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Métis archer gets Canada Games gold



Doris Jones, an 18-year-old Métis woman from Winnipeg, captured the Canada Games archery gold medal on Feb. 28 in Whitehorse. This latest win comes four months after she won the Junior Women's Compound world championship at the International Archery Federation's Junior/Cadet World Target Archery Championship in Mexico in October, despite suffering a broken thumb in an automobile accident just beforehand. Jones was the first Canadian archer to win an individual gold medal at a world championship. Check out more Games coverage on pages 16 and 17.

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PHOTO CREDIT: JEUX DU CANADA GAMES



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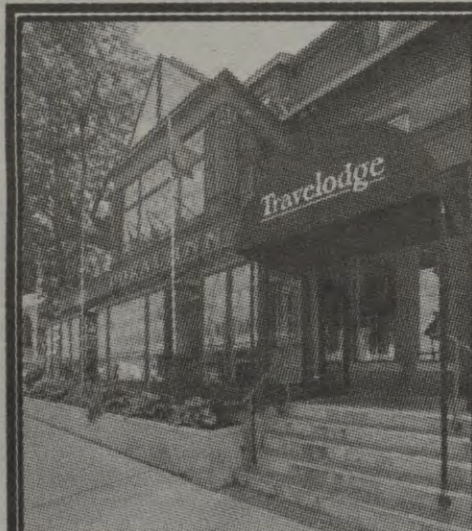
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Canada

PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a one-day public hearing on the application by McMaster University to renew the operating licence for its research reactor for a period of seven years. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on May 16, 2007.

The public is invited to comment on McMaster University's application. Requests to intervene must be filed with the Secretary of the Commission by April 16, 2007 at the address below and include a written submission; a statement setting out whether the requester wishes to intervene by way of written submission only or by way of written submission and oral presentation; and the name, address and telephone of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2007-H-07, or contact:

L. Levert, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9

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Canada

Features

Native leaders ask: Where's our Canada? 8

The Assembly of First Nations' scheduled national day of action on June 29 will have a more urgent tone to it now that the Conservative Party of Canada government has handed down its 2007 budget. Finance Minister Jim Flaherty's budget speech on March 19 was backed by the Bloc Quebecois, thanks to a hefty increase in transfer payments to the province of Quebec

Death of jailed Elder brings call for inquiry 8

A storm of protest is building around the death of a frail Squamish Nation Elder who was sent to jail when she refused to apologize for her defense of a unique natural area in the traditional territory of her people.

Research reveals discrimination 9

A recent report on the socio-economic conditions of Aboriginal peoples in Canada has produced more than a few surprises, while at the same time confirming some long-suspected truths.

Six Nations talks going nowhere slowly 10

Negotiations over lands around the Six Nations reserve have stalled because of a lack of commitment by the Canadian government, Haudenosaunee Confederacy chiefs said at a media briefing on Feb. 28, the first anniversary of the reclamation of a Caledonia building site on what was — and may still be — Six Nations' land.

Not so secret societies 12

The year 2000 doesn't seem all that long ago. We were all a little bit younger, waiting for the Y2K computer malfunction to end the world. We would have gone from using blackberries to communicate to eating black-berries to live. Well, it didn't happen but something really amazing occurred in Ann Arbor, Michigan.

Departments

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[winter games] 16 to 17

[radio's most active] 24

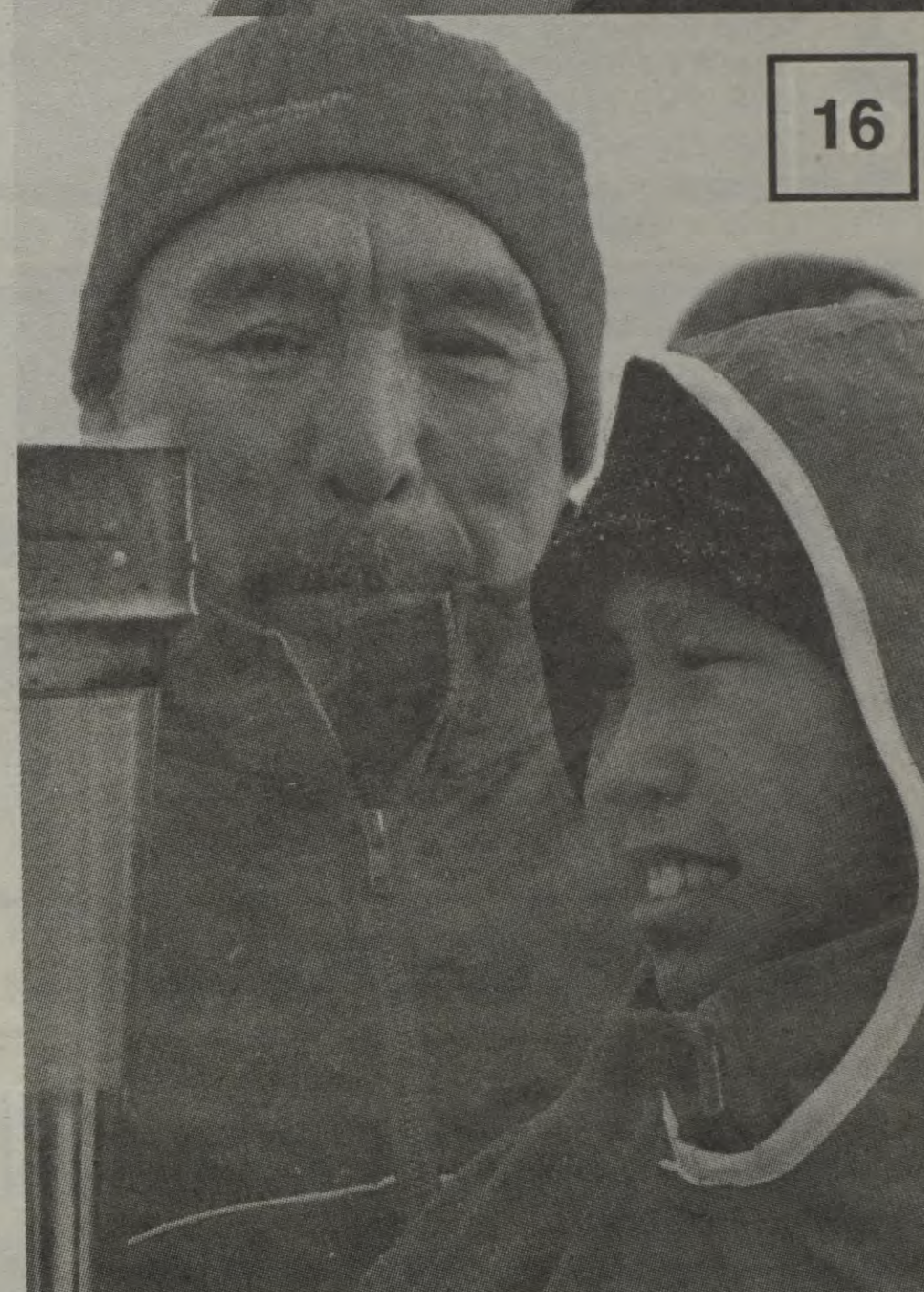
[careers & training] 26 to 29, 31

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Christine Quintasket was born in 1888 to Salish parents, Lucy Stukin from the Colville reservation in north-central Washington State and Joseph Quintasket, an Okanogan from British Columbia.



14



16

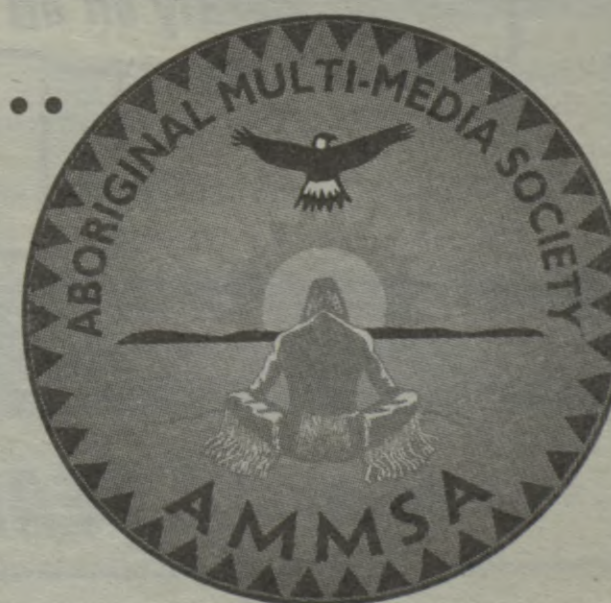


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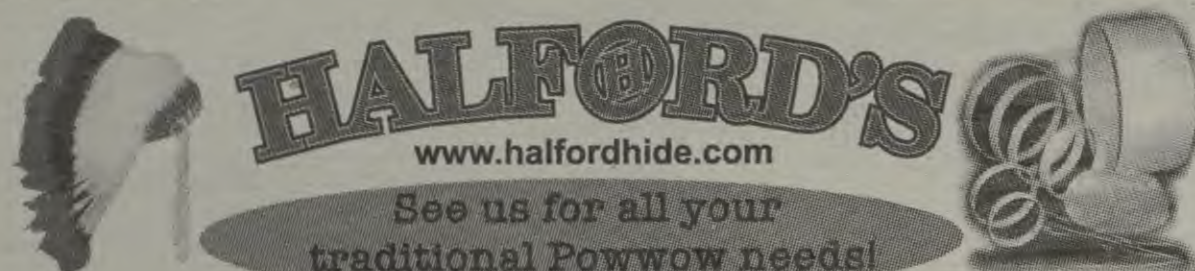
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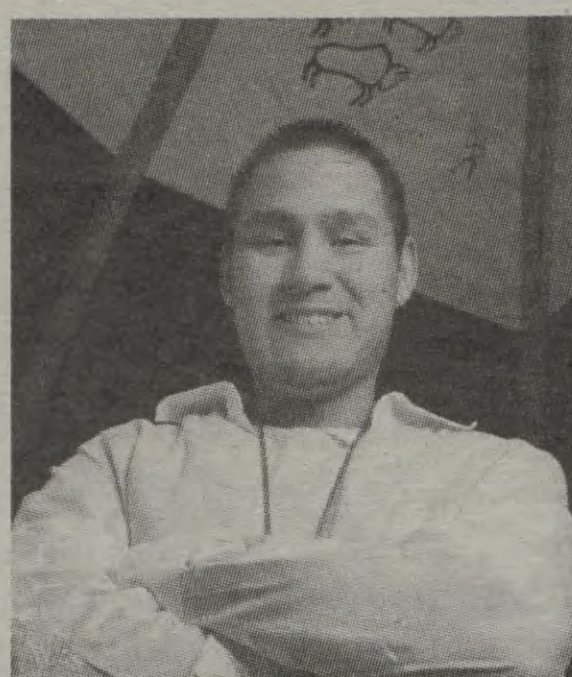
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When Canadians choose a prime minister, it really comes down to this:

Canadians might think "It's our Canada," but when "our Canada" wakes up in the morning and gets its face ready for the world to see, it's the PM who combs its hair or puts on its make-up.

Stephen Harper may have achieved his minority government by claiming he was going to democratize Ottawa and put Canada's government into the hands of the people, but that's not what he did.

It's not even what he tried to do.

Wasn't there supposed to be a five-year ban on former government officials working in the lobbying industry? Wasn't "Canada's New Government" going to break up the insiders' stranglehold on things in Ottawa and create more accountability?

How many former Reform/Conservative Party of Canada insiders are now selling their influence in the bright light of day less than a year after Harper's vaunted Accountability Act became law?

Nothing has changed. The face Canada now shows to the world is just as self-interested, controlling and beholden to the privileged few as anything the Liberals ever came up with.

And there's a nastier edge to it all as well. It appears Harper wants to go back to the good old days when the colonial masters kept the "Natives" in their place, and he's well on his way there.

Sure the Conservative Party knows that some of the positions it appears to hold most dearly won't sell to the Canadian electorate and must be locked away in the attic like a mad auntie. But generating that kind of caution within "Canada's New Government" is about as close as any regular Canadian ever gets to having any influence at all, despite all the Conservative promises.

After the March 19 budget, it's quite clear that "Canada's New Government" has no interest in Indigenous issues, sees Indigenous rights as an impediment to the needs of its core constituency and couldn't care less about real justice or accountability for close to a million Canadians of a certain "racial persuasion," as Archie Bunker used to say.

If there's anybody anywhere who can make a case that the social conditions on First Nations (and suffered by First Nation people in urban settings) aren't a national catastrophe, we'd really like to hear it. First Nations' poverty is real. And there is, as of this moment, absolutely no plan to do anything about it.

That's our Canada.

The government simply didn't bother with it. It appears to us that the Harper government is just pretending there's no problem to address.

This kind of willful blindness is a uniquely Canadian malady we thought was starting to slowly fade away during the heady days of Kelowna. But it appears we were much too optimistic. Stephen Harper doesn't think anybody should have to pay for the damage the federal government has done on the Indian Affairs front over the last century-and-a-half. It's not a priority for him.

He's got a \$13 billion surplus. He won the lottery and he doesn't want to pay the bills. No sir, he's buying drinks for the boys and to heck with the creditors.

It's time to be transparent and accountable, to be honest, Mr. Harper.

Tell us what you really think and then call an election. Make it a plebiscite on whether we want our government to follow lame-duck President George W. Bush like our noses are tethered to his back pocket, on whether we want to make the shortsighted, irresponsible pursuit of wealth our god and Jesus our savior. Tell women their bodies aren't their own to control and that homosexuals are evil and the poor should go ahead and die and decrease the surplus population.

Tell us the Indians lost the war and should just shut up. You're certainly telling us that with your actions. Have the courage to say it with your words.

Let's give Canada a chance to show the world what it really thinks. Put it all out there in the open. There's a chance you might win, you know.

And if so, then the world will finally know for certain what it's dealing with in our Canada.

— *Windspeaker*

In praise of Tony

Dear Editor:

Residential school abuse victims who demonstrated outside lawyer Tony Merchant's office recently said that they were upset that the final resolution to their claims are being delayed because Mr. Merchant will not open up his books to the government. They are mistaken.

Indian Affairs Minister Jim Prentice said in Parliament that there would be no delay in compensating victims, but any money owed to Mr. Merchant's law firm would have to wait until he opened up his books for the government. This would breach lawyer/client privilege.

I say that he deserves every penny. I know that he has done a fine job since taking on my claim with the Catholic Church.

In the late 1980's, I responded to a call by the Canadian Conference of Catholic Bishops for victims to come forward. Big mistake! Their "help" consisted of my attending several sessions wherein they attempted to minimize and deflect any responsibility for the actions of their miscreant priests at Greenwood Air Force Base in Nova Scotia.

Disgusted, I went to numerous lawyers. I finally found one. He said he'd take my case in exchange for a portion of any settlement received. Soon after, the bishops' records were lost when the Catholic archives for Atlantic Canada in New Brunswick burned to the ground. Three weeks later, the duplicate archives in Quebec burned. The third copy of the bishops' records are held deep in the bowels of the Vatican, and just try to get anything out of there.

Then the lawyer changed his mind and wanted money up front for the work he had done. Not getting any, (from me, at any rate) he dropped my case. Years passed before I found another lawyer willing to take the case. That man was Mr. Merchant.

All I can say is God bless Mr. Merchant. Those protesters should aim their anger where it belongs — at the church and/or government, and not at the only lawyer who has the courage to take on these cases.

Gordon Robert Dumont
Prince Albert, SK

CAP rapped

Dear Editor:

I read, with disgust, the spin by Patrick Brazeau on demographics related to off-reserve/on-reserve First Nations people (*Windspeaker*, vol. 24, no. 12, March 2007). This is a mere ploy by the Congress of Aboriginal Peoples (CAP) to suggest to government and the Canadian public that there is a large contingent of First Nations people who lack leadership and program supports the minute they set foot off their reserve homelands. Not!

As a First Nation member of the Whitesand First Nation living in the urban metropolis of Thunder Bay, Ontario, I neither want, nor need, representation by CAP, or Mr. Brazeau for that matter. I maintain full connection to my First Nation, my extended families (blood and marriage), and my chief and council. I know many others just like me as well. I fully support the Assembly of First Nations and the work they do to protect our communities, our homelands, and our Aboriginal and treaty rights.

In my view, CAP can only weaken our First Nations by siphoning our people to urban centres so that they can lay claim to government funding for themselves.

By the way, I walked into the CAP office in 2004 in Ottawa seeking information on programs and services offered to "off-reserve" and I was coldly advised to go talk to a provincial local of CAP.

Mitchell Diabo
Thunder Bay, ON

Student has questions

Dear Editor:

I've been doing research at my university and have come across advertisements about the company Xerox in your newspaper of March and April 2005. I am not sure if you are aware that a section of Grassy Narrows First Nation's territory has been clear-cut for several years now. The Ontario government has granted Weyerhaeuser (a multinational logging corporation) the right to log in this unit. Logs from endangered forests from the region travel to Weyerhaeuser's Ontario Dryden Mill where they are converted into Xerox paper and then Xerox products are

[rants and raves]

sold in stores.

I believe that Xerox is aware of the fact that they make profits at the expense of First Nations' misery and devastation of their livelihoods and cultures (Amnesty International aptly described it as "cultural genocide").

I hope that *Windspeaker* as a respectable newspaper, which, by the way, I enjoy reading, would do some research first about the companies that it advertises.

Alex Korshever

What are we worth?

Dear Editor:

The real wealth of a country, the true honour and integrity of a society is determined by how well it treats and deals with its original inhabitants, Indigenous societies or Aboriginal peoples.

Sunday March 18, in the CBC broadcast of "The Next Great Prime Minister" it was unanimous among the panel of four past Prime Ministers that the treatment of Aboriginal Canadians is a black stain on the government and Canada.

Unfortunately, the Conservative government and Finance Minister Jim Flaherty have made it clear in their actions where Aboriginal Canadians stand in the budget.

Another Conservative, Minister of Indian Affairs, Jim Prentice commented in the Friday Feb. 23 issue of the *Globe and Mail* on our government's view of spending for Aboriginal Canadians, compared to non-Aboriginal Canadians. Prentice asked, "Are we getting value for the dollars?"

Both Mr. Flaherty and Mr. Prentice have simplified ethnicity, like a natural resource, to commodities, objects. As Aboriginals even today we are not seen as people. If we are not running at peak efficiency then get rid of it, is the order of the day.

The Indian Act, as a federal piece of legislation, still empowers the government to legally treat Aboriginal Canadians as dependent children. Aristotle stated in ancient Greece that children and slaves are one's own property and there is no injustice to one's property. As a colonial government in a foreign land, Rome still leads the way.

Mr. Flaherty's and Mr. Prentice's knowledge of history is missing a few chapters, the ones written by Aboriginals. It is the parts where Aboriginal Canadians helped immigrants to form this country.

The social system contributions of Louis Riel, the cultural values of sustainable economies and environmentalism, and traditions of social and political inclusion that have shaped Canada owe its uniqueness to Aboriginal ways of life.

Aboriginal Canadians have unwillingly sacrificed so much for the Canada of today. Many Aboriginal communities and their members are still paying for it in real blood, sweat and tears. From residential schools to the Kashechewan water crisis, the neglect of Aboriginals continues.

In today's terms, how do you put a price on the loss of whole communities and the extinction of nations, a loss of many ancient languages, the systemic elimination of Aboriginal cultures and more so now with a loss of traditional lands and environment due to both governmental and corporate greed leading to global warming?

Mr. Harper, Mr. Flaherty, Mr. Prentice and Canada, what's all that worth?

William Morin,
First Peoples National Party of Canada,
Sudbury, Ont.


CORRECTION:

Two errors appeared last month in our story "Chief won't comment on controversy," (March 2007 issue, page 9).

Wes Stevenson was identified as having a PhD and being the former vice-president of academics at the First Nations University of Canada (FNUC).

Stevenson, in fact, was FNUC's vice-president of administration and does not hold a doctorate. He has earned a diploma in dental therapy, a diploma in public administration, a bachelor of arts degree and a master of public administration degree.

Windspeaker apologizes for the errors.

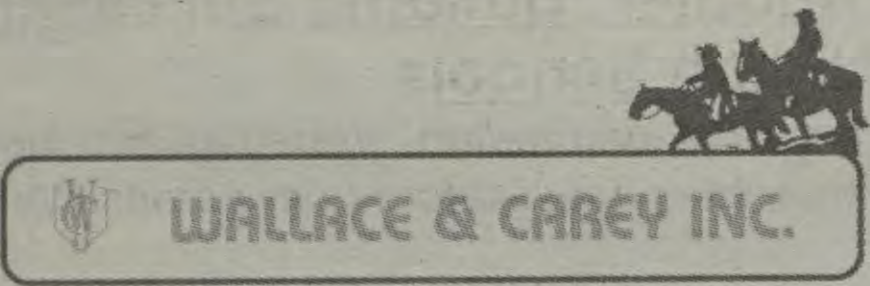


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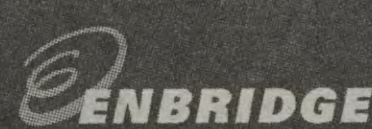
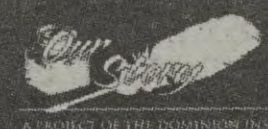
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Native leaders ask: Where's our Canada?

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The Assembly of First Nations' scheduled national day of action on June 29 will have a more urgent tone to it now that the Conservative Party of Canada government has handed down its 2007 budget.

Finance Minister Jim Flaherty's budget speech on March 19 was backed by the Bloc Quebecois, thanks to a hefty increase in transfer payments to the province of Quebec, and the minority government led by Prime Minister Stephen Harper will more than likely survive a no confidence motion that the Liberals and New Democrats said, even before Flaherty's speech was done, that they would table.

The day after the budget, First Nation leaders held a press conference in Ottawa to state their objections.

"Today's budget was supposed to contain something for all Canadians, but today, First Nations are beyond disappointment," National Chief Phil Fontaine said. "We don't see any reason to believe that the government cares about the shameful conditions of First Nations."

British Columbia Regional Chief Shawn Atleo said his people are feeling a "deep frustration" with the "empty and broken promises" and raised hopes of the Kelowna first ministers' meeting, which the Harper government has abandoned.

Atleo said federal behaviour continues to be confrontational, despite court rulings urging reconciliation.

"We see a general state of lawlessness when it comes to the application of what the courts have instructed the federal government to do," he said.

Rick Simon, the regional chief for Nova Scotia and Newfoundland, also criticized the federal government.

"We're losing patience. The approach we've tried to take is not working. I think the provinces should be looking over their shoulders because I think the feds are passing off the responsibility to them. They obviously don't consider us to be a priority so we're frustrated," he said.

Ontario Regional Chief Angus Toulouse was a little more direct.

"The chiefs in Ontario are right pissed off," he said.

Mainstream media reporters at the press conference quickly turned the subject of the conversation to violence and confrontation. Atleo reminded them that confrontation can come in many forms.

