your happiest?

K.M.: I think this is a tie. I am at my happiest after helping someone see the potential in themselves; it is so rewarding to know that you have been able to make a positive difference in someone's life. I am also at my happiest being around my daughter; she is so innocent, always learning and exploring new things.

W: What one word best describes you when you are at

your worst?

K.M.: Worrysome.

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

K.M.: The person that I most admire is my mother. She has taught me the value of hard work, standing up for what you believe in, and believing in yourself. There have been many times throughout my life that I have questioned what I was doing, or where I was going, and all I would have to do is have a short chat with my mother to have things all make sense again. Even if I was to stray away from the intended path, there was always a lesson to be learned and experiences to gain.

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

K.M.: The most difficult thing I had to do was pack up and leave my family for a place I had never been; little did I know this also turned out to be one of the best things that I have ever done.

W: What is your greatest accomplishment?

K.M.: My greatest accomplishment is my beautiful child. I never really understood how people could go on and on about their children until I had one of my own. She is just under two years but is so full of life, laughter and love; teaching me to be patient, kind, to observe, and most importantly to take my time because life is far too short.

W: What one goal remains out of reach?

K.M.: The one goal that remains out of reach for me is to obtain a master's degree. I am still quite young, and have a lot of goals ahead of me but I do think that this one is a ways down the list at this point in my life. I know that with my love for learning it will one day be attainable, but there are so many things taking precedence at this point.

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

K.M.: If I couldn't do what I am doing today I think that I would be travelling the world, experiencing new cultures, places, and different ways of life.

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

K.M.: Be miserable or motivate yourself; whatever has to be done it's always your choice!

W: Did you take it?

K.M.: I did take it! I had to find motivation within myself and my surroundings to complete the tasks at hand. I now have this posted in my office and read it when I need a little inspiration.

W: How do you hope to be remembered?

K.M.: I hope to be remembered as a great mother, daughter, sister, partner and friend. I also hope to be remembered for the positive difference I make helping Aboriginal communities,



Kieran McMonagle

PHOTO: SUPPLIED

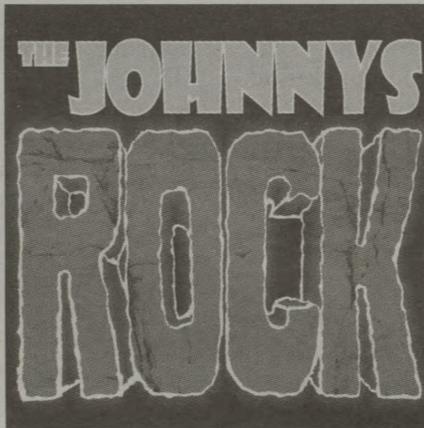
organizations become sustainable.

Keiran McMonagle is the program manager for the Dryden Native Friendship Centre in Dryden, Ont. As manager, McMonagle has designed and implemented comprehensive programming for at-risk Aboriginal children. McMonagle grew up in Dryden, the eldest of two girls. Raised by both parents in separate households after divorce she says she was unaware of the scope of her Métis heritage until she was 12 years old. "Once our Métis heritage was confirmed it was as if I gained a part of my soul," McMonagle said, "a part I never knew was missing." She said her heritage has played a huge

role in her life since. "As a mother I want to ensure that my daughter is raised with a strong understanding of her culture, customs and traditions. I also work at the community level within a non-profit Aboriginal organization. I take a vast pride in my culture, our history, and the many obstacles our people have overcome." McMonagle has a background in First Nations Community Studies and Aboriginal Program Management from the College of the Rockies and Assiniboine College respectively. Presently she is working on an advanced diploma in Aboriginal Community Development with specialization in Economic Development.

## OUR PICK

Artist— The Johnnys  
Song— Motorcycle Mama  
Album— ROCK  
Year— 2013



Sex, drugs and rock and roll used to be the slogan of rebel rock and rollers but as the hard rockers of years ago age, one might say that "If it's TOO LOUD, you are TOO OLD!" The Johnnys have abandoned the drug theme but sex, loud guitars, fast and frantic intensity is what drives them to breakneck speeds that will leave more than a few old timers thinking they may indeed be too old. But that's just real rock and roll. Veronica Johnny's exuberant sexy voice and husband Dave's pounding rhythms are the highlights of the Ramones formatted punk sound though admittedly on this album its more musically complex. Few credible bands can pull off the purity of the legendary Ramones spirit musically but The Johnnys are one of the best with a full repertoire of original songs.

This is their third release with much improved production and song development. The Johnny's have matured but not aged. This makes this an essential high energy rocker that puts FUN with capital letters back into the music experience as the song *Have a Good Time*, *All The Time* emphasizes. Black leather and motorcycles, non-conforming rebellious in-your-face approach continues The Johnny's musical path of doing it their way, delivering a fresh rock album purist rockers will celebrate. *Motorcycle Mama* is a great example of this musical attitude. The Johnnys capture that innocent sound of both the 60's and the 70's punk attitude that rock exploded from and if you are looking for a fun, high energy release from life's stressors, drop this album into your player, TURN IT UP, hold on tight and get ready to ROCK!

Buy the album from iTunes:

<https://itunes.apple.com/ca/album/rock/id641937253>

Review by : K. Kanten

## [ radio's most active ]

# ABORIGINAL RADIO MOST ACTIVE LIST

SONG	ARTIST	ALBUM
Idle No More	Marc Nadjiwan	A Beautiful Darkness
Red Winter	Drezus	Red Winter
Hard Hearted Woman	Billy Joe Green	String Twister Hits & Misses
Makin' My Way	Gary Farmer & The Trouble Makers	Under The Water Tower
Start All Over Again	Ashley Robertson	Start Again
Girl Thing	Kim Erickson	Single
No More	Plex Feat. Lase	Single
Your Song	C-Weed Band	Forever
Culture Shock	Sinuupa	Culture Shock
Fight For You	Ali Fontaine	Diamond In The Rough
After The Lights	Leanne Goose	This Time
Big Sky	Helen Duguay	By Request
Get Tribal	Lightning Cloud	Lightning Cloud
Didn't Get A Damn Thing Done	Mike Gouchie	Shattered Glass
The Veteran	Burnt Project 1	Black List
Inside My Head	Davidica	Single
Mama Got a Shotgun	Desiree Dorino	Small Town Stories
At Last	Phyllis Sinclair	Single
Mirror Me	She King	Single
Running	Scatter Their Oen	Catch a Fire

CONTRIBUTING STATIONS:



## Raven's Eye: Special Section providing news from BC & Yukon

### MEMBERS OF THE SNUNEYMUXW

First Nation were furious in May after it was discovered a heritage site was damaged by a crew working for BC Hydro. An ancient petroglyph was damaged when a heavy machine operator drove over it. The location of the petroglyph was well known, and since 1970 recognized as a heritage site. "This is an affront to the dignity of First Nations and completely disrespects the cultural heritage of the Snuneymuxw First Nation," the Union of BC Indian Chiefs wrote in an open letter to BC Hydro. "We find it completely unbelievable that BC Hydro crews were unaware of such an important site, that has been well-documented within the B.C. provincial system, as well as publicly documented and well known among local residents." The company and the nation have been working together to establish a collaborative pathway to address the damage to the petroglyph. "The petroglyph is of supreme sacred and cultural significance to our people," said Chief Douglas White III. "It is so unfortunate that this occurred. It is extremely painful for our Elders and members. But, to their credit, BC

Hydro has acted quickly and shown leadership in finding a pathway to address this."

### THE GITGA'A FIRST NATION

turned away an Enbridge spill-response survey crew in May saying the crew was not welcome in the territory. Enbridge's Northern Gateway Pipeline Project is yet to be approved, and many First Nations along the 1,800-kilometre-long pipeline route oppose its construction, which will transport heavy crude from Alberta across northern B.C. to Kitimat. First Nations are concerned about pipeline leaks and the threat to the environment, as well as the dangers of supertanker traffic that would transport the crude to buyers internationally.

### CHILDREN OF THE VICTIMS

of serial killer Robert Pickton are suing the BC government, and the government has responded by saying the lawsuit may stall work on recommendations made by the Missing Women Commission of Inquiry. The BC Civil Liberties Association and the Union of BC Indian Chiefs reacted strongly to

the government's statement. "We are extremely concerned and disgusted that the Christy Clark Government—as one of its first official actions—appears to be backing away from critical work on the urgent issue of murdered and missing women because children of Pickton's victims are suing the government after being denied justice both in the courts and at the Inquiry," said Stewart Phillip, president of UBCIC. "Legally, these lawsuits in no way prevent the government from making long overdue changes and from taking the advice of affected communities on what changes should be implemented. To us this looks like the government trying to protect itself from potential financial liability in court cases by refusing to make any policy or legal changes that might look like an admission of wrongdoing or negligence," said Micheal Vonn, policy director of the BC Civil Liberties Association.

### SQUAMISH AND LIL'WAT

First Nations want Whistler's Official Community Plan overturned. The nations have initiated legal action in BC's Supreme Court for a judicial

review of the Minister of Community, Sport and Cultural Development Bill Bennett's recent decision to approve the OCP. The decision was made just prior to the writ being dropped in the provincial election. The petition filed in court states: "The Minister erred in ending the consultation unilaterally to meet electoral deadlines — the imminent election and his political interests constituted an irrelevant and improper consideration and were contrary to the honour of the Crown." Lil'wat Chief Lucinda Phillips said in a press release "We have been forced into this action against the province... despite our desire to achieve a negotiated agreement all along... This OCP does not provide Lil'wat with any opportunity to participate in the future economic growth of the resort. Whistler was formed, grew and prospered in the core of our territory without our consent or input. Our members were removed from the area and we lacked the legal protections and economic means to participate in the development. We have been blocked out of Whistler's development for the past 40 years."

### THE SHÍSHÁLH NATION LANDS

and Resources Decision-Making Policy, released in May, spells out the shíshálh (Sechelt) First Nation's guiding principles and processes for decision-making on land-use matters, and it's being hailed by the BC Assembly of First Nations as an important governance tool. "This policy brings together in one document many of the decision-making practices and principles our government has applied over many years," said shíshálh Chief Garry Feschuk. "It identifies how our title and rights relate to the decisions we make, and our requirements for how the Crown and proponents seeking to use the lands and resources of our territory will engage with us." BCAFN Regional Chief Jody Wilson-Raybould congratulated Feschuk on the document's release. "This is a substantial and important piece of work — one that all our nations will look to and benefit from," Wilson-Raybould said. The policy document calls for proponents to engage "long before a formal request for decision is made," and to demonstrate respect for the shíshálh governance process.



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Jeannie Cranmer,  
Aboriginal Education and Employment Strategy Manager  
13<sup>th</sup> Floor—333 Dunsmuir Street, Vancouver, B.C. V6B 5R3  
Phone: 604 623 4401  
Toll Free: 1 877 461 0161  
Fax: 604 623 3799  
[jeannie.cranmer@bchydro.com](mailto:jeannie.cranmer@bchydro.com)

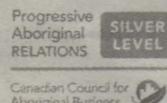
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# Guide to Powwow Country

Windspeaker's Exclusive Guide for the 2013 Powwow Trail

**Inside...  
Museum and Gallery  
Exhibits**

**Cultural Heritage  
Sites**

**Cultural  
Celebrations**

**Plus...  
Our 2013  
Powwow Country  
Calendar of Events**

**Jerome  
Pahtayken at the  
Sakicawasih  
Powwow in North  
Battleford, SK  
in July 2012**

Photo: Bert Crowfoot



# British Columbia



## KLAHOWYA VILLAGE Vancouver, BC

Do you think it would be impossible to immerse oneself in Aboriginal culture in the cosmopolitan city of Vancouver? Think again. The Klahowya Village, situated in world-famous Stanley Park, has managed to recreate a traditional setting, complete with storytellers and fascinating carvings. Since its beginnings as part of the 2010 Olympics, Aboriginal people from across British Columbia have descended on Stanley Park every spring to occupy Klahowya Village so tourists and locals alike can learn about authentic traditions and culture. Sechelt artist Richard Krentz has taken trees which didn't survive the vicious storms of the Pacific Ocean, and lovingly carved an eagle, its wings stretched protectively over the entrance to the Park. With the head made from hemlock, other pieces of discarded wood were fashioned into wings, feathers and the body of the sacred bird. Nestled further into the park is an artists' outdoor workshop, where jewellery, Hudson's Bay items, and other traditional crafts made by First Nations and M̄tis artisans are observed in their production stage. Workshops are available for would-be craftspeople to learn the skills and there are many opportunities to purchase items as well. Carvers design and produce totem poles, masks and other traditional objects while nearby, story tellers and puppeteers share history and legends. A sampling of traditional food fare is also available. Built on the traditional territory of the Musqueam, Squamish and Tsleil-Waututh First Nations, the park attracts visitors from around the world every summer. A train named Spirit Catcher winds its way around the park, introducing visitors to the legendary Sasquatch, and passing by a reclaimed barn where art is showcased. Klahowya Village is a joint project of the Aboriginal Tourism Association of British Columbia and the Vancouver Park Board and is open every day throughout the summer.



## CHURN CREEK PROTECTED AREA Near Williams Lake, BC

Step back into the times of our forefathers at the Churn Creek Protected Area where impressions from pithouses can still be found. Located about two hours' drive from Williams Lake in central British Columbia, it was the traditional home of various bands of Shuswap and Chilcotin First Nations people for thousands of years. For centuries First Peoples hunted and fished in the area during the warmer months of the year, preserving food for the long winter months when they would gather in permanent pithouse villages until spring returned. Stone and bone artifacts are in evidence and show that villages were occupied for more than 2,000 years, leaving behind tools and carved stones as evidence. Oral traditions exist among the First Nations still living in the area that reflects their presence as well. Recently, the Stswecem'c Xgat'tem First Nation repatriated from a museum in Vancouver an ancient rock which had been relocated in 1926 to Stanley Park, resplendent with petroglyphs significant to the history of the area. Weighing nearly six tonnes, the rock had been unprotected and subject to vandalism before making its way home again to be protected at Churn Creek. Fortunately, photos taken before its removal along the Fraser River were available to ensure the rock was placed in its exact spot where it had rested for centuries. The Churn Creek Protected Area comprises over 36,000 hectares of a unique ecosystem including forests and grasslands. Mule deer and bighorn sheep are among the numerous wildlife populations which are sheltered there. Several First Nations communities have been involved in fighting the infestation of the pine beetle in recent years and they are actively promoting responsible tourism and employment opportunities in the area. Horseback riding, hiking, mountain biking and nature appreciation are allowed by visitors with restrictions in place to protect the ecosystem. A Friends of Churn Society exists that furthers the protection of the area.

On April 6th, 2013 a feast was hosted by Chief Adam Dick (Kwaaksistala) in Victoria, B.C.

As part of the feast dancers wearing masks helped tell a Kwakwaka'wakw (Kingcome Inlet) story.



All photos:  
Bert Crowfoot



# Alberta



## KENT MONKMAN'S BIG FOUR Glenbow Museum, Calgary May 25-August 18, 2013

Kent Monkman has long been recognized as an Aboriginal artist who is not afraid to take on social issues in his works, and a new exhibit at Calgary's Glenbow Museum is no exception. The numerical theme runs through Big Four, which was inspired by the 100<sup>th</sup> anniversary in 2012 of the world-renowned Calgary Stampede and its four financial backers who made it possible. The number is also symbolic to many Indigenous nations. Four vehicles also illustrate parallel situations in which North America's Aboriginal people find themselves, with one, entitled the "Escape Car," pointing out the high rate of incarceration and restrictions on mobility for First Nations since colonization, including the historical fact that the first to attend the original Calgary Stampede had to be given permission to leave their reserve. A variety of media, including painting, film and video and performances is presented. Monkman is a member of the Swampy Cree Fisher River Band in northern Manitoba and can also claim an English/Irish heritage. Raised and educated in Winnipeg, his exhibitions have appeared at the Banff Centre, Los Angeles, Vancouver, Royal Ontario Museum and Ottawa. His exhibitions and paintings have compared the Aboriginal and non-Aboriginal perspective, Christianity, sexuality and history. Other exhibits at the Glenbow this summer include M. C. Escher's *The Magician* which features cross grain wood-cuts of early works with the symmetry and logic of mathematics infringing on the pieces, making them interesting and imaginative at the same time. A tribute to local art from Calgary is also showing this summer. The exhibition galleries are open Tuesday through Sunday with restricted hours at the archives and library.



Many babies were introduced to their first powwow. At Paul Band First Nation Powwow in August of 2012.

