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Got Game!

NAIG 2006

DENVER

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08

Official Court Notice



The Indian residential schools settlement process has begun. The healing continues.

The Indian residential schools settlement process has started. First, through these initial notices, former students and their families will learn how to give their views on the fairness of the settlement. Then, Courts across Canada will hold public hearings. If all the Courts approve the settlement after those hearings, another notice will be distributed to explain how to get a payment from the settlement or be excluded from it.

Considering the 80,000 living Aboriginal people who are former students of the residential school system, the settlement provides:

- 1) At least \$1.9 billion available for "common experience" payments to former students who lived at one of the schools. Payments will be \$10,000 for the first school year (or part of a school year) plus \$3,000 for each school year (or part of a school year) after that.
- 2) A process to allow those who suffered sexual or serious physical abuses, or other abuses that caused serious psychological effects, to get between \$5,000 and \$275,000 each. You could get more money if you also show a loss of income.
- 3) Money for programmes for former students and their families for healing, truth, reconciliation, and commemoration of the residential schools and the abuses suffered: \$125 million for healing, \$60 million to research, document, and preserve the experiences of the survivors, and \$20 million for national and community commemorative projects.

You don't have to show you were abused to get a common experience payment, and you can get one even if you had an abuse lawsuit, and even if you settled it.

You can object to the settlement if you don't like some part of it. If you have an objection, you must by **August 25, 2006**, send an email to objections@residentialschoolsettlement.ca, write to Residential Schools Settlement, Suite 3-505, 133 Weber St. North, Waterloo, Ontario N2J 3G9, or call toll free 1-866-879-4913. Be sure to explain why you are against the settlement, and include your name, the school(s) you attended, your address, and telephone number.

If you object, it will be considered at a settlement approval hearing. You may ask to speak at the hearing in the Court overseeing your claim. The hearing that affects you is generally based on where you now live (see the centre box).

As part of the settlement, the government will pay lawyers representing former students up

to approximately \$100 million in fees, plus costs and taxes. You don't have to hire a lawyer to object, and you don't have to hire and pay a lawyer to get a common experience payment once the claims process begins. Of course, you may hire your own lawyer and pay that lawyer to object, speak for you at a hearing, or represent you with an abuse claim. Call 1-866-879-4913 with questions about the settlement, or go to www.residentialschoolsettlement.ca to read a more detailed notice or the settlement agreement.

The Court Hearings

Court	Date
Ontario	August 29-31
Québec	September 8
Saskatchewan	September 18-20
Northwest Territories	October 3-4
Manitoba	October 5-6
Nunavut	October 10-11
British Columbia	October 10-12
Alberta	October 12-13
Yukon	October 16-17

If you attended the Mohawk Institute in Brantford, go to the Ontario hearing. Otherwise, go to the hearing in your Province/Territory. If you live in Labrador, New Brunswick, Newfoundland, Nova Scotia, Prince Edward Island, or outside Canada, go to the Ontario hearing. The exact times and locations are in a detailed notice. To get one, contact:

1-866-879-4913

www.residentialschoolsettlement.ca

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Canada

Features

Canada votes against declaration 8

Was Canada just stringing the members of the United Nations Human Rights Council along when it participated in the creation of the draft declaration of Indigenous rights? That's what some are saying Canada did after it voted against sending the declaration on to be ratified in assembly.

AFN chiefs choose Fontaine—again 9

Assembly of First Nations national chief incumbent Phil Fontaine has been returned to office in an election held in Vancouver on July 12. Fontaine won by more than 75 per cent on the first ballot. Cape Mudge member Bill Wilson did however receive support from 117 chiefs on the ballot.

Trouble still brewing at FNUC 10

Despite protests to the contrary from acting First Nations University President Charles Pratt, the unique learning institution is not out of hot water yet, with a review expected in fall from the Association of Universities and Colleges of Canada. The university has been at the centre of much controversy since February 2005 when board chair Morley Watson ordered the suspension of highly placed staff.

NAIG 2006

Look for it inside this issue

Windspeaker takes a look at the North American Indigenous Games held in Denver in July in story and photos. Reporter Laura Stevens was on the ground for celebrations and competitions. Her bird's eye view on pages 13 to 17.