"In BC alone, we have over 100 title and rights cases before the courts. That's one form of conflict that's costing everybody," he said. "That's only one region. Extrapolate that out for the entire country. We have an environment of conflict, not of mutual respect and recognition, which is what the courts have instructed this country to do. Where that frustration runs deep, you end up having it spill out into the streets where the youth,

because they feel so disconnected and disenfranchised and let down by what successive governments have done over the course of history, will take things into their own hands."

He invited young people to work with the leadership.

Manitoba Regional Chief Katherine Whitecloud described the national chiefs' response to the budget as "a genteel leader speaks out in disappointment."

"And if you think it's frustrating our national chief, you can imagine the frustration that runs on to the rest of our chiefs because he has been very diplomatic. He's done everything possible in his power with the support of the leadership to work with this government and the government as chosen not to," she said.

She referred to the abandoned Kelowna accord, saying, "a handshake means nothing. Just like the treaties that are not being acknowledged."

When questioned about the lack of new spending for Aboriginal peoples, the Harper government line has been that \$9.1 billion goes into Aboriginal spending and that's enough.

But the AFN claims that \$9.1 billion figure is "a myth," that only \$5.4 billion makes it through the various government departments without sticking to the bureaucratic walls.

"If you were to get the \$9.1 billion to reach the First Nation communities you wouldn't see the kind of poverty that exists," said Toulouse.

Toulouse called for Indian Affairs Minister Jim Prentice's resignation. Several chiefs had specific criticism for Prentice.

"I think the minister had all the answers when he was in Opposition but now that he's in a situation to actually do something, I don't know if it's him or if it's the prime minister or if it's a climate of the party that he's with, but we told him right up front that First Nations see the Tory government as being scary and we gave them an opportunity to work with us and try to turn that myth around and obviously they haven't taken that opportunity," Simon said.

Whitecloud, the chair of the AFN's chiefs' committee on health, said the national budget for First Nations health will be frozen at a rate 50 per cent less than what other Canadians will generally receive.

"Why is this fiscal imbalance not a priority for this government when First Nations communities are under direct federal responsibility," she added.

Union of British Columbia Indian Chief President Stewart Phillip pointed out a few statistics.

"Money is the problem. When a budget offers new money in the upcoming fiscal year of \$15 million for deductions of meal expenses of truck drivers compared to \$21 million in new money for the pressing needs of impoverished First Nation communities in Canada, you damn well better believe money is the problem" he said.

He said \$6 billion in new

spending was announced with just \$70 million (just over one per cent) committed for Aboriginal People.

Other Aboriginal organizations also blasted the budget.

"There are no Inuit specific announcements. We are unclear how broader announcements from this budget will be accessible to us," said Mary Simon, president of Inuit Tapiriit Kanatami.

"Minister Prentice is the most knowledgeable minister of Indian Affairs on issues related to land claims and the history of Aboriginal peoples; he's the most informed and he has the ear of the prime minister. And while he sits on many committees and has the expertise, his influence is not reflected in this budget," said Native Women's Association of Canada President Beverly Jacobs.

"The gap continues to widen between the expectations of Canadians and the realities of the struggling Métis," said Manitoba Métis leader David Chartrand. "Over time this exclusion will inevitably result in a much wider gap with rising costs to be borne by future Canadians in future budgets. This is not just a Métis issue — it is a Canadian issue. We will all pay for this budget's missed opportunity."

Only one First Nation leader offered qualified praise for the budget. Union of Ontario Indians Grand Council Chief John Beaucage said he was somewhat encouraged by the government's direction. However, he added that there's still a long way to go to address poverty.

Death of jailed Elder brings call for inquiry

By Kate Harries
Windspeaker Writer

VANCOUVER

A storm of protest is building around the death of a frail Squamish Nation Elder who was sent to jail when she refused to apologize for her defense of a unique natural area in the traditional territory of her people.

The battle to defend the Eagleridge Bluffs from a highway expansion in preparation for Vancouver's 2010 Olympics was lost in May 2006, when police arrested 25 citizens who had been blockading the site.

But the battle to crush the spirit of Harriet Nahanee continued. The 71-year-old great-grandmother appeared in court Jan. 24 before Judge Brenda Brown for sentencing on a charge of contempt of court.

Her friend and fellow protestor Betty Krawczyk — who was jailed herself for 10 months by Judge Brown on March 5 — had written to Brown advising her that Nahanee had asthma and was suffering from the effects of a recent bout of flu and explaining that the Elder was intent on reading the Proclamation of 1763, on which she based her defense.

"She refused to apologize to the judge and she refused to admit

wrongdoing," said Krawczyk, adding that she felt an intervention was needed because Nahanee was very deaf and had difficulty understanding what the judge was saying.

"I knew all Harriet wanted was to read the proclamation and leave it with the court, that's all she wanted to do," Krawczyk said tearfully last week. "But Madam Justice Brown refused to accept any of the information — Harriet never had a trial."

Brown sentenced Nahanee to 14 days in jail. Aghast, Krawczyk "raised a fuss" in the courtroom and the judge had her ejected. Nahanee was taken to the Surrey Pretrial Centre, "an unabashed hell hole, I know it well," said Krawczyk, who's 78 years old and an environmental activist who's been jailed many times.

At a media conference in Vancouver last week, Nahanee's lawyer Lyn Crompton described responding to a frantic phone call.

"She wasn't well and couldn't sleep because of the noise — she was put in with 26 women, some of whom were racist and violent and were rough to her, jostling her, shoving her down and pretending it was an accident."

Nahanee's condition worsened but, according to Crompton, requests for medical attention were

ignored by the centre that did, however, offer Nahanee the services of a psychiatrist.

After serving nine days, Nahanee was released. She had contracted pneumonia, and was also found to have an undiagnosed lung cancer. Nevertheless, she remained focused on her fight with the system. She called Krawczyk to take her to the courthouse because she wanted to file an appeal. Despite being very weak, Nahanee's spirit was strong and she was not prepared to accept the injustice of her conviction and sentencing, Krawczyk said.

"She wanted to clear her name and she wanted her conviction quashed, because she felt the judge had not listened to her. But the day we went to file the papers I knew that Harriet was very ill, she was hanging on to my arm."

Nahanee was hospitalized a week later, and died a week after that, on Feb. 24.

Dr. Gabor Mate, a Vancouver physician and author, is among those who have called for a public inquiry into what happened.

Among the questions that he wants answered is why an elderly woman whose frailty had been bought to the judge's attention was sentenced to a two-week jail term in an institution that's known to be difficult.

"The question is, what did the

judge do with the information that this woman's condition was weak," Mate said in a telephone interview. "Did she ask for any medical assessment? If not, why not? It's not as if she didn't have other options — this was not a dangerous criminal."

Mate noted another recent case, of a middle-aged teacher who was convicted of assaulting a number of students in the 1970s and '80s, whose sentence to a year of house arrest involved no time in jail.

"Here we have a woman who has not hurt anyone, who has simply taken part in a protest and refused to apologize . . . She committed no crime other than a political one."

Had her death occurred in similar circumstances in, for instance, China, Canadian newspapers would be calling for an inquiry and the Canadian government would be demanding an explanation, Mate said.

The Indigenous Action Movement wants a public inquiry. It has protested against the racist treatment Nahanee was subjected to in jail and the curious fact that none of the non-Aboriginal defenders of Eagleridge Bluffs sentenced on Jan. 24 by Brown was incarcerated — they were given either fines or community services.

The Native Women's Association

of Canada, Green Party deputy leader Adriane Carr and Union of B.C. Indian Chiefs Stewart Phillip have also called for an inquiry.

The Coalition to Save Eagleridge Bluffs at Horseshoe Bay — still in existence despite defeat on the highway issue — is demanding an end to the use of injunctions in such disputes. If an injunction is found to have been breached, "the judge can fix whatever penalties they deem appropriate, without allowing protesters the right every other Canadian is afforded under the law — to defend their actions in court, have the protection of the Criminal Code, use the Charter of Rights and Freedoms in their defense and/or request a jury trial," the coalition says on its Web site.

Interviewed as she was organizing her affairs in preparation for jail, Krawczyk grieved for her friend. "She was 71 in Indian years — she had a hard life — residential school, destruction of the family, troubles in her own marital life."

But, she added, Nahanee never stopped fighting for justice — whether it was joining the Squamish hereditary chiefs in opposition to the sale by the band council of lands that included the Eagleridge Bluffs, or working with the East Side Women's Association, taking food to people living on the street.

Research reveals discrimination, explodes stereotypes

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

A recent report on the socio-economic conditions of Aboriginal peoples in Canada has produced more than a few surprises, while at the same time confirming some long-suspected truths.

Michael Mendelson, a senior scholar at the Caledon Institute of Social Policy in Toronto, authored the report, entitled, "A qualitative overview of Canadian Aboriginal peoples socio-economic conditions." He said during a phone interview on March 18, that he responded to a request for proposal from the federal Human Resources Department, did the research as a private consultant, and not on behalf of the Caledon Institute, and submitted his report to the government on June 5, 2006.

Occasional *Hill Times* columnist and Ottawa-based freedom of information specialist Ken Rubin found the report and provided it to *Winnipeg Free Press* Ottawa correspondent Paul Samyn, whose story on the report's findings was published on March 3 — two weeks before the federal budget speech.

Mendelson said the *Free Press* story portrayed his work in a worrisome manner. He said he

was happy to explain his findings to *Windspeaker*, because he felt the *Winnipeg* paper got some parts of it wrong.

A couple of minor factual errors created the impression that the Caledon Institute was hired by the Harper government to produce work that the Conservatives could use to justify not spending new money on Aboriginal programs.

Politicians or bureaucrats often leak news stories in the

Mendelson has held many senior public service positions prior to his appointment to the Caledon Institute, including deputy minister of the Cabinet Office in Ontario and secretary to Treasury Board and deputy minister of Social Services in Manitoba. He has also been a visiting professor at the University of Toronto School of Social Work and a visiting fellow at Queen's University School of Policy Studies.

employment participation rates being similar between Aboriginal and non-Aboriginal people, the report has uncovered statistical proof that Aboriginal people do not, as the racial stereotype goes, just sit around taking government handouts.

"Absolutely! And that was the point," he said, sounding delighted that one of the most important discoveries of his research had finally been noticed. "I don't know how it got turned around. I didn't construct the data. The data is what it is. But looking at the participation data, I was very surprised to see the extent of the participation rate and it does reverse the stereotype. It does indicate that people aren't sitting around waiting to collect welfare."

His research looks at census numbers from 1996 and 2001. Although the 2006 census numbers were released on March 13, the specific analysis of Aboriginal population numbers will not appear for several months.

"It will be very interesting to see whether some trends, such as the increasing participation rate, continue," he said.

But the analysis of the older data still revealed some interesting facts.

He said the numbers show that people are not, as is currently the thinking in public policy circles, fleeing reserves for the cities.

Instead the numbers show that the population in all sectors — on reserve and off reserve — is growing significantly.

"My point in looking at the data was to see whether or not there was a reduction in population on reserves and there isn't," said Mendelson.

"People leaving reserves to go to cities has been used as a justification for cutting funding on reserves. I don't know how you would get out of that that this data would be part of a plot to reduce funding to reserves. It's exactly the opposite."

The study of workforce participation numbers revealed that some regions are doing better than others.

"In almost all the data, Manitoba and Saskatchewan stand out as the worst in the country. I think there's a mix of reasons. Some of it has to do with the number of isolated communities as a percentage of total population, and the size of the reserve population compared to the non-reserve population, which is larger in Saskatchewan and Manitoba," he said. "But there's no question that there's discrimination."

Anybody who's lived on the Prairies knows that. It's not just personal discrimination. I also think there's systemic discrimination, employers automatically making an assumption that an

(see High page 11)

"I was very surprised to see the extent of the participation rate and it does reverse the stereotype. It does indicate that people aren't sitting around waiting to collect welfare."

Michael Mendelson

days before a significant political event like a federal budget to test public reaction to new policies or to influence public opinion.

Mendelson stated very definitely that he was not trying to help the Conservative government justify any new approach to Aboriginal policy.

"I am non-partisan. I'm not part of any party, but I certainly couldn't be accused personally of being a Conservative," he said.

He said mainstream observers are misinterpreting one key line in the report:

"Perhaps the most surprising finding is that the participation rate of Aboriginal workers is almost as high as the total population's participation rate."

In other words, the data showed that the percentage of Aboriginal people who are working or actively looking for work is comparable with mainstream numbers. With

Novel approach to land claim overlap proposed

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

A member community of the Shuswap Tribal Council in British Columbia's Interior filed an application for an injunction on March 16 aimed at stopping the scheduled March 30 ratification vote by Lheidli T'enneh people on their British Columbia Treaty Commission (BCTC) process initialed final agreement.

If successful, Simpcw (North Thomson) First Nation will stall the Lheidli T'enneh agreement until questions about overlap of Aboriginal title to lands included in the agreement can be sorted out.

Simpw Chief Keith Matthew said he was reluctant to take this disagreement between two Indigenous nations to a Canadian court, but he's been left with no option.

"We've got to do what we have to do to protect our title and rights and that means, unfortunately, using the court system with all its inherent risks and flaws until there's a better way that's put forward, he told *Windspeaker* during a phone interview. "Of course, it's a non-Native institution being imposed on First Nations people and there's an inherent risk there, but unfortunately, it's the only way to get Canada's and the provincial government's attention. That's who we're going after on this. It's not a fight with other First Nations

people."

His community chose not to participate in the BCTC process, but the Lheidli T'enneh agreement extended into territory his people see as their own. Matthew believes the rights of communities that have refused to participate in the treaty process are not seen as a priority for federal and provincial negotiators.

"Canada's setting up First Nations to fight each other, to have us at each other's throat. And if we fall for it, we're the ones to blame," Matthew said.

While there are 21 Indigenous nations in B.C., there are 49 negotiation tables in the BCTC, so overlap and disagreements are inevitable, the chief argued. And disagreements have sprung up in various parts of the province so far, something that may defeat the entire purpose of the BCTC initiative, he said.

"If their intent is to create certainty after the deals are done, it does exactly the opposite," said Matthew. "My community had a referendum as to whether we should join the BC treaty process and it was soundly defeated. We didn't join the treaty process and here we are being dragged into it, kicking and screaming. Not because we want to, but because there are significant flaws in that process."

The biggest flaw, from the Indigenous perspective, is that First Nations must borrow

money from the Crown to pay for negotiations with the Crown and that puts them under a certain amount of pressure, or even duress, Matthew said.

"You're sitting with Damocles sword hanging over your head. You're compromised right off the bat," he added.

But even as the court processes unfold, work is being done behind the scenes to create a process that could allow Indigenous nations to work out their differences in a far less confrontational setting.

Val Napoleon is an assistant professor at the University of Alberta working in the faculties of Native Studies and Law as she completes her doctorate. A law school graduate, she is a member of the Saulteau First Nation in the Treaty 8 area in B.C. She is developing the concept of a legal lodge where First Nations can take disputes.

"I became aware of the dispute that was shaping up and wrote that proposal and submitted it to (Lheidli T'enneh chief negotiator) Mark Stephenson and Don Ryan, who's the negotiator for Treaty 8. It's been circulating to various other peoples as well. I understand we're going to start working on it with Treaty 8. A working group has been assigned to begin trying to make it happen," Napoleon said.

Matthew sees it as a very promising development.

"It respects First Nation legal traditions. I don't know if we can do it in this case because of the

really short time frame, but in an ideal situation I think that's where we want to go. I don't know if you can find a win-win in some of these situations, but you have to try. It's a pretty unique take because it was drafted by a First Nations person with a First Nations sensibility," he said.

Napoleon said the Lheidli T'enneh people are interested in seeing what comes out of the work on the legal lodge.

"Mark Stephenson is the chief negotiator for them and he's been very supportive and presumably has been having positive discussions with the people he's been talking to. I don't have details on that, but he certainly has been expressing his support," she said.

The process would blend Indigenous and Western legal traditions.

"The intent is to draw on principles and approaches that are within the various Indigenous peoples legal traditions and apply them in contemporary circumstances to contemporary conflicts. It's not so much to focus on the dispute, but rather to spend some time looking at how did people manage conflict historically, and understanding that conflict management systems are a part of Indigenous legal orders and then looking at how might that thinking be extended to figure out what to do in this situation and to set up some processes for people to do that," she said. "Rather than having people giving direction to their

lawyers and then having their lawyers go and talk to each other and to talk to the court, it's to create opportunities for people to talk to one another directly."

The goal is not to go back to pre-contact legal systems, but to add an Indigenous legal perspective to present models.

"Canadian law doesn't have anything to offer to this dispute and there are many disputes arising between Indigenous peoples around Canada. In fact, it's arguable that the dispute is a consequence of Canadian law," she said. "It's not a matter of trying to go back in time and figure out when wasn't there an overlap, but rather to look at possibilities of joint use and joint rights and to negotiate what they are over that area of land because the ideas of boundaries and exclusivity has to be thought through very carefully when people are neighbors. So there's a lot of exploration that needs to be thought out."

And even if the court rejects the application for the injunction against the vote on the final agreement, "it may well be that the legal lodge idea could still be of great use to the parties, and to the court."

It's possible that the injunction won't make any difference.

"If what courts can deal with on this particular matter is consultation and injunctive relief, perhaps one of the things that would come out of a court case anyway is some direction for a type of enhanced consultation and we could describe this as exactly that," Napoleon said.

Six Nations talks going nowhere slowly

By Kate Harries
Windspeaker Writer

OHSWEKEN

Negotiations over lands around the Six Nations reserve have stalled because of a lack of commitment by the Canadian government, Haudenosaunee Confederacy chiefs said at a media briefing on Feb. 28, the first anniversary of the reclamation of a Caledonia building site on what was — and may still be — Six Nations' land.

"I don't think the problem is the people who are at the table," Cayuga sub-chief Leroy Hill told reporters. "It's the orders they've been given."

"We stand here today disappointed with the fact that, as of today a year later, a federal negotiator with a proper mandate has yet to arrive to work towards creating a new, fair way of resolving Haudenosaunee land rights' issues," Mohawk Chief Allen MacNaughton said.

Traditional council chiefs say the negotiations were already stalled well before Six Nations' elected Chief Dave General was prevented from attending a negotiation session on March 7.

When General was confronted and denied entry as he attempted to attend the negotiating session on the Six Nations' territory, that prompted federal and provincial officials to

withdraw. The parties were scheduled to resume the talks on March 22.

MacNaughton said Indian Affairs Minister Jim Prentice has remained aloof despite several requests that he become personally involved.

"I personally have met with him once, informally, in a coffee shop in Ottawa," he said. "That's the respect we've been given."

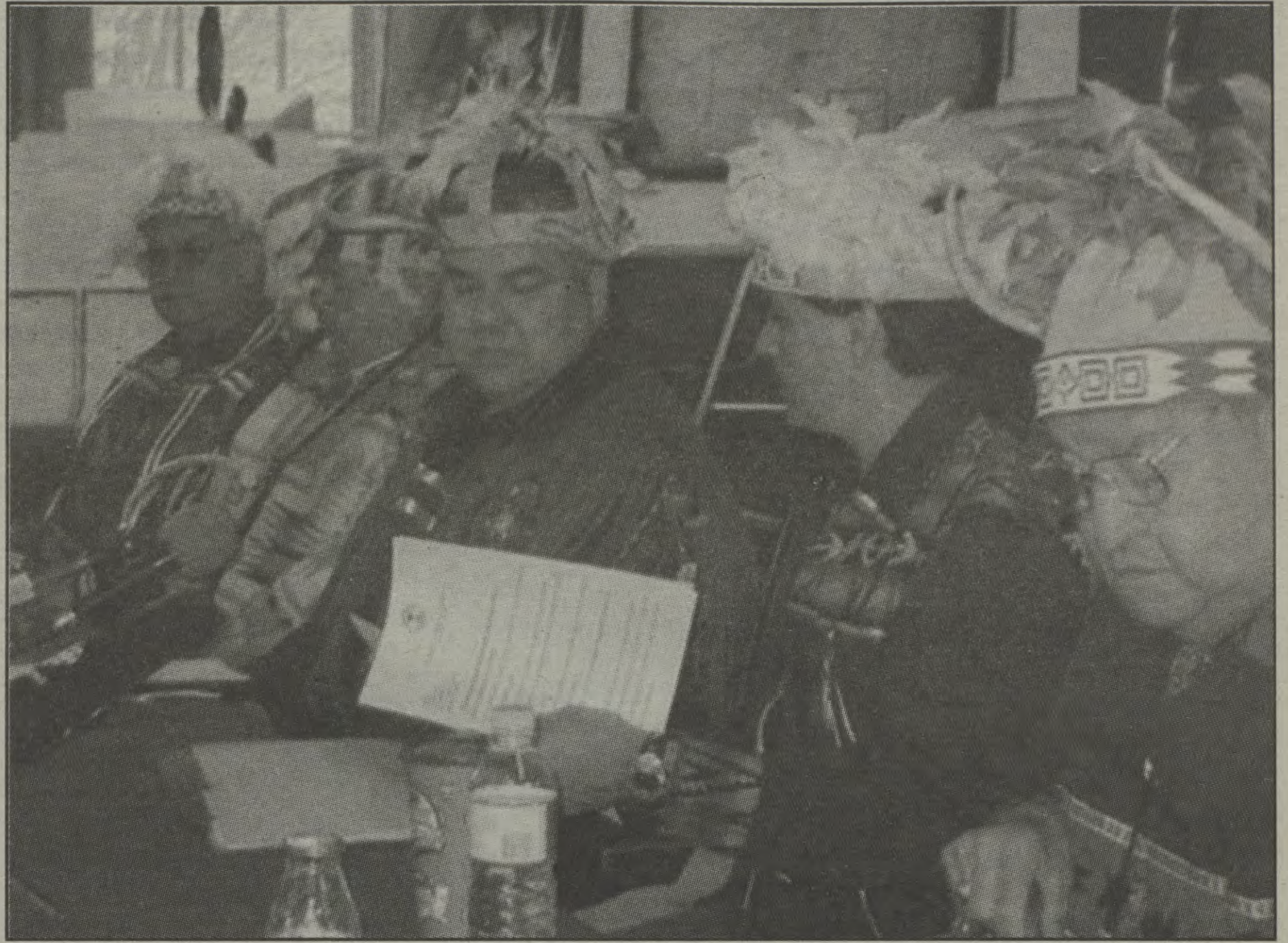
MacNaughton and Hill released documents to show the disputed lands had been fraudulently sold. They said they're disappointed that, to date, the only parties to receive compensation in the land dispute are the developer, who was bought out by the provincial government, and Caledonia businesses, for disruption.

They also said they are troubled by the fact that those at the negotiating table for the federal and provincial governments have no stake in seeing matters to a conclusion.

By phone later the same day, Canada's chief negotiator in the talks with Six Nations refused to accept that the documents released by the chiefs are significant.