All photos:  
Bert Crowfoot

## MÉTIS HIVERNANT DAYS Big Valley, Alberta August 2-4, 2013

A family event where visitors can immerse themselves in Métis culture will be enjoyed at Big Valley on the first weekend of August. The tenth annual Métis Hivernant Days will be jam-packed with activities. Aptly named, hivernant is derived from a French word for gathering place. And gather they do, for traditional crafts, games, good food, dancing, singing and lots of stimulating fellowship. With alcohol being off-limits, it is truly a fun family event. The event is organized by the non-profit Hivernant Métis Cultural Society, which exists to preserve and present the Métis culture. Interpreters in authentic Métis garb interact with the visitors. Activities get underway on Friday night when a train flying the Métis flags will arrive. Saturday starts off with a breakfast at the community hall, opening ceremonies and a parade. Craft demonstrations throughout the day will include beading projects, drum making and baking of bannock. The ancient art of capote making, which is the sewing of a Hudson Bay blanket into a warm and serviceable winter coat, will also be explored, recognizing the strong heritage of trading at which the early Métis inhabitants excelled. A special offering of children's games and crafts will be available as well. Supper and a dance at the community hall will conclude the day, with the focus on keeping participation affordable with a \$25 admission fee for an entire family. Many other activities are free or priced at a modest \$5. Sunday will begin with a church service followed by a talent contest which will feature jigging, singing and fiddling, guaranteeing a toe-tapping time for all. Big Valley is located 20 km of Red Deer and offers hotel, restaurant and camping facilities. Its population of 300-plus citizens may be small but its welcome to the Métis Hivernant Days is big!



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# Saskatchewan



## Drive the Trails of 1885

Why not get acquainted with the sites of the 1885 Northwest Resistance through a self-guided tour? These trails mark the significant events of the Northwest Resistance in 1885, a turbulent and formative time in Canadian history. There are three Trails of 1885 driving tours already planned out. A Drive through Battle River Country includes the Battlefords, Cut Knife and Poundmaker Cree Nation and covers 124 km. It is in the Battle River area where in 1885 hostilities broke out between the Cree and Canadian government forces. Another tour, A Drive through the Valleys of Saskatchewan, covers 260 km, traveling north from Saskatoon and to the areas North and South Saskatchewan rivers, the centre of Metis settlements and the site of the main battles between the Métis and government forces. This tour includes Battle of Tourond's Coulee - Fish Creek National Historic Site, Batoche National Historic Site, St. Laurent Shrine (Our Lady of Lourdes), Duck Lake and Fort Carlton Provincial Park. The third tour, A Drive through the North West Frontier, is the longest at close to 400 km, and follows the stories of Chief Big Bear whose Cree people clashed with Canadian government forces, culminating in the last military engagement on Canadian soil. This tour has stops at Frog Lake National Historic Site, Fort Pitt Provincial Historic Park, Frenchmen Butte and Steele Narrows Historic Park. Historic sites on this driving itinerary do not have visitor centres. There are interpretive panels which tell the stories of those involved.



## Portraits of Saskatchewan Indian leaders Assiniboine Gallery, Legislative Building, Regina

The 15 pastel portraits of Saskatchewan's Indian leaders are back on the walls of the Legislature after having received new preservation quality matte boards. Edmund Morris was commissioned in 1909 by Saskatchewan's first premier, Walter Scott, to do the work. Morris' father, Lieutenant Governor of Manitoba and the Northwest Territories Alexander Morris, was responsible for negotiating land settlement treaties with the Indian peoples. Morris drew many of the portraits while visiting reserves, but some were done posthumously from photographs. Morris completed and delivered the portraits in 1911. "They are not only a valuable historical record of our province but a collection of some of the finest portraits in Canada. These pieces are truly a highlight of the Legislative Building Art Collection," says Provincial Secretary Wayne Elhard. The portraits were first displayed at Government House in Regina, because the construction of the Legislative Building was not yet complete. Former Premier Roy Romanow and Chief Roland Crowe of the Federation of Saskatchewan Indian Nations officially opened the renovated gallery in 1991.

Sakicawasihk Powwow held in Saskatchewan in July, 2012 featured an innovative powwow tent so spectators and dancers could be sheltered from the elements. Dancers of all ages participated including Jerome Pahtayken (centre).

All photos: Bert Crowfoot



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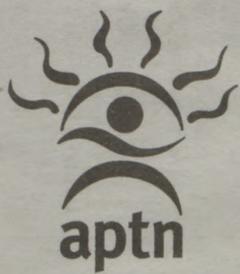
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### Aboriginal Day Live, Canada's largest celebration of National Aboriginal Day SHINING BIGGER, BETTER, BRIGHTER

For many centuries, many of the first inhabitants would celebrate the arrival of the warm weather, the arrival of summer on June 21. Since 1996, Canadians have celebrated *National Aboriginal Day* alongside the summer solstice. It's a day with spiritual significance for many people and is a perfect time to celebrate Aboriginal Peoples and their cultures.

From wherever you are, you can watch or listen to *Aboriginal Day Live* - Canada's largest celebration of National Aboriginal Day.

For the seventh year in a row, APTN brings you *Aboriginal Day Live* on Saturday, June 22 from The Forks in Winnipeg. APTN also welcomes its northern friends from the twin stage at the Arctic Winter Games Arena in Iqaluit! Last year over 35,000 people gathered at The Forks. Over one million people plugged in via on-air, online and radio. The roster is a grab bag of some of the biggest names in Aboriginal music and television, including award-winning and up-and-coming artists.

Winnipeg's main stage host Michelle Thrush (*Blackstone*) teams up with co-host Derek Miller (*JUNO* Award-winning hillbilly Mohawk rocker). Artists include A Tribe Called Red; Crystal Shawanda; Dallas Arcand; George Leach; Kathia Rock; Sagkeeng's Finest; and War Party. Also, Tanya Tagaq will awe you with her unique blend of Inuit throat singing.

APTN's own Chantelle will keep you up-to-date online via Webstage Pass™. If you plan to join the celebration online, APTN's Webstage Pass™ expands the experience of *Aboriginal Day Live*. See live streaming of the concert, backstage webcams, live Twitter chat (hashtag #ADL2013) and more!

Every year, APTN selects a city to host a twin stage. This year it's Iqaluit!

From the Iqaluit main stage, host Don Kelly (*Fish Out of Water*) and co-host Madeleine Allakariallak (former APTN host/producer) marshal the show. The main stage will host a line-up of performers representing the distinctiveness of the North. Artists include Artcirc; Leela Gilday; Nelson Tagoona; Saali; Saina; and Sinuupa. Susan Aglukark, one of Canada's most unique and most honored artists, will also perform a special set.

*Aboriginal Day Live* airs Saturday, June 22 at 6:30 p.m. MT on APTN West; 7:30p.m. CT on APTN North; and 8:30 p.m. ET on APTN East and APTN HD.

Join APTN LIVE from Winnipeg and Iqaluit, from wherever you are via television, radio waves, online and mobile devices. For more information on *Aboriginal Day Live*, check out: [aboriginaldaylive.com](http://aboriginaldaylive.com)!

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# CALENDAR POWWOW COUNTRIES

## JUNE

June 4 - 16th, 2013  
The 5th Annual RUBABOO Arts Festival showcasing Aboriginal theatre, dance, music, art and food in traditional and contemporary styles.  
Catalyst Theatre,  
8529 - 103 street,  
Edmonton, Alberta

Info. online:  
[www.AlbertaAboriginalArts.com](http://www.AlbertaAboriginalArts.com)  
780-913-3570 / 587-989-6838  
email: [albertaaboriginalarts@gmail.com](mailto:albertaaboriginalarts@gmail.com) or "Rubaboo" on Facebook

June 4 & 5, 2013  
Celebrate Aboriginal History Month  
Origins of Cree Syllabics  
Join Canada's leading expert  
Elder Jerry Saddleback  
Royal Alberta Museum Theatre  
12045-102 Avenue  
Edmonton, Alberta  
Register online!  
presented by Centre for Race and Culture  
For more information or to register:  
website: [www.cfrac.com](http://www.cfrac.com)

June 7 & 8, 2013  
45th Annual Alabama-Coushatta Powwow  
Indian Reservation Ballpark  
Alabama-Coushatta Indian Reservation  
Livingston, Texas  
Katie Alec: 936-563-1120  
or email: [info@actribe.org](mailto:info@actribe.org)

June 7 - 9, 2013  
Red Earth Native American Cultural Festival  
Cox Convention Center  
1 Myriad Gardens  
Oklahoma City, Oklahoma  
Eric Oesch 405-427-5228  
[info@redearth.org](mailto:info@redearth.org)  
June 7 - 9, 2013  
13th Annual Intertribal Gathering  
Fort Robinson State Park  
Crawford, Nebraska  
Ron Moore: 308-632-1311

June 7 - 9, 2013  
13th Annual  
Table Mountain Rancheria Powwow  
23736 Sky Harbor Road  
Frijant, California  
559-822-2890 or 559-284-4701  
web: [www.tmcasino.com](http://www.tmcasino.com)  
June 8 & 9, 2013

luana.mcquabbie@henveymedicalcentre.com  
email:

June 8 - 9, 2013  
10th Annual Metis of Maine Gathering  
and Powwow  
105 Gould Road  
Dayton, Maine  
Bob 207-793-4801

June 8 & 9, 2013  
Nanticoke Lenape Indian Powwow/Salem  
County Fairgrounds Route 40  
Pilesgrove, New Jersey  
email: [contact@nanticoke-lenape.org](mailto:contact@nanticoke-lenape.org)  
web: [www.nanticoke-lenape.org](http://www.nanticoke-lenape.org)

June 14, 2013  
Aboriginal Day Celebration  
Our Children's Journey:  
Nurturing their Sacred Spirit  
BBQ Lunch, games/crafts, traditional  
drumming, traditional teachings, dancing  
9:00 am - 3:00 pm  
Heritage Park Pavilion  
Stony Plain, AB  
Info: 780-963-9424  
Priscilla Gillis: 780-968-3440  
email: [Aboriginal.day@gov.ab.ca](mailto:Aboriginal.day@gov.ab.ca)

June 14 - 16, 2013  
Rainy River First Nations Traditional Powwow  
Manitou Rapids, Ontario  
Contact Elvis DeBungee: 807-482-2479  
or email: [e.debungee@bellnet.ca](mailto:e.debungee@bellnet.ca)  
or reception.manitou@bellnet.ca

June 14 - 16, 2013  
8th Annual Spirit of the Peace Traditional  
Competition Powwow  
District Ice Centre,  
Taylor, British Columbia  
14 km south of Fort St. John  
Vendors call Larry: 250-263-5067  
or get info from Leeanna, Susan or Marlene at  
250-785-0612

June 14 - 16, 2013  
9th Annual  
Honouring our Ancestors Powwow  
Ashabula Copounty Antique Engine Club  
Grounds (4026 Route 322 (Williamsfield, Ohio  
(Sandi Red Wolf: 440-319-4483  
June 14 - 16, 2013  
Heart Lake Treaty Days  
Heart Lake First Nation  
Lac la Biche, Alberta  
Denise Fleming: 780-881-1157

June 20 - 23, 2013  
Sakimay Powwow Celebration 2013  
Sakimay Powwow Grounds & Community  
Complex  
Sakimay First Nation, Saskatchewan  
Call: Randy at 306-697-2831 or Randall at  
306-697-2831

June 21, 2013  
National Aboriginal Day  
Honouring our Ancestors  
Canada Place  
Edmonton, Alberta  
Activities begin at 9:00 am  
Opening Ceremonies at 12:00 pm  
Veterans Honour Guard, Dignitaries, Aboriginal  
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[www.aandc-aadnc.gc.ca](http://www.aandc-aadnc.gc.ca)

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Kaw Mission State Historic Site  
500 N. Mission  
Council Grove, Kansas  
Mary Honeyman: 620-767-5410

June 21 - 23, 2013  
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Aboriginal Day Celebration  
Lebretton Flats Park  
behind War Museum  
Museum of Civilization  
Ottawa, Ontario  
email: [nadottawa@gmail.com](mailto:nadottawa@gmail.com)  
or visit [www.aboriginalxperiences.com](http://www.aboriginalxperiences.com)  
Call 613-261-3637

June 21-23, 2013  
16th Annual Peoria Powwow  
Peoria Powwow Grounds Sunset Park  
60610 E 90 Road  
Miami, Oklahoma  
Frank Hecksher: 918-540-2535  
email: [hecksher@peoriatribe.com](mailto:hecksher@peoriatribe.com)

June 21st, 2013  
National Aboriginal History Month  
Celebration Event  
12pm-8pm  
Yonge & Dundas Square, Toronto, Ontario  
Come and join the Native Canadian Centre of  
Toronto as we celebrate National Aboriginal  
History Month at Dundas Square in Toronto.  
If you would like to volunteer for this event  
please contact Bonnie Matthews:  
[Bonnie.Matthews@nctc.on.ca](mailto:Bonnie.Matthews@nctc.on.ca)  
or 416-964-9087 ext 343.

[www.facebook.com/AboriginalDay.StAlbert](http://www.facebook.com/AboriginalDay.StAlbert)

June 26, 2013  
Betting on Diversity  
Woodbine Racetrack, Mississauga, ON  
416-941-0004  
[dtomarelli@camsc.ca](mailto:dtomarelli@camsc.ca)  
[www.camsc.ca](http://www.camsc.ca)

June 28 - June 30, 2013  
Badlands Celebration Powwow  
Fort Peck Reservation 406-786-7684  
Brackton, Montana

June 30 - July 1, 2013  
Swan River First Nation Rodeo  
Kinuso, Alberta  
Darryl Sound: 780-805-2064

**JULY**  
July 3, 2013  
Arleece 6th July Celebration  
Montana  
406-275-2727  
or [www.arleepowwow.com](http://www.arleepowwow.com)

July 4 - 7, 2013  
14th Annual Quapaw Powwow  
Tribal Powwow Grounds  
5681 s. 630 Road,  
Quapaw, Oklahoma  
Jim Greenfeather: 918-542-1853  
email: [jgreenfeather@quapawtribe.com](mailto:jgreenfeather@quapawtribe.com)

July 4 - 7, 2013  
4th of July Powwow  
3 miles South of Lame Deer on Cheyenne  
Avenue at the Kenneth Beartusk Memorial  
Powwow Grounds, Montana  
Phone: 406-477-6284  
or [www.cheyennation.com](http://www.cheyennation.com)

July 5 - 7, 2013  
19th Annual Wildhorse Resort & Casino  
Powwow  
Umatilla Indian Reservation,  
Pendleton, Oregon  
800-654-9453 ext. 1567  
email: [events@wildhorseresort.com](mailto:events@wildhorseresort.com)

July 5 - 7, 2013  
Red Lake Nation Independence Day Celebration  
Powwow Grounds  
Hwy 1, Red Lake, Minnesota  
Ron Lussier 218-556-7566  
email: [rlussier@redlakenation.org](mailto:rlussier@redlakenation.org)

July 8 - 11, 2013  
Second International Indigenous Voices in  
Powwow

July 19 - 21, 2013  
Carry The Kettle First Nation Powwow  
Carry The Kettle First Nation, Saskatchewan  
Phone: 306-727-2135

July 25 - 28, 2013  
147th Annual Winnebago Homecoming  
Celebration  
Winnebago Veterans Memorial Park  
Winnebago, Nebraska  
Claudine Farmer: 402-878-3222  
[www.winnebagoTribe.com](http://www.winnebagoTribe.com)

July 26 - 28, 2013  
35th Annual Thunderbird American Indian  
Mid-Summer Powwow  
Queens Country Farm  
Museum Apple Orchard  
73-50 Little Neck Parkway  
Floral Park, New York  
Ph. 718-347-3276  
Email: [info@queensfarm.org](mailto:info@queensfarm.org)

July 26 - 28, 2013  
35th Annual "Maawanjiding"  
Keeweenaw Bay Powwow  
Ojibwa Campground  
US 41,  
Baraga, Michigan  
Tracy: 906-353-7117  
email: [temery04@hotmail.com](mailto:temery04@hotmail.com)

July 26 - 28, 2013  
61st Annual Tulsa Powwow  
Spirit Bank Events Center  
10441 S. Regal Blvd.  
Tulsa, Oklahoma  
Robert Ancoo: 918-671-2417  
email: [tulsaindianclub@gmail.com](mailto:tulsaindianclub@gmail.com)

July 26 - 28, 2013  
44th Kihkah Steh Powwow  
193rd Street North and Javine Hill Road  
Skiatook, Oklahoma  
Donna: 918-381-7996  
email: [donna51@sbcglobal.net](mailto:donna51@sbcglobal.net)

July 27 - 28, 2013  
34th Annual Grand River  
Champion of Champions Competition  
Powwow  
Ohsweken, Ontario  
Phone: 1-866-393-0011/519-445-4061

July 27 - 28, 2013  
34th Annual Grand River 'Champion of  
Champions' Powwow  
Chiefswood Tent & Trailer Park,  
Nations of the Grand River

email: donnak51@sbcglobal.net

July 27 - 28, 2013  
34th Annual Grand River  
Champion of Champions Competition  
Powwow  
Ohsweken, Ontario  
Phone: 1-866-393-5091 / 519-445-4061