Departments

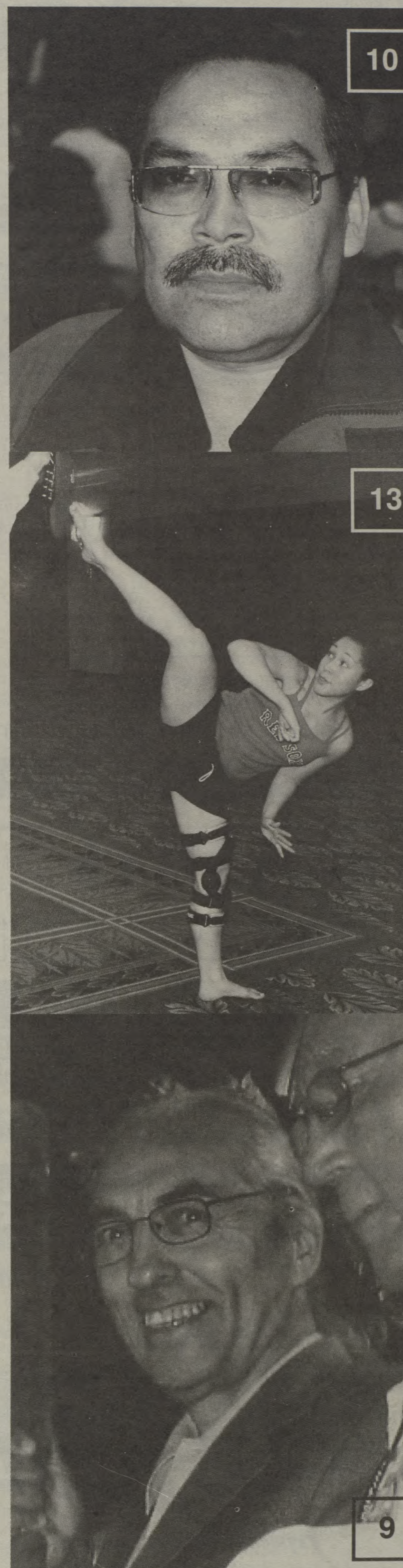
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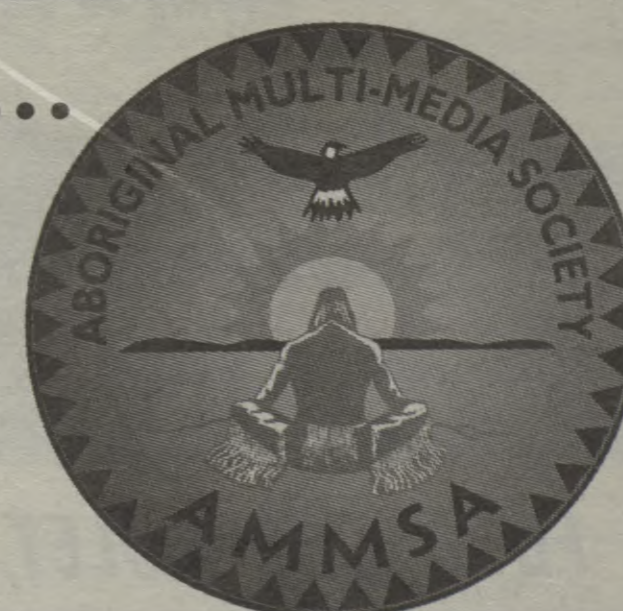
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Chief Rita Smith was a wife, a mother, a fighter and a friend. Her very good friend, Daniel N. Paul tells her story on our footprints page. Smith was unique for her time. She was the first woman to become chief of two communities, and though her male counterparts often tried to sabotage her efforts, they met with a lady self-possessed.



.....
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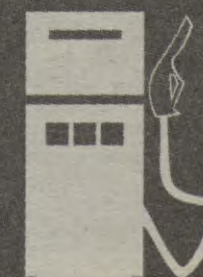
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Prime nonsense

We read with dismay the letter Prime Minister Stephen Harper wrote to the editor of the *Calgary Herald* in mid-July announcing that he would initiate a judicial inquiry into the decline of the Fraser River salmon fishery.

The decline of any irreplaceable natural resource should be the subject of a far-reaching and non-political inquiry. There should be no sacred cows, no no-go zones. No corner of government or industry should be exempt. If the Aboriginal people of British Columbia are found to have contributed to the problem, they should be held accountable for their share of the damage.

But only their share.

In our opinion, however, Mr. Harper should wait for the facts to come in before he makes any kind of judgement. That would be fair and sensible. But it doesn't look like that's what is going on here. Judge for yourself.