"Canada is confident that Six Nations surrendered the Douglas Creek lands," Ron Doering said in an interview.

And Prentice spokesperson Deirdra McCracken rejected the view that the INAC minister is content to have negotiations drag.



Mohawk Chief Allen MacNaughton and Cayuga subchief Leroy Hill confer before addressing the media. Also at the table are, from left, Brian Doolittle and Blake Bomberly, and at right, Onondaga Chief Arnie General.

Prentice has been in recent contact with both federal and provincial representatives, she said.

It's been a year since a small group led by three determined Six Nations women moved on to the Douglas Creek Estate building site. Within weeks, the Confederacy chiefs expressed support for that action, a

move that had historic consequences, putting the Confederacy at the table for the first time in 82 years when talks with the federal government began in April.

On the anniversary date, the chiefs addressed the media at an historic location: the old Council House, built in 1864, the traditional seat of

government until 1924, when the Canadian government ousted the Confederacy council and imposed an elected band council. The building was returned to the Confederacy chiefs in January.

Tacked to a board behind the chiefs was a Surveyor General's (see Talks page 11)



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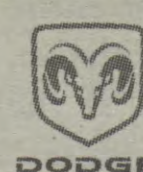
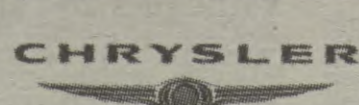
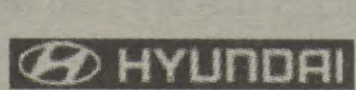
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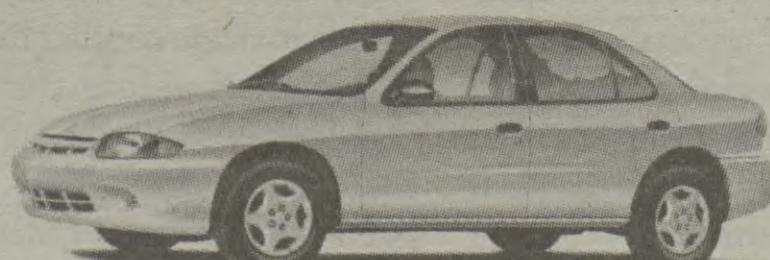
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Talks drag on

(continued from page 10)

Office map dated November 19, 1844. It shows Six Nations land along Plank Rd. — of which the reclamation site is part — as “sold.” That’s a month before the date Canada says the land was surrendered — and at a time — when Canada says no land had been sold.

“The map shows Canada was already selling our land before they ever asked us,” said Cayuga sub-chief Leroy Hill, insisting that Six Nations forebears would never sell because they viewed leases as a guarantee of security and income for future generations.

The map, Hill said in an interview, was only recently located in federal archives after Six Nations negotiators were tipped off by sympathetic researchers. Federal negotiators had previously told the Six Nations team that there were no maps of that era in existence, he said. But, he said, when the map was bought to the attention of Crown representatives, “they didn’t seem too surprised.”

Another document released to the media was a July, 1844 receipt that refers to payment to the Crown “under the usual conditions of sales of Six Nations land.”

The government encouraged squatters to move on to Indian land

and promised first right of purchase to those who would help build the road linking Hamilton and Port Dover (now Highway 6, running through Caledonia), MacNaughton noted.

MacNaughton also slammed a “misinformation campaign” launched by the federal government in January, when it released a report stating that the Plank Rd. land claim would not stand up in court.

That report was immediately dismissed by the Confederacy chiefs as a “political position” masquerading as a “legal opinion,” of the type that has been consistently found wrong in court decisions like *Guerin*, *Sparrow* and *Delgamuukw*.

“As of today we have not seen anything of substance that would support the opinion of the federal department of justice,” MacNaughton told reporters.

Doering said the report was Canada’s response to an earlier presentation to the negotiating team by Six Nations Elders and others. He refused to point to any specific surrender document.

“I’m relying on interpretation of law and history,” he said, adding that Canada’s position is based on a collection of documents that “taken together” lead to the conclusion that there was a valid surrender.

High school grads needed

(continued from page 9)

Aboriginal person isn’t going to be reliable or something.” He noticed that Aboriginal men seem to be the victim of bias.

“In communities where there’s been a history of discrimination, as with blacks in the United States or Native people in Canada, it is often the case that females do better than males, relatively speaking,” Mendelson explained. “Men still do better than women, even in the Aboriginal community but the relative gender equality is higher in the Aboriginal community, which is sort of good thing but it’s also a bad thing because it reflects an underlying reality.”

The bias leads to economic marginalization and that has historically prevented Aboriginal people from generating wealth. Mendelson discovered that the statistical difference between Aboriginal and non-Aboriginal people in income from investment is balanced almost exactly by the slightly larger reliance by Aboriginal people on government transfer payments. But on average, the income from

employment is about the same for Aboriginal people and non-Aboriginal people.

“It was very interesting to me that the percentage of income coming from employment was the same, which is again I think a reversal of the stereotype,” he said.

One of the most important findings in the report was that Aboriginal people are lagging far behind in high school graduation rates. Mendelson believes that increasing the number of high school graduates is key. And that means, he added, that the reasons why First Nation students are dropping out of high school must be examined and understood.

“It’s bad. It’s really bad. It’s one of the most negative trends in Canadian life today. I think we should be devoting incredible national energy to resolving this problem. Unfortunately, I don’t think that there’s any easy solution. Social conditions also play a role,” he said.

“I call it a national emergency. It’s a money issue partially, but it’s not just a money issue. It’s something that government’s got

to deal with, but it’s also something that First Nations have to deal with as well.”

The researcher again felt the need to head off any mistaken conclusions that might be drawn from his work.

“I’d just like to start by making it clear that there’s nothing in my report that suggests that you can cut post-secondary support for Aboriginal people going to universities or community colleges. In fact, it’s the reverse. It just shows how important it is that everyone who does get in, needs to have every opportunity and chance to finish,” he said. “I’ve been worried that my report has been used to suggest that there’s some justification for cuts, that we don’t have to worry about post-secondary funding because once a kid gets into community college he’s just as likely to finish as a non-Aboriginal kid. But that’s with the existing supports. If you withdraw those supports or you reduce them — and you know they are being reduced because funding is capped at two per cent — it’s dangerous.”



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de sûreté nucléaire

Canada

PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a one-day public hearing on the application by Rio Algom Limited to replace the existing effluent treatment plant at the decommissioned Stanleigh Mine located near the City of Elliot Lake, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on May 16, 2007.

The public is invited to comment on Rio Algom’s application for a licence amendment. Requests to intervene must be filed with the Secretary of the Commission by April 16, 2007 at the address below and include a written submission; a statement setting out whether the requester wishes to intervene by way of written submission only or by way of written submission and oral presentation; and the name, address and telephone of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2007-H-09, or contact:

L. Levert, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9

Tel.: (613) 996-9063 or 1-800-668-5284
Fax: (613) 995-5086
E-mail: interventions@cnsccsn.gc.ca



Canadian Nuclear
Safety Commission

Commission canadienne
de sûreté nucléaire

Canada

PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a one-day public hearing on the application by SRB Technologies (Canada) Inc. (SRBT) for an amendment to its Nuclear Substance Processing Facility Possession Licence. SRBT has applied for authorization to receive tritium filled light sources for assembly and sale of radiation devices. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on April 12, 2007.

The public is invited to comment on SRBT’s application for a licence amendment by providing a written submission. There is no opportunity for the public to make an oral presentation at the hearing; however, the public is invited to observe the proceeding. Requests to intervene must be filed with the Secretary of the Commission by March 28, 2007 at the address below. The request must include a written submission of the comments to be presented to the Commission and the name, address and telephone number of the requester.

Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2007-H-08, or contact:

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[strictly speaking] Not so secret societies: let's give it a try

The year 2000 doesn't seem all that long ago. We were all a little bit younger, waiting for the Y2K computer malfunction to end the world. We would have gone from using blackberries to communicate to eating blackberries to live. Well, it didn't happen but something really amazing occurred in Ann Arbor, Michigan. I wish I'd been there then. I recently spent time at the University of Michigan as the writer in residence for a semester. And I found out about a story that involves one of those things you hear about all the time but don't actually think exist or have anything to do with you, directly or indirectly. The term is called, a "semi-secret and self-selecting honorary society" for university senior men. Rich white students who loved to dress up as Indians. But wouldn't allow Indians to join them to dress up as Indians.

In 1902, a group of white men, 25 of the best "leaders" on campus formed an organization based on service and pride to the University. This strong sense of honour and prestige was enhanced through the creation of a savage warrior ideal, based on stereotypical and romantic images of American Indian men. The leadership dubbed itself the "tribe of Michigamua" and began



THE URBANE INDIAN

Drew Hayden
Taylor

a legacy of adopting images, rituals and artifacts of Native American people into the identity of their organization. They hung out in a part of the university donated to them by a former alumnus, a guy known (and there's a plaque on the wall honouring him) as the "Great Scalper" Fielding Yost. A letter from him dated 1933 states "and now Michigamua plans its own home, a real wigwam." This was a large room located on the seventh floor of one of the university buildings. Ground zero for one of the most bizarre organizations I have ever heard about.

Stories still abound about faculty and students walking down the street, hearing the most bizarre chanting and singing coming from the open windows of this "wigwam" as they held their initiations and meetings.

Supposedly, though it's hard to confirm, these members would dress up in pseudo Indian clothing, in a room wallpapered with birch bark, adorned with Aboriginal kitsch and some legitimate though tragic Native artifacts, and do whatever it is semi-secret societies do behind closed doors. According to a found roster, each member had a unique Native nickname. Things like "Face In Fur Hennigar."

What is that old saying ... "boys will be boys"?

All this changed in 2000 when a group of concerned students "raided" and liberated the place. They were called the Students of Colour Coalition and they consisted of students from various ethnic backgrounds—Native, Black, Asian and Latino. They occupied the site for three weeks, took photographs, and began cataloguing objects found

in the room, including what appeared to be an authentic ceremonial pipe and a photo showing a Michigamua member holding it in one hand, and a beer in the other.

When I first arrived in Ann Arbor, I thought to myself, "What a cute little university town." But like Peyton Place, you never know what you'll find beneath the surface. Part of me, the part that likes to rubberneck on the highway as I pass a car accident, would love to have seen that room. Supposedly it was quite tacky. Another part of me, the politically correct part, is aghast that such an institution existed for almost a hundred years.

Now I would like to point out here that I'm highlighting one individual organization's prostitution of Aboriginal culture, but other than that, my time at the University of Michigan was very well received and I enjoyed my residency quite a lot. There is a vibrant Native students' organization on campus, including classes in conversational Ojibway. And any university that offers conversational Ojibway can't be all that bad. And the teacher is from my reserve, proving it's even more civilized. Given the

chance, I would return there in a second.

But still, the thought of such an organization as the Michigamua in our modern era is quite disconcerting. So, on pondering this issue, two possible avenues of attack seemed obvious. One was what the Students of Colour Coalition did. Direct and decisive action at the crux of the situation — and it worked in this case. The other possibility is one of copying and just doing it better than them. I call this the "Asian car making strategy."

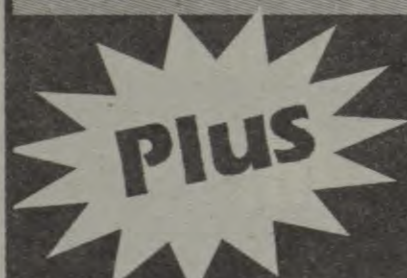
I think all universities, whether in Canada or America, with a sizable Native student population should set up their own version of the Michigamua. Picture it if you will — Chuganosh Clubs (C.C. for short) where Native people dress up in three piece suits and ball gowns for the ladies. They stand around singing bad imitations of opera, reading the Wall Street Journal, giving each other standard Chuganosh (Caucasians in Ojibway) titles like C.E.O Kakagamic or Chairman of the Board Cardinal, or Guest Conductor Toulouse or Cheats On His Taxes Maracle.

It's so silly it might actually be fun!

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[guest column]

Challenging Aboriginal Caricatures

By John Hansen
Windspeaker Guest Columnist

It is apparent to me as an Aboriginal person that negative views and stereotypes persist today and continue to denigrate Aboriginal people in various aspects of their daily lives. For example, the other day, I was watching a hockey game at the local R. Johnstone Arena when I had the unfortunate experience of being introduced to a middle-aged Caucasian female. This woman, who I have never spoken to or met before in my life, presumed to have me all figured out. After indicating that she works in the criminal justice system, she went on to comment about her so-called first hand knowledge of my personal preference to live in jail. In her words, "I know who you are. You're the guy who wants to go back to jail." According to her, I am the type of person who needs and requires to be incarcerated. Obviously, she has me confused with another brother, but her theorizing does contribute to the social humiliation, stereotypes and psychological inferiorization of the Aboriginal. But, maybe it is worth stating that not all Aboriginal guys have a criminal record nor do we all belong in jail. In fact, many of us are not "bad guys" and there are many among us who contribute positively to society.

However, according to *The Commission on First Nations and Métis People* (2004), "Aboriginal accused are more likely to be denied bail, more likely to be charged with multiple offences, more than twice as likely as non-Aboriginal people to be incarcerated." These kinds of factors indicate racial discrimination against Aboriginals in the criminal justice system. However, in order to understand the social stereotypes and the ideology of racism one must examine history.

During the 19th century, Western academics promoted cultural racism by extending stereotypes into the literature of the humanities and social sciences. Thanks to their unethical applications and erroneous conclusions, Indigenous people throughout the world have been misrepresented and stereotyped as having superficial minds, being lazy, morally depraved, backwards and were thus treated accordingly. Today, stereotypical views persist and serve to perpetuate the caricatures of Aboriginality. I want to confront one of the gross distortions and stereotypes of Aboriginals in the social, judicial and political realms, and thus challenge the

processes and structures that promote racism. Aboriginal culture, for example, is much more than negative stereotypes, and furthermore, there are Aboriginal accounts of positive contributions to Canada's development. Stereotyping is more than a denigration of Aboriginality. It is a process of dehumanization, a mechanism that suppresses the potential for harmony among all human populations. Racist views obstruct our minds from developing a positive consciousness of reality; it is the vicious destroyer of everything human; its weapons are stereotypes, ignorance and cultural insensitivity.

As an Aboriginal person, as a human being, I am very concerned about the incredible lack of respect and stereotypical assumptions demonstrated by some individuals in society. Our Aboriginal identities are denigrated while we struggle against racism, disproportionate rates of unemployment, incarceration, impoverishment and myths. Fortunately, I have met many non-Aboriginals here in The Pas who have favorable interpretations of Aboriginal people that are non-stereotypical or non-racist. The last word should come from Jerry Macleod, a Cree Elder from James Smith First Nation, whose son Neil Macleod, a Native studies scholar, documented this story:

"A long time ago, an old man and his grandson went to town. The boy was about 14. They had gone to town to buy groceries. They collected the items that they needed. After they had filled their cart, there was a man by the door. He said to his friend, "damn lazy Indians." The man went up to the old man and said, "You are goddamned lazy. Why can't you just stay on the reserve, where you belong?"

The taunts continued, but the old man kept calm. After they gathered their groceries, they stood outside. The grandson asked, "Nimosom (grandfather), why didn't you say something to that man who was saying those things to us?"

The grandfather answered with another question: "How long were we in the store?"

"Well, we were there for five minutes."

"Yes, my grandson. We were in that store for five minutes. We had to deal with that man for five minutes. But he has to deal with himself for the rest of his life."

As I interpret this story, this teaching for living, I see that our continued existence depends on channeling our energy toward peaceful things, like sharing our stories, educating the public, and not by hating.

[achievement awards]

Aboriginal achievers honoured in Edmonton

By Laura Suthers
Windspeaker Staff Writer

EDMONTON

The stars were out in Edmonton on March 16 to honour and celebrate the leadership and accomplishments of 14 outstanding Aboriginal men and women during the 14th annual National Aboriginal Achievement Awards gala.

The National Aboriginal Achievement Foundation created the awards in 1993 to encourage and celebrate the contributions of Aboriginal people.

James Makokis, a 24-year-old student from Saddle Lake Cree Nation, was presented with the youth award, which came with a cheque for \$10,000 to help him in his studies. Makokis is currently attending the University in Ottawa where he is pursuing a career in medicine.

Alestine Andre of Gwich'in Tssighehtchic, NWT received the award for culture, heritage and spirituality. As a heritage researcher, Andre works with language and is strengthening the preservation and promotion of her Gwich'in language and culture.

There is no better award to present to Lewis Cardinal of Edmonton than the public service award. Cardinal is a consultant for the City of Edmonton on Aboriginal issues and is also co-chair of the annual Global Indigenous Dialogue held in Switzerland.

Joane Cardinal-Schubert of Calgary, an artist, writer, curator, lecturer, poet and Aboriginal arts activist, was honoured with the arts award. Her art, which focuses on her family history and Kainaiwa ancestry, has been exhibited across the country.

Dr. Joseph Couture of Wetaskawin, Alta., the first Aboriginal person in Canada to receive a PhD in psychology, received the health award. Couture has worked to build bridges between the Aboriginal and non-Aboriginal communities and to ensure Aboriginal offenders have access to cultural programming and spiritual teachings.

Lisa Meeches of Long Plain First Nation, Man. was this year's recipient of the media and communications award. The film and television producer was recognized for her efforts to bridge the gap between Aboriginal and mainstream media.

Monica Peters of Akwesasne, Ont. received the technology and trades award in recognition of her efforts to revitalize traditional languages through the use of technology. She is creator of Onkwehonwe.com, an online dictionary that translates English into Mohawk.

Chief David Walkem of Nlaka'pamux Nation in B.C. received the environment award. Walkem was the first status

Indian to become a registered professional forester and was named Forester of the Year in 2001.

Hugh Braker of Tseshaht First Nation on Vancouver Island received the law and justice award. The first Nu-Chal-Nulth lawyer in Canada, Braker is known for his work in the area of Aboriginal child welfare law.

Fred Carmichael of Gwich'in Aklavik, NWT was honoured with the politics award. Carmichael was a pilot and successful businessman before getting into politics. He is currently serving his second term as president of the Gwich'in Tribal Council where he is working to help his community become strong, both culturally and economically.

Joe Michel of Shuswap, B.C. was honoured with the education award. An Elder from the Adams Lake Band, Michel has worked to promote the teaching of traditional languages to students in the classroom and helped found Chief Atahm school where Secwepmectsin is the language of instruction.

Jack Poole of Vancouver received the business and commerce award. The successful businessman chaired the winning bid to bring the 2010 Olympics and Paralympics to Canada and now chairs the board of the Vancouver Olympic Committee.

He's not your average 18-year-old but Wegadesk Gorup-Paul of Victoria, B.C. can balance school, family, cultural activities and part-time jobs. If that's not enough, the Mik'maq student spends more than 25 hours in the pool each week and is making a name for himself as a champion diver. He was honoured with the sports award during the gala.

This year's lifetime achievement award recipient was Bertha Clark Jones of Athabasca, Alta., who was recognized for her dedication to improving Aboriginal women's rights in Canada. In the late 1960s, she co-founded the Alberta Native Women's Voices, which has since transformed into the Native Women's Association of Canada.

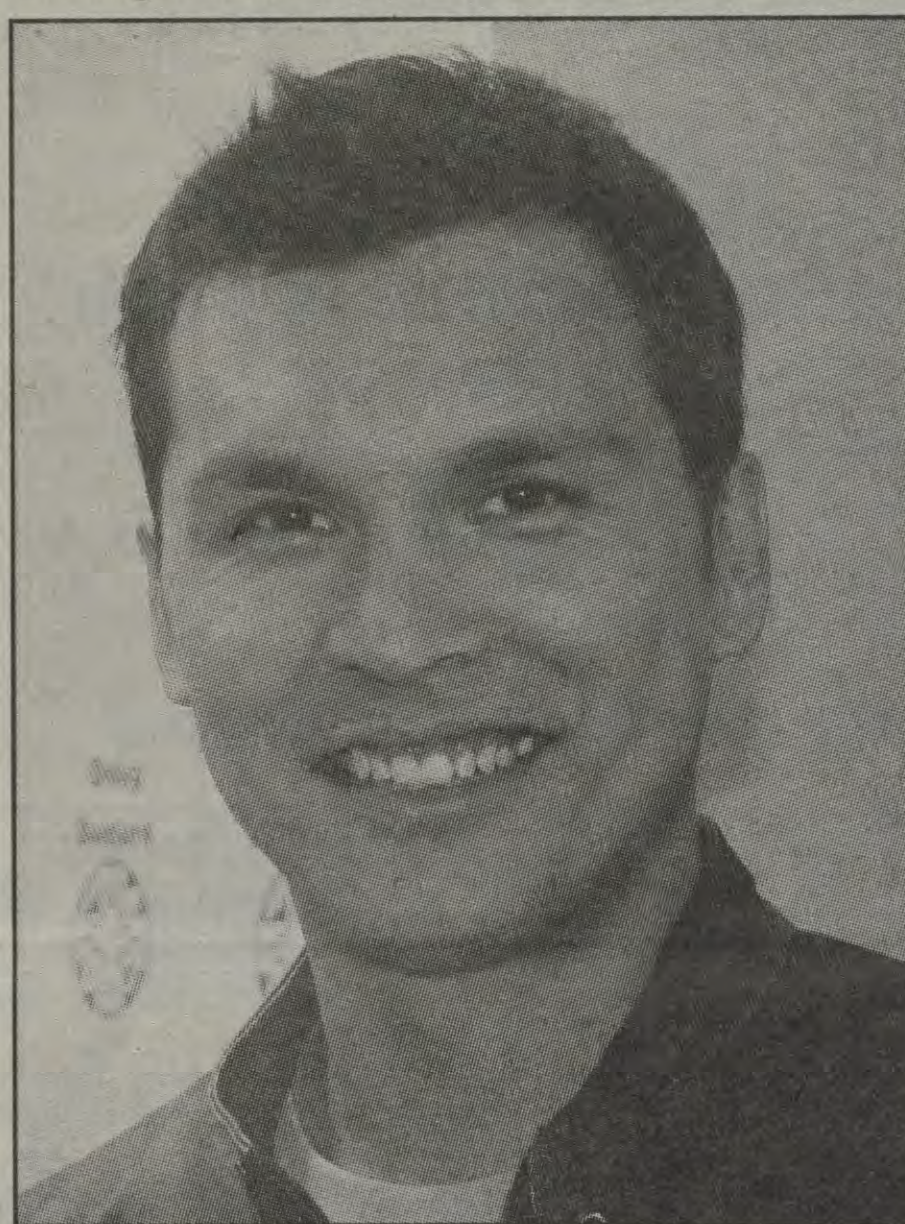
Actor Adam Beach and puppeteer DerRic Starlight played host for the gala, which along with the award presentations featured performances by Red Power Squad, Andrea Menard, Breach of Trust, Leela Gilday, Kinnie Starr, Fara Palmer, Ta'ma and the Awasisak Nikamowak Youth Choir. A number of celebrities were also on hand to help present awards to this year's recipients, including actors Nathaniel Arcand and Dakota House, and singer, dancer and actor Tamara Podemski. Forrest Eaglespeaker, an outstanding 14-year-old high school student from Calgary, was also one of the evening's presenters.