July 27 - 28, 2013  
34th Annual Grand River 'Champion of  
Champions' Powwow  
Chiefswood Tent & Trailer Park,  
Six Nations of the Grand River,  
Brant County Road 54,  
Ohsweken, Ontario.  
email info@grpowwow.com  
or www.grpowwow.com

July 30 - August 4, 2013  
23rd Annual Montreal First Peoples' Festival  
Film & Video Showcase  
The exterior portion of the festival will take  
place at The Place des Festivals.  
Full program list: www.nativelynx.qc.ca.  
Info: IXION Communications: 514-278-4040  
or email: tev@nativelynx.qc.ca

**AUGUST**  
August 1 - 4, 2013  
Festival Innu Nikamu  
Mani-utenam, Québec (near Sept-Îles),  
Aboriginal music, mostly Québec musicians,  
mostly singing in Innu-aimun  
www.innunikamu.ca  
1-877-927-2909 or 418-927-2576

August 2 - 4, 2013  
Lac La Biche 51st Annual Powwow Days  
Lac La Biche Recreation Grounds  
Lac La Biche, Alberta  
Ph. 1-877-623-9696  
web: www.laclabicheregion.com  
email: cfilb@telus.net

August 2 - 4, 2013  
Long Plain First Nation Competition Powwow  
Long Plain, Manitoba  
Info: 204-252-2731

August 2 - 4, 2013  
Kamloopa Powwow  
Secwepemc Powwow Grounds,  
Kamloops, British Columbia  
Info: 250-828-9782  
web: www.tkemlups.ca

August 4 - 6, 2013  
53rd Annual Wikwemikong Cultural Festival  
Wikwemikong, Manitoulin Island, Ontario  
Brian Peltier 705-859-2385 / 1-877-859-2385  
Brian@wikwemikongheritage.org or  
www.wikwemikongheritage.org

August 3 - 4, 2013  
9th Annual Prophetstown Powwow  
Intertribal - Traditional  
Prophetstown State Recreation Area  
Prophetstown, Illinois  
Phone: 1-815-441-0148  
email: riverat2@yahoo.com  
web: www.prophetstownpowwow.com

Umanina Inuit reservation,  
Pendleton, Oregon  
800-654-9453 ext. 1567  
email: events@wildhorseresort.com

July 5 - 7, 2013  
Red Lake Nation Independence Day Celebration  
Powwow Grounds  
Hwy 1, Red Lake, Minnesota  
Ron Lussier 218-556-7566  
email: rlussier@redlakenation.org

July 8 - 11, 2013  
Second International Indigenous Voices in  
Social Work Conference  
Winnipeg, Manitoba  
Phone: 204-942-2273

July 12 - 21, 2013  
Celebrate our 25th Anniversary in 2014!  
Great Northern Arts Festival  
Midnight Sun Recreation Complex,  
Inuvik, Northwest territories  
Canada's oldest & largest northern arts event.  
Ten unique days of culture, art, performance,  
workshops and memories. Info: 867-777-8638  
or email: gna@inuvik.ca

July 12, 13, 14, 2013 &  
September 20, 21, 22, 2013  
29th Annual Great Mohican Powwow  
Mohican Reservation Campgrounds  
23270 Wally Road  
Loudonville, Ohio  
Contact Chris or Billy  
email: powwow@mohicanreservation.com  
web: www.mohicanpowwow.com

July 12 - 14, 2013  
Alexis Nakota Sioux Nation Annual Powwow  
Celebrations  
Alexis First Nation, Alberta

July 12 - 14, 2013  
26th Annual Squamish Nation  
Youth Powwow  
Capilano Reserve Park Grounds  
100 Mathias Road,  
West Vancouver, BC  
Gloria Nahanee: 778-228-6501  
or email: snpowwow@hotmail.com

July 12 - 14, 2013  
Kahkewistahow First Nation Powwow  
Kahkewistahow First Nation, Saskatchewan  
Crystal 306-696-3291 ext. 241  
Terry: 306-696-3305

July 13 - 14, 2013  
23rd Annual Echoes of a Proud Nation  
23rd Anniversary Powwow  
Kahnawake Ceremonial Grounds, Kahnawake,  
Quebec  
450-632-8667  
email: info@kahnawakepowwow.com

July 18 - 21, 2013  
Back to Batoche  
At the Back to Batoche Site,  
Batoche, Saskatchewan  
www.backtobatoche.org  
or 306-423-5368  
or email: batoche@cntgrp.ca

June 21st, 2013  
National Aboriginal History Month  
Celebration Event  
12pm-8pm  
Yonge & Dundas Square, Toronto, Ontario  
Come and join the Native Canadian Centre of  
Toronto as we celebrate National Aboriginal  
History Month at Dundas Square in Toronto.  
If you would like to volunteer for this event  
please contact Bonnie Matthews:  
Bonnie.Matthews@nctc.on.ca  
or 416-964-9087 ext 343.

June 21, 2013  
Nina's Picnic  
Noon to 11:30 p.m. in memory of  
Nina Courtepatte  
Bring your own lawn chairs  
Facebook - "Nina's Picnic"  
Salvation Army,  
9620 101A Ave NW  
Edmonton, Alberta  
Peacha Atkinson: 780-453-3508

Saskatoon on June 21, 2013  
Regina on June 25 - 26, 2013  
Saskatchewan Urban Treaty Days  
Payoffs from 10 to 4 p.m.,  
National Aboriginal Day,  
PrairieLand Park  
Saskatoon, Saskatchewan  
Joanne Cardinal: 306-956-6947  
Carol Burns: 306-956-6912  
www.fsin.com/calendarofevents/calendar.pdf

June 22, 2013  
Celebrating Aboriginal Day  
along the Humber River  
"physical activity as a preventive medicine"  
4 km run/walk 10:00 am along the  
banks of the Humber River,  
Teaching Circle 11:00 am  
Toronto, Ontario  
Contact: Stan Trudeau  
email: parkin.trudeau@gmail.com

June 22 & 23, 2013  
Nottawaseppi Huron Band of the Potawatomi  
Annual Powwow  
Pine Creek Reservation  
Fulton, Michigan  
Phone: 269-729-5151

June 22 - 23, 2013  
Aamjiwnaang First Nation 52nd Annual  
Competition Powwow  
formerly Chippewas of Sarnia)  
Bear Park, 1972 Virgil Avenue  
Sarnia, Ontario  
Contact & Vendor info: 519-336-8410  
or email twilliams@aamjiwnaang.ca  
web: www.aamjiwnaang.ca

June 23, 2013  
St. Albert Aboriginal Day Festival  
12:00 p.m. Grand Entry, Lion's Park,  
Sir Winston Churchill Ave & Tache St.  
St. Albert, Alberta  
Bring a lawn chair and enjoy the culture of First  
Nations, Métis & Inuit  
people in your community.  
Theresa Majeran 780-977-5515  
Gwen Crouse 780-717-6783

June 14 - 16, 2013  
9th Annual  
Honouring our Ancestors Powwow  
Ashtabula County Antique Engine Club  
Grounds (4026 Route 322 Williamsfield, Ohio  
(Sandi Red Wolf: 440-319-4483

June 14 - 16, 2013  
Heart Lake Treaty Days  
Heart Lake First Nation  
Lac la Biche, Alberta  
Denise Fleming: 780-881-1157

June 15 & 16, 2013  
32nd Annual Plains Indian Museum Powwow  
Buffalo Bill Historical Center,  
720 Sheridan Avenue  
Cody, Wyoming  
Powwow Line: 307-587-4771  
email: rebeccaw@bbhc.org  
or web: www.bbhc.org

June 15 & 16, 2013  
Buzwah Traditional Powwow  
Wii Mishkogenandani G'dinwewinnaa  
(Keeping our Language Strong & Alive)  
Wikwemikong, Manitoulin Island, Ontario  
Ambrose Recollet 705-859-3782, Jean Simon  
705-859-3871

June 15, 2013  
18th Annual Mattaponi Indian Reservation  
Powwow  
Mattaponi Indian Reservation, 10 - 5 p.m.  
Rain Date: June 17  
King William, Virginia  
Mark T. Custalow: 804-769-8783  
Email: mcustalow@gcaservices.com

June 17 - 19, 2013  
Twin Buttes Powwow  
Twin Buttes, North Dakota  
Clarisse Medicine: 701-938-4739

June 18, 2013  
Aboriginal Relations (IAR),  
Government of Alberta  
12:00 to 1:00 p.m.  
Edmonton City Centre Mall  
Lower Level by the LRT entrance  
100 Street and 102 Avenue  
IAAR, Government of Alberta  
Linda Linsstrand 780.644.4989  
email: Linda.linsstrand@gov.ab.ca  
web: www.okw-arts.ca

June 20, 2013  
15th Annual Anishinabek Veterans Memorial  
Golf Tournament  
Huntsville, Ontario  
Phone: 1-877-702-5200 / 705-497-9127

June 20, 2013  
Igniting the Spirit Gala 2013  
Our celebration of Aboriginal culture continues  
through the element of fire  
Time: 5:00pm to 9:30pm Place: Hampton Inn  
Ottawa, 200 Coventry Road,  
Ottawa, Ontario  
To be a corporate sponsor or to purchase  
tickets, visit: www.wabano.com  
or contact: Shelagh Mills 613-612-5482  
email: smills@wabano.com

June 7 - 9, 2013  
13th Annual  
Table Mountain Rancheria Powwow  
23736 Sky Harbor Road  
Frisant, California  
559-822-2890 or 559-284-4701  
web: www.tmcasino.com

June 8 & 9, 2013  
18th Annual Aboriginal Gathering and 10th  
Annual Powwow  
Peace River Ag Grounds  
Peace River, Alberta  
Hand Drum Competition, Children's Crafts  
Crafts Tables, Concessions, Hand Games  
Free on site camping available.  
Dennis Whitford: 780-624-6367  
email: dennis.whitford@gov.ab.ca  
Christina McNeil: 780-624-6316  
email: christina.mcneil@gov.ab.ca  
web: www.peacervera.ca

June 7 - 9, 2013  
Prairie Band Potawatomi Powwow  
Prairie Peoples Park  
150th - M Road  
Mayetta, Kansas  
Michelle Simon: 888-727-4946

June 7 - 9, 2013  
Table Mountain Rancheria PowwowSky  
harbour RoadFrisant, California  
Phone: 559-822-2890

June 8 & 9, 2013  
18th Annual Aboriginal Gathering and 10th  
Annual Powwow  
at the Agricultural Grounds,  
Peace River, Alberta  
Contact Dennis Whitford at 780-624-6367  
or email denniswhitford@gov.ab.ca  
or Christina Hogaboam at 780-624-6316  
or email: Christina.hogaboam@gov.ab.ca  
www.peacervera.ca  
or Facebook: Peace River Pow-wow

June 8 & 9, 2013  
Métis of Maine 10th Annual Powwow  
105 Gould Road,  
Dayton, Maine  
Phone: 207-793-4801  
or www.metisofmaine.org

June 8 & 9, 2013  
11th Annual NCGLNAC  
Gathering of Great Lakes Nations  
Tri-State Antique Gas Engine Association  
Grounds  
1010 Morton Street  
Portland, Indiana  
Kay Neumayr: 765-426-3011  
email: kay.neumayr@ncglnac.com

June 8th & 9th, 2013  
Henvey Inlet First Nation  
10th Annual Inter-Tribal Powwow  
French River I.R.#13, Ontario  
Luana McQuabbie: 1-866-252-3330

**There are many more events listed online: [www.ammsa.com](http://www.ammsa.com)**



Miss Manito Ahbee is crowned in November 2012 at the MTS Centre in Winnipeg.

**ABORIGINAL MUSIC WEEK  
Winnipeg, Manitoba  
August 16 - 21, 2013**

Organizers of Winnipeg's Aboriginal Music Week are hoping its festival grows substantially this year thanks to a switch to summer-time dates. The music festival, celebrating its fifth year, had traditionally been staged in November. But the 2013 festival has been moved to the summer and will be held from Aug. 16-21. The switch was made as organizers are keen to have more Aboriginal youth attend the festival. One of the ways to do this is to have free outdoor concerts where youth and families can soak up the atmosphere and not have to worry about the costs or limited seating at indoor venues.

Aboriginal Music Week, first held in 2009, features First Nation, Metis, Inuit, Native American and Indigenous acts. The festival, produced by Aboriginal Music Manitoba, a non-profit organization, has been held in Winnipeg since its inception. The 2013 festival will include six free concerts, five of which will be held outdoors. There will also be four other concerts that will require attendees to purchase tickets. This year's festival is expected to feature 25 musical acts, including Juno Award winners Derek Miller and Digging Roots. Miller, a two-time Juno Award winner from Six Nations, Ont., also earned recognition by performing at the closing ceremonies of the 2010 Winter Olympics in Vancouver.

Digging Roots, a popular five-person Toronto band which received rave reviews for its first two albums, is releasing its third album this summer. Among the other early acts confirmed for this year's festival are Wanbdi, Ghostkeeper, C-Weed Band, Indian City and Arthur Renwick. Tickets for the festival go on sale on June 11, when the other 18 musical acts performing will be announced.

For more information, check out [www.aboriginalmusicweek.ca](http://www.aboriginalmusicweek.ca).



Devon recognizes the importance of celebrating culture through events such as Pow Wows.

Wishing you a safe and enjoyable summer.

Commitment Runs Deep



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**BLUE PRINTS FOR A LONG WALK  
Urban Shaman Contemporary Aboriginal Art,  
Winnipeg, Manitoba  
May 30 - June 29**

A walk of almost 250 kilometres retracing steps her grandfather took when he ran away from a residential school is the inspiration for an Ontario-born artist who has an exhibition in Winnipeg.

Lisa Myers, who has Anishinaabe ancestry from the Shawanaga and Beausoleil First Nation, has produced a collection titled Blueprints for a long walk. It will be on display at Winnipeg's Urban Shaman Contemporary Aboriginal Art from May 30 through June 29. Myers and two other relatives undertook a lengthy journey in the summer of 2009 in northern Ontario, walking from Sault Ste. Marie to Espanola. The walk retraced the path Myers' grandfather took when he ran away from the Shingwauk Residential School. He survived that trip by eating blueberries from plants located along the train tracks. The theme of blueberries is evident in many of Myers' works in this exhibition. Not only does Myers' art draw upon her grandfather's story but it also reflects on how her own experiences have been affected by her family history. Some of the artwork in the exhibition reflects images from maps that were secured ahead of Myers' walk. Sound and video documents obtained during the walk are also displayed in the exhibition.

The Urban Shaman Contemporary Aboriginal Art is one of the top venues and voices for Aboriginal art in Canada. Works from Blueprints for a long walk will be on display in the Urban Shaman's main gallery as well as its Marvin Francis Media Gallery. The gallery is open five days a week, from Tuesday through Saturday. Daily gallery hours are noon through 5 p.m.

For more information check out <http://urbanshaman.org/index.php>

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## Ontario



### SAKAHAN: INTERNATIONAL INDIGENOUS ART

National Gallery of Canada, Ottawa, Ontario May 17 - Sept. 2, 2013

What is being billed as the largest survey of contemporary Indigenous art organized by a national institution is on display in Ottawa. Sakahan: International Indigenous Art has opened at the National Gallery of Canada. The exhibition features more than 150 artworks from more than 80 Indigenous artists around the world. The collection includes work from artists from 16 countries and six continents. Sakahan: International Indigenous Art is also one of the most ambitious projects undertaken by the National Gallery of Canada. The gallery, which is located on Sussex Drive in the nation's capital and opened in 1988, has a view of the Canadian parliament buildings. Sakahan means "to light a fire" in the language of the Algonquin people. Some of the works were created specifically for this project. Exhibition officials are hoping to raise the public awareness of many of the participating artists, who have not received widespread exposure in North America. Mary Anne Barkhouse, who is Kwakwaka'wakw and now lives in Minden, Ont., is one of the participating artists who attended a preview for the exhibition. Other artists at the preview included Shigeyuki Kihara, a Simoan who lives in Auckland, New Zealand, Jimena Mendoza, a Mestiza who lives in Mexico City, Yuma Taru who is Atayal and lives in Taiwan, and Ingunn Utsi, who is from Norway and is Sami. The artwork in Sakahan displays various cultural, political and social issues affecting people everywhere. The exhibition was organized by the National Gallery of Canada. It is sponsored by CN and supported by the RBC Foundation.