"Let me be clear—in the coming months we will strike a judicial inquiry into the collapse of the Fraser River salmon fishery and oppose racially-divided fisheries programs," Mr. Harper's letter states. It really does look like he has linked the two issues together without providing any kind of substantiation or explanation. If he has either to offer, we challenge him to provide it.

Linking Aboriginal fisheries to the decline of salmon stocks without providing clear and indisputable proof was only the prime minister's first mistake. (The cod stocks, which were also managed by the Canadian government declined to the point where an entire industry was shut down. Doesn't it make more sense to look at causes other than Aboriginal fishing in light of that fact?)

The second error is even more disturbing. The term "racially-divided" sounds a lot like "race-based," a familiar refrain from the good old days of Reform. We believe that's a wrong-headed, narrow-minded, verging on racist way of looking at the issue. The right of Aboriginal people to fish for food is just that, a right—a legal right, to be more precise. A right recognized and created by no less a body than the Supreme Court of Canada. If Mr. Harper is picking this issue as the one on which to take on the role of the judicial branch in the Canadian system of governance, we'd like to know why. Why start with Aboriginal rights? Is it reasonable to deduce that with all the areas where social conservatives might disagree with the so-called "left-leaning courts" or "activist judges" the message Mr. Harper sends by selecting the field of Aboriginal rights as place to start the battle is that he does not believe in Aboriginal rights?

With the shameful move by Canada in voting against the draft declaration on Indigenous rights at the United Nations, backing away from the Kelowna agreement, relegating the battle against poverty in First Nations communities to the end of the line of government priorities and other disconcerting moves, it does look like the Conservatives don't care about Aboriginal peoples.

Grand Chief Doug Kelly, a Sto:lo Nation chief who knows a bit about fisheries, wants to know just which constituency Mr. Harper is reaching out to with this kind of anti-Aboriginal message. It looks like he's reaching out to the non-Native voters of British Columbia who are in competition with Native fishermen for the declining resource. Has he decided to throw one group of Canadians over the side in order to win the favor of another group of Canadians (of a different race, we note) who just might help him get his majority? If that's what's going on here we fear for what Canada would become if Mr. Harper ever got his majority. And we're not afraid only on behalf of Aboriginal peoples.

Aboriginal fisheries are not race-based. They are rights based. They are based on the same Indigenous rights that Mr. Harper's representatives tried to scuttle and undermine in Geneva. Indigenous rights are based on one thing: Indigenous people were here first.

Indigenous peoples on the West Coast based their entire culture, their entire way of life, on fishing. The Supreme Court ruled that the right of Indigenous people to have a culture, to not be forced to submit to cultural genocide by way of assimilation, means that they get a position of priority when it comes to this resource. To say that a relatively small segment of the B.C. population carries a relatively large share of the blame for the decline of this resource requires proof. Without proof, Mr. Harper's words and insinuations are not only wrong but troubling and, we'll say it because someone certainly needs to, very un-Canadian. Unless Mr. Harper means to change the definition of what it means to be Canadian.

—Windspeaker

Idea to run up the flag pole

Dear Editor:

I'm a Migmaw from Nova Scotia. We had National Aboriginal Day in Nova Scotia, and I know everybody did across the country, but a lot of the people I talked to said there was only one thing missing. We don't have a national flag across the country. The Canadians have a national flag, the Americans have a flag and the Acadians have their national flag and Nova Scotia has the flag, but isn't it about time the Native people of Canada had a national flag that we could fly year-round alongside of the Canadian flag and the American flag.

Also, everybody here in Eastern Canada is wondering about Dwight Dorey since he stepped down. Isn't it about time *Windspeaker* got a hold of him and had an interview with him and try to really tell the people why he stepped down. Everybody is really disappointed down here that he has gone into hiding.

Ken Martin
Millbrook Indian Reserve,
Truro, N.S.

Wag the dog

Dear Editor:

Hi. I am an inmate doing time in the Northern Treatment Centre in Sault Ste. Marie, Ont. I am writing to you to voice my opinion and let others know of how our ceremonies are being dishonored. Is it not bad enough that when doing the sweat we have to heat our grandfathers with propane on a barbecue-like surface with no sacred fire, but then also to dishonor the ceremony by not smoking the pipe? It is to my knowledge and belief that without the smoking of the pipe, the ceremony is incomplete and means nothing. The pipe is like our eucharist. Without smoking it would be like a priest not breaking the bread at a Sunday service. I understand that institutions/jails are non-smoking, but this is our religion, our right. I hope with self-government that in the future we as North American Indians will have our own institutions/jails where our people can be put, not to be punished but to be healed. Where all our ceremonies are conducted properly and the one holding them will not have to worry about job security and the no smoking policies.