The awards gala will be broadcast March 31 on Global Television and APTN.

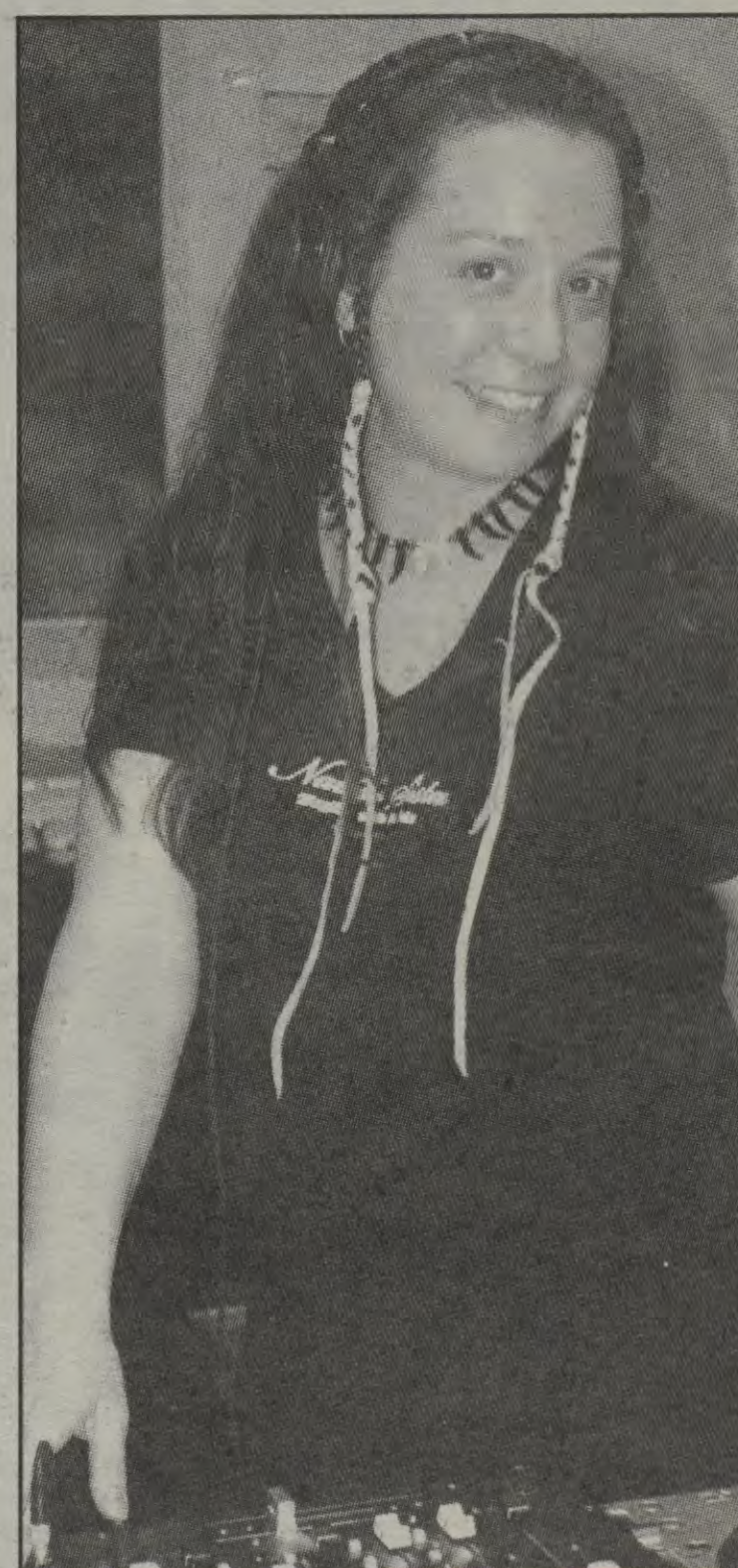
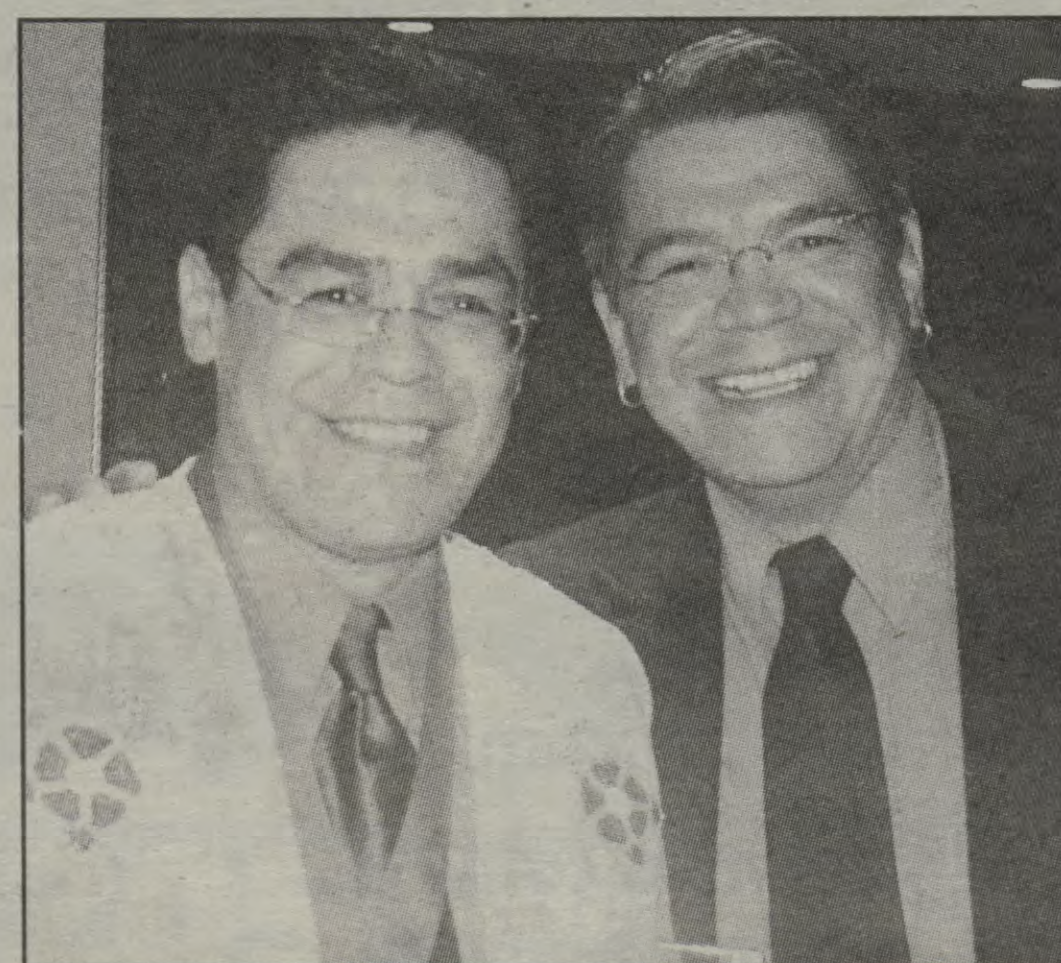
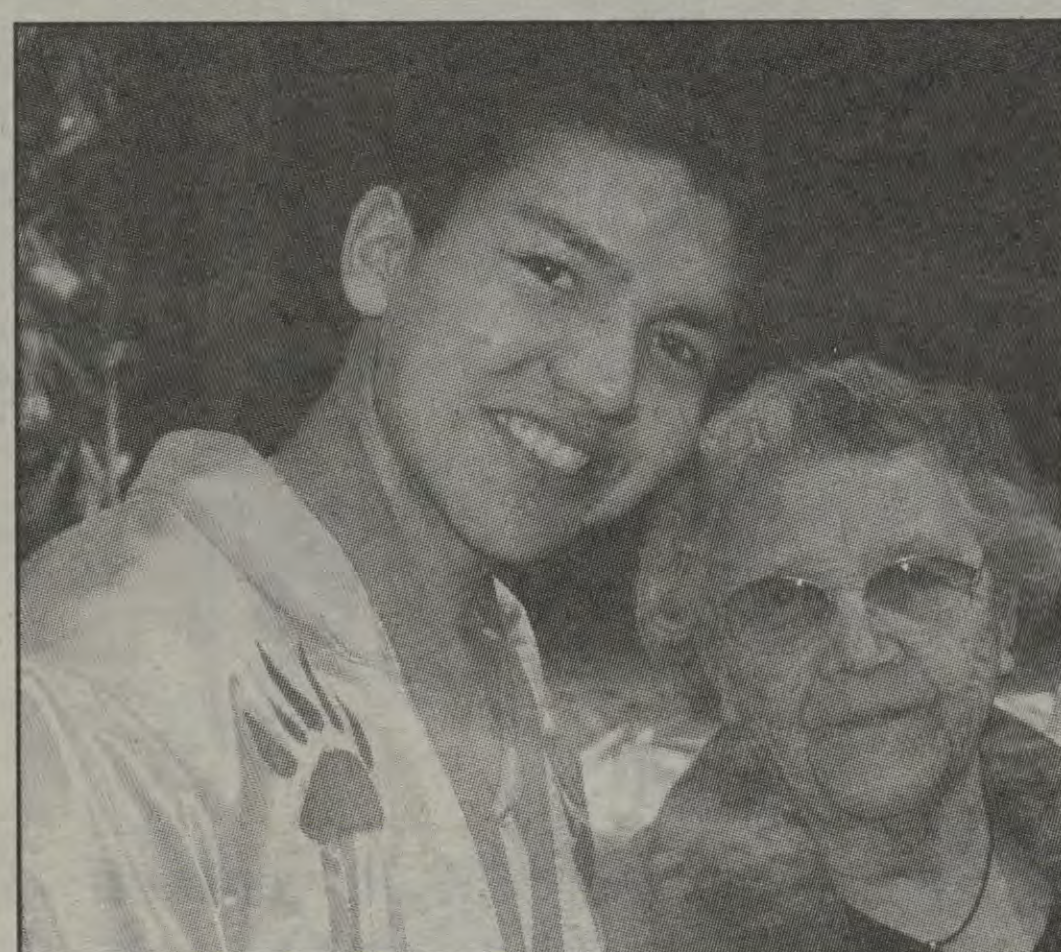


PHOTOS BY LAURA SUTHERS

National Aboriginal Achievement Foundation CEO Roberta Jamieson (centre) poses for a photo with this year's National Aboriginal Achievement Award recipients (left to right), Lisa Meeches, Lewis Cardinal, Hugh Braker, Joane Cardinal-Schubert, Wegadesk Gorup-Paul, James Makokis, Bertha Clark Jones, Chief David Walkem, Joe Michel, Alestine Andre and Fred Carmichael. Missing from the picture are Monica Peters, Dr. Joseph Couture and Jack Poole.



Actor Adam Beach (left) and puppeteer DerRic Starlight (above) shared co-hosting duties during the awards gala, held in Edmonton on March 16.



Youth award recipient James Makokis poses for a photo with his grandmother, (top left), public service award winner Lewis Cardinal poses with actor Lorne Cardinal (bottom left), and DJ Kwe spins the tunes during the awards gala after party.

Students share stories about their communities

Two young women have been chose as the first place winners in the National Film Board's One Drum, Many Hearts contest, which asked young people from across the country to write an essay about why their communities are special.

The first place winner in the 15 and under age category was 14-year-old Matilde Bois of Quebec City, who compared and contrasted Quebecois and Aboriginal culture, both historic and modern day.

Bois, who attends the international program at De Rochebelle school, has many interests, including music, graphic design, volunteer work, photography and reading. Her determination and curiosity compel her to participate in contests and events such as races, science fairs and, of course, the One Drum, Many Hearts contest.

The first place winner in the 16 and over age category was 18-year-old Tracey Starr from Pic River First Nation in Ontario. In her essay, Starr told of the pride she has in her community's efforts to preserve and promote their language and culture.

After graduation, Starr plans to attend Confederation College, majoring in travel and tourism. She said she read about the One Drum, Many Hearts contest online. "It looked interesting so I decided to enter it."

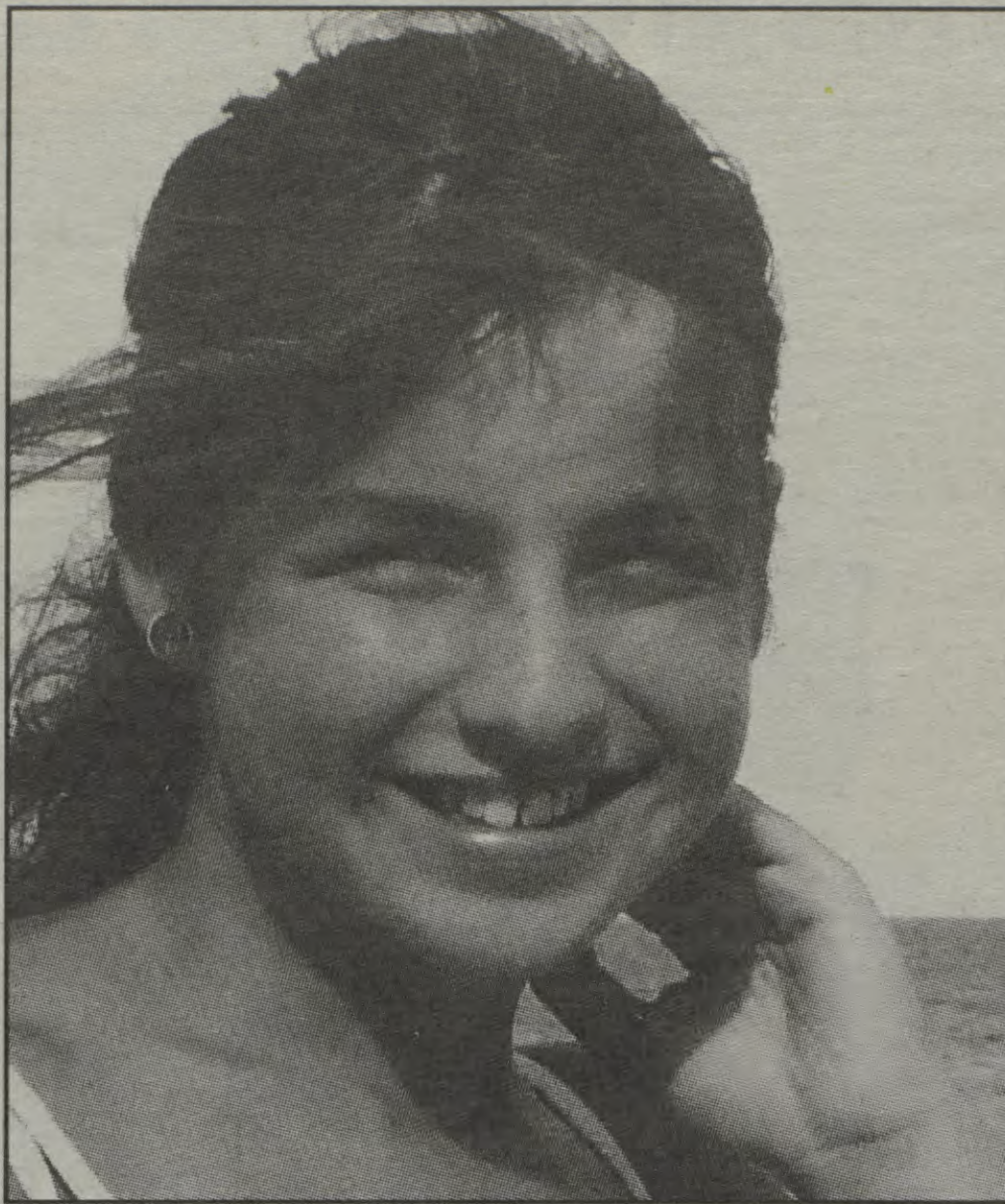
The One Drum, Many Hearts contest was held to draw attention to Aboriginal Perspectives, a new feature of the NFB's Web site that provides a sampling of the organization's impressive collection of films dealing with Aboriginal themes.

The films featured on the Web site represent just a fraction of what is in the NFB's collection. They represent a cross-section of films created about and by Aboriginal people since the NFB was established in 1939. Films were chosen from each decade of the NFB's existence and representing every region of the country. Efforts were also made to include films created by both Aboriginal and non-Aboriginal people, and by both well established and lesser-known film-makers.

The Web site also features a variety of support materials, including photos, interviews with film-makers, biographies and learning activities, making the site an ideal tool for teachers and students wanting to explore any of the seven topics covered by the films—the arts, film and representation, colonialism and racism, Indigenous knowledge, history and origins, sovereignty and resistance, and youth.

The Aboriginal Perspectives site also includes lesson plans to make it easier for teachers to incorporate information from the Web site into their classrooms.

To explore Aboriginal Perspectives, go to www.nfb.ca/aboriginalperspectives.



Matilde Boise
Quebec City

**1st place prize winner
in the 15 and under
age category**

I know two peoples loaded with traditions. Are these traditions still alive? To compare the Aboriginals with Quebecers, whom many describe using vulgar clichés, let's go back to their history. Whether passing on village gossip or lending a hand, the Quebecers of yesteryear lived in large families where the man was the authority figure. Their actions were dictated by the church, and mass regularly punctuated their lives. The Aboriginals put man and woman on an equal footing and looked to their Elders for advice. Hunting and fishing were a part of every day. They believed in several gods and were at one with earth and heaven. Although they were peaceful, they would fight to preserve their traditions.

What's now left of the Quebec of yesteryear? Quebec City is clearly a modern town. Gone are the fields, windmills and, for many, faith in Jesus. Yet we're still the same simple, warm, welcoming people who value the family. As in the old days, Quebecers love to get together and celebrate. Still today, we are motivated to improve our material lives. Our drive for success shows in sports, arts and business. Although we like to think otherwise, Quebecers value conformity. In the old days we condemned spinsters and heretics, but now, more subtly, we shun anyone who doesn't uphold our standards of dress or our social attitudes. Yet I'm proud of my town. We stubbornly preserve our language, our green spaces and our heritage.

What about Aboriginal peoples? Their traditions have changed. Ski-doo's have replaced sled dogs and chainsaws the axe. Modern life has caught up with them. Some young Aboriginals are attracted to this modernity and leave for the big cities to try to make a living, but they're confronted with a different culture. The others are undecided. They know that despite the many laws protecting First Nations, it's up to them to pass on their traditions. Language is one way of preserving their culture. One thing is for sure, they are ashamed to abandon the traditions that guided their ancestors, but they are also attracted to the cities in the south. Finally, our two peoples are divided by territory and way of life. However, we both have the mission to preserve a balance between tradition and openness to the world in order to keep our communities vibrant.

My name is Tracey Starr. I am 18 years old and I come from the community of Pic River First Nation. At one time, the community was called Begetikong. No one in the community is sure of what it means.

I am proud of my community because the band and council are trying so hard to restore the language and culture in the community. I was shocked one day when I was working at the elementary school. I heard little children from the kindergarten class speaking Ojibwe. It occurred to me that the Native language program has improved a lot since I was in school, because these students were speaking the language at a far more advanced level than I can understand. I was amazed and proud of the teachers in the school for using the Native language not only during Ojibwe class, but throughout the day. This especially surprised me because a majority of the teachers are non-Native, and yet they show the greatest interest in the Native language. The community also has a Native immersion program where anyone can attend and learn about the language and culture.

The Ojibwe culture is very present in the community today. Just the other day, I went out in the bush with my nephew and his grandfather, and went to set snares for rabbits. People in the community also hunt other game, but my nephew is only four and he needs to be able to carry his catch back home. I enjoy teaching my nephew about the Native culture while we are in the bush.

There are a lot of spiritual activities within the reserve. There are about three sweat lodges in our community of about 500 people. Every year the community holds an annual powwow and the community gathers to either participate or watch. We also get a lot of spectators from the nearby town of Marathon. We enjoy teaching people about our culture. There is also an Anishanabe Camp at the park nearby that has examples of traditional housing. People can go there to learn about how the structures are made, and why we chose those structures. The community also funds a variety of programs for the youth.

I am extremely proud of my community of Pic River First Nation (Begetikong) because without their help, the language and traditions of Pic River would have died out many years ago.



Tracey Starr
Pic River First Nation, Ont.

**1st prize winner
in the 16 and over
age category**

Territories join forces to host first Canada Winter Games held north of 60

Young athletes from across the country gathered in Whitehorse to take part in what has been billed by organizers as the best Canada Games ever held.

The 2007 Canada Winter Games ran from Feb. 23 to March 10 and saw teams representing each province and territory compete in 22 sporting events, with an estimated 2,700 athletes taking part.

There was a strong Aboriginal presence at the games, which featured Inuit and Dene games alongside more traditional Canada Games sports such as alpine skiing, archery, artistic gymnastics, badminton, biathlon, boxing, cross country skiing, curling, fencing, figure skating, freestyle skiing, judo, hockey, ringette, shooting, speed skating, squash, synchronized swimming, table tennis and wheelchair basketball, and, making its Canada Winter Games debut, the demonstration sport of snowboarding.

Events featured at the Inuit Games were the one foot high kick, two foot high kick, Alaskan high kick, one hand reach, kneel jump, swing kick and arm pull and the demonstration sports of knuckle hop, airplane, head pull, triple jump, bench, reach, toe hang and blanket toss.

The Dene Games featured competition in the finger pull, hand games, snow snake, stick pull and pole push, and the demonstration sports of hoop and pole, moose skin ball and Dene swing.

A cultural festival was also held as part of the two-week sporting event, providing games spectators and participants a chance to enjoy the work of artists from across the Yukon, Northwest Territories and Nunavut.

When it was all over, the flag points, awarded based on performance and participation, saw Team Ontario in the lead with 310 points, followed by Team Quebec in second place with 297. Alberta finished third with 268.5 points, British Columbia claimed fourth spot with 259 points and Saskatchewan earned 206.5 points for a fifth place showing.

In sixth place was Team Manitoba with 201.5 points, while New Brunswick came in seventh with 128 points and Nova Scotia placed eighth with 106 points.

Newfoundland was ninth in the flag point standings with 73 points, Yukon came in 10th with 64 points and Prince Edward Island took 11th spot with 63 points. Team Northwest Territories finished in 12th place with 33.5 points and Nunavut came in 13th with 9.5 points.

Participants were also ranked in terms of their Centennial Cup standings, gauged based on how much a team has improved their performance compared to the previous Canada Winter Games. This year's winner of the Centennial Cup was Team Saskatchewan, which earned 26 Centennial Cup points. Team Ontario placed second with 15 points, Yukon placed third with 5 points and the Northwest Territories team placed fourth with 1.5 points.