For more information, check out [www.gallery.ca/sakahan/en/](http://www.gallery.ca/sakahan/en/)

### EXHIBIT 1812

St. Catharines Museum, St. Catharines, Ontario April 6 - Aug. 18, 2013

The St. Catharines Museum is hosting a popular travelling exhibit titled 1812 this spring and summer. The exhibit was first housed at the Canadian War Museum in Ottawa. But now a travelling version of the exhibition will be shown at various locations across the country during the next few years. As its moniker implies, the exhibit focuses on the War of 1812, a 32-month military conflict between the British Empire and its Aboriginal allies against the United States and their Native American cohorts. The travelling exhibition is fully booked until May 2015. It will be shown at venues in Ontario, New Brunswick, Manitoba, Nova Scotia, Prince Edward Island and Saskatchewan. It opened at the St. Catharines Museum in early April and will remain at this site until Aug. 18. The scaled-down version of 1812 features 30 artifacts, displayed in a 140-square foot area. The exhibit presents the happenings of the War of 1812 from four different perspectives, including Canadians and First Nations people. Another perspective of the war is from the Native Americans. Views from the Americans and British are also explored. Besides detailing the motivations and aspirations of all participants of the war, the exhibit also details all of their experiences and the effects the conflicts had on their future. A First Nation perspective is conveyed through Shawnee leader Tecumseh, a respected Native military leader who fought alongside the British and was killed during the Battle of the Thames. The original exhibit of 1812 at Ottawa's War Museum received last year's Ontario Museums Association Award of Excellence in Exhibitions. Last year marked the 200th year since the declaration of the war. Canadian government officials are urging individuals to learn more about the country's history and heritage, including through the 1812 exhibition. Canada will celebrate its 150th anniversary in 2017.



National Aboriginal Day 2012 events in Ottawa featured Aboriginal storytelling, dance performances and facepainting to help bridge the gap between cultures.

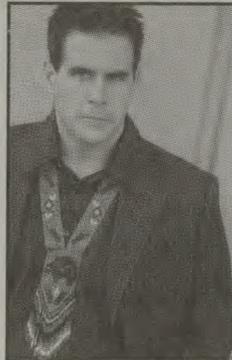


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Owner/Artist: Yvonne Jobin  
Manager: Amy Willier  
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Fax: 403-261-2654  
[www.moonstonecreation.ca](http://www.moonstonecreation.ca)

1416 - 9 Avenue SE  
Calgary, AB T2G 0T5  
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Sunday: 12:00 pm - 4:00 pm  
Inquire for holiday hours



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# 2013

## 10th ANNUAL

### TSAG Golf Tournament

Tuesday June 25th at Cougar Creek Golf Resort

Registration: 7:30 AM Shotgun Start: 8:30 AM

Dress Code In Effect

Entry Fee: \$1,000 a Team

INCLUDES:

- 18 Holes With Cart
- BBQ Dinner
- Prizes For Every Golfer
- Hole-In-One Prizes
- Men's & Women's KP Jackpots



First Nations (Alberta)  
Technical Services Advisory Group

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To register, sponsor or for more information contact TSAG at 780.483.8601



Experience the Northern Lights

**Arviat, Nunavut**

Visit the Hamlet of Arviat and be prepared to be captivated by strong traditional culture and beautiful landscape. The hamlet recently received \$105,100 from the Canadian Northern Economic Development Agency to grow its tourism and the results have been impressive. The Margaret Aniksak Visitor's Centre has interpretive exhibits of the local culture and the Roman Catholic mission church. The Mikilaaq Centre houses collections of current and archival photos, some for purchase. There are also archival photos to view in the Government of Nunavut Pana building and at the Donald Suluk Library. Kiluk, on the main road to the airport, is the place to buy some of Nunavut's art and crafts. Or take a boat trip out to the island of Arvia'juaq, which represents important historical summer camping areas of the Paalirmiut Inuit, who now live in the Arviat. Arvia'juaq is "an island shaped like a big bowhead whale." For many generations, Inuit families returned to camp and harvest its abundant marine resources including beluga whales, seals, walrus and fish. Good inland hunting ground and crucial water sources are also nearby. Immediately opposite Arvia'juaq on the mainland and †Qikiqtaarjuk† can be reached by trail from Arviat. Hundreds of archaeological features are located at the historic site, some dating back to the Thule period. Typical features include tent rinfns, kayak stands, mean caches, hunting blinds, children's play areas, and graves. Other more unique features found at the national historic site include the competing cousin stones, a shaman's healing cairn and offering places.

For more information check out [www.visitarviat.ca/](http://www.visitarviat.ca/)

**TOMBSTONE TERRITORIAL PARK**

**North of Dawson City, Yukon**

Tombstone Territorial Park is memorable for its black granite peaks, idyllic alpine lakes and subarctic tundra landscapes and is an icon among Yukon destinations. The Dempster Highway bisects Tombstone, making wildlife, birds and tundra walks accessible to even roadside explorers. For backpackers, the heart of Tombstone can be discovered only a day's hike from the highway. But keep in mind that there are few established hiking trails, the terrain is rough, and the weather can change without notice. Tombstone's unique collection of vegetation and wildlife is linked to the special geology and geography of the region. The diversity of rocks and minerals creates a variety of soils which supports a wide range of plant communities. The variety of plants, in turn, provides habitat for many animal species. From the Tombstone Viewpoint overlooking the North Klondike River valley, the jagged peaks of the Tombstone mountain range dominate the landscape. Beyond North Fork Pass is Blackstone Uplands, where wildlife sightings are frequent and birding opportunities abound. Don't forget backcountry camping permits are required for camping at Grizzly Divide or Talus Lakes. Tombstone is also an important heritage of the Tr'ondík Hw'ich'in people who have hunted and camped here for centuries. The Tombstone Park Interpretive Centre is located about an hour north of the North Klondike Highway turnoff.

For more information check out <http://travelyukon.com/nature/tombstone-territorial-park>



**JARDINS DE MÉTIS NATIONAL HISTORIC SITE OF CANADA  
Grand-Métis, Québec**

The Jardins de Métis national historic site is an English-inspired garden created by Elsie Reford from about 1926 to 1958. The property, which covers approximately 18 hectares, is located on the banks of the St. Lawrence and Métis Rivers between the towns of Mont-Joli and Matane, near Sainte-Flavie, Quebec. The site includes one villa and six distinct garden areas and more than 500 horticultural varieties. Official recognition refers to the gardens as well as the built elements within the property boundary at the time of designation. Jardins de Métis was designated a national historic site of Canada in 1995 because the gardens, planned and developed over a 30-year period, provide an excellent Canadian example of an English-inspired garden, with specialized gardens, winding paths, allée royale, and a variety of flower beds arranged in an informal manner; and the Jardins de Métis benefit from an exceptional microclimate, favourable to the growth of plants, flowers, bushes and trees, certain varieties of which are to be found nowhere else in the country. The gardens are on the grounds of Reford's summer home which was given to her by her uncle, George Stephen, founder of the Canadian Pacific Railway and Canada's leading entrepreneur of the 19th century. Originally a fishing lodge, Reford created the gardens from a rough landscape, taking full advantage of the site's favourable microclimate and its sublime views.

**MONUMENT OF APOLOGY TO NUTAK AND HEBRON  
COMMUNITIES**

**Nutak, Labrador**

In August 2012, the federal government unveiled a monument consisting of three separate plaques, each in English and Inuktitut marking an apology that was issued in 2005 by the Government of Newfoundland and Labrador to the Inuit of the former Nutak and Hebron communities, closed in 1956 and 1959, respectively. The provincial government apologized for the way in which the decision to close the communities was made and for the difficulties experienced by the Inuit of Nutak and Hebron, and their descendants, as a result of the closures.

The first plaque presents the statement of apology by the provincial government to the Inuit of Nutak and Hebron; the second displays the Inuit's acceptance of the apology; and the third plaque identifies the names of all the former residents of Nutak. A similar monument was erected in Hebron and unveiled during a ceremony in 2009.

**EXPERIENCE CAPE BRETON**

Cape Breton's five First Nations - Membertou, Eskasoni, Chapel Island, Waycobah and Wagmatcook - are working together to ensure authentic when it comes to experiencing the Mi'kmaq culture and way of life. Tourism ventures on the small island range from the economic support of local, Native arts and crafts artisans to the support of summer cultural festivals and pow-wows. As well, the leaderships of the Wagmatcook, Waycobah, and Membertou First Nations have supported the development of community centres within their Nations, with the centres playing a direct role in providing tourism services via museums, art galleries, cultural exhibits, arts and crafts production facilities, gift shops and restaurants. For all leaders, the emphasis of Aboriginal products and services is on the authentic portrayal of Aboriginal culture and history. Heritage presenters and product producers must be knowledgeable, sincere, genuine and of Aboriginal descent. There was recognition that the uniqueness of each community and its tourism offerings was a cultural strength for the entire Mi'kmaq cultural tourism venture, with such diversity serving to attract the interest of those non-Aboriginals seeking to learn more about Mi'kmaq culture and identity, history and current life. cultural tourism initiatives ranging from the Wagmatcook Culture and Heritage Centre through the Eskasoni Pow-Wow to the Membertou Trade and Convention Centre. The Wagmatcook Culture and Heritage Centre sees traffic well over 80,000 tourists driving through the community of via the Trans Canada Hwy 105 on their way through to the famous Cabot Trail and to Baddeck, home of Alexander Graham Bell.



USA



**BUFFALO BILL HISTORICAL CENTER**

**Cody, Wyoming**

The Buffalo Bill Historical Center weaves the varied threads of the western experience—history and myth, art and Native culture, firearms technology and natural history—into the rich panorama that is the American West. Its Plains Indian Museum has the Paul Dyck Plains Indian Buffalo Culture Collection, an exhibition of objects of the Native people of the Great Plains dating back to a period that artist Paul Dyck identified as the “Buffalo Culture” era, the late 1700s to pre-1890s. The Dyck Collection, acquired by the center in 2007, “has long been considered by art historians, ethnologists, and historians to be the most comprehensive privately-held assemblage of Plains Indian arts and related historical materials documenting the lives and cultures of Native people of the Great Plains,” said Emma I. Hansen, Plains Indian Museum curator. The collection itself—started by Dyck’s father in 1886—includes clothing, eagle feather bonnets, bear claw necklaces, buffalo hide tipis and tipi furnishings, shields, cradles, peace medals, moccasins, and the like. Some of the collection’s first objects were placed on exhibit in 2008, the first time any part of the collection had been on view for the general public. “The artifacts come from several different tribes,” Hansen said, “and because many were made prior to the late-nineteenth-century reservation period, they fill in many gaps in our collection and provide continuity in showing the historical transitions of Plains Indian people.” The Paul Dyck Plains Indian Buffalo Culture Collection was acquired through the generosity of the Dyck family and additional gifts of the Nielson Family and the Estate of Margaret S. Coe.

For more information check out [www.bbhc.org/](http://www.bbhc.org/)

Grand Entry at Gathering of Nations Powwow held in Albuquerque, NM in April 2013.

**SPIRITS OF THE LAND, AIR AND WATER: ANTLER CARVINGS**

**Peary-MacMillan Arctic Museum, Brunswick, Maine**

**April 11, 2013 - February 23, 2014**

Carvings of drummers, dancers, acrobats and spirits of all sorts are on view in the Peary-MacMillan Arctic Museum’s newest exhibit, *Spirits of Land, Air, and Water: Antler Carvings* from the Robert and Judith Toll Collection. The exhibit features more than 30 carvings fashioned from caribou antlers by Inuit from the Canadian Arctic, as well as a selection of Inuit prints highlighting the significance of caribou in Inuit culture. “No two antlers are exactly alike, and artists are inspired by the different shapes of the antler racks,” said curator Genevieve LeMoine. “They transform the antler into everything from whimsical spirits to dramatic drummers, and even carve the antler into the likenesses of caribou.” The carvings on display reflect the diverse approaches artists take to working with antler. Some pieces are minimally modified, taking advantage of the natural shapes and colors of antler to evoke animals, humans and spirits. Other works are carved extensively, and some are embellished with beads or fur, adding texture and color. The works individually and collectively reflect the inventiveness, playfulness and creativity of Inuit artists. All of the pieces in the exhibit are drawn from the collection of Robert and Judith Toll. The Tolls made a major donation of Canadian Inuit art to the Arctic Museum in 2009 and have loaned additional pieces to the Arctic Museum for this exhibition.

For more information check out [www.bowdoin.edu/arctic-museum/](http://www.bowdoin.edu/arctic-museum/)

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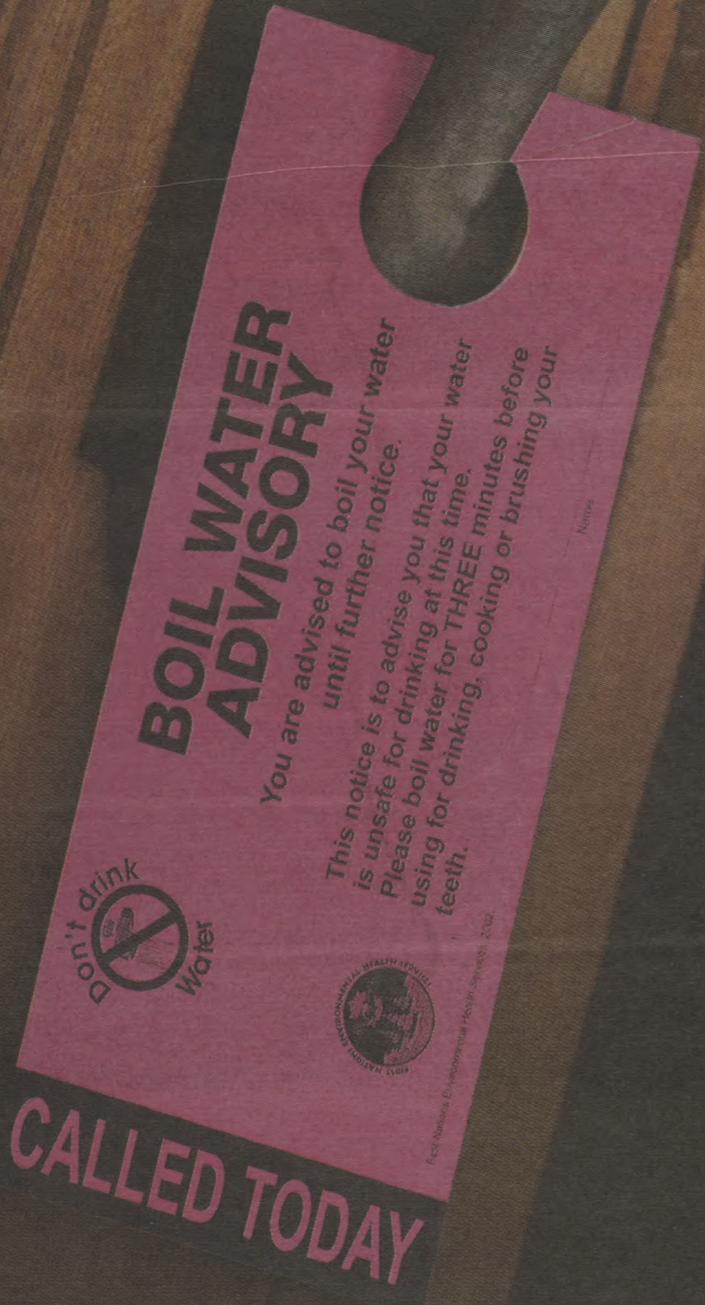
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## Saskatchewan Sage: Special Section providing news from Saskatchewan



PHOTO PROVIDED BY PARKLAND COLLEGE

(Back row from left) Donna Desnomie (Director of Post Secondary and Higher Learning - Peepeekisis Cree Nation), Richard Ironquill (Headman - Peepeekisis Cree Nation), Ed Hourd (Business and Training Representative - Parkland College); (front row) Michael Cameron (Director of Training and Business Development - Parkland College), Mike Koochicum (Chief - Peepeekisis Cree Nation), Frank Dieter (Headman - Peepeekisis First Nation).

### MOU signed between Peepeekisis and Parkland College

Peepeekisis Cree Nation and Parkland College have signed a memorandum of understanding committing the college to improve its skills training and labour market participation. The affiliation with Peepeekisis Cree Nation will involve tailored Essential Skills programs, Adult Basic Education, and specific skills training designed to link members of the First Nation with industry and jobs. The MOU will be in effect for five years.

### Favel appointed chancellor of U of S

Blaine Favel, the president of One Earth Oil and Gas and a former chief of the Poundmaker Cree Nation, has been appointed chancellor of the University of Saskatchewan. Favel is an alumnus who was awarded an Honorary Doctorate of Laws by the university last year. He is a lawyer and former head of the Federation of Saskatchewan Indian Nations who holds a masters of business administration from Harvard. Although the chancellor's role is largely ceremonial, the University of Saskatchewan is the largest post-secondary institution in the province and the title provides Favel with the

opportunity to promote causes that he considers important. In an interview with the Globe and Mail, Favel said of his appointment, "I think it is a very positive signal to the Aboriginal community that the university takes their issues and their interests to heart and it is sincerely advocating for them and will continue to work hard for them, and hence the appointment of an Aboriginal chancellor. I think what it says to Canada is that it speaks to the best values of Canadians. I think Canadians rightly perceive themselves as being fair-minded and generous in spirit and that everyone has the chance to advance in this country."