Donat Cyr

Wait for riches

Dear Editor:

The Free Trade Agreement and fantastic globalized trade improvements have given Canada greater prosperity. So say our Canadian corporate heads and our government leaders of the last 20 years. And that is true for about the 20 per cent upper-income part of our population.

Not so for the rest of us, and certainly not for the 20 per cent at the lowest income level and the poor. Wage levels, infrastructure, social assistance, unemployment insurance, minimum wages, housing assistance, Aboriginal needs, cultural funding, education funding ... all these are reduced to promote corporate prosperity and well-being.

Why? Because our governments, Tom D'Aquino, David Emerson, the Fraser Institute and their Canada-U.S. branch plant CEO friends insist that the Canadian poor must lower their short-term expectations. They must delay their self-gratification for some future nirvana when we shall all be competitive with Bangladesh and Shanghai.

Actually, we may all have to wait until we have killed the Taliban, Osama bin Laden, and all their angry, multiplying disciples.

Jacob Rempel

E-mail us at

edwind@ammsa.com or write to
the editor at 13245-146 St.
Edmonton, AB T5L 4S8

[rants and raves]

Safe to speak

An open letter to Vice-Chief Morley Watson:

My grandfather, John R. McLeod, and my late my grandmother, Ida McLeod, helped to build the Saskatchewan Indian Cultural College and also the Saskatchewan Indian Federated College. This, in turn, became the First Nations University of Canada. I have worked for the university for the last 10 years. I have many shortcomings, but I have given my heart and best to this school. The school has given me many things as well—great colleagues, knowledgeable Elders, great students and a place where I was able to grow. For these things, I will always be grateful.

I've thought a long time about these things and had hoped that things would change at the school we all love. I will preface my remarks by saying that I respect the office you hold, but I take profound exception with your leadership.

Here is what I take issue with:

1. Our knowledge systems, both from our First Nation cultures and also the model of the western university system, embrace free thought and the ability to critically examine issues and our society. Under your leadership, anyone who challenged you has been isolated, silenced and fired.

2. After the events of Feb. 17, there was what appeared to be a body guard on our campus. What other university has ever had such a position?

3. David Ahenakew, who made profoundly disturbing remarks about the victims of the Holocaust, was invited to speak at a university board meeting recently (as per a recent *Prairie Dog* article).

4. The take-over of our computer system, data, and indeed dismissals was done because of a signed affidavit that alluded to potential financial irregularities. While I laud attempts to explore alleged financial irregularities, where is the evidence of such things 18 months later? After a massive investigation that cost roughly \$500,000 (I base this on press reports), I wonder why so much money was spent on this.

5. Lack of communication between your office and the staff. You have criticized many people because they went to the media, but that is where we have had to go to get much information regarding our school.

6. The Task Force Report has not been followed or implemented. This report was supposed to be an exploration of how the situation and crisis at our institution could be transformed.

7. The board needs to be de-politicized. This is one of the major recommendations of the Task Force Report, which has not been followed to the full extent.

8. Our membership in the Association of Universities and Colleges of Canada needs to be evaluated. Dr. Pete's report seems to be another smoke screen tactic to avoid the Task Force recommendations.

9. There has been a massive decline of morale at our institution in the last 18 months. The vibrant energy that once existed in my former department (Indigenous Studies), for instance, has withered away due, in part, to your draconian and systematic destruction of academic freedom in our institution and how many of our colleagues have been treated.

10. On Feb. 16, I, along with Dr. Denise Henning and Dr. Robin Fisher, presented our plans to the Academic Council of the University of Regina to begin a joint PhD program between the University of Regina and First Nations University of Canada. Under your leadership, the prospects for this program within the near future are very slim. You have alienated most of the people who would have worked on it. I imagine all of the incredible research that could have been undertaken. This is one of the intangible losses from the last 18 months.

Your power and influence over the university needs to be challenged. You cannot expect to disrupt so many lives and not be questioned. We need to go back to the original vision that my grandfather and grandmother, along with many others, had of the school. I hope someday to return when things have changed and when the school values the idealism and passion that guided people like my grandparents.

Remember that what I am saying is what many people are thinking: many of them do not publicly say it because they have families to feed and are worried for their jobs. I teach at another institution now and can speak freely.