Nunavut placed fifth, British Columbia placed sixth, Alberta was seventh, Manitoba finished in eighth spot and Quebec was ninth, Nova Scotia finished 10th, Prince Edward Island and Newfoundland tied for 11th spot and New Brunswick finished in 12th spot.



(Above) John Taipana and Simon Tapardjuk take part in the torch relay for the 2007 Canada Winter Games. Lit from the Centennial Flame on Parliament Hill, the torch travelled to the most northerly point of the country where it was used to light three torches carved from caribou antler, one for each of the territories. Each torch then made its way through a territory before returning to Whitehorse for the opening ceremonies.

(Right) Aboriginal culture was front and centre during the 2007 Canada Winter Games, with drummers, singers, dancers and other artists taking part in opening and closing ceremonies. Pictured, Mathew Nuquingaq performs.



A cultural festival was held as part of the 2007 Canada Winter Games in Whitehorse. From Feb. 28 to March 6, performers and visual artists from across Canada entertained and educated games spectators and participants. Among the artists featured were Leela Gilday (left), Tagaq (centre) and Dene artist Antoine Mountain (right).



(Left) Joanie Pooyatak of Team Nunavut musters her strength during the stick pull competition, while teammate (above) Shauna Lee McLeod takes on a competitor in the finger pull event. The two events were part of the Dene Games, held in Whitehorse as part of the 2007 Canada Winter Games.



(Above) Christine MacNeill (on the left), a member of Team Winnipeg's Synchronized swimming team, poses for the camera with teammates. (Right) Chelsea Duncan prepares to throw for Team Yukon in a match against Team Alberta.



Inuit Games were also held as part of the 2007 Winter Games, with participants taking part in traditional Inuit competitions such as the one foot high kick, kneel jump and Alaskan high kick. (Left) Team Nunavut's James Tautu competes in the one hand reach event, (centre), Mason Fairclough of Team Yukon takes part in the swing kick event, and (right) Blair Tautu of Team Nunavut (on the right) takes on competitor Anya Zimmerman from Team Yukon in the final of the arm pull event.

Photos courtesy of Jeux du Canada Games

Windspeaker's Special Section Serving the Aboriginal People of Ontario

Aboriginal show hits the airwaves

By Laura Suthers
Windspeaker Staff Writer

OTTAWA

Seven Aboriginal volunteers are raising the profile of Aboriginal musicians and focusing on issues and information about current and upcoming events through a new Aboriginal radio program called 'Aboriginal CKCU.'

This program hit Carleton

University's 93.1 FM airwaves on March 11 with Geraldine King hosting the first show.

"The feedback I got was really good," said the Ojibwe community member. "I think the most common piece of feedback I heard was that it was really informative."

Each week the shows will be pre-recorded to avoid any technical difficulties, which will then be aired every Sunday morning at 9 a.m.

The volunteer hosts will feature Aboriginal musicians and increase listener's appreciation on issues surrounding politics and culture.

During King's show she played an interview she did with the cultural coordinator from the National Museum of the American Indian at the Smithsonian Institute.

The interview focused on the origin and the history of pow wows. It also gave insight into the protocol on singing and dancing and different aspects of the modern day pow wow as to where it originated from and the difference between northern and southern singing and dancing.

"I chose to go with something light for the first show in order to address the Aboriginal and non-Aboriginal audience," said King, communications officer for the National Centre for First Nations Governance. "I didn't want to talk about something really in depth and deadly. I wanted to sort of accurately reflect the vision and the goal of the program itself but not getting too deep because you don't want to sit there and say all negative things so I wanted to keep it light but I also wanted it to be taken seriously so I was nervous about if I had accomplished that. The balance of being funny, of having music, being serious and addressing issues, so I was nervous about my ability to do that."

Although King doesn't have any radio experience she does have a background in the arts, which is something she thinks can greatly benefit her show.

"I think my background in the arts like writing, comedy, dancing would bring a perspective of experience," said King.

King describes the focus of this program as a way to promote, foster and encourage a deeper understanding and appreciation of the Aboriginal culture and to also promote and expose "our" artists who usually wouldn't have the opportunity to do so.

"I know a lot of artists who produce their own music in their house on their computer but there's no way that these other radio stations are going to take



Michele Bourque was the second volunteer to host the new Aboriginal program, 'Aboriginal CKCU' on March 18. The program will be aired on Carleton Universities 93.1 FM every Sunday morning at 9 a.m.

them seriously and play their music," said King. "I think it would be really important to expose our artists to sort of demonstrate how beautiful our culture is and that's really important to me so that non-Aboriginal people have a greater understanding and appreciation for our culture. As well, Aboriginal people can have a greater sense of connecting to what we're saying."

Nathan Cheechoo is a new and upcoming artist that King is trying to get on her show.

"He has some clips on "my space" that he did from home and I want to offer an opportunity for him to play live on the radio," said King. "I want to snatch him up here before he makes it big."

She has the utmost respect for the well-established artist but King's focus is more on who is trying to make a name for themselves in the music industry.

"I didn't just want to play these artists that we all hear about like Buffy Sainte Marie and Susan

Aglukark but it was important for me to have the people in, that you wouldn't regularly hear on the airwaves," said King.

According to Michele Bourque, one of the seven Aboriginal CKCU hosts, people are becoming more and more interested in the show since the second airing on Mar. 18.

"I'm really happy to be a part of this," said Bourque the Ojibwe student. "We know what we want to do and what we want to accomplish and how we're going to get there so it's really quite an exciting time for us."

Bourque has her shows planned for the next three months and she will be talking about issues surrounding environment, mother earth, culture, poverty and sports in Aboriginal communities.

"We want to reach out to Aboriginal and non-Aboriginal listeners and increase their understanding of who we are as a people who overcome barriers."

If you are not picking up CKCU at 93.1, the show is also available at www.ckcufm.com.

How are Ontarians and our health system doing?

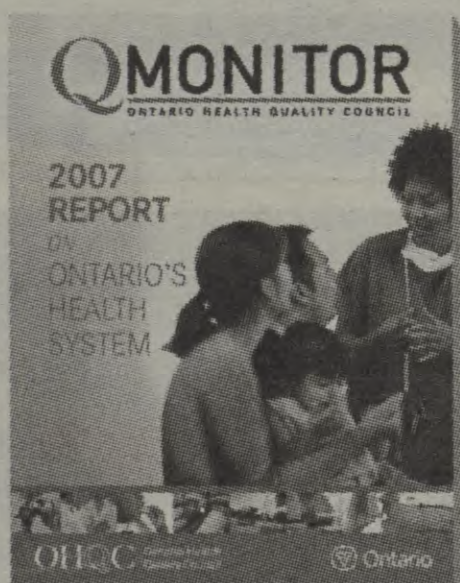
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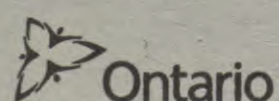
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OHQC Ontario Health Quality Council

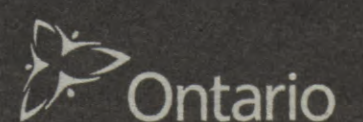


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2007 Ontario Budget

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Alberta Sweetgrass: Special Section providing news from Alberta

Mother seeks justice for murdered daughter

By Terry Lusty
Sweetgrass Writer

EDMONTON

Peacha Atkinson has sat quietly in court during the five-week trial of the two men accused of killing her daughter, 13-year-old Nina Courtepatte.

But now she's taking action.

Standing on the law court steps beneath a banner stating "Justice for Nina", she sought signatures on March 5 for a petition she hopes the entire city will sign, asking for three changes in Alberta's judicial system.

She wants government to change the law to deter violent crime, such as the one which resulted in her daughter's April 3, 2005 brutal rape and murder.

"It's gut-wrenching," she said. "There are some days I don't even want to get out of bed. I want the accused to see my face. I want them to see Nina's face (to realize) 'this is what you've done.'"

Atkinson's major goals are to have the adult age lowered to 14 for serious offences, to have judges enact harsher sentences and to make offenders' names

public. Her petition asks the government "to remove the Youth Criminal Justice Act altogether or at least change it so that serious offenders are tried and sentenced as an adult regardless of their age."

Atkinson is additionally upset with the early releases of prisoners.

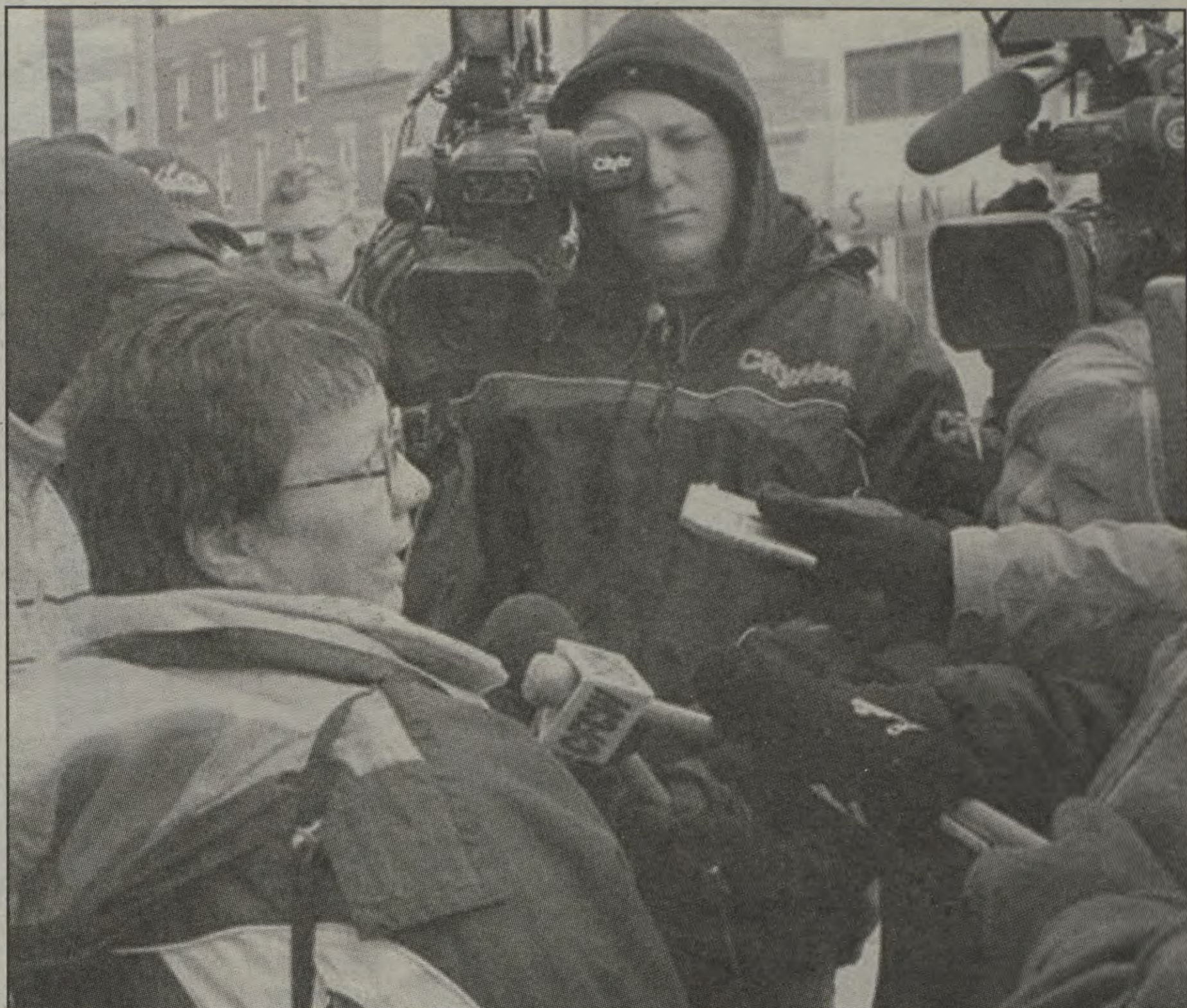
"If they get 25 years, they should stay in there for 25 years; no time off for good behaviour or anything."

She added, "There's people out there already on parole who're re-committing a crime ... gangs are getting away with it ... it has to change."

"If they can get 40,000 signatures for a (police) dog (not to be euthanized), they should be able to get everyone signing for a human's death," she expressed.

Courtepatte was lured from West Edmonton Mall and her lifeless body was discovered on a golf course just west of the city.

Atkinson and the family of another slain teenager, Josh Hunt, held a march from Edmonton's City Hall to the Alberta Legislature on March 12. Both families circulated petitions at that time.



TERRY LUSTY

Peacha Atkinson is surrounded by media as she explains how the judicial system must change to be a deterrent to violent crimes like the one committed against her daughter Nina.

Albert Goulet wins Alberta's Great Kids Award

By Sharon Small
Sweetgrass Writer

CALGARY

Generosity. Compassion. Strong Sense of Spirit. Calgary's Albert Goulet, a.k.a. Elvis, has these in spades and that's why he was one of 16 children who won a Great Kids Award on March 3 at the Fantasyland Hotel in Edmonton.

The annual awards honour children and youth who make a difference at home and in the community.

At the age of seven, the charismatic and friendly Albert "is proud of who he is as a First Nation/Métis child who struggles each day to fit into mainstream society," said his father Adrian Goulet, who nominated his son for the award. "Albert is currently enrolled in Ranchland elementary school, which is part of the GATE program, or the Gifted and Talented Education Program, and excels in the arts portion of his education, including music, performance and drama."

In addition to his school commitments, Albert performs at many community events throughout Calgary and surrounding areas, including schools, social events, sporting

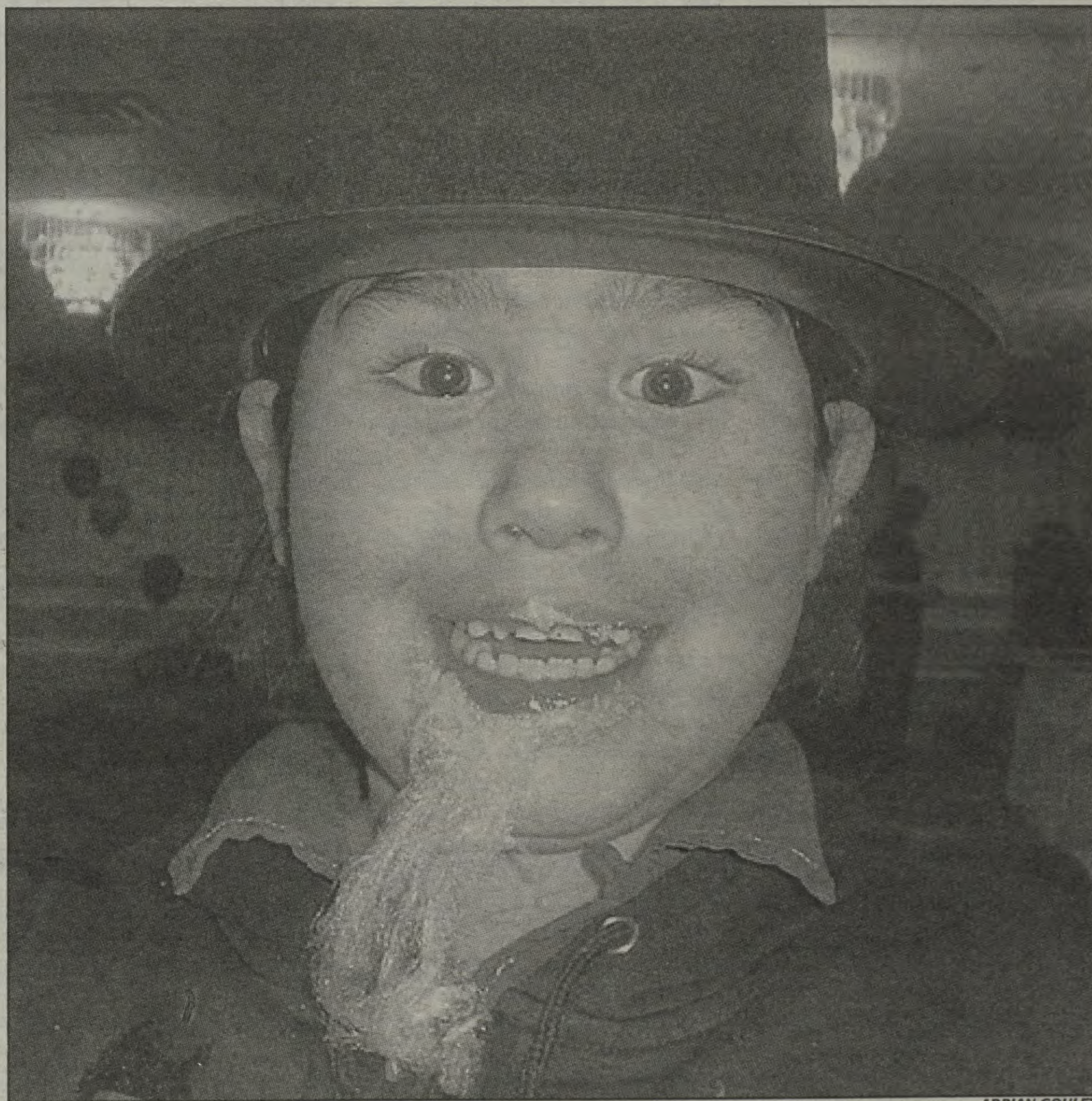
events and community gatherings such as pow wows, and he is a young ambassador for Aboriginal cultural pride. As an up-and-coming teacher and traditional singer, Albert helps teach young Aboriginal kids traditional dances such as pow wow, is a seasoned performer for the annual Aboriginal Awareness Week in Calgary and has just completed an acting part in the upcoming movie *Bury my Heart at Wounded Knee*.

At home, Albert helps out with chores such as vacuuming and cleaning and keeps an eye out for his younger sister Estella.

He's known as "Elvis" to many since he's idolized "the King" for many years, and received first place in an Elvis look-a-like contest for APTN.

For the remainder of 2007, Albert and his co-winners will serve as informal advisors to Alberta Children's Services by providing their perspective on a range of issues affecting young Albertans.

Great Kids awards are open to Alberta children and youth between the ages of five and 18 who show generosity, compassion and a strong sense of spirit. They do great things everyday, for themselves and others, at home, at school and in their communities.



ADRIAN GOULET

Albert Goulet celebrates his Great Kids Award by eating cotton candy at West Edmonton Mall.

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Saskatchewan Sage: Special Section providing news from Saskatchewan

First Nation works to bring pictograph home

By Laura Suthers
Sage Writer

PASQUA FIRST NATION

Pasqua First Nation is working with the Royal Saskatchewan Museum to raise enough funds to bring an important piece of First Nation history back to Saskatchewan.

The item in question is an historic drawing created by Chief Pasqua of the Pasqua First Nation that may be the only First Nations record of Treaty 4 negotiations.

The partners are working to raise \$175,000 US to buy the rare drawing, which is up for public sale through the Donald Ellis Gallery in Ontario.

"The unique thing about this pictograph is that it depicts treaty negotiations from a First Nations perspective and it is the only one in existence that does that," said Lorne Carrier, who is co-ordinator of the repatriation efforts.

Through the museum, they are accessing a movable cultural property grant, which only certain institutions in Canada have that status to apply for, he said.

"If we are successful in getting those grants, the drawing would have to go back to the Royal Saskatchewan Museum and the museum does have a very good

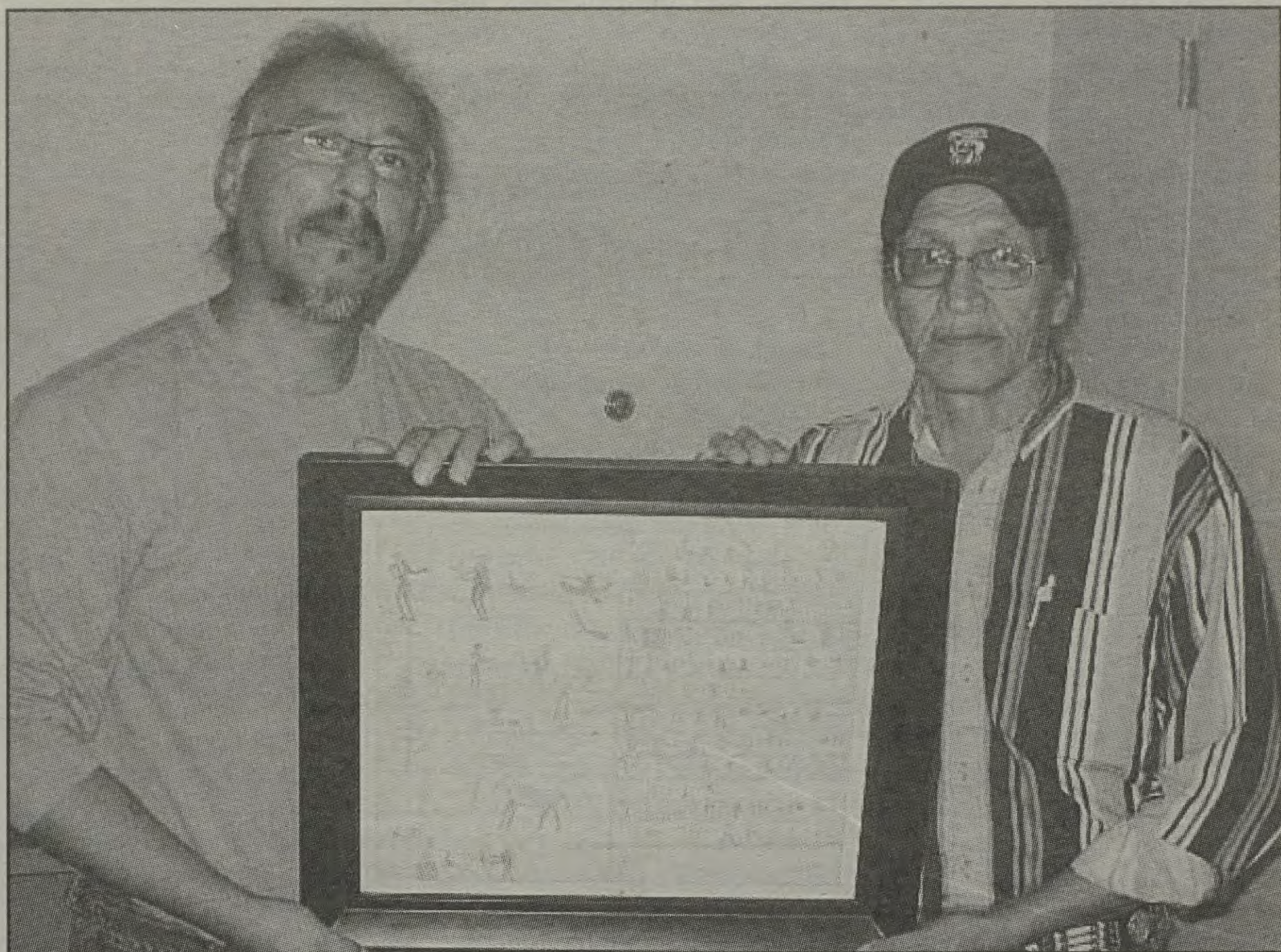
relationship with First Nations in Saskatchewan," said Carrier. "The drawing should be in a place where it can be kept properly within a museum environment to prolong its life."