### Stonechild wins for biography

The best in First Nations and Métis writing and publishing were celebrated at the Saskatchewan Book Awards ceremony in April. The Rasmussen and Charowsky Aboriginal Peoples' Writing Award went to Regina's Blair Stonechild for his biography, Buffy Saint-Marie: It's My Way. Luther and University of Regina Arts Award for Scholarly Writing went to Reconciling Sovereignties: Aboriginal Nations and Canada by Felix Hoehn (Saskatoon), Native Law Centre. The province's literary talent was celebrated at the 20th annual Saskatchewan Book Awards.

### Discussion aimed at expanding IGR authority

Representatives from the Saskatchewan Liquor and Gaming Authority and Indigenous Gaming Regulators are entering into discussions

aimed at expanding the regulatory authority of IGR to include the registration of on-reserve charitable gaming employees and suppliers. "Providing IGR with additional regulatory authority is the next step under the terms of the Gaming Framework Agreement," said the minister responsible for SLGA, Donna Harpauer, in a news release. "SLGA will continue to work with IGR to ensure the effective regulation of on-reserve charitable gaming." The registration process includes criminal and financial background checks on individuals and suppliers to help ensure the overall integrity of the gaming industry. All gaming registrations are currently handled by SLGA.

### Aboriginal Youth Task Force gets underway

The Aboriginal Youth Task Force chaired by Saskatoon Fairview MLA Jennifer Campeau and vice-chair Rob Norris, Saskatoon Greystone MLA and Legislative Secretary for First Nations Engagement, will visit 12 communities across Saskatchewan. The task force will hold meetings in Regina, Saskatoon, Stony Rapids, Moose Jaw, Fort Qu'Appelle, Yorkton, La Ronge, La Loche, Ile a la Crosse, Prince Albert, Sandy Bay and Pelican Narrows. Young people ages 16 to 25 are being invited to meet the task force near these communities. Participants will have the opportunity to share their education or skill development plans and activities, and for those already working, a chance to recount their experiences transitioning to the workforce. Feedback will be shared with government decision-makers on an ongoing basis, to inform and guide initiatives that impact First Nation and Métis people. "This is an important step for our government to identify and respond to grass roots issues as experienced by young people who are directly impacted by them," said Campeau in a news release.

### Greater role for First Nations needed in new child welfare system

The Advocate for Children and Youth 2012 annual report emphasizes the need for greater inclusion of First Nations in designing, implementing and monitoring the new child welfare system. "We share the concerns of the Advocate for Children and Youth as raised in their recent annual report; particularly, that we must collectively do better for First Nations children and youth in Saskatchewan as well as for all children and youth in this province," said Federation of Saskatchewan Indian Nations Vice Chief Dutch Lerat in a news release. "Why wait another day

to make those investments that will see the system responsive to the children that are using it. The moment to act is now. If we had acted collectively 20 years ago, we would be seeing the returns on those investments today with fewer health and social issues facing our children, youth and families, less pressures on health, social and justice systems in the province, and ultimately, a healthier and wealthier province overall."

### Power project collaboration

Black Lake First Nation and Saskatchewan Power Corporation are proposing the construction and operation of a 42 to 50 megawatt water diversion-type electrical generating station at Elizabeth Falls. The proposed project, formerly known as the Elizabeth Falls Hydroelectric Project, would be located adjacent to the Fond du Lac River between Black Lake and Middle Lake, on Black Lake First Nation Reserve lands in northern Saskatchewan. The proposed project would involve the construction and operation of a water intake, a power tunnel, a powerhouse, a tail race, a submerged weir, a construction camp, a bridge, and access roads. This project is being assessed using a science-based approach. If the project is permitted to proceed to the next phase, it will continue to be subject to Canada's environmental laws, enforcement and follow-up and increased fines.

### New executive for Métis Women

Filles de Madeleine Association Inc. (Métis Women of Saskatchewan) have elected Janice Henry as the new president. Having a new executive brings a renewed sense of purpose to our organization," said May Henderson, Métis National-Saskatchewan Provincial Secretary, in a news release. "We look forward to moving ahead with issues of importance to Saskatchewan's Métis women under a new executive..." Henry, a social activist from Prince Albert, is the coordinator for Homes for the Homeless, a project that helps assist families and individuals in Prince Albert to find a home. She has a certificate in Human Justice and also has a certificate in Mediation from York University in Toronto. Henry was employed by the Ministry of Social Services and has worked with people with disabilities and some of society's most vulnerable. The other new executive members are from across the province and include Karen Trochic as vice-president, Pat Letendre as secretary, and Pat Caron Holton as treasurer.

Compiled by Shari Narine

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Manitoba Pipestone: Special Section providing news from Manitoba

**Winnipeg has highest urban Aboriginal population**

The new National Household Survey shows that Winnipeg is home to the greatest number of status First Nations people and Métis Canadians of any other city in the country. The NHS showed 25,970 status First Nations people live in Winnipeg, accounting for about 3.6 per cent of the population, while there are 46,325 Métis, making up about 6.5 per cent of the city's population. Provincially, the First Nations population grew 22.9 per cent between 2006 and 2011, and the Métis population grew 16.3 per cent. Aboriginal people account for 16.7 per cent of Manitoba's population, up from 15 per cent in 2006. Almost six in 10 status First Nations people in Manitoba live on reserve, compared to just under half of First Nations people across Canada who live on reserve. The National Household Survey replaces the former mandatory long-form census. Statistics Canada warns that some of the data may be difficult to compare to previous census years because

the methodology and response rates are different.

**Another First Nation sues for flooding**

The Little Saskatchewan First Nation is suing both the provincial and federal governments for \$100 million each, according to statements of claim filed April 30 with the Manitoba Court of Queen's Bench. The First Nation claims that the province operated flood control structures — the Portage Diversion, the Fairford Structure and the Shellmouth Dam — to save populated areas in southern Manitoba from major flooding. The use of those structures artificially flooded First Nations in the Interlake region, including Little Saskatchewan, in 2011 according to the statement of claim. The Manitoba government now faces at least five lawsuits, with total damages exceeding \$1.5 billion, from First Nations and individuals affected by the 2011 flood.

**Meeches recognized as Woman of Distinction**

Lisa Meeches was among six University of Manitoba recipients to be honoured as Women of Distinction in a recent ceremony for awards handed out by the YMCA-YWCA of Winnipeg. Meeches received an award as part of NSI New Voices, a 14-week, full-time training program for young Aboriginal adults, aged 18 to 35, interested in a career in film, television and digital media. She and her co-winners spent four years interviewing residential school survivors across Canada, a life-changing experience that provided the inspiration for the NSI New Voices program. NSI New Voices is a one-of-a-kind program that integrates education with traditional teachings and bridges the gap between Aboriginal and non-Aboriginal content creators. She was a member of the U of M Board of Governors from 2002-2005.

**Elder to receive honorary degree**

Elder Harry Bone will be one of a number of recipients of

honorary degrees to be awarded by the University of Manitoba during spring convocation. Bone, who has worked tirelessly and quietly throughout his life to bolster Indigenous rights, is chief of Gilzhigowling (Keeseekoowenin). He conducts research on the original spirit and intent of treaty, with special interest in the history of treaties, and the federal and provincial governments. He is a member of the Assembly of Manitoba Chiefs, Council of Elders, and Treaty Relations Commission of Manitoba's Speakers Bureau. Bone serves as a source of inspiration to the Faculty of Medicine, which shares his goal of improving the lives of Indigenous peoples by respecting their individual and collective rights. He will be awarded an Honorary Doctor of Laws.

**Martin expands Aboriginal Initiatives program**

Paul Martin has added Major Pratt School to the Martin Aboriginal Education Initiative.

Major Pratt School in Russell joins Gordon Bell High School, Children of the Earth High School, Grand Rapids School and Oscar Lathlin Collegiate on Opaskwayak Cree Nation as participants in the program, which teaches Aboriginal youth about business and entrepreneurship to encourage them to complete high school and go on to post-secondary studies. The program uses hands-on activities to teach business and leadership skills, with a focus on financial literacy. Students are mentored and qualified students receive funding to start a micro-business. The textbooks and other learning materials were written by Indigenous high school teachers, ensuring the students see themselves reflected in the documents. The Martin Aboriginal Education Initiative, a charitable organization that supports education for Aboriginal students, has established an Aboriginal youth entrepreneurship program at 17 schools, including the five in Manitoba.

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# Ontario Birchbark: Special Section providing news from Ontario



PHOTO COURTESY OF CAMBRIAN COLLEGE

Apitisawin President Mary Jane Archibald (left) and Cambrian College President Sylvia Barnard sign a four-year agreement

## Educational agreement will fill employment niche

Apitisawin President Mary Jane Archibald (left) and Cambrian College President Sylvia Barnard sign a four-year agreement which will see Apitisawin Employment and Training collaborate with Cambrian College to provide Aboriginal students with new options to pursue certificate post-secondary programs that support their needs and the needs of their employers, industry and entrepreneurs. The partnership will serve learners from Taykwa Tagamou Nation and the surrounding region. The first program to be offered is Cambrian's Mining Foundations certificate, which will be followed by a Carpentry Fundamentals certificate program.

## Remains of Huron-Wendat ancestors to be reburied

The University of Toronto and the Heritage Trust of Ontario have signed a memorandum of understanding with Grand Chief Konrad Sioui of the Huron-Wendat Nation aimed at reburying the bones of more than 1,500 Huron-Wendat ancestors kept for more than 40 years at the University of Toronto. The bones were found in several locations in southern Ontario (Wendake South), which is one of the regions included among the ancestral lands of the Huron-Wendat people. The Kleinburg Ossuary was located on the Glassco Property, which is now part of a conservation sector and protected as a natural archaeological heritage site. The place anticipated for the reburial of all of the remains and funerary objects will be called Thonnakona Ossuary. The official reburial ceremony, open to the Huron-Wendat, Wyandots, First Nations and their families, will be held on Sept. 14, on the Glassco site in the city of Vaughan, near Toronto.

## National Centre of Excellence opens doors

The Wabano National Centre of Excellence has been officially opened and is now providing the National Capital Region's Aboriginal community with a centre dedicated to its needs. The new centre will be run by the Wabano Centre for Aboriginal Health, which provides a wide range of social services, health supports, and youth programs for Ottawa's 35,000 Aboriginal people. In its 14 year history in Ottawa, Wabano has had dramatic success in creating programs that reduce local homelessness, poverty, unemployment, addiction rates and family violence among Aboriginal people. The new 25,000-square-foot expansion provides new meeting spaces for community groups, outreach and after school programs, crisis intervention initiatives, and career training and workshops while showcasing Aboriginal art and culture. The federal government contributed \$1.9 million and the Ontario government contributed \$2.3 million through the Infrastructure Stimulus Fund. In addition, Aboriginal Affairs and Northern Development Canada contributed \$750,000 through Commemoration, a component of the Indian Residential Schools Settlement Agreement. The Wabano Centre for Aboriginal Health is contributing the remainder of the \$16 million.

## Grant increases First Nations' engagement

Funding from the Ontario Trillium Foundation will allow the Chiefs of Ontario to take a key environmental assessment initiative to the next level. The foundation will provide \$116,900 over the next two years to support the second phase of a training program, which will help build the capacity of First Nations to align the processes of environmental assessments with negotiations regarding resource extractions. "This grant will help to increase capacity within First Nations communities to understand and engage in effective Environmental Assessments and Impact Benefit Agreement processes," said Regional Chief Stan Beardy in a news release. Funds from the foundation will be used to organize province-wide, multi-day training workshops and conduct online webinar series for First Nation leaders. The Ontario Trillium Foundation has also filled a funding request from the Ontario Waterpower Association with the OWA using those funds to support the efforts of the Chiefs of Ontario in delivering environmental assessment and business planning training to First Nations communities in Ontario's Far North.

Compiled by Shari Narine

## REVIEW

### French Severn 2009-2019 Forest Management Plan Review of Draft Planned Operations for Phase II 2014-2019

The Ontario Ministry of Natural Resources (MNR), Westwind Forest Stewardship Inc. and the Local Citizens Committee (LCC) invite you to review and comment on the Phase II (2014-2019) draft planned operations of the 2009-2019 Forest Management Plan (FMP) for the French Severn Forest.

You will have the opportunity to review and comment on:

- The draft planned harvest, renewal and tending operations and access roads for the second five-year term;
- The MNR's preliminary list of required alterations.

You will also have an opportunity to contribute to the background information used in planning.

Comments from the public will be considered in revisions to the draft planned operations.

#### How to Get Involved

The draft planned operations and summary will be available on the MNR public website at [ontario.ca/forestplans](http://ontario.ca/forestplans) and at the Westwind Forest Stewardship Inc. office, during normal office hours by appointment for a period of 30 days from **June 16 to July 16**. The Ontario Government Information Centre in Toronto at 777 Bay Street and in Huntsville and Parry Sound provide Internet access.

Meetings with representatives of the planning team and the LCC can be requested at any time during the planning process. Reasonable opportunities to meet planning team members during non-business hours will be provided upon request. If you require more information or wish to discuss your interests with a planning team member, please contact one of the individuals listed below:

**Joe Johnson, RPF**  
Ministry of Natural Resources  
Parry Sound District  
7 Bay Street  
Parry Sound, ON P2A 1S4  
tel: 705-773-4238

**Barry Davidson, RPF**  
Westwind Forest Stewardship Inc.  
72 Church Street  
Parry Sound, ON P2A 1Y9  
tel: 705-746-6832 ext. 24  
[www.westwindforest.ca](http://www.westwindforest.ca)

**Gordon Michener (Naturalists)**  
LCC Chair  
Box 44  
Longford Mills, ON L0K 1L0  
tel: 705-326-5867

During the planning process, there is an opportunity to make a written request to seek resolution of issues with the MNR District Manager or the Regional Director using a process described in the *Forest Management Planning Manual* (2009). The last possible date to seek issue resolution with the MNR Regional Director is **August 16, 2013**.

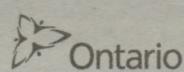
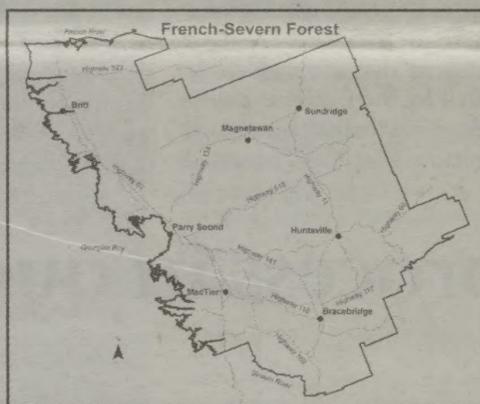
#### Stay Involved

The preparation of the draft detailed operations for the second five-year term (Phase II) has been completed. Following receipt of comments, the draft planned operations will be revised and the final planned operations will be available for inspection.

There is a final opportunity to inspect the planned operations before they are implemented during the inspection of the MNR-approved planned operations (Stage 3), which is tentatively scheduled for **September 29, 2013 to October 29, 2013**.

The approval date of the planned operations for the second five-year term is tentatively scheduled for **September 28, 2013**.

The Ministry of Natural Resources is collecting your personal information and comments under the authority of the Crown Forest Sustainability Act. Any personal information you provide (address, name, telephone, etc.) will be protected in accordance with the *Freedom of Information and Protection of Privacy Act*; however, your comments will become part of the public consultation process and may be shared with the general public. Your personal information may be used by the Ministry of Natural Resources to send you further information related to this forest management planning exercise. If you have questions about the use of your personal information, please contact Dave Priddle at 705-773-4260.



# Court, AG set Gov't straight on obligation to TRC

By Shari Narine  
Windspeaker Contributor

## WINNIPEG

A recent report by Canada's auditor general comes on the heels of an Ontario Superior Court decision, providing confirmation of what the Truth and Reconciliation Commission already knew. The federal government needs to produce the records that the TRC considers relevant on Indian residential schools.

"I don't think any government department likes to be criticized twice for the same thing, so we're hoping that the government will be moving," said TRC Chair Justice Murray Sinclair.

In January, Ontario Superior Court Justice Stephen Goudge made a ruling on a reference question brought forward by the TRC. The government claimed that "relevant documentation" was limited to policies, operations and funding for residential schools that were named in the Indian Residential School Settlement Agreement signed in 2007. Goudge, however, said that government's view of its obligation was too narrow, and that all documentation must be made available.

"The auditor general is committed to following up (the court decision), so there will be a follow-up process that we know will be important," said Sinclair.

Last month, Auditor General Michael Ferguson released his spring report which included a 36-page chapter entitled "Creating a Historical Record of Indian Residential Schools." Within those pages, Ferguson said issues arose between the federal government and the TRC around the lack of definition on such key terms as which documents were considered "relevant" and what an "organized manner" of receiving the documents would be.

Ferguson also noted that no schedule was established as to when the documents would be in the hands of the commission; budgets were not established that accurately reflected the cost of collecting and digitizing the documents; there was no agreement on who would be responsible for covering the costs of scanning.

This lack of agreement, said Ferguson, led to the difficulties, which he also referred to as the Commission's and government's inability to "find common ground upon which to cooperate... in a spirit of reconciliation."