Sincerely,
Dr. Neal McLeod

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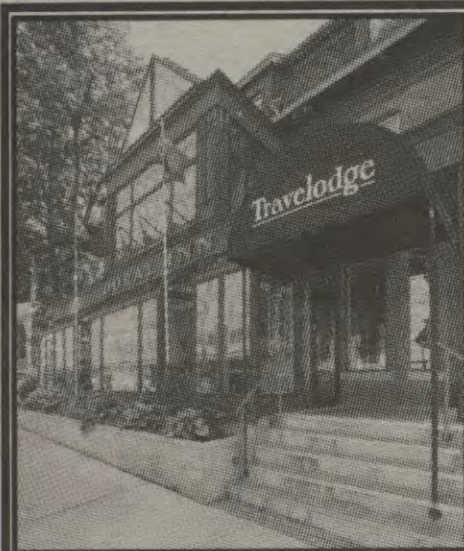


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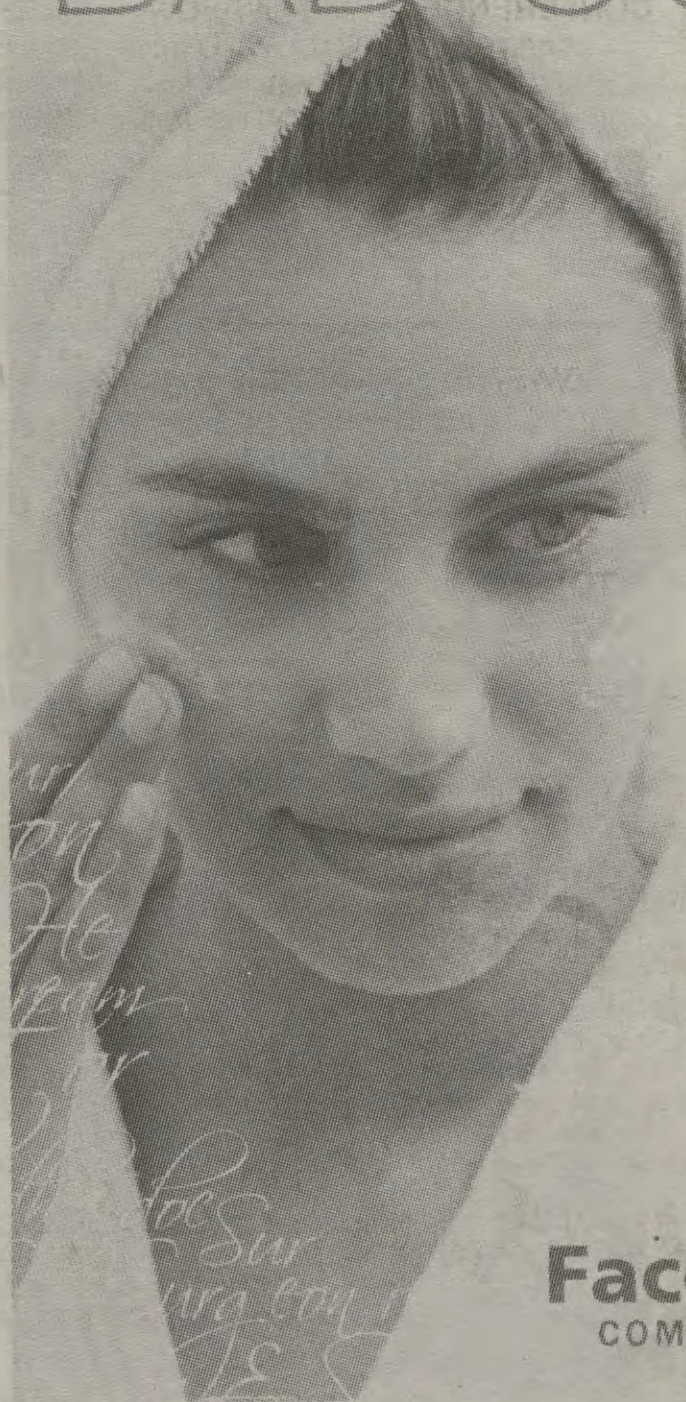


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The good news: Researchers have found that by applying sea buckthorn oil to the skin, it begins to kill the parasite in seven days. To make the benefits easily accessible, the research team formulated a line of soaps, a cream and a shampoo containing the oil seabuckthorn, creating the **FaceDoctor** all natural line of products.