The graphite drawing was created sometime between 1874 and 1877. According to Carrier it illustrates items or gifts the First Nations people were to receive under the treaty.

"There is no other record anywhere of treaty negotiations—what was negotiated, what was received, from a First Nations perspective," said Carrier. "Everything that we have now about treaties is from a Canadian perspective. Our Elders and our politicians talk about the spirit and intent of treaty, which is unwritten, so this will confirm or affirm that there were things promised and things not given at treaty."

"Chief Pasqua was one of the signatories to Treaty 4 that was signed here in Fort Qu'Appelle in 1874 and it depicts his record of the negotiations leading up to Treaty 4 and the payments they received subsequent to Treaty 4 over a period of about three to five years, I think," Margaret Hannah, curator of the Aboriginal history unit at the Royal Saskatchewan Museum, said of the pictograph.

Carrier and Delbert Pasqua, a Pasqua First Nation councilor



Lorne Carrier (left) and Delbert Pasqua hold the historic pictograph created by Chief Pasqua as a record of negotiations that led to the signing of Treaty 4. Pasqua First Nation and the Royal Saskatchewan Museum are working to bring the document home.

and a descendant of Chief Pasqua, travelled to New York to view the drawing.

"Given that this is the only document of its kind and has the potential to change the government—First Nations relationship and the history that the First Nations have within

Canada and Saskatchewan, I was well aware of the importance of that document and the historic value," said Carrier. "I was very honoured to have actually seen it and held it."

Carrier said he's received calls from members of the public willing to donate money to help

Pasqua First Nation and the museum reach their goal. Anyone interested in contributing can contact him by phone at (306) 581-8039 or by e-mail at ayamun_askiy@yahoo.ca.

"The hope is that this drawing comes back to the territory where it originated," he said.

Saskatchewan readies bid to host NAIG in 2011

By Laura Suthers
Sage Writer

SASKATOON

Team Saskatchewan has come out on top at almost every North American Indigenous Games (NAIG) held so far, but the decision as to who will host the 2011 games won't be based on athletic merit but rather on who can come up with the best bid and can best demonstrate they have the capacity to host an international sporting event.

Lyle Daniels, director of sports, culture, recreation and youth for the Federation of Saskatchewan Indian Nations (FSIN), is in the process of finalizing which Saskatchewan city will bid to host NAIG in 2011.

"I met with city council for Saskatoon a few weeks ago and they came across as being very supportive and gave anonymous support from city council," said Daniels. "I'm doing the same thing with Regina. I'm meeting with the mayor and some of his staff on March 15 to find out

what they were interested in providing to this bid process."

Once Daniels has responses from Saskatoon and Regina, he said he will gather some chiefs together and they will make the final decision as to which city will bid. The decision will be made by the beginning of April, plenty of time before the deadline. A letter of intent and the bid fee of \$5,000 need to be submitted to the NAIG Bid Committee before April 22.

"We pride ourselves as having a very strong sport program and not only will this enhance our opportunity for our athletes to continue to do well at the North American Indigenous Games, but it's an opportunity for us to host this event with the idea that it's, as far as I'm concerned, games that are really important to our community. I want to keep the games in Canada as well for a number of years," said Daniels.

Willie Littlechild first introduced the concept of organizing an Indigenous games during a conference in 1977. His vision was embraced and

Edmonton was the first to host the games in 1990, attracting more than 3,000 athletes.

In 1993, Prince Albert was next to play host to the games, welcoming 4,400 athletes and coaches. Two years later, the number of competitors grew to approximately 8,000. The 1995 games, held in Blaine, Minnesota, marked the first time the games were held in the United States. In 1997, the games were back in Canada, drawing more than 8,000 participants who took part in sporting events and a cultural festival hosted by Vancouver. Three years later in Winnipeg, the games saw participation from about 5,500 sport participants from 27 teams and close to 3,000 cultural performers from across North America. The most recent NAIG was held in Denver, Colorado, with 10,000 Indigenous athletes and coaches and 45,000 volunteers and spectators in attendance.

This is the second time the FSIN has bid to host NAIG. The organization joined forces with the Métis Nation-Saskatchewan



LAURA SUTHERS

The Federation of Saskatchewan Indian Nations is hoping Team Saskatchewan will have home field advantage at NAIG in 2011.

to launch a joint bid to host the 2008 games, a bid that also had the support of the city of Regina, the provincial government and Sask Sport Inc. That bid was unsuccessful, with the NAIG Bid

Committee awarding the games to Cowichan First Nation in B.C.

The NAIG committee will announce the host city of the 2011 games at the 2008 games, taking place Aug. 2 to 10.

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Comic book brings Cree legend to life

By Laura Suthers
Raven's Eye Writer

VANCOUVER

Darkness Calls is not your average comic book, it's a resource on suicide prevention for youth, visual learners and hard to reach populations recently released from the Healthy Aboriginal Network.

The story was written and illustrated by Steve Sanderson, a professional Aboriginal youth cartoonist from James Smith Cree Nation but a resident of Vancouver.

It's a story of a teenager named Kyle, the comic's main character, who feels socially isolated and frustrated and has difficulty at school. He finds one day so overwhelming and considers taking his own life.

"Darkness Calls is based on myself and a younger cousin of mine," said Sanderson animation and video artist. "He would catch me up on all of the suicides happening on his reserve. It was heart breaking for me even though I didn't know whom any of these kids were. I just realized that it was time for me to do

something personal."

Sanderson was also inspired to write this story from his experience in Hobbema.

"I spent one summer there and three people there killed themselves and it was just hitting me all at once like this is something that I had to write about," said Sanderson.

Darkness Calls is a story of the struggle between good and evil over the spirits of youth.

"I'm using the (Cree) legend of Wesakechak and Weetigo as this major metaphor like the two battling over Kyle's life," said Sanderson. "Wesakechak (the superhero) is trying to stop Weetigo from killing all of these kids because in the comic book, Weetigo is really having a good time because of all the lost and confused spirits in his woods and he eats them."

Sanderson goes on to explain that nobody is around to hear Wasakechuk's stories, "so his medicine is weak."

"He can't sit by anymore and watch this Weetigo kill all these kids so he decides to kill him, even though it's not a war and even though it's not his style, he just has to do it," said Sanderson.

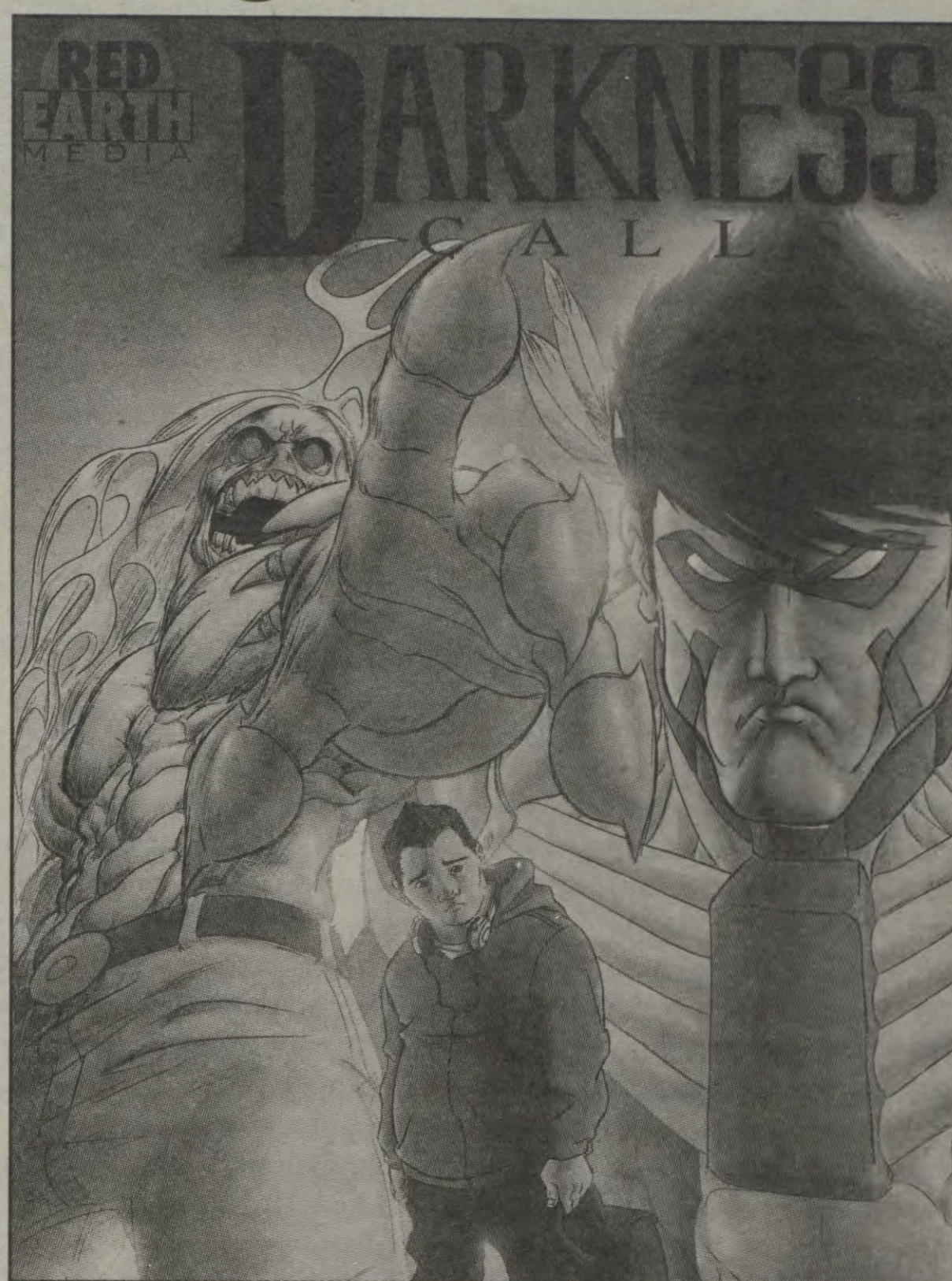
Sanderson told Windspeaker that he plans to make a short film about this story and actually that is how this comic book was produced. As he was waiting for the grant to come through for production costs, Sanderson was introduced to Sean Muir from the Healthy Aboriginal Network and "I told him what I was doing and he thought it was a good idea," added Sanderson.

"I got the grant a few years ago, so I'm still in the midst of making this film with a very small budget," said Sanderson. "It's really difficult to make a short film by yourself, especially when I'm juggling the design of a comic book."

In his spare time he continues to work on his short film that he hopes to submit to the Academy Awards.

"One thing I wanted to do is introduce kids to the old stories," said Sanderson. "I'm pretty sure they've heard old stories from their relatives but maybe some of them haven't or weren't properly introduced to them."

To assist Sanderson financially with this film or to get a copy of Darkness Falls email, Sanderson at Keewatin_427@yahoo.ca.



Comic book creator, Steve Sanderson brings the Cree legend of Wesakechak (the superhero) and Weetigo to life while at the same time addressing the issue of suicide.

Recipients honoured through annual Achievement Awards

An independent advisory council selected 44 recipients of the British Columbia Community Achievement Awards.

Of the 44, five Aboriginal community members were selected to receive the award.

Wayne Carlick of Atlin is a renowned carver and an inspirational role model for his community. As a respected artist he encourages the Taku River Tlingit First Nation to be proud of proud of their culture.

Edna Mason of Klemtu was selected as a recipient because of the inspirational affect she has on the youth and the community of Kitasoo. She is a teacher, principal and is currently the

administrator at Kitasoo community school.

Doris Paul of North Vancouver was also the recipient of the 2007 award. She is the founder and chair of Caring for Our Youth Committee, which is aimed at protecting youth from drug deals, violence, and suffering and pain caused by addiction.

Ellen White of Nanaimo was chosen as a recipient because of her leadership and voice for issues affecting her community, province and country.

Finally, Chief Liza Wolf of Fort Nelson was selected because of her active role in the regional governance of six northeastern BC First Nations through the Treaty 8 Tribal Association.



Linda Harvey a member of the Kwanlin Dun First Nation performed during the 2007 Canada Games in Whitehorse. This was the biggest event ever staged in Canada north of the 60th parallel from Feb. 23 to March 10. Over 3,600 athletes, coaches and managers gathered together to compete for medals in 22 sports. Dene and Inuit games were also showcased and medals were also presented for each competition, some of the traditional games included swing kick, finger pull and arm pull.

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CHECK OUT
WHAT YOU'VE
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[community] Services for sex trade workers need more support

By Laura Suthers
Windspeaker Staff Writer

REGINA

Women working in the sex trade in Canada are among the most vulnerable women in society, facing poverty, racism and violence. A number of organizations have been created to assist these women, but they can't do it alone.

Jennifer Allan is a former sex trade worker who knows all too well about the dangerous life of prostitution.

"One of the things that I noticed is that poverty is the cause or the reason that women end up in the survival sex trade," said Allan.

Improving access to education and employment opportunities and helping them deal with the issues they are facing are just some of the things that can be done to give women options other than turning to prostitution, Allan said.

"They don't have money to pay rent, they need food, personal hygiene products, they need to get a bus pass, they need clothes. So they think that if I go turn a trick, I'm just going to do it once or twice and after that, they have money and everything will go back to normal or it's going to be fine, but they find themselves slowly pulled into it because it's such quick, easy money and a fair amount of it."

Allan was tired of that trend so she decided to take things into her own hands and started up Jen's Kitchen, located in downtown Vancouver. It assists women by providing them with the basic necessities they need to survive.

"It's sad that women in Canada have to go sell their bodies so they can have a half decent meal to eat or to pay a babysitter or to make sure their kids are fed," said Allan. "I saw a lack of direct outreach and communication to survival

sex workers. A lot of organizations run from nine to five and violence doesn't stop at 5 p.m. The lifestyle that the women live and the things that threaten their life doesn't stop at 5 p.m."

That's where Jen's Kitchen comes in.

"I can help the survival sex workers with everything except with addiction," said Allan. "We go to women's houses and drop off food hampers to them, we drop off all the stuff they need so they don't have to go to work. Since this is a community program, we ask them (sex trade workers) to be part of Jen's Kitchen, so you're not just a client of Jen's Kitchen, you're a participant ... one day you could be a recipient, then the next day or an hour later you could be a volunteer."

All of the items that Allen provides to the women at risk are paid for from her own pocket with occasional donations from the Salvation Army, but it's not enough. Allan can't do it alone. She needs more financial assistance and more volunteers to help deliver food to these women.

"The majority of the time it's just me going out and I only have two hands and I can't carry as much food as I'd love to carry," said Allan.

"We go out to the streets and see the women. We will go with the women to report their bad dates. We'll refer women to other organizations. If they want to apply for housing we will walk them to the landlord. We'll hold their hands for pretty much everything and help them in any way that we can to make sure that we don't see another dead body on the street."

"It took us about 40 years for society to realize that we're not allowed to beat women. Now it's time for society to realize we can't sexually exploit them and kill them," said Allan.

Since opening its doors in

Regina in 1994, the mandate of Street Worker's Advocacy Project (SWAP) has never changed—to work with people involved in prostitution and to provide programs and services to that population and to youth at risk of being street-involved.

"The reason why the community set this organization up was there was a recognition at that time that mainstream agencies weren't being particularly effective when working with this population and that the typical law enforcement and community interventions weren't being particularly effective as well," said executive director Barb Lawrence.

One of the unique aspects of SWAP is that all of the board members currently work in prostitution and three or four people on staff have also had experience working in the sex trade. "We think it's absolutely critical," Lawrence said. "It makes a big difference."

"In our bylaws it stipulates that 51 per cent of the board members must be experiential people, but we have always strived to keep that number as high as possible and it's always been 85 to 100 per cent," said Lawrence.

"We look upon them as the experts. There's nobody who understands their issues and that world, that reality, better than they do," said Lawrence. "If we're ever going to be able to develop effective programs and services we need that level of participation and we need that knowledge, we need that understanding that they can bring to this. It's also an issue of credibility for other street-involved people of their ability to connect with folks and relate to them."

According to Lawrence a large portion of the people working in prostitution are Aboriginal, but if they were invited to be more involved like they are with SWAP, the high number of Aboriginal sex trade workers could

substantially decrease.

"They have gifts and they can make contributions back to the community in a very positive way," said Lawrence. "So it's helping them find their voice. It's helping them realize they have a power and that they have many things that are of value to the community and trying to break down that perception of stigmatization, marginalization and those types of things are a very important component of the work we do."

SWAP has been running a drop-in centre since they opened their doors. They also had an alternative education program in operation for about eight years but in 2005 the funding for the program discontinued.

"That was a real huge loss for us," Lawrence said. "The major component of the program was helping people stabilize, helping them deal with all of those issues that keep them trapped on the streets."

There was also an academic upgrading component and a basic employment abilities component to the program.

"It was really a wrap-around program where we attempted to provide that level of intensive support to participants in that program. People went on to university and the majority of others move through the program to the point that they could access their educational or occupational opportunities," Lawrence said.

"We have a history in this province of deprivation as Aboriginal people. There's a whole lot of negative things that happen as a result of that," said Lawrence. "You have people living in poverty with low education levels; you don't have the types of services and programs that are accessible to them. Access is critical and a lot of times there's a lot of subtle barriers that prevent people from feeling that they can access these programs and

services."

SWAP offers a variety of services including counselling, court support, crisis intervention and helping people find suitable housing and food.

"As an agency we find that, by far, the majority of our work is simply crisis intervention," said Lawrence. "It's essentially we're reacting to crisis over and over again without the resources to really offer that opportunity for stabilization and support those people that need the opportunities, to help them gain the skills and knowledge and experience to be able to move out of that lifestyle."

In a five month period, SWAP had more than 200 people attempt to enroll in the program and not all of them were involved in prostitution. Some just had nowhere else to go.

"They come into the drop-in centre and they have issues and challenges and need support and help but we don't have the resources to be able to provide them with that level of support, nor do they fall neatly within our original mandate," said Lawrence.

Like many other non-profit service organizations, SWAP is reliant on government funding for its survival. A reduction in the funding SWAP receives from the federal government this year has meant some tough decisions have to be made.

"I think it may mean that we absolutely have to downsize," said Lawrence. "That will mean relocating SWAP's offices, and possibly letting some staff go."

"I'm quite concerned that we're going to lose a lot in making a move, but financially right now I see no choice. The positions here are critical to the organization, but again, we can't find the support locally to maintain those positions," Lawrence said. "Our issue really is a lack of local support from government, both provincial and federal."

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Communities rally together to address suicide crisis

By Stephanie Douglas
Windspeaker Writer

SUNCHILD FIRST NATION

The September 2005 suicide of an 11-year-old girl—the ninth person to die by their own hand in the space of six months—galvanized the communities of Clearwater County to come together to find a way to make a difference in the lives of people feeling so alone and hopeless that they were willing to end their lives.

Those nine deaths were just the tip of the iceberg in the central Alberta communities, where 2005 also saw 58 unsuccessful suicide attempts. The oldest person who tried to take their own life was 87, the youngest, only nine.

A community meeting was organized to begin addressing the crisis. During that meeting, one thing became very clear—suicide does not discriminate based on age, income, culture or gender. The awareness that all the communities were reeling from the impact of suicides brought them together in a unique way. Since that very first meeting, a number of workshops have been held to try to address the problem of suicides within the county, and each has had representation from

at least one, and sometimes from all three, of the First Nations communities in the county—Bighorn, O'Chiese and Sunchild.

Spearheading the Suicide Prevention Initiative has been Gerry Laslo, human resource director for the Sunchild band administration, and Roxane Snyder, CEO and founder of Interactions, a company that provides programs and services such as personal and community development. Snyder has volunteered her services as community facilitator to the Suicide Prevention Initiative.

The result of the workshops has been creation of a blueprint for development of a community-based Suicide Prevention Strategy.

"The strategy reflects the shared understanding of what may lead people to contemplate, attempt or complete suicide. It is the community's ultimate desire to address the many social issues linked to these root causes," Snyder said.

The Suicide Prevention Initiative is community-driven and focused on fostering a community-based approach. It is an inclusive process open to participation by anyone within the community and is driven by compassion, fostering a caring and supportive environment. The initiative honours cultural



STEPHANIE DOUGLAS

Drum holder and chief of the student council, Tim Shortneck (third from left) leads singers and drummers in opening and closing the Suicide Prevention Initiative workshop held at Sunchild school on Feb. 8. Joining Shortneck in the circle are Grayson Daychief, Mario Bigchild, Kris Frencheater, Jamie Strawberry, Cody Mackinaw, Tyson Frencheater, Talyor McGilvery, Shaquille Rowan and Travis Frencheater.

diversity, recognizing that, while different communities may need slightly different solutions, everyone is affected in a similar manner by suicide. The impact of a suicide in one community often impacts on the lives of people across communities. Therefore, the initiative is about working together for mutual benefit and implementing an approach developed through shared learning and open dialogue.

In February 2006, Laslo,

Snyder and Sunchild First Nations Chief Stanley Lagrelle presented the Rocky Mountain House and Area Suicide Prevention Strategy to the Assembly of First Nations (AFN) in Ottawa, suggesting that the AFN consider using the initiative as a national template for suicide prevention.

"All of the communities need to pull together because suicide and the effect of suicide can no longer be ignored," Lagrelle said. "We have all been silent too

long."

The strategy has encouraged more openness in talking about suicide. That, coupled with intense media coverage and RCMP support, has seen the impact of the initiative felt across the county.

From April to October 2006, there was only one completed suicide in the county. During that same period the previous year, there had been six completed suicides.

(See School page 28.)