"What the auditor general said was that we couldn't agree with Canada about what we needed and that's true. And we acknowledge that. And we wrote to the auditor general and said that was correct, that Canada would not agree with our version of what the documents were that had to be produced to us. But as

the judgement came out (from the Ontario Superior Court) we saw that we were right. So there's no question that the delay was attributable to the fact that Canada wouldn't agree with us," said Sinclair.

In a statement, federal Aboriginal Affairs Minister Bernard Valcourt said, "We agree with the Auditor General that Canada and the TRC can work more closely together to ensure the objectives of the Indian Residential Schools Settlement Agreement are met, and we are working jointly with the Commission to develop a project plan to fulfill document disclosure requirements."

Sinclair also noted that the court decision will aid the TRC in acquiring documents in a timely manner from the Catholic Entities, which were one of the four churches to sign the settlement agreement. The majority of documentation has been acquired from the other church signatories, the United, Anglican and Presbyterian churches.

Ferguson wrote, "It is still essential to clearly define the scope of the work to be completed. The Truth and Reconciliation Commission and ... Aboriginal Affairs and Northern Development Canada, need to define the relevant documents that are reasonably required by the Commission to create a historical record as complete as possible. They need



TRC Chair Justice Murray Sinclair

PHOTO: FILE

to factor in the time left in the commission's mandate and the resources available."

Whether the July 2014 deadline to have the documents received and processed can be achieved is still unclear.

It will depend on how soon the federal government can get documentation to the TRC and in what format.

"Whether (the federal government) drives up to our office one day with a big truckload of documents and dumps them on the street or whether we are going to actually have a database delivered to us,

on DVD or electronically somehow, that will make a whole world of difference on our end," said Sinclair.

Once the documentation is received, TRC staff still needs to determine what is relevant to be housed in the National Research Centre.

"It does have implications for our ability to meet our mandate deadline... if they delay, the whole question as to whether we have to determine whether an extension will be needed or additional resources will be needed is still up in the air," said Sinclair.

# Reinstatement puts process in question, says FSIN chief

By Shari Narine  
Windspeaker Contributor

## CARRY THE KETTLE FIRST NATION, Sask.

Chief Barry Kennedy "still (has) faith in our processes" that when chiefs gather at the Federation of Saskatchewan Indian Nations legislative assembly June 5 and June 6 to discuss the position of First Vice Chief, "better minds" will prevail and the decision will be made to comply with an appeals tribunal report.

The chief of Carry the Kettle First Nation was speaking about the re-appointment of Kimberly Jonathon to the First Vice Chief's position, despite a tribunal ruling that said the Oct. 25, 2012 election of Jonathon was null and void.

Kennedy said that by ignoring the ruling that the FSIN paid more than \$100,000 to an appeals tribunal to decide, the FSIN "looks like children, and that we don't know how to respect our own legislation, we don't know how to respect one

another's decisions and it looks like we spend money foolishly."

And Kennedy stresses that it is not an issue of Jonathan not being able to handle the First Vice Chief position, but the FSIN being put in a vulnerable position by the joint executive council and Indian government commission's decision to reinstate Jonathan after the tribunal ruling.

"That decision puts us, the First Nations who make up the federation, in a liable position and quite possibly in a financially-liable position because any decisions (Jonathan) does make, whether they are right or wrong, could be challenged," he said.

Last October, Jonathan became the first woman to be elected to a position with the FSIN executive. She beat challenger Sheldon Wuttunee for the position of First Vice Chief by a count of 457 to 448. Wuttunee challenged the result citing a conflict of interest.

On April 16, an appeals tribunal overturned the election results.

A request by Windspeaker to the FSIN for a copy of the appeals tribunal's written decision received no response. However, the StarPhoenix obtained the decision and reported that the tribunal had referred specifically to errors by chief electoral officer Loretta Pete Lambert.

According to the StarPhoenix, the tribunal found Pete Lambert in a conflict of interest because she was under contract as the chief electoral officer but was also being paid as the owner of the automated vote tabulation machine.

The report said Pete Lambert knew that the machine was programmed not to reject blank ballots, contrary to the FSIN Elections Act, and she also knew it would unfairly disenfranchise some voters, but she didn't tell anyone.

Other errors charged against Pete Lambert in violation of the FSIN Elections Act included having a single ballot card for both the positions of chief and first vice chief; not using separate envelopes after the vote to store

the rejected, spoiled, properly cast and unused ballots; allowing an unauthorized person to participate in important aspects of the election process; and, failure to protect the integrity of the ballot boxes, which the tribunal found had been tampered with, as the contents of the two boxes were presented to the tribunal in a single box.

Following the tribunal's decision, FSIN Grand Chief Perry Bellegarde, who won in a landslide in the same election, stated in a news release "We accept and respect the rulings by the Appeal Tribunal. We will continue to be transparent and accountable as we follow our processes."

But then the matter went before the FSIN's joint executive council and Indian government commission, which, according to the FSIN Election Act, is charged with a decision on whether a byelection ought to be held to fill the vacancy.

"A byelection shall be called if there are more than eighteen (18) months remaining in the term of office for the executive

position being vacated," but the 34-member commission decided to pass the matter off to the Chiefs-in-Assembly. Jonathan was then reinstated as First Vice Chief.

In a news release from the FSIN following the commission's decision, it was noted that "the process is considered an internal governance matter and no further comment will be made at this time."

Kennedy said since he has spoken out about what he considers an unacceptable matter, he has received widespread support from other chiefs.

"I don't think this is about individuals, Sheldon Wuttunee or Kimberly Jonathon. It's about the whole process of the election," said Kennedy. "Those who still support a fair and democratic process are going to say no, there's been discrepancies, they've been investigated and proven, and we need to call a new election (because) the democratic process is due to everyone, to all the First Nations."

# Film documents changes from river diversion

By Barb Nahwegahbow  
Windspeaker Contributor

## TORONTO

Brave New River, a film by Nicolas Renaud, Métis from Quebec, was screened at the Hot Docs international documentary film festival held April 25 to May 5 in Toronto. Hot Docs is the largest of its kind in the world.

"I was fascinated to do a story about the encounter of two worlds," said Renaud in the pre-screening introduction. The story is about the modern-day encounter between the Cree in Quebec and French-Canadians. It revolves around the James Bay 2 Project, the diversion of the Rupert River to create electric power.

The Hydro-Quebec officials in the film would have us believe the project is creating "green energy," but the Rupert River, once loud with rushing waters, has been reduced to what one Cree person in the film describes as "a big lake?"

Photographer Ian Diamond decided to document the river before, during and after construction of the dam. He is the son of the late Billy Diamond who was the grand chief of the Grand Council of the Crees from

1974 to 1984 and was the signatory to the first James Bay Agreement. Chief Diamond was a businessman who created several successful companies with money from the settlement, including Air Creebec and Cree Construction.

Ian Diamond's photography shows the river at its finest, and the post-construction shots are a stark contrast. While the river is still beautiful, he said, "she's not like the lady she used to be."

A sense of sadness and tragedy permeates the beautifully-shot film as it shows all that has been lost in the name of development. The whitefish, a staple of the Cree, were so plentiful before the project. The annual harvest before the project was 25,000. The first year after the construction of the dam, it was reduced to 3,000, a dramatic decrease. It's too soon to tell whether this will continue.

Kenny Jolly, a Cree trapper interviewed in the film, says "I like the river, to be close to it, even though it's dried up." He shows off his plywood cabin that was a 'gift' from Hydro-Quebec, then he talks about the graves with the ancestors that are now underwater. It's a hard thing to think about, he says, adding he can hardly sleep to think about

it.

The sense of powerlessness comes through.

"Our leaders wanted this project for the money. We had no choice," said one man.

In the post-screening discussion, Renaud said it's a constant dilemma for the Cree. On the one hand, the Crees are happy with the limited benefits like the cabins and the jobs. On the other hand, the people realize its boom and bust and the relationship to the river and the land has been irrevocably changed.

Who benefits from the project? Renaud said where the electricity goes was not part of the film and when he asked the question, Hydro-Quebec officials were reluctant to answer.

"...we know in Quebec we produce much more electricity than we need," he said, "so it is for the market."

Other journalists, he continued, have learned it is being sold to the northeastern United States. As for the money from the agreement, Renaud said, "The Crees are the richest Native nation of Quebec, probably in Canada, probably the world." It's billions over 50 years, he said, but he was unable to get information about the distribution. "Lots of

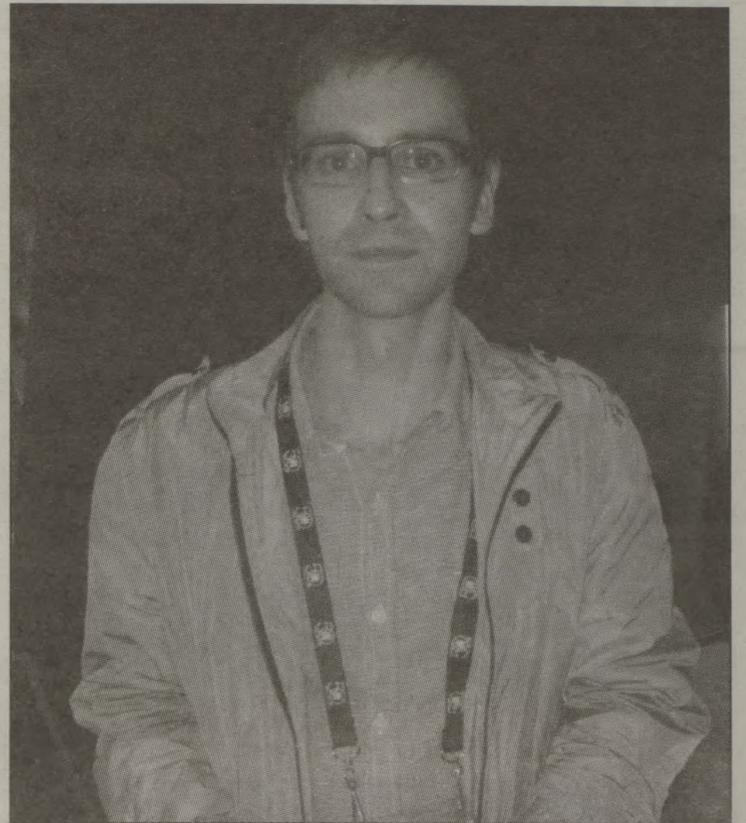


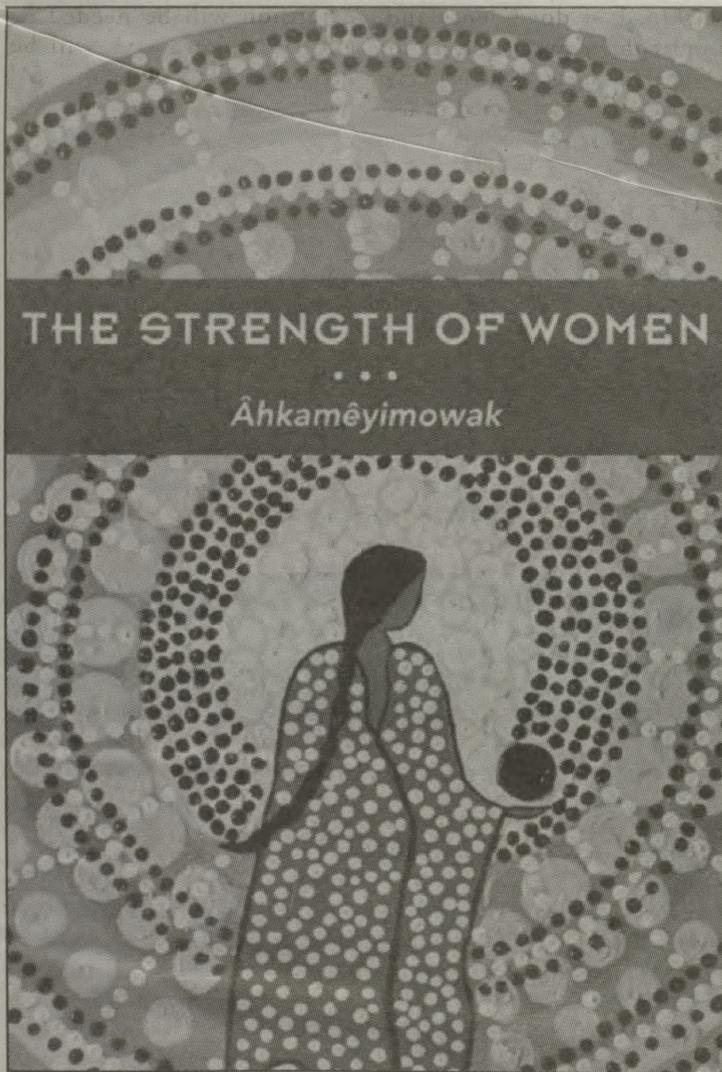
PHOTO: BARB NAHWEGAHBOW

Métis filmmaker Nicolas Renaud

Crees create construction companies," he said, "and they become millionaires very quickly." No one will talk about the money directly, he said, but he didn't encounter a trapper suddenly saying, 'now I'm a millionaire.'

Considering the traditional cultural responsibility women have for the water, it is surprising there were no women talking about the impact of the project. The film is very much male-dominated and the lack of the female voice is a serious oversight.

## Inspiring women showcased as core of communities



The Strength of Women: Ahkamêyimowak

**Book Review by Christine Smith**

**The Strength of Women: Ahkamêyimowak**  
By Priscilla Settee  
Published by Coteau Books

121 pages

"The Strength of Women" celebrates women's spirit as the backbone of Native communities, and the stories within are about 15 incredible Native women who show vision, inspiration and leadership despite the challenges facing them throughout their lives.

Author Priscilla Settee says "Colonization has been particularly devastating for Native women. There are multiple ways women have disproportionately suffered from the affects of colonization, from sexual violence and forced sterilization to the undermining of women's central role as community organizers, planners and leaders."

Settee documents stories that show a range of life experiences that involve injustice, racism, genocide and sexism and of hope, awakening and fierce struggles. She uses the Cree word 'ahkamêyimowak' to describe a strength that has helped women

to survive, flourish and work for change.

"The Strength of Women" is divided into five sections: Beginnings, Work, Art, Spirit and Community. In the section, Beginnings, Aleyna May Stene writes an intriguing poem

"Did you ever worry about me  
When I was running in the streets

You never asked  
Never asked  
"Where were you?"  
You never cared where I was  
or what I did  
Still to this day  
I love you..."

The poem is especially moving because it is indicative of how story or poetry can contribute to a way of healing. After all, "in the Indigenous world, stories are a means of transmitting vital information from within our community as well as outside our communities."

Settee explains "Women are the unsung heroes of their communities, often using minimal resources to challenge oppressive structures and create powerful alternatives in the arts, education and workplace."

This is especially indicative of the women that are in this book, including Freda Ahenakew, a pioneer of First Nations women's

writing in the province of Saskatchewan, Rita Bouvier, a Saskatchewan educator, poet and writer, Judy Da Silva, who has been working in her community of Grassy Narrows to bring attention to the terrible legacy of environmental destruction caused by major pulp mills in her territory, Lindsey Knight, aka Eekwool, a widely recognized youth model and rapper, Sally McKenzie, a community leader in health and community healing, Aleyna Mae Stene, a young urban Métis woman involved in the work organizing inner city youth, and Patricia Margaret Ningewance, an Anishnaabe-kwe linguist and artist.

This book is important in part because it features Native women as playing a central role in our culture. It speaks of an unwavering spirit and tenacity that often no one hears about, because women's achievements and economic contributions are often not counted. The stories told within this collection are both inspiring and thought-provoking, and the reader becomes privy to some very strong women who fought against adversity to become leaders in their communities and beyond.

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# Ceremony, spirituality the cornerstone of healing

By Jennifer Ashawasegai  
Windspeaker Contributor

Spirituality is integral to healing, says an Elder, a healer and a medical doctor who spoke with Windspeaker.

Bobby Woods, Gitsan Elder and founder of Native Spiritual Voices' Society, didn't always have his culture. He was forced to go to residential school and later ended up in prison. Woods saw that he needed something.

"I wouldn't be doing the things (I am) today if I hadn't have learned about it. I tried all the religions you can imagine: Catholic, Muslim, Protestant... you name them, but I couldn't understand them."

It wasn't until he attended a sweatlodge ceremony that he figured out what it was that suited him.

"What made me understand is I began to get involved," he said. "I went to a sweat. I felt good when I came out. Then when I went out to fast, it was hard but it felt good."

What Woods liked about Indian spirituality is its genuineness and pragmatic approach.

"This is the truth; there is nothing phony about learning Indian ways."

Woods said spirituality is part of our identity. Cree healer Harry Snowboy agrees.

"In Western religion, priests are middlemen between God/Creator and ourselves, Snowboy said. "We were given that responsibility... There was never a word for that belief system... it was life. Medicine people and healers were to just provide insight into the meaning of... visions."

Woods says, "It's the only truthful way of worship... Our way of life is not a religion. It's a way of life. A religion is something you have to join."