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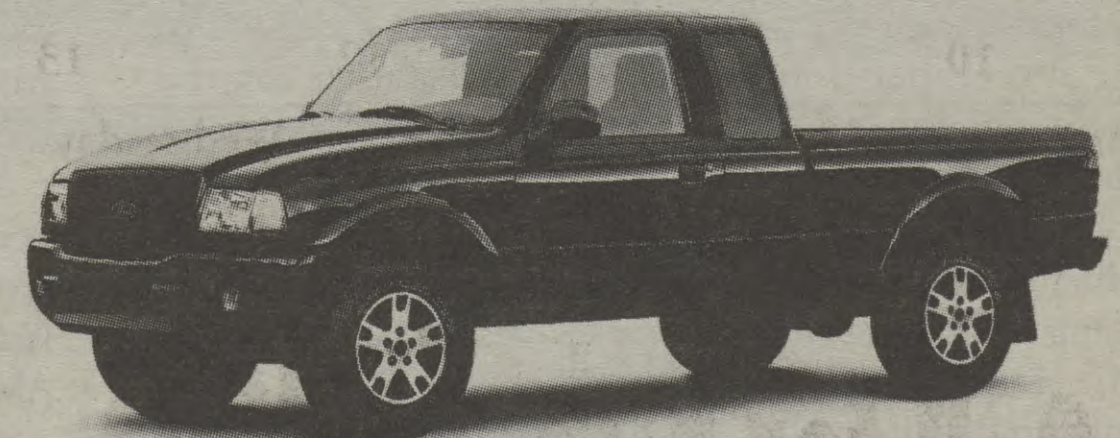


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Canada votes against rights declaration

By Paul Barnsley
Windspeaker Staff Writer

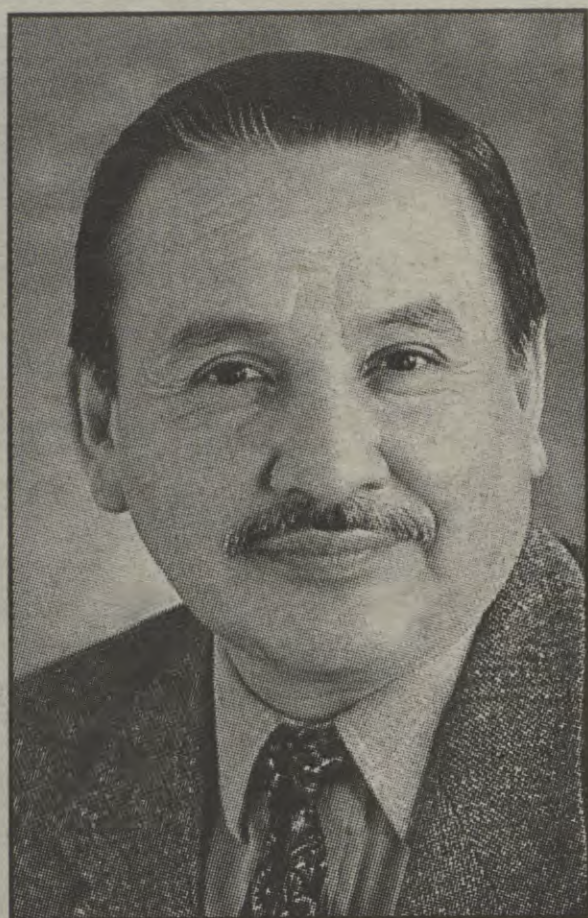
GENEVA

After more than a decade of international intrigue, the United Nations draft declaration on Indigenous rights will finally go before the UN general assembly for ratification later this year, despite the efforts of Canadian government representatives.

The June 29 vote of the new 47-member United Nations Human Rights Council, which replaces the much criticized UN Human Rights Commission, was 30 in favor and two against, with 12 abstentions and three countries absent.

Canada and Russia were the only countries to vote against the declaration. The Canadian vote generated an angry reaction throughout the human rights community. In Canada, Opposition members said the move reveals that Prime Minister Stephen Harper's government is not interested in Aboriginal rights.

"Is this what passes for leadership?" asked Liberal Indian Affairs Critic Anita Neville on June 30. "For 20 years, Canada had taken a leadership role in seeing this declaration developed. Canada was a driving force in ensuring the resolution could overcome any roadblocks in its way. Now, at the moment where Canada was needed the most to give approval to the resolution, we have turned our backs on it, thanks to the Conservative



"Since the federal election, Canada's consistent and evolving discriminatory actions towards Indigenous people at both the domestic and international levels are disgraceful."

—Chief Stewart Phillip

government."