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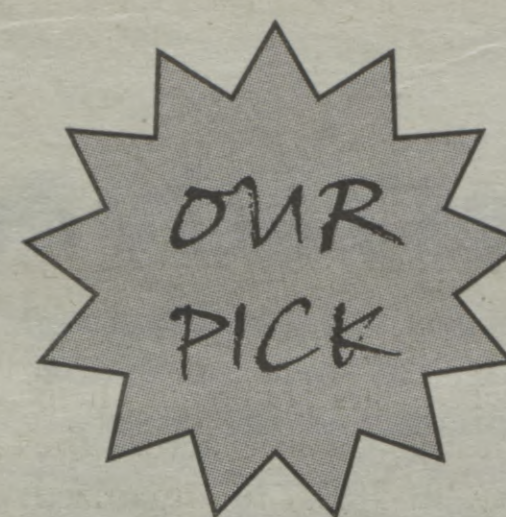
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Mike Gouchie	Angels Unaware	Bad Boys & Angels
Percy Trapper	Strong & Beautiful	Songs from the Stone
George Leach	Prairie Fire	Single Release
Slidin' Clyde Roulette Band	No Time For You	Let's Take a Ride
Lawrence Martin	Bingo	Best of Lawrence Martin
Derek Miller	Stormy Eyes	The Dirty Looks
Star Nayea	Into the Depths	Single Release
Donny Parenteau	Someone More Lonesome	What It Takes
Kim Beggs	Bucko	Streetcar Heart
Weaselhead	She's Still the Same Girl	Refugees of Romance
Jared Sowan	Broken Wing	Eclectically Yours
Tamara Podemski	She Knows Better	Tamara
Shane Yellowbird	Pickup Truck	Single Release
M'Girl	New Nation	Fusion of Two Worlds
Jacques & The Shakey Boys	Naschitti	Lines, Bumps & Rails

CONTRIBUTING
STATIONS:



Artist—The Slidin' Clyde
Roulette Band
Album—Let's Take a Ride
Song—It'll Be a New Day
Label—Independent
Producer—The Slidin'
Clyde Roulette Band

Slidin' Clyde serves up a helping of blues

If you were never a blues fan, you'll be easily transformed just from listening to Slidin' Clyde Roulette Band's album, Let's Take A Ride.

Most of the 14 tracks on the CD are a mix of electric guitar and harmonica sounds that get your toe tapping and your head bobbing, but Roulette has thrown in a couple of songs that will really get you jumping out of your seat.

Although most of this album has a real bluesy feel, Roulette has also incorporated a rock and roll sound fused with a country harmony.

Roulette was born in Portage La Prairie, Man. and grew up in Winnipeg. He describes himself as being from the Sandy Bay and Long Plain Indian reserves.

The Slidin' Clyde Roulette Band consists of Roulette on vocals and guitar, Mel Reimer playing harmonica, Jeff Smook on acoustic and bass and Ken McMahon keeping the beat on drums.

The band has performed at many concerts, including some notable performances at the 2005 Marty Stuart concert in Portage La Prairie, the Memphis Heritage Blues Festival in Memphis, Tennessee, the Three Fires Festival on Manitoulin Island in Ontario and the Indian Festival of Milwaukee in Wisconsin.

The band is revving up for a busy touring schedule starting out in Calgary on March 23 and ending in Carlyle, Sask. on April 29.

For more information, visit the band's Web site at www.clyderoulette.com.

Kiowarini's songs preserve the language of his Nation

By Marie White
Windspeaker Writer

QUEBEC CITY

Huron-Wendat historian and performer François Vincent Kiowarini recently released a new CD that represents a lifetime of commitment to his culture and community.

It is with great pride that Vincent sings several traditional songs such as Owé Otenodio and Watanéa. He is one of the very few who can sing in the language of his ancestors since the Huron language is no longer spoken nor written. He also created and recorded Le Huron vagabond, À mes forêts and Louis Riel, and for the first time interprets We Call on Him, a gospel piece written by Elvis Presley. His work is created to honour Wendake, the only remaining Huron-Wendat village in the country.

Vincent, a large man in physique, spirit and stature, sings to honour his ancestors. Their spirits, he said, are ever present in him and in his work. Vincent is a descendent of Grand Chief Nicolas Vincent Tsawenhohi, who led his people from 1811 to 1844. Vincent's family has a distinguished past, with a list of ancestors that also includes Joseph Brant, George Washington and Sir William Johnson. Chief Nicolas Vincent, a civil and military chief, was known as a great diplomat for his people. In 1825, he travelled across the ocean as the first Native

leader to visit the British king, George IV, to discuss land claims on behalf of his people. He was also the first Native person to speak before the Assembly of Lower Canada and to do so in the Huron language. Chief Nicolas Vincent was declared a person of national historic importance by the Canadian government in 2001.

In honour of this highly respected leader and chief, the community had his circa 1820 private house restored and converted it into a cultural centre for the benefit of the entire community and region. La Maison Tsawenhohi provides a lasting testimony to the heritage of a proud nation. Vincent was involved in the renovation project from the very beginning. He became its first cultural agent when the doors opened in 2003 and is still a cultural agent for the Huron-Wendat Council.

Preserving his nation's culture is at the heart of the work of this dedicated man. Vincent has been researching the community's history for decades. He has become a pioneer in his community for having taught himself through his own determined research with authentic documents and collaboration with expert sources. Today, he is a well-respected guardian of the community's collective history, which he is often invited to talk about. In his younger days, he appeared on various TV shows, documentaries and films, and still continues to

make appearances to this day. He remains motivated by the same desire to share his knowledge and love for his culture.

"I am proud to have discovered my people's history," says Vincent. "I was one of the first of the Huron-Wendats to research my own people and specialize in our history."

Vincent is referring to a history very different from the one taught in school. He has spent his life expressing and honouring all aspects of Huron-Wendat culture throughout his work. In 2003, Ontara Productions collaborated with the Huron-Wendat Council to honour Vincent's constant dedication to preserving and highlighting his culture and heritage.

Vincent is also one of the very few who publicly sings La Huronne, considered the Huron-Wendat anthem, and in 1972, was the first person to record it. Since then, he has received numerous requests to sing it at powwows, ceremonial events, hockey tournaments, community gatherings, weddings and funerals.

This CD also features a very rare recording of a Huron-Wendat singing the traditional Huron-Wendat classic Jesus Ahatonhia, more commonly known throughout the country as the Huron Carol. This song became the first Native (and Canadian) carol and remains the most popular original Canadian carol today. This traditional song was created in 1643 by Jesuit



A new CD by François Vincent Kiowarini features traditional songs sung in Huron.

missionary Jean de Brebeuf in the Huron language as a gift to the Huron Nation living near Georgian Bay, Ont. in the mission called Ste. Marie Among the Hurons. The Huron preferred to call it Wendake, meaning "isolated land" and called themselves Wendats or "people of the island."

Shortly after the song was written, the Indian Wars broke out and Ste. Marie was destroyed. When the Huron people dispersed, some fled to the United States; some joined neighbouring nations and some crossed to Christian Island, but were forced to leave again and travelled to the

Quebec City region. In 1697, the nation, which counted only 150 people, settled permanently in the Jeune Lorette, which they named Wendake after their original territory.

Legend has it that a Huron-Wendat escaped the destruction of the Jesuit mission, fled to Quebec City and passed on the song through oral tradition. According to the Jesuit Relations, a young Huron-Wendat girl sang the Huron Carol for the first time in recorded history in 1668. It was translated into popular French by a Wendat, Paul Picard, in the late 18th century and into English in the early 19th century.

Tom Jackson to receive Humanitarian Award

By Cheryl Petten
Windspeaker Staff Writer

CALGARY

Tom Jackson will be receiving an award at this year's Juno celebrations in Saskatoon, but the talented performer isn't being recognized for his music but for his efforts to help those in need.

Jackson has been selected by the Canadian Academy of Recording Arts and Sciences as this year's recipient of its Humanitarian Award, bestowed upon "an outstanding Canadian artist who has positively contributed to the social landscape of Canada." Jackson will become only the second artist to receive the honour. Last year, the first ever Humanitarian Award was presented to Bruce Cockburn in recognition of his charity work and activism.

Jackson said the news that he had been chosen to receive this year's award caught him by surprise.

"It never occurred to me that I was anywhere close to the radar screen of anybody from the Juno organization," he said. "And after you get through the initial shock, it was very flattering and humbling ... it was very, very exciting and made me smile."

For the past 20 years, Jackson has been using his music to help feed hungry people across the country. In 1987, he organized the first Huron Carol concert as a fundraiser for Canada's food banks. The concert grew into an annual event that toured from coast to coast, with some of the best and brightest from the Canadian music industry joining Jackson on stage to entertain.

Eighteen years later, in 2005, he held the last of Huron Carol concert, but Jackson's efforts to feed the hungry continued on. He established Singing for Supper, an intimate concert series featuring performances by Jackson in community venues across the country, and Swinging for Supper, a series of national golf tournaments, both created to continue raising funds for food banks.

Jackson believes part of the reason he was chosen to receive the Humanitarian Award is because of the huge cumulative effect the Huron Carol concert series had over its 18 year run.

"I think everybody in Canada at some point or another was touched by the Huron Carol, whether it was the beneficiary of the music or the beneficiary of the food or the beneficiary of being able to be involved in the gift."

He includes himself among those touched by the fundraising event, which he credits for transforming his life.

"It became evident to me that, at a point in time, I needed to do something for somebody else, because I concluded that I really wasn't doing much for myself," he said. "And the reward that that brought to me subsequently changed my life, saved my life, introduced me to a word which I thought I knew but didn't. It redefined love for me and it redefined what I was put on this planet to do. And I realized it was my true calling, and to this day, and to my death."

Jackson said he finds the humanitarian work he does very rewarding. That reward comes not only from what he accomplishes personally, but from what his efforts inspire others to do as well.

Part of the lasting legacy of the Huron Carol concerts is that many people involved in the project have taken the concept and run with it, organizing similar events in their own communities.

"I'm proud to say there are so many other examples of people we worked with that are now doing their own project. And it's a testament to the sensitivity and

the awareness and the intelligence and the drive of our musical society, our artists, to change the world. And not just by singing, not just by writing, but actually getting in there and organizing and getting their hands dirty, getting into the trenches and using what we know best as a vehicle to change the world, to change the quality of life for those who are less fortunate."

In 1996, Jackson envisioned another project—the Dreamcatcher Concert Tour. The aim of this new initiative was to raise awareness about the problem of suicide and to help communities find solutions.

"Again, it's one of those things that music became the vehicle, but the message was to try to find a way to change the quality of life for those who, for whatever reasons, were not able to themselves right at that time. And what I found out through the course of trial and error was that if in fact we are to stem the time of the instinct, or that little evil spirit that makes us think for a second to use the S word—suicide—we need to A, admit that it exists; B, realize that there's another word that drives that suicide and that also starts with an S and it's called stress. If we can figure out how to manage

stress, we can intervene."

To help with that intervention, Jackson worked with experts to create a stress management workshop that he takes into communities across the map.

"When we run stress management workshops, when we go into communities, I don't come with knowledge, I come with questions. And at the end of the day the answers to those questions are handed back to the community and the community will develop an action plan based on the conclusions from those workshops. And those action plans are what changes the community," Jackson explained.

While his humanitarian efforts keep him busy, Jackson still finds time to devote to his musical and acting career. He's writing material for a new CD he hopes to release within the next year. On the acting front, he has two projects in development—a children's series called Trickster and a drama called Medicine Man—he's recently wrapped up work on the second season of Chiefs and Champions and is awaiting release of the movie Skinwalkers, in which he appears.

Jackson will receive the Humanitarian Award at the Juno gala dinner on March 31, a day before the Juno Awards gala.

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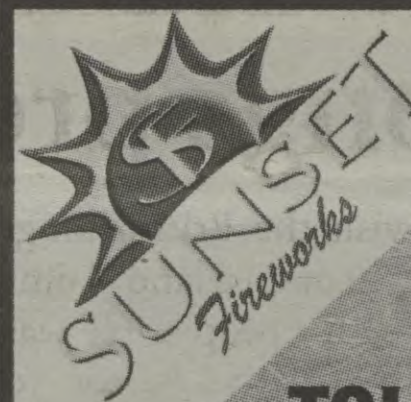
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Partners team up to train chemical technicians

By Cheryl Petten
Windspeaker Staff Writer

LA RONGE, Sask.

A group of Aboriginal students from northern Saskatchewan are taking part in a program that allows them to take the first year of a two-year chemical technology course without having to leave the north.

The program is being offered through a partnership between the Saskatchewan Institute of Applied Science and Technology (SIASST), Northlands Regional College and the Saskatchewan Research Council. The students will complete their first year of study at the Northlands campus in La Ronge, moving on to SIASST's Kelsey campus in Saskatoon for the second year. In between, the students will have a chance for summer employment at the Saskatchewan Research Council in Saskatoon.

The chemical technology program itself isn't new—it's been running on and off at Northlands College since around 1981—what is new is the push to have students go to SIASST to complete the second year of the program, explained Jennifer Hendry, instructor of the chemical technology program at

Northlands.

"It used to be just a one year through Northlands, in partnership with SIASST, but this time we're making sure that they get the full program, which is good, because it gives you a lot more work opportunities."

Graduates of the chemical technology program will be able to find employment in a number of areas, Hendry said. In northern Saskatchewan, one of the major employers of chemical technicians is the uranium industry.

"Every mine that has a lab has a number of technologists," Hendry said. But the list of potential employers doesn't end there. Chemical technologists can find work in a number of places, including water treatment facilities, potash mines and chemical companies.

"There's a surprising number of places that have chemical labs. And basically anywhere that produces emissions of any sort ... with the environmental standards today, you really have to have proper monitoring of that. And so often times what they'll do is they'll set up their own little lab, just to monitor their wastes and to monitor their processes within the plant. And so lots of factories and other parts of industry are getting into needing

technologists," she said.

In the first year of their studies, students learn general chemistry, instrumentation, math and statistics. They also take a computer course, an ethics course and a technical communications course, where they learn about writing resumes and reports and handling job interviews.

In year two, students learn more about advanced instrument techniques," Hendry said. "And since most lab work nowadays is using these very advanced instruments, it's good to learn about them."

Year two also introduces the students to more advanced background material such as physical chemistry—"the how and the why of how these things work," Hendry explained.

One of the advantages of allowing students to take the first year of the chemical technology program in La Ronge is that it helps make the transition easier when they head down to Saskatoon for year two.

"One of the big problems ... is when you're going from a small community down to the city, you end up just getting kind of lost. And so this way, we get the group together, they get to learn their first year stuff in an environment where it's a small class size and they

can kind of get to know each other and they aren't having to deal with the pressures of the city and, you know, commuting and finding a grocery store and finding a place to live and dealing with all the other distractions that come with being in the city. And so they get to build a support system within their group. And then when they go down to the city, they've got that support from the other students in the class."

Hendry also works to prepare first year students for the rigours of their second year studies by emphasizing good study techniques and regular attendance.

"I mean, those are the things that tend to get students when they move south, is there's so much to do in the city and you tend to let your homework fall to the wayside. And if you're in a big program, your instructors don't necessarily call you on that, whereas we make a point of emphasizing that. It really helps people develop the skills that they need to succeed once they go to the city."

While the two-year chemical technology program may be new to Northlands, offering up a program geared specifically to Aboriginal students isn't,

Hendry said.

"The goal of Northlands is to get northerners into the workforce and, since most northerners are Aboriginal, that's kind of been our goal. And we've been having a lot more luck with recruitment in the last number of years because there's a lot more strong candidates coming out. A lot more Aboriginal people are seeing that, hey, an education is a way to get a good job so I can support my family and do all the other things that I want to do. And so we're getting a lot more people coming out of high school with a background in math and science so that they can take on a technical program like this."

While there are no plans to offer the two-year chemical technology program in September 2007, Hendry anticipates it will be opened up to new students again in September 2008. She advises high school students wanting to enroll in the program after graduation to make sure they meet the academic prerequisites of the program.

"They have to have Chemistry 30, they have to have Math 30 ... the big things are the sciences—chemistry, physics if you can take it. And as many math classes as you can take."



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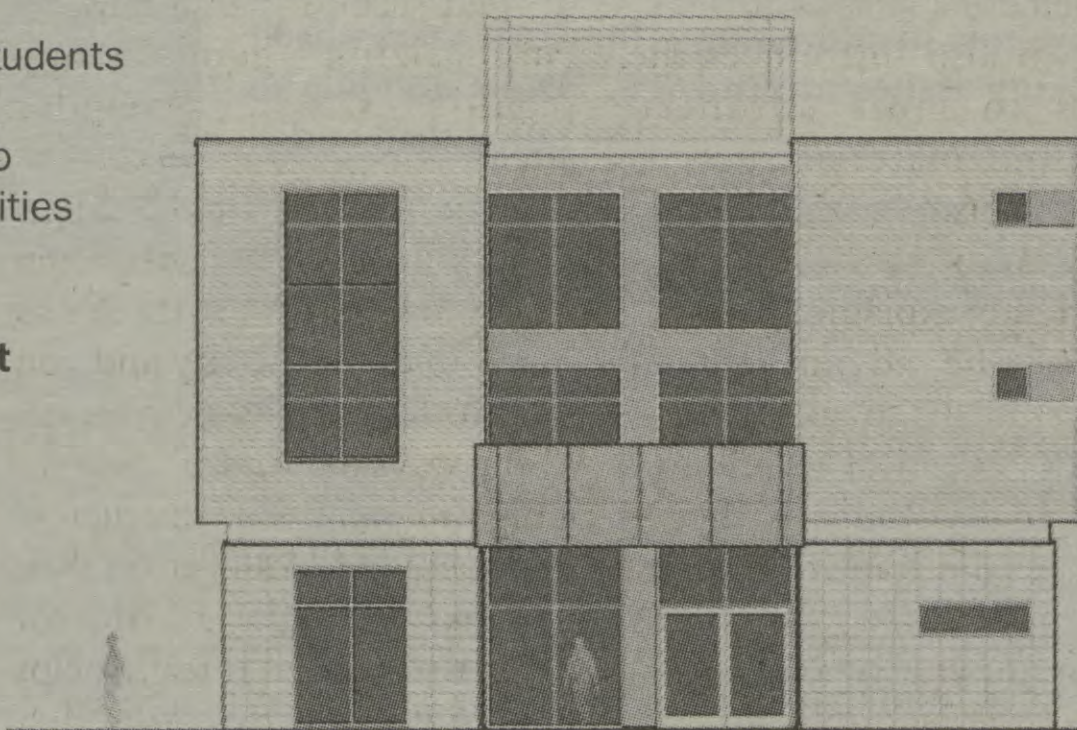
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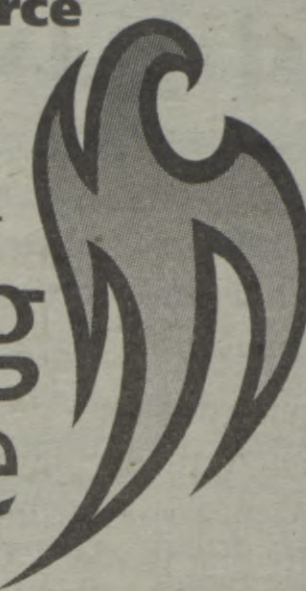
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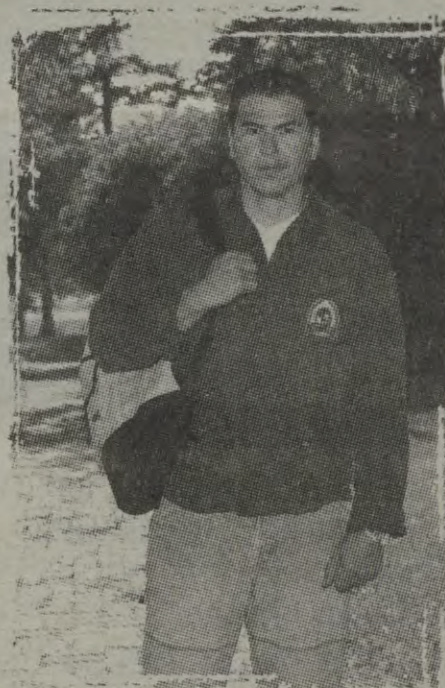
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School hosts suicide prevention workshop

(Continued from page 23.)

The number of suicide attempts has also decreased. From April to October 2005, there were 58 suicide attempts or threats in the county. From April to October 2006, there were 39.

On Feb. 8, Elders, chiefs, tribal representatives, municipal dignitaries, community members and youth from Sunchild, O'Chiese, Bighorn and Rocky Mountain House gathered at Sunchild school to share their experiences and to re-affirm their commitment to the Suicide Prevention Initiative. Stanley Lagrelle welcomed and acknowledged the guests and representatives from Rocky Mountain House, the RCMP, oil and gas industries and health service providers.

Lagrelle said both the Aboriginal and non-Aboriginal communities still struggle with suicide and through that struggle, the communities continued to build relationships with each other. Sad as it might be, he said, those relationships have been made all the stronger by the

different communities coming together through the Suicide Prevention Initiative, working towards common solutions.

Howard Mustus, executive director of the Yellowhead Tribal Council (YTC), said when he came to his first Suicide Prevention Initiative meeting last year, he was surprised to find out that suicide was as much of an issue in the non-Aboriginal community as in the Aboriginal community. He was also surprised to find out that many of the same root causes and basic issues surrounding suicide were the same in the different communities.

Mustus said some of the underlying problems at the root of youth suicides are drugs, and alcohol. The sad thing, he said, is that alcohol and drugs are in direct conflict with Aboriginal philosophy and culture. "We as a people have to deal with these problems," he said. "The ultimate responsibility lies within ourselves to change our communities."

Part of that change has to come with a renewed commitment to

making sure young people know who they are and where they belong. "It is the clan's responsibility to make sure our children know and understand our language, spirituality and culture," said Mustus.

Ella Arcand, YTC health director, shared with participants some of her experiences and sorrows in dealing with suicides, specially those of the very young.

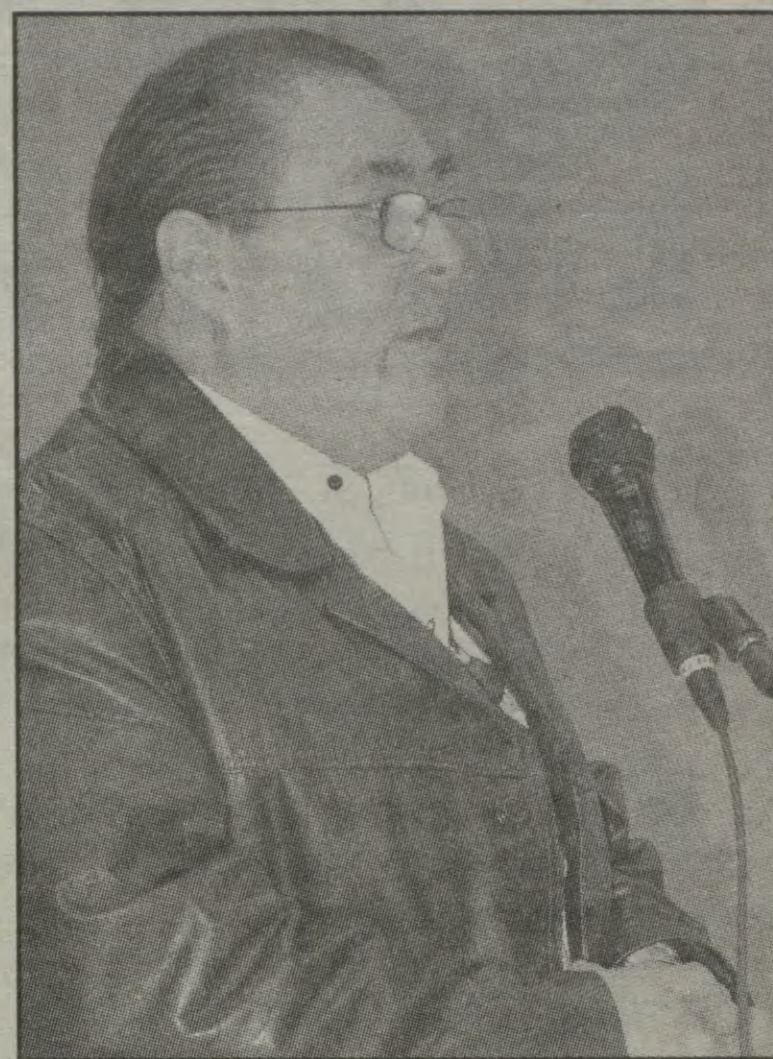
She said she is impressed and heartened by the continuity of the Suicide Prevention Initiative and its success in getting people to take an active role in addressing the underlying issues around suicide.