"Medicine men don't tell you what to do; they tell you all kinds of things, and it's up to you about what you want to do from there," said Woods.

Dr. Marlyn Cook, who practices medicine in the James Bay region, said spirituality is essential to healing, especially when overcoming addictions and/or mental health issues. Cook said she doesn't believe in treating an addiction with another drug. "I have never dealt with suboxine or methadone when I have an addicted person. I try to get them to see a healer."

Cook shares an anecdote about a patient who was in pain and taking Tylenol 3s who Cook referred to a healer. When the patient returned about four months later, Cook said the patient was drug free and was being counselled by a healer. More often than not, Cook said, "The patient who gets away from

addictions are ones who start walking the traditional path."

People who start walking those 'good red roads,' according to Woods, have a lot of freedom.

"In our way of life, each individual makes his own choices how he's going to live."

Woods and Snowboy both worry about the youth stepping up to the plate and taking their positions as the next generations of healers and Elders, because there are not enough to learn from.

Woods, who is 81 years old, says, "The Elders are leaving and the Elders that are around don't know that much because of residential school. This is where our situation is today. We're having hard times learning and practicing our way. Who's there to tell us what it means?"

Snowboy says, "I worry about it. I don't know if we're going to have a next generation of healers. A lot of healers I know have passed on."

Like Woods and Snowboy, Cook advocates for spirituality and says it should be incorporated more into communities, because help will arrive if prayer is used. "We need to start planning our communities through ceremonies not planning through proposals and submissions," said Cook. "We forget to ask the grandmothers and Creator for help."

"They won't help us if we don't ask them."

## Summer is around the bend for Idle No More

By Jennifer Ashawasegai  
Windspeaker Contributor

The Idle No More movement isn't like anything we've seen before. It's not like movements that have happened in the 60s, 70s or even the 80s. However, what all of the movements have in common is the fact that they've all been grassroots driven from local perspectives to national and even international ones.

Kenneth Deer, who sits on the United Nations Indigenous People's forum, was instrumental in the 70s in his community of Kahnawake. The traditional Mohawk government hired him as an education counsellor, of sorts, to help guide the youth in the local public high school. Far ahead of their time, the community began to take back education from the local school board.

Deer said he took a cutting edge course in Toronto to learn to work in the education system.

"It was the beginning of Indian control of education. We had elementary schools in town and took them back piece by piece."

Just awhile before the traditional Mohawk community began taking control of Indian education, there was a national movement, which was the birth of the Assembly of First Nations as it's known today.

Policy analyst Dr. Michael Posluns recalls his time with George

Manual, the second national chief of the National Indian Brotherhood and co-author of *Fourth World: An Indian Reality*. Posluns said Manual sat in on all of the parliamentary hearings for the 1969 White Paper. But, when the document came out, "it bore no resemblance to what any of the Indians said in those hearings."

"Repealing the Indian Act was Trudeau's thing," said Posluns. "Manual was sure no Indians said that. It made them angry enough to form some organizations."

While Manual was doing his national work, Posluns said two of Manual's sons back home were leaders of the 'Red Power' movement. Although the views of father and sons were similar, their methods to achieve recognition for Aboriginal rights were very different. Posluns points out how both types of work complimented one another, "Even with his sons leading movements on the west coast, it was George's thought that centrist views would get people's attention if there was a strong left-wing."

Another grassroots movement, perhaps lesser known, but no less important, was the Native Brotherhood. A cultural program implemented in jails and prisons across the country. This brainchild belongs to Gitsan Elder Bobby Woods, who is the founder of Native Spiritual Voices' Society.

Woods, who was in prison at the time, felt it was important for Aboriginal inmates to learn something of their culture, their identity.

"They allowed me to go from prison to prison to talk with the inmates to talk about how the brotherhood could help."

Many years after he was released and learned more about spirituality, he ran the first sweatlodge ceremony in a prison in the country. The sweat was held in federal institution Collins Bay penitentiary in Kingston, Ont. in 1983.

All three men remember Oka, a memory that stands strongly in many of the minds of First Nations and Canadian citizens alike, for different reasons.

According to Posluns, the Oka crises had a number of positive outcomes. For example, he says, "the clear cutting never went ahead, the Royal Commission on Aboriginal People's would never have gone ahead."

Deer was a negotiator for the first four days of the crisis before the Mohawk traditional government sent him to Geneva to talk about the crisis on an international level, as Deer says, "to keep Canada on its toes." Woods was also in the community.

"I was with Kenneth at his home."

( See *Summer* on page 21.)

## Health Watch

By Shari Narine

### Improved health care in Ontario

Ontario is improving access to health care for families in northwestern Ontario by enhancing the Waasegiizhig Nanaandawe'yewigamig Aboriginal Health Access Centre in Kenora and the Gizhewaadiziwin Aboriginal Health Access Centre in Fort Frances. New investments will help the centres retain and recruit primary-care physicians, recruit up to two additional nurse practitioners and offer more primary and traditional care programs and services. Both centres will also be renovated and the Fort Frances centre will also be expanded. As well, an additional \$500,000 has been provided for the Southwest Ontario Aboriginal Health Access Centre in London. Aboriginal Health Access Centres focus on helping at-risk populations and those coping with mental health and addictions stay healthy. These centres provide traditional health and wellness services and contemporary primary health care services to Aboriginal patients. There are 10 Aboriginal Health Access Centres throughout Ontario providing care to on-and off-reserve, status, non-status, First Nation, Inuit and Métis Aboriginal communities.

### Report released on health research

The Indigenous Peoples' Health Research Centre has released its 2010-12 report, *Leading the Way in Indigenous Health Research*, which celebrates IPHRC's continued commitment to advancing Indigenous health research and improving the health of Indigenous people in Saskatchewan and beyond. In partnership with Indigenous communities, IPHRC is committed to transformative research that applies Indigenous knowledge and practices. The Aboriginal population is the fastest growing population in Saskatchewan with approximately half of the population under the age of 25. The Aboriginal population suffers from increased rates of diabetes, infant mortality, hospitalization, and respiratory conditions such as asthma, leading to a shorter life expectancy.

### Mental health pilot project undertaken in Elsipogtog First Nation

A progress report on the Action Plan for Mental Health in New Brunswick 2011-18 includes work that has been undertaken with First Nations during the first two years of the plan. The establishment of a Healing to Wellness Court on the Elsipogtog First Nation pilot-project incorporates First Nations practices and culture and treatment options, and it deals with crime and its underlying causes. "We have focused much of our attention during these first two years on intervention and services to our youth population," said Health Minister Hugh Flemming, in a news release. "While we continue to implement measures contained in the action plan, I encourage all New Brunswickers to consult this progress report and to join discussions about positive mental health." The Department of Health has announced that it will invest \$2.2 million in mental-health programming during 2013-14.

### New clinic offers services in northwest Winnipeg

The newest health clinic in Winnipeg, ACCESS NorWest, will offer Aboriginal health outreach as well as basic health-care services, diabetes education, nutrition counselling, and family violence counselling. ACCESS NorWest costs the provincial government \$4.7 million. There are plans to build 16 more ACCESS centres and QuickCare clinics over the next two years.

### New strategy to battle oral disease among Inuit

ITK has launched a plan to fight the unacceptable rates of oral disease among Inuit. Healthy Teeth, Healthy Lives: Inuit Oral Health Action Plan 2013 envisions a future where all levels of governments, health policy makers and Inuit organizations work together with communities to address the root causes of poor oral health among Inuit, and create an environment where prevention is emphasized and access to treatment reaches the standard of care widely available to other Canadians. To address such disparities as 85 per cent of three to five years olds have or have had a cavity and the rates of dental decay among Inuit are two to three times higher than the average Canadian, ITK has collaborated with Inuit regions to create the action plan. Its eight areas of action call for a focus on prevention initiatives, improvements in access to dental care and to nutritious foods, engagement of parents and caregivers, and a call to strengthen leadership. The action plan places emphases on increasing the number of Inuit oral health service providers, with an aim to bring services closer to home.

## Sports Briefs

By Sam Laskaris

### Olympian passes away

One of Canada's top Aboriginal athletes died in late April. Shirley Firth Larsson, a cross-country skier who competed in four Olympics, died on April 30 in Yellowknife. Firth Larsson, a member of the Gwich'in First Nation, was 59. Firth Larsson and her twin sister Sharon Firth became Olympians when they participated at the 1972 Sapporo Games in Japan. The sisters also competed at the next three Winter Olympics, in 1976 in Innsbruck, Austria, at the 1980 Lake Placid Olympics in New York state and finally at the 1984 Sarajevo Olympics in the former Yugoslavia.

### Bureaucracy hinders lacrosse team

Off-field activities continue to plague the Iroquois Nationals lacrosse program. The most recent setback evolved from an issue back in the summer of 2010. Then the men's field lacrosse squad, which was considered a medal contender for the world championships in Manchester, England, did not participate in the event. That's because members of the Iroquois Nationals, comprised of players from Canada and the United States, wanted to travel to England on their Haudensosaunee passports.

British officials would not allow team members to enter England because the country did not recognize the Haudensosaunee passports. Members of the Iroquois Nationals spent almost a week in New York City waiting for their travel situation to be sorted out. When it was not, the team was forced to withdraw from the world tournament.

Fast forward to earlier this year when members of the Iroquois Nationals' program received some disappointing news from officials with the Federation of International Lacrosse (FIL). Since they did not compete at the 2010 world tournament, they will not be allowed to participate in the highest-calibre division at the next world field championships, set for 2014 in Denver, Colorado. The Iroquois Nationals' brass is hoping to get this decision reversed, which would allow its team to continue to play against perennial world powers such as Canada, the United States, Australia and England.

To make matters worse, the FIL Board of Directors decided the Iroquois Nationals would be seeded dead last, 30th, for the 2014 tournament. A total of 29 teams took part in the 2010 world championships. Based on these rankings, the Iroquois Nationals would be forced to compete at the next global tourney against countries such as Mexico, Argentina, France, Denmark and South Korea, nations not exactly noted for their lacrosse prowess.

Also, it is unlikely any of these countries would be able to provide any sort of legitimate challenge to an Iroquois Nationals' squad, which would be stocked with pro players.

To support their claim of being restored to the highest-calibre division, the Iroquois Nationals' officials point to two recent FIL world championships. The Iroquois Nationals were in the top groupings at the 2011 world indoor championships in the Czech Republic and last year's world men's under-19 field championships in Finland. The Iroquois Nationals won silver and bronze medals at those two tournaments, respectively.

### Hall of famers

Former National Hockey League forward Everett Sanipass is among the 2013 inductees into the New Brunswick Aboriginal Sport Hall of Fame. This year's inductees were announced on May 13. Sanipass, who is from the Elsipogtog First Nation, was selected in the first round (14th over-all) by the Chicago Blackhawks in the 1986 NHL Entry Draft. The Blackhawks were rather impressed with the numbers Sanipass put up during his sophomore season, 1985-86, with the Quebec Major Junior Hockey League's Verdun Junior Canadiens. Despite being assessed a whopping 320 penalty minutes, Sanipass still managed to earn 94 points (28 goals, 66 assists) in 67 games that season.

Sanipass went on to play a total of 169 NHL contests. Besides Chicago, he also ended up playing 39 games in the league with the Quebec Nordiques. He finished with 61 NHL career points, including 27 goals.

During his pro career Sanipass also suited up for the American Hockey League's Halifax Citadels as well as two International Hockey League franchises, the Indianapolis Ice and the Saginaw Hawks. Sanipass was the only individual inducted into the hall this year via the athlete category. Two others, Jason Peters and Gordon LaBillois, entered the hall through the coach category. Peters served as a basketball coach for the New Brunswick entry at the Canada Summer Games while LaBillois was honored for his coaching efforts with the Eel River Bar Lady Falcons hockey team. Meanwhile, a pair of teams were also inducted. They were the Lady Falcons as well as the Eel Ground Eagles' fastball organization, for its efforts spanning a pair of decades, from 1970 through 1990.

[ sports ]

# Eastern Door and North girls repeat, and BC boys surprise

By Sam Laskaris  
Windspeaker Writer

## KAHNAWAKE, QUE.

A defending champion managed to retain its title on home ice at this year's National Aboriginal Hockey Championships (NAHC).

For the second consecutive year the Quebec-based squad called Eastern Door and the North (EDN) captured the girls' title at the nationals, which concluded on May 4 in Kahnawake, Que.

EDN edged Saskatchewan 4-3 in the gold-medal game.

The British Columbia boys' club made a bit of history as it captured the gold medal in its division. B.C. defeated Ontario 5-3 in its championship match.

This marked the first time a B.C. club had not only won a championship at the NAHC, which has been held annually since 2002, but also the first time a squad from the province had captured any medal.

A total of 16 clubs (eight female, eight male) participated at this year's nationals.

The EDN girls' side also took top honours at the 2012 NAHC held in Saskatoon. Brianne Alfred, the team's assistant coach this year, said club members were not nervous about having to perform in their home province this time around.

"I don't think there was any pressure on us," she said. "We were coming in as defending champs. And we had the support behind us whether we won or lost."

In the championship final it appeared the Manitoba girls' team might be the one celebrating following the gold-medal contest.

That's because EDN trailed 3-1 heading into the final 20 minutes of play. But a three-goal third period outburst saw the EDN team rally for the victory.

"We started off the period with a power play and we got a goal," Alfred said. "That's what got us going."

EDN's Jessica Kistabish netted the game-winning marker, scoring with less than seven minutes to play in the final period.

The EDN side was undefeated in its six tournament games. A slight hiccup for the squad was its 5-5 round-robin tie against Alberta, a game which EDN led 5-1 at one point.

In its two other round-robin contests EDN edged Manitoba 3-2 and B.C. 3-1. EDN then edged Team Atlantic 3-2 in a quarter-final battle and earned a berth in the gold-medal tilt with a 7-4 triumph over Ontario in its semi-final.

As for the EDN boys' side, it wasn't able to duplicate the success of its female counterparts



Eastern Door and the North girls team takes gold.



BC boys team takes gold at NAHC.

on home ice, at least when it mattered most.

The EDN boys' team did win all three of its round-robin matches against Team North (Yukon, Northwest Territories and Nunavut), B.C. and Saskatchewan. But it was eliminated from the medal rounds when it was upset by winless Ontario 7-2 in its quarter-final matchup. And then an ensuing setback, 2-1 in overtime against Team Atlantic, in a relegation contest left the team with an official eighth-place finish.

As for the boys' division, this marked the third straight year Joe Quewezance served as the head coach of the B.C. team. His clubs had placed fifth at the 2011 and '12 NAHC, both held in Saskatoon.

"The program itself is getting stronger," he said of his province's Aboriginal teams.

Proof of this is the fact a total of 87 male players attended the three-day B.C. tryout camp held in Williams Lake in April.

Quewezance also felt B.C. iced some decent squads the last couple of years. But those teams did not have players they could count on to score goals when needed the most.

"This year we had three solid lines that could do that for us," he said.

Quewezance said the fact no B.C. team had previously won a medal at the NAHC was not discussed among team members.

"We never really brought it up until the end of the tournament," he said. "It wasn't the focus so we didn't bring it up at any time (while games were on)."

Members of the B.C. side felt early on that they could have some success at this year's event. That's because B.C. edged Saskatchewan, the five-time defending tournament champions, 5-4 in its opening match.

Quewezance's charges, however, were quickly brought back down to earth as they suffered a 7-2 setback against EDN in their next outing. B.C.'s bench boss said undisciplined play—his club was assessed 16 penalties in the match—was the main reason his club lost that encounter.

As it turned out, it was the only loss the B.C. entry would suffer in the tournament. The club registered a shutout, 7-0, over Team North in its final round-robin game.

B.C. then trounced Team Atlantic 7-1 in its quarter-final game. And it earned a berth in the gold-medal match by edging Manitoba 4-3 in overtime in a semi-final match.

# Storyteller says teachers can help reduce conflict

By Barb Nahwegahbow  
Windspeaker Contributor

TORONTO

Louis Bird, 79, never set out to be a storyteller. It's hard to believe when you see him sitting on stage at the Daniels Spectrum centre in Regent Park, far from his traditional homeland, captivating his Toronto audience for almost two hours, pulling story after story from the hundreds in his repertoire.

Bird, with a sense of the Trickster about him, took his audience on a journey into the past, into the heartland of the Omushkego territory and into the heart and soul of his people.

Bird, who is from the isolated Cree community of Peawanuck in Ontario, started hearing the traditional stories of the Hudson Bay Omushkego when he was five years old sitting on his grandmother's lap. He began memorizing them, using his siblings as his first audience. There were people who only had to hear a story once or twice, "but me, I have to listen about 10 times at least," he said, laughing.

He was recently in Toronto for the annual Storytelling Festival held March 21 to March 24. He did a number of workshops, including one designed for teachers and librarians on teaching First Nations stories in the schools. Bird was joined by Cherokee storyteller Gayle Ross. Self-described apprentice Hilary McWatch moderated the workshop.