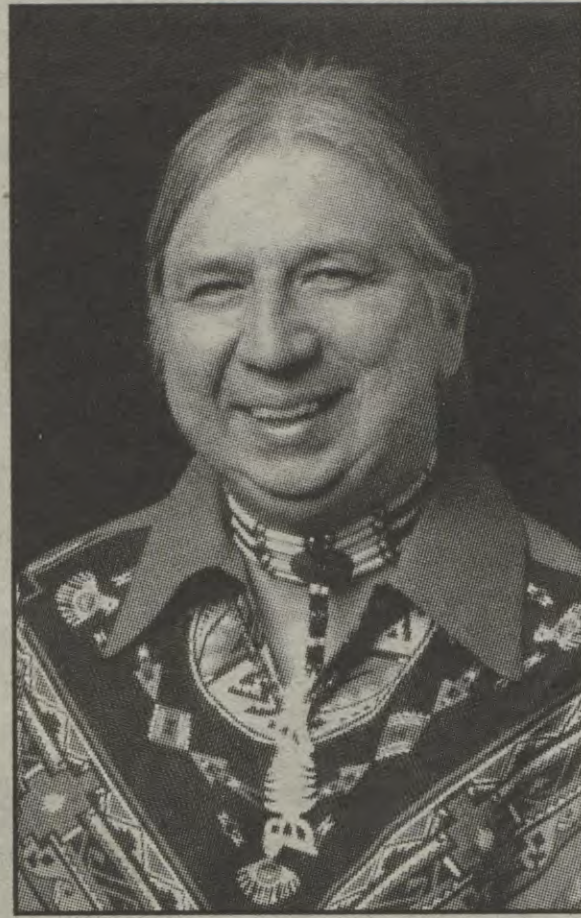
Indian Affairs Minister Jim Prentice defended the decision to vote against, saying the terms of the draft declaration could have unforeseen and unintended consequences in Canada. He and representatives of the other large former British colonies—the United States, Australia and New Zealand—have asked that certain parts of the declaration be rewritten. Neville blasted that position.

"The government's argument that the draft resolution may be inconsistent with Canadian laws is a non-starter," she said. "The wording of the declaration explicitly states that the declaration must be interpreted in a fair and balanced manner with other laws and standards, the principles of democracy and good government in support of the rights of all. The declaration is a

non-binding document. It is a statement of aspiration. Approving it would simply provide Canada's Aboriginal population with a sign of good faith."

NDP critic for Aboriginal Affairs Jean Crowder said she was "appalled" by Canada's actions.

"It is a slap in the face to Aboriginal peoples in Canada for the Conservatives to tell our representatives in Geneva to vote against sending the declaration to the general assembly," said Crowder. "I was at a land claims conference in Gatineau (Quebec) this weekend and everyone I spoke to brought up the declaration on Indigenous peoples' rights as an indication of how this new government really feels about honoring its commitments to Aboriginal peoples in Canada. They feel betrayed because the government turned its back on



"When we talk about betrayal, we're not fooling around. We don't throw those words around lightly. And we're not the only ones that feel betrayed; other governments feel betrayed."

—Kenneth Deer

stand in the way of the declaration, Canada has done so much harm to its credibility and influence on a council that it worked so hard to create."

International observers also criticized Canada's actions in Geneva.

"We are outraged that Canada would demonstrate such bad faith in opposing a text that it helped write," said Alex Neve, secretary general of Amnesty International Canada. "It is even more astounding that Canada would then try to persuade other states that another round of negotiations is needed. It was fortunate, though embarrassing for all Canadians, that Canada quickly found itself isolated on a council that was prepared to move forward with a principled defense of Indigenous peoples' human rights."

(see Canada page 19.)

Ontario communities draw line in sand

By Paul Barnsley
Windspeaker Staff Writer

BIG TROUT LAKE, Ont.

As resource companies line up to pay multi-million dollar royalty fees to the provincial government for the right to harvest the vast untapped resource wealth of northern Ontario, First Nations have served notice that their interests can no longer be ignored.

Two remote Ontario First Nations find themselves at ground zero in the battle to bring a halt to the jurisdictional ping pong game that gets played between federal and provincial governments when Aboriginal land rights are involved.

The fight against resource harvesting permits issued by the province on lands under claim at the federal level has already landed in court. Ontario Superior Court Justice Nancy Spies ordered the province to pick up the \$3-million legal bill for the ongoing dispute at Grassy Narrows. Lawyers for the band will make the case that Treaty 3 protects their traditional lands from provincial jurisdiction. The judge ruled the case is of pressing public interest and told the Ontario



"[M]ining companies come in helter-skelter, dig a hole, take out what's most valuable and leave behind some debris that's not very nice. And they essentially exclude Aboriginal people from having any say or any involvement in the economy."