She said that the Suicide Prevention Initiative and the gathering of all the communities, both Aboriginal and non-Aboriginal, "have paved the way to continuously address the issue." Through the joint participation in the initiative, she said she sees that, at its heart, it is very much about "a people's journey together," and that there is nothing as powerful and lasting as that type of unity and journey.

Karen Brinkman, mental health liaison nurse with the David Thompson Health Region, said she has seen an overall difference in the mood of people and in their willingness to talk about issues such as suicide that affect them at the community level.

"If there is any magic in any of this (the Suicide Prevention Initiative) that's what it is. People deciding to live rather than to die. We need to celebrate the fact that more of our people, more of our youth, are choosing to hang around."

A dedicated core of committed people from Sunchild and other Clearwater County communities are in the process of developing a formal structure for the suicide prevention initiative. The aim is to have a completed



STEPHANIE DOUGLAS

Howard Mustus, executive director of the Yellowhead Tribal Council, speaks at a Suicide Prevention Initiative workshop held Feb. 8 at Sunchild school.

proposal developed that can be submitted in the hopes of securing provincial funding so the next phase of the Suicide Prevention Initiative can be implemented.

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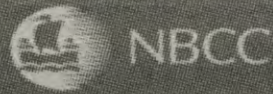
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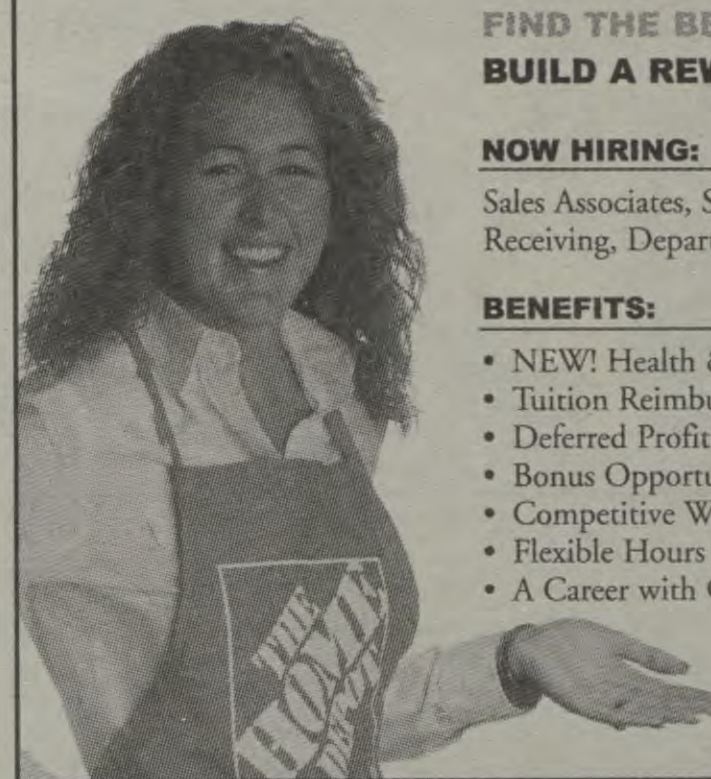
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[footprints] Christine Quintasket

Author found literary success as Mourning Dove

By Heather Andrews Miller

Christine Quintasket was born in 1888 to Salish parents, Lucy Stukin from the Colville reservation in north-central Washington State and Joseph Quintasket, an Okanogan from British Columbia.

The Colville reservation was Quintasket's early home. It was a traditional household where her mother encouraged her to learn Native medicinal knowledge. With the family continuing cultural practices at home and also attending the local Catholic church, the young woman truly grew up in two worlds.

When Quintasket was 14, her mother died and the responsibility fell to her to help raise her younger siblings. She spent a few years at a mission boarding school and learned to read from paperback novels, but her lack of a formal education didn't discourage her from pursuing her dream, one that she had held onto since early in life—to become a novelist. She was also inspired by an elderly woman who lived with her family for a time and who shared many wonderful traditional stories with the children.

As an adult, Quintasket was plagued by chronic illness and poverty but she worked as a housekeeper and fruit picker to support herself and eventually was able to purchase a typewriter. In 1912, she began her first novel. She first began to write under her traditional name, Humishuma, but apparently changed it in the 1920s after seeing a Mourning Dove at a Spokane bird exhibit. At the time she stated that the often-sad content of her writing was better suited to the pen name of Mourning Dove.

Quintasket was encouraged by the writings of Aboriginal women who had preceded her, such as Mohawk poet Pauline

Johnson and Gertrude Simmons Bonnin, a Sioux writer who created short stories and wrote of traditional tales. Mourning Dove decided early on she wanted to write fiction. Struggling with written English, she attended a business college in Calgary from 1913 to 1915, then took a position as school teacher on the Inkameep Reserve in British Columbia. Here she flourished among her father's Okanogan people, close to family once again. She made time in the evenings to work on her writing, and became inspired to start a collection of legends.

In 1915, Quintasket met a businessman named Lucullus Virgil McWhorter, who was an activist working to preserve Indian culture. For his help in gaining awareness of irrigation rights, he had been adopted into the Yakima tribe. McWhorter became her literary mentor, editing her works but often changing them in ways he felt would improve their chances of being published. In the meantime, Quintasket became ever more aware of the need to continue collecting the traditional stories of her people to preserve the oral history for all time. Soon, she put away her fiction and turned her attention to interviewing the Elders of many Aboriginal communities.

The stories she heard from them were ones she had heard all her life, told to her by relatives and by visiting Elders. Quintasket continued to work at various jobs during the daytime, then worked late into the night recording the stories and legends. Heister Dean Guie, a writer for the Yakima city newspaper, helped her along, and McWhorter continued to offer encouragement.

In 1919, Quintasket married Fred Galler, a Wenatchi man, and returned to her mother's people at the Colville reservation with

her husband, although the couple frequently left the reservation to work as migrant fruit labourers, camping in orchards and fields.

In 1933, Quintasket's efforts to collect and preserve traditional stories were rewarded—her collection of legends was published as *Coyote Stories*, a work for which she was intensely proud.

Although she had put her western romance fiction away for many years it, too, had eventually been published, in 1927. Entitled *Cogewea, the Half-Blood*, Quintasket drew on her contact with both Aboriginal and non-Aboriginal cultures to write the novel, which chronicles the dilemmas and prejudice encountered in living in the white man's world. The story is about the sufferings of three sisters attempting to remain true to their heritage while each going in different directions in a post-European-contact world.

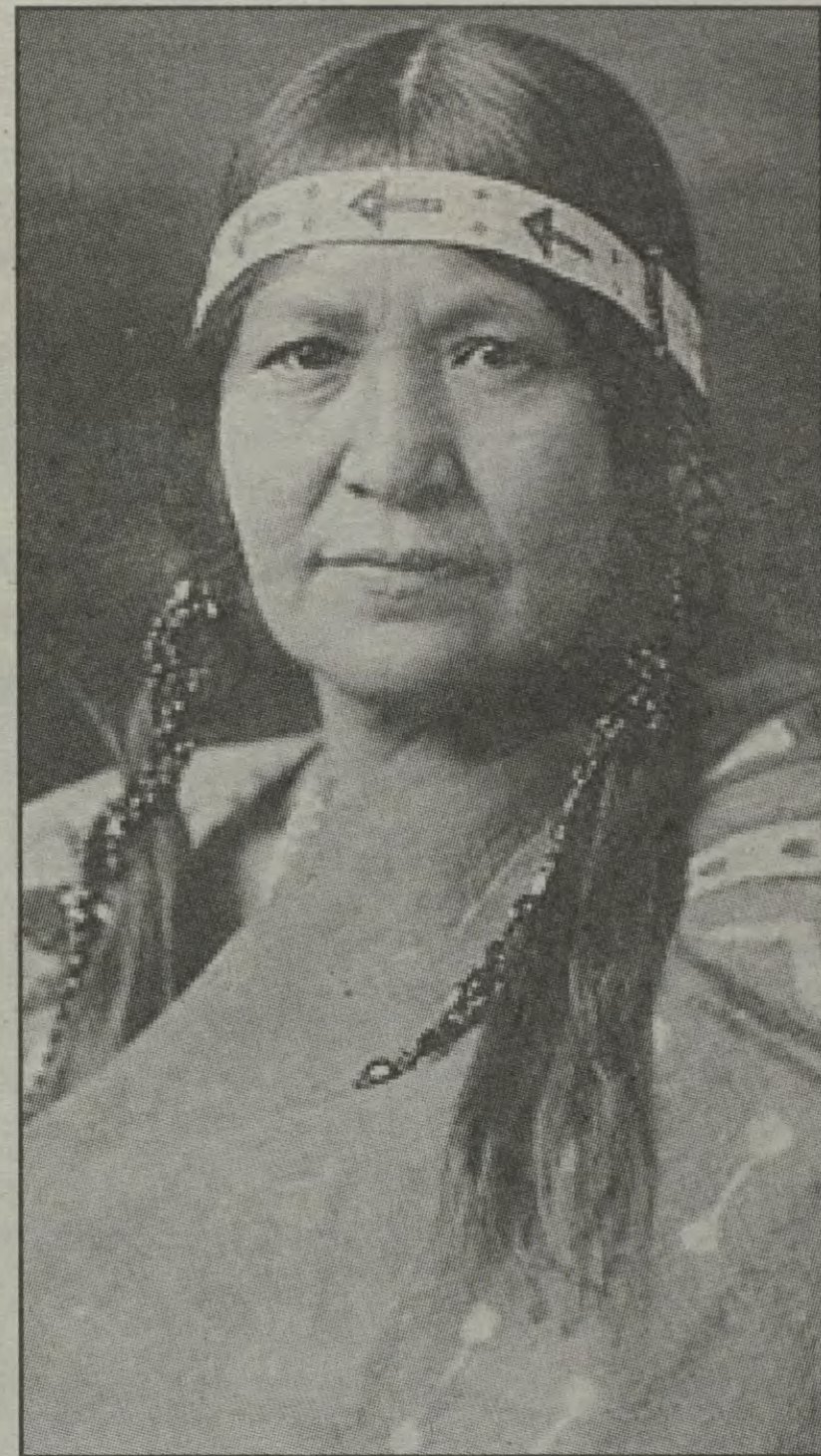
The author informed a newspaper reporter who interviewed her after the release of the novel that she wanted to show readers that Indian people felt as deeply as non-Indians. She also used the book to relate how often non-Aboriginal men took Aboriginal wives, and then abandoned them, leaving behind families who could not claim the European rights that were theirs because of their mixed-blood heritage.

This first novel by an American Indian woman, she explained, was a preliminary attempt to open the eyes of the world to the Native point of view.

Quintasket became much more than a novelist. Her exposure to non-Aboriginal people brought a renewed awareness of the differences between them and her people. She used the fame she had gained as an established author in her efforts to advocate for Aboriginal land rights and

became the first woman to be elected to the Salishan tribal government. In her writing and in her other works, she attempted to represent Aboriginal culture to a dominant non-Aboriginal world, and she challenged the popular accounts of the Native American stereotype that had been perpetuated by ethnographers. She joined with other Aboriginal women to form social and craft clubs, and worked hard to form the Colville Indian Association. She led the group in its efforts to obtain over-due land payments, address unresolved land claims and expose misuse of reserve funds by non-Aboriginal officials. The group also worked to have the overly-large staff of officials at the reserve reduced. And she took on a company who was leasing land in the area when it didn't hire reserve members as employees as it had promised.

As Quintasket became more active in Native American affairs, she also became increasingly ill. She died in 1936 at the age of 48 from what her death certificate lists as exhaustion from manic depressive psychosis. In 1990, 54 years after her death, the University of Washington Press published her autobiography, *Mourning Dove: A Salishan Autobiography*, which has been

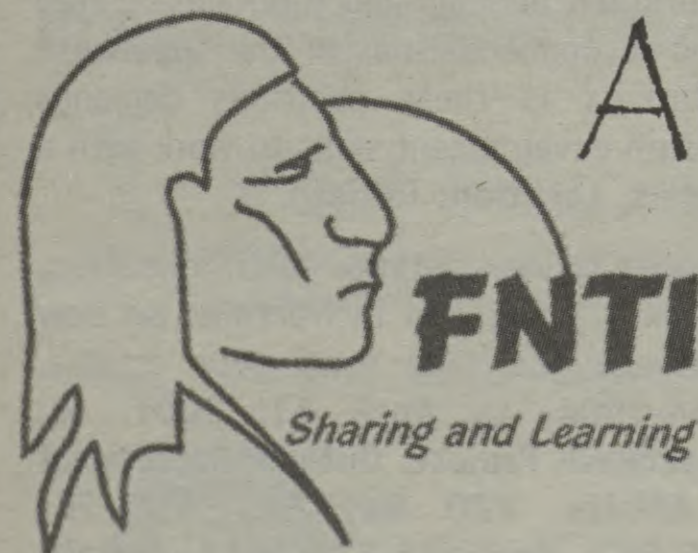


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Christine Quintasket, who chose the pen name Mourning Dove, authored both a collection of traditional stories and a novel, helping pave the way for future generations of Aboriginal women writers.

described as a personal memoir as well as a rich documentation of the Salish people and culture. She had been working on the story of her life over the years, and the unfinished manuscript was found in the attic of her friend, Guie, who died before having read it. Guie's wife eventually discovered it and worked to have it published, with editor Jay Miller's help.

The book contains a wonderful description of tribal life, rites, ceremonies and traditions and provides a glimpse into the life of a woman who defied the odds to achieve her dream and who used her success to forward the cause of her people.



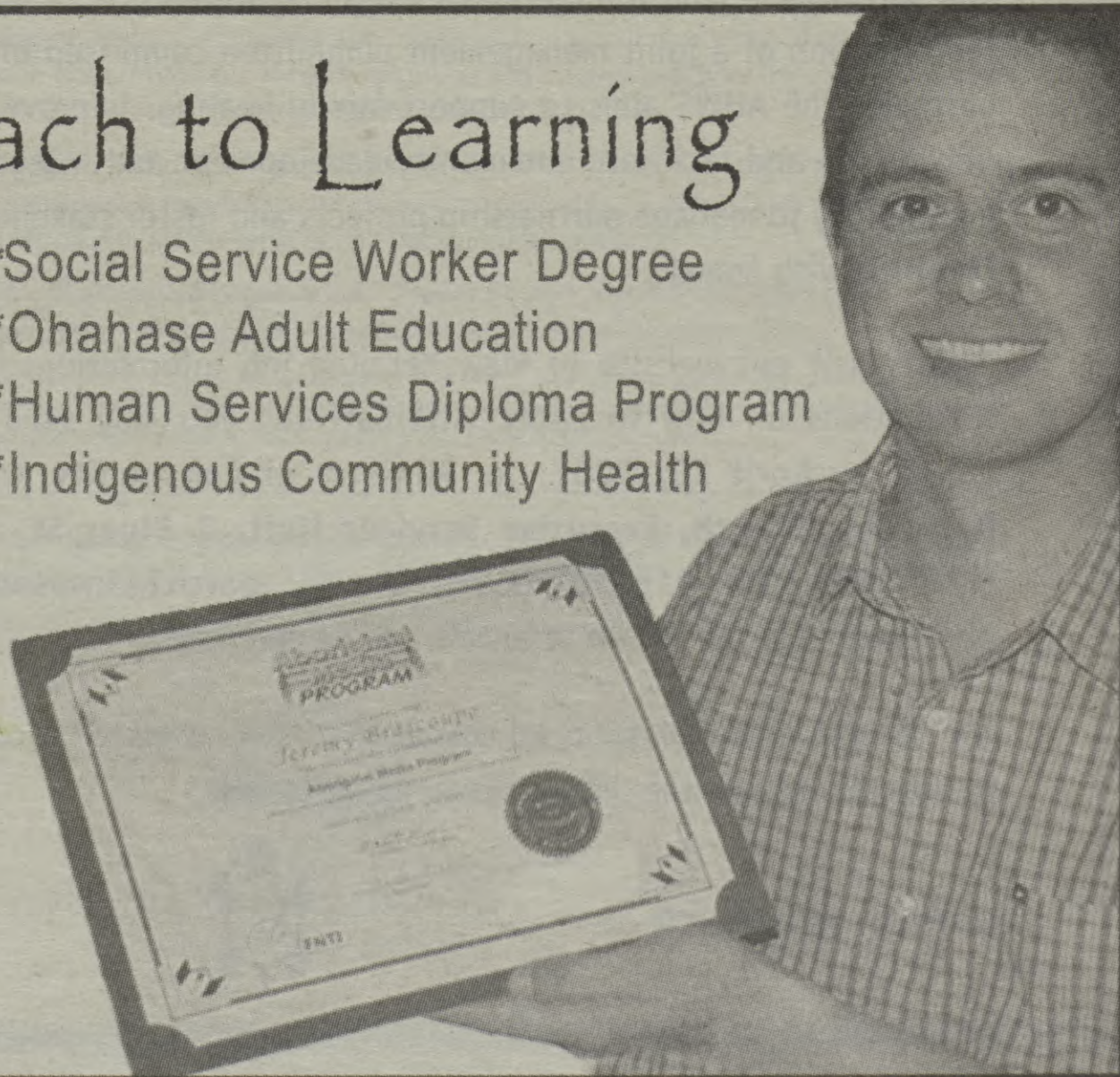
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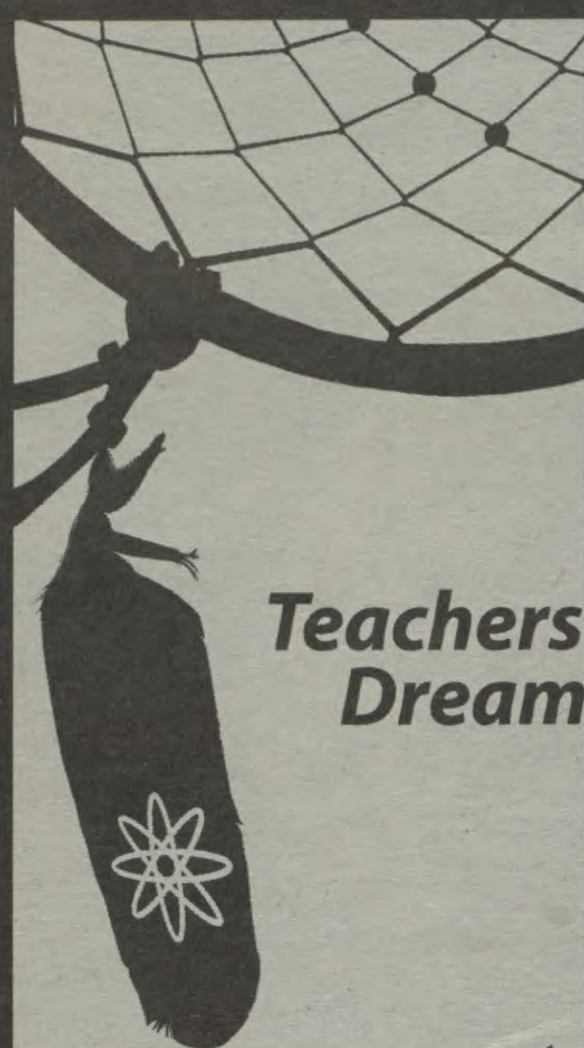
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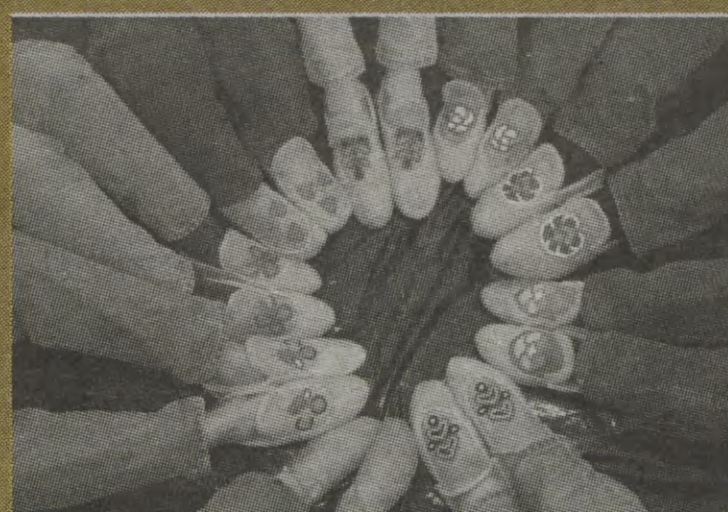
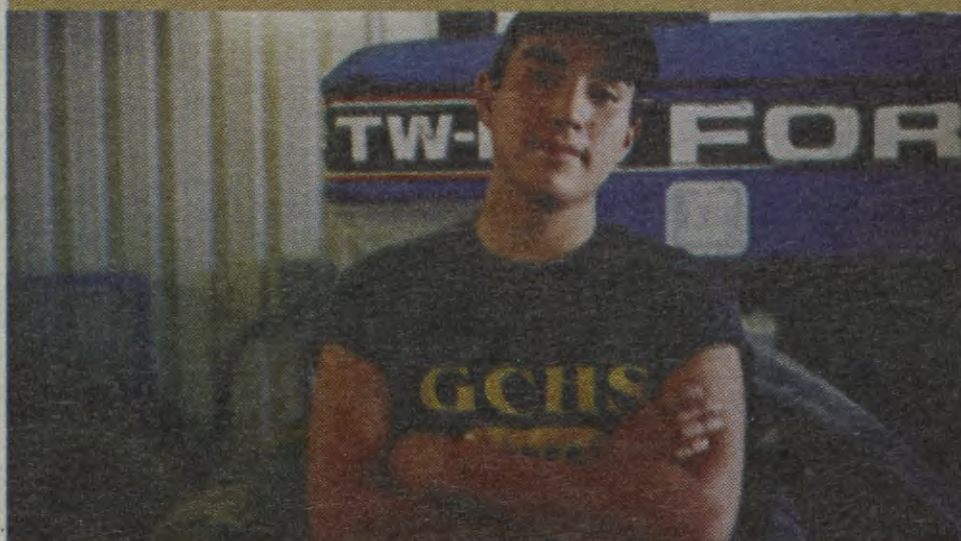
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