Bird told the audience of about 60 people that he became alarmed when he realized "that our culture was slipping away

every year... We began to lose our language. We began to lose our Elders and we don't have any more of that storytelling we used to enjoy when we were small."

He attributed this to the distractions confronting First Nations youth "in this fast-advancing civilized world" with things like phones and video games.

"These are exciting things," he said, "and our cultures now begin to be put on the back burner." The stories, he said, are not as exciting to our children because they are not in English.

"It's a sad thing," Bird said. He went on to explain that the stories are a way of teaching children and young people about the culture and values, mysteries, and the interconnectedness of all life. Children are taught about the circle of life, and what appears to be just a funny story, he said, contains a life lesson. Not only were the stories teaching children how to respect life, but also how to enjoy all life in their environment.

The stories change as one gets older, he said, with five different versions of the same story; "kids versions all the way to Elder version." The storyteller's skill is delivering the right version to the right audience.

"With old people, you don't have to worry about which one to use," said Bird.

Cherokee storyteller Gayle Ross began telling stories when she was in third grade when she was faced with a situation involving forgotten homework. Her audience was so receptive, she recalls, that storytelling became a passion for her. She too learned the stories from her

grandmother who she described as the family historian and family storyteller.

"You have to teach about the truth of our history and the truth about our contemporary existence," Ross advised the educators in the audience. She said teachers too often focus on our past, getting the children to build wigwams and tipis and study how we dressed in the past.

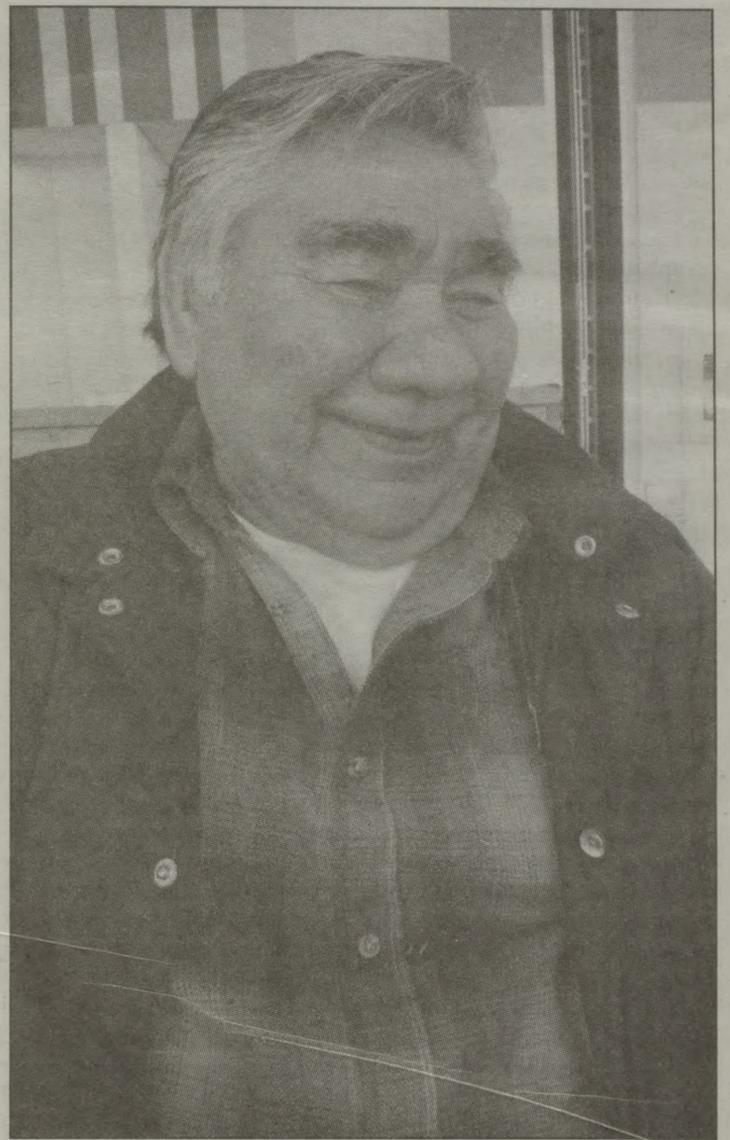
"In some ways," she said, "we are the most caricatured, most stereotyped people on the planet!"

"You do carry a great responsibility," Ross told the teachers, and one that can only be fulfilled by reaching out to the community, doing research and separating the genuine from what she called, "the perverted permutations of our culture by those who would appropriate our identity." Doing this, she said, will help overcome generations of misunderstanding and conflict.

"But just as we cannot be separated from the land, our culture and our stories cannot be separated from the people from whom they came," Ross warned.

Speaking to Bird's concern about cultural loss, Ross talked about a number of initiatives launched by the Cherokee nation to preserve the culture and language. Generating interest in the young people has to be combined with making the Elders feel valued for the knowledge they carry.

Oral history projects in high school where students seek out stories from Elders and older relatives, immersion language programs, teachers learning the stories, and having the Cherokee



Louis Bird

PHOTO: BARB NAHWEGAHBOW

language available as an iPhone app have helped the Cherokee nation make significant strides in cultural preservation in the last 12 years.

"You have to go to where the youth are at," Ross said, "and incorporate technology in order to engage them."

Both Ross and Bird are

published writers. Among others, Ross' works include *How Rabbit Tricked Otter*, and *How Turtle's Back was Cracked*. Bird's books include *Telling Our Stories: Omushkego Legends and Histories from Hudson Bay*, and *Spirit Lives in the Mind: Omushkego Stories, Lives and Dreams*.

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# Osgoode Hall choses Ya'Ya Heit for art creation

By Barb Nahwegahbow  
Windspeaker Contributor

## TORONTO

The law is about "telling incredibly important stories," said Dean Lorne Sossin of Osgoode Hall Law School.

The stories about Aboriginal people and the law have not been particularly good ones for Aboriginal people, but Osgoode is working to change that under Sossin's leadership.

On May 1, at Toronto's historic Campbell House at Queen and University, Sossin announced they have commissioned world-renowned B.C. artist Ya'Ya Heit to create an art work for Osgoode's new building at York University.

The announcement was made at a reception co-hosted by Osgoode and Justice Harry LaForme and his wife Janice, who brought together supporters such as retired Supreme Court Justice Frank Iacobucci, Ontario Chief Justice Warren Winkler, Chief Bryan LaForme and Cree lawyer Katherine Koostachin of Willms Shier and board member of the Indigenous Bar Association.

In his welcoming remarks, LaForme, a member of New Credit Ojibway First Nation, said the project brings together "two very special things in my life." One is Osgoode, he said, and its vision of law that is inclusive and diverse, and its desire to make a meaningful connection with the Aboriginal community. The other, he said, is Ya'Ya Heit, "one of my favorite people in the world...one of the most special artists the Aboriginal community has produced."

This won't be the first time Gitksan artist Heit has worked in Toronto. In 1979, he completed Hawk Pole, one of three totem poles in the Spadina subway station that are reminders of an Aboriginal presence in the city.

At 180 Queen Street West, the federal court building houses a square totem pole completed by Heit in 2006. It features wiggled judges together with a heron and



PHOTO: BARB NAHWEGAHBOW

Gitksan artist Ya'Ya Heit (right) with lawyer Katherine Koostachin at a reception in Toronto May 1.

an eagle, which are Aboriginal symbols of justice, a beaver as a symbol of Canada and a child as symbolic of future generations.

"Toronto has turned out to be my favorite place of business," said Heit, "...and people here just really amaze me with their appreciation."

He has an idea about what he'll create for the Osgoode project. Along with viewing the space that will house his work, it's essential for him to research the history of the area and its people, all the way from the original tribal peoples to the newcomers.

"Everybody's history is always interesting," he said, "and I'm very fortunate that I can bring that out through my art."

Heit doesn't see a disconnect between his art and the law. He's proven he can easily and beautifully incorporate Aboriginal culture and tradition with law in what he creates.

"We all have similar feelings and we're all human beings," he said, "and we all appreciate a bit of law and order."

A talking stick was created by Heit for Justice LaForme who had it in hand when he was discussing the Osgoode project.

"This is not just a talking stick

or a piece of art," said LaForme. "This is my life. Everything that's been put into this has something to do with me or my community."

LaForme keeps it in his chambers and "It inspires me every day," he said. "It keeps me grounded. It keeps me knowing who I am and where I come from. It keeps me feeling very special about who I am." LaForme said he hoped the Osgoode project would serve as a similar source of inspiration, teaching and pride.

Dean Sossin said Osgoode is committed to engaging with, and supporting, Indigenous communities, and bringing art into legal education and



PHOTO: BARB NAHWEGAHBOW

Justice Harry LaForme and retired Supreme Court Justice Frank Iacobucci. LaForme holds the talking stick created for him by BC artist Ya'Ya Heit.

disseminating ideas through art.

"Idle No More is a reminder how art can weave into the search for rights," he said, "and it makes perfect sense to express legal ideas in ways other than just words on a page." Art and law can enrich each other, he said.

In 1993, Osgoode established an Intensive Program in Aboriginal Lands, Resources and Governments. The program is open to third-year law students who are in their last term of law school. The program's focus on experiential learning requires students do a two-month placement, in organizations which have included the Assembly of First Nations and

Chiefs of Ontario as well as friendship centres and First Nations communities.

A student returning from a placement at the Native Women's Association of Canada (NWAC) engaged the other students in the Faceless Doll project. Faceless Doll was developed by NWAC in tribute to missing and murdered Aboriginal women. The faceless dolls created by the law students will be on permanent display at Osgoode.

Osgoode has stepped up its efforts to recruit Aboriginal students. In 2013, they had 38 Aboriginal applications, an increase of 90 per cent since 2011.

## Summer is around the bend for Idle No More

(Continued from page 18.)

That wasn't Deer's first trip to Geneva. The Traditional Council actually sent him to Geneva in the early 70s to find out why the United Nations were talking about Indigenous People. Throughout that time, Deer says he never missed a meeting, and calls it the 'wildest' of educations, meeting with all kinds of Indigenous peoples. All groups had things in common.

"It was amazing how together we were. You'd think we'd all have different ideas. But we all had the same experiences of being dispossessed. Some of our experiences were slightly different, our causes were the same, even though we didn't speak the same language, we found common ground and moved forward."

Deer remembers the work which went into the United Nations Declaration on the Rights of Indigenous Peoples.

"When I started going in 1987, academics said Indigenous peoples will never be able to get it done. We fought hard, it took many years, but it came through."

He likes the Idle No More movement.

"I'm impressed with the movement. It's grassroots, the people are taking back the politics of our land from AFN and chiefs. People felt like they needed a voice to rise up and say something."

Many movements over past decades have always started, according to Posluns, "under direct threat."

"The governments of various levels making these threats is the common thread running through all of the movements." He uses the 1969 White Paper and Oka crises as examples of threats.

One of the advantages the INM has today, said Posluns, is the benefit of social media and a common language. He says, movements in the 60s faced many 'civil disabilities', including Indian Act laws stating that it was illegal for more than three Indians to meet and it was also illegal to raise funds to make claims against the government. In addition to those civil disabilities, Posluns says many of the grassroots leaders spoke their mother tongues and English was a second language, if not third or fourth. Leaders across the country had to learn to come up with a common political language to advocate for their rights.

However, with many pluses, Posluns wishes First Nation leadership would appreciate the magnitude of INM and its ability to help push issues forward.

"I think it's a shame that the AFN leadership today is not listening. They don't realize how much they need a youth group or radical group in order to command people's attention. I think there has to be a more radical grassroots wing that makes the centrist group more appealing."

Meanwhile, Deer says, "The current government is so hostile and sticking to their own agenda. INM is so important to keep going. The chiefs haven't got the government to change, so it's getting back to the people."

Deer also points out that INM has had an effect. "The chiefs are shaken up because they're not in control," he said.

Some have said that INM isn't focused enough or isn't clear enough about what it wants – but it's still early in the game. We have yet to see how the Idle No More Movement will roll out. It was a busy winter with demonstrations throughout Canada, but summer is just around the bend, and it promises to be a busy season.



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# [ footprints ] Shirley Firth-Larsson Quiet, accomplished and inspiring others to the end

By Dianne Meili

Even though she was a four-time Olympic-athlete and smashed many a Canadian race record, Shirley Firth-Larsson didn't mention sports in memorial instructions she left with her family.

The cross-country ski legend from the Gwich'in First Nation of Aklavik, N.W.T., passed away on April 30 at the age of 59. Instead of her athletic accomplishments, she wanted her family to talk about the importance of family, health and education when they eulogized her, and the Christian values of love, forgiveness and hope.

"She didn't want to focus on her achievements in sports at all," said her husband Jan Larsson in a phone call from Yellowknife, the couple's home since 2005.

"And she didn't want people to think that cancer had taken her life," Larsson said. "She went on her own terms. She did have lung cancer—though she didn't smoke—but she was supposed to die from it in a few months after diagnosis. Instead, half-a-year later she was still working at her job, and even bought a bicycle so she could ride to work."

Known as one of The Canadian Twins, Shirley, along with her sister, Sharon Firth, dominated the cross-country skiing world in the 1970s and 80s. The duo was an unprecedented phenomenon, coming out of nowhere to win national and international competitions, and competing in four consecutive Olympic winter games from 1972 to 1984.

Firth-Larsson won 42 Canadian national championship medals, competed in four World Ski championships, and was inducted into the Order of Canada in 1987. She was also, along with Sharon, the subject of the CBC documentary entitled *The Olympians: The Firth Sisters*.

Shirley was born 10 minutes before Sharon into a family of 14 in 1953. Their father was Loucheaux-Métis and their mother was Gwich'in.

"They inherited the strength of

their parents, living in a family that lived off the land, fending for themselves," said Larsson. "They hunted with their father and set snares with their mother."

In 1959, when the twins were five, the federal government relocated the family to the newly-developed town of Inuvik, several km east of Aklavik. There, the sisters came into contact with a newly-stationed Catholic Oblate priest named Jean-Marie Mouchet, who saw athletic potential in the hardy First Nations students.

Since he had patrolled the French-Italian border on skis during the Second World War, cross-country skiing was Father Mouchet's sport of choice. With funding from the federal government, he founded the Territorial Experimental Ski Program (TEST) and received a big warehouse in Inuvik from which to run operations. The US Air Force provided skis.

The sisters and their fellow students put in long hours on ski tracks around town, training in minus-30 degree weather, and running endurance laps on local trails during the long days of summer. Norwegian coach Bjorger Petterson arrived to work with the girls, and they attended their first major race in Anchorage, Alaska. Shirley won the competition, much to the chagrin of American competitors.

"Shirley talked to me about that race," said Larsson. "She and her sister were impressionable 16-year-olds. They were fascinated by an escalator they discovered in Anchorage."

At first the girls couldn't see their potential, but they soon perceived that if they practised hard enough, their sport would take them places they might not ordinarily get to. Coach Petterson told them they would travel the world if they devoted themselves to their skiing, and so they focused. By 1972 they were on their way to their first Olympics in Sapporo, Japan.

Canada's national cross-country team was dominated by Aboriginal athletes from around

Inuvik.

"A tough time came in 1979 when Shirley and Sharon's mother was in a house fire and died," recalled Larsson. "The girls were about to compete in two Olympic selection races." The girls decided their mother would have wanted them to ski, and so they missed the funeral to compete in the qualifying races.

In a garage in Finland, Firth-Larsson met her future Swede husband. "I was working for the Rossignol Ski Company at the time and I was delivering skis to her. She was looking at me sideways and wondering why this guy was talking so much ... but we got married and had a good life together," Larsson explained.

The couple lived in a small community outside of Grenoble, France for two decades since the mid-1980s. Firth-Larsson gave birth to three daughters, and after they were grown she returned to university to earn a teaching diploma.

"The Northwest Territories hired her to promote Dene and Inuit culture and she had speaking engagements across central Europe and Scandinavia," said Larsson. She showed slides of northern lands, people and traditions, and displayed artifacts like beaded moccasins and birchbark baskets.

"She was a soft-spoken person, but at some places like universities she easily spoke in front of several thousand people."

In 2005, the couple returned to the Northwest Territories at the behest of their children. "They wanted to finish their schooling here and so we followed. Our two youngest children picked out a house for us and we completely trusted their judgement."

Firth-Larsson was diagnosed with lung cancer a year-and-a-half ago, but continued in her job as the executive assistant to N.W.T. Legislative Assembly speaker Jackie Jacobson. He called her "a good friend ... and an inspiration to Aboriginal women" in a press release.



PHOTO: SUPPLIED

Shirley Firth-Larsson

According to Larsson, his wife wanted to clarify that, even though she didn't smoke and still contracted lung cancer, it's no excuse for people to continue to smoke, thinking they might contract the disease even if they didn't. "She was thinking about people's health, and she wanted

people to have no reason to stop believing they have to take care of themselves."

Firth-Larsson passed away peacefully at her Yellowknife home surrounded by friends and family. She leaves behind her husband and three daughters.



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