—Howard Hampton

government to pay the bills for both sides.

The Asubpeeschoseewagong First Nation (formerly known as Grassy Narrows) is located 80 km north of Kenora. In December 2002, Grassy Narrows established a blockade on a logging road in its territory where forestry companies Weyerhaeuser and Abitibi were logging under a provincial permit without the Aboriginal community's consent. Grassy Narrows has been unable to prevent the logging of the vast territory but continues to oppose it whenever possible.

Hundreds of billions of dollars are at stake north of the 51st parallel. The question of resource revenue sharing for Native people in Canada could well be decided

in this part of the country.

And it will be a battle. After members of the Kitchenuhmaykoosib Inninuwug First Nation (or KIFN, formerly known as Big Trout Lake) prevented mining exploration company Platinex from searching for platinum deposits on their traditional lands, the company fought back by filing a \$10-billion lawsuit against the band. The band filed a counterclaim naming the company and the province as defendants.

KIFN is within the boundaries of the 1929 adhesion to Treaty 9. The community of 1,550 members is located 600 km northwest of Thunder Bay.

KIFN Councillor Jon Cutfeet was reached by telephone as

lawyers were making his council's case in Thunder Bay provincial court on June 24. He noted that the Stephen Harper government dismissed his council's concerns even though the rights of First Nations to be involved in meaningful consultation before action is taken on their traditional lands has been strengthened in several recent high court decisions, most notably in the Mikisew, Haida and Taku cases.

But federal and provincial officials have been a slow on the uptake, Cutfeet said, forcing his community to go to court to force those governments to follow the rule of law.

"The [federal] government sees us as executing criminal acts as we

stand up for our rights, rights that are constitutionally entrenched. The federal government is claiming that this is a law enforcement issue for the province. They have a land claims policy that covers land entitlement cases of which we have an outstanding one," Cutfeet said.

"Both Premier [Dalton] McGuinty and Prime Minister Harper talk about enforcing the rule of law as first peoples stand up for their land rights—rights that are entrenched in the Constitution, the highest law of the land. Both governments, however, fail to enforce this constitutional law. Either they are selective in which laws they enforce or they are intentionally ignoring constitutional law."

Cutfeet, who holds the lands and environment portfolio on the KIFN council, said Ontario has not updated its mining act to be in compliance with the recent Supreme Court of Canada decisions.

"Before they handed out the permit to Platinex to do drilling in our territory they never came and talked to us about it. That is the requirement of Mikisew, that before they hand out any permits to companies they need to consult with us," he said.

(see Battleground page 12.)

Three more years

Decisive first ballot win for Fontaine

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

Jubilant supporters of National Chief Phil Fontaine are claiming that history was made at Vancouver's Canada Place on July 12. It was a short workday for the delegates on day two of the 27th Assembly of First Nations (AFN) annual general assembly as the incumbent made short work of his lone challenger, Chief Bill Wilson. At shortly after 1:00 p.m. Pacific Time, the results of the first ballot were announced by AFN chief electoral officer Bob Johnson. Of the 493 ballots cast that morning, Fontaine picked up 373. That works out to 75.66 per cent.

Only 117 or 23.73 per cent of the delegates voted for Wilson.

"That's three historic," Fontaine supporter Robin Wortman told *Windspeaker*. "First ever first ballot win, biggest margin of victory and the first time anyone has earned a third term."

Observers were watching for a significant number of spoiled ballots as a sign of protest of the limited choice of candidates. Many of those who opposed Fontaine were not prepared to support Wilson, but it turned out that the electronic voting system employed by the AFN makes it difficult to spoil a ballot.

Johnson explained how it was that three ballots didn't count.

"Three electors who approached the voting area walked away and declined to cast a vote, so the machines registered a blank ballot," he said.

The eventual outcome was apparent after the candidate's forum the previous afternoon. Wilson gave a passionate, but rambling speech that received only polite applause at its conclusion. Fontaine's speech was well rehearsed and carefully crafted, full of details on his plans for the next three years but only rarely matching the passion of Wilson. But when it was done, the room exploded with applause and cheers and many delegates rose to their feet.

Fontaine saved his passion for his victory speech. Surrounded by his family, friends and supporters, his voice quavered with emotion on several occasions as he laid out his agenda for the new term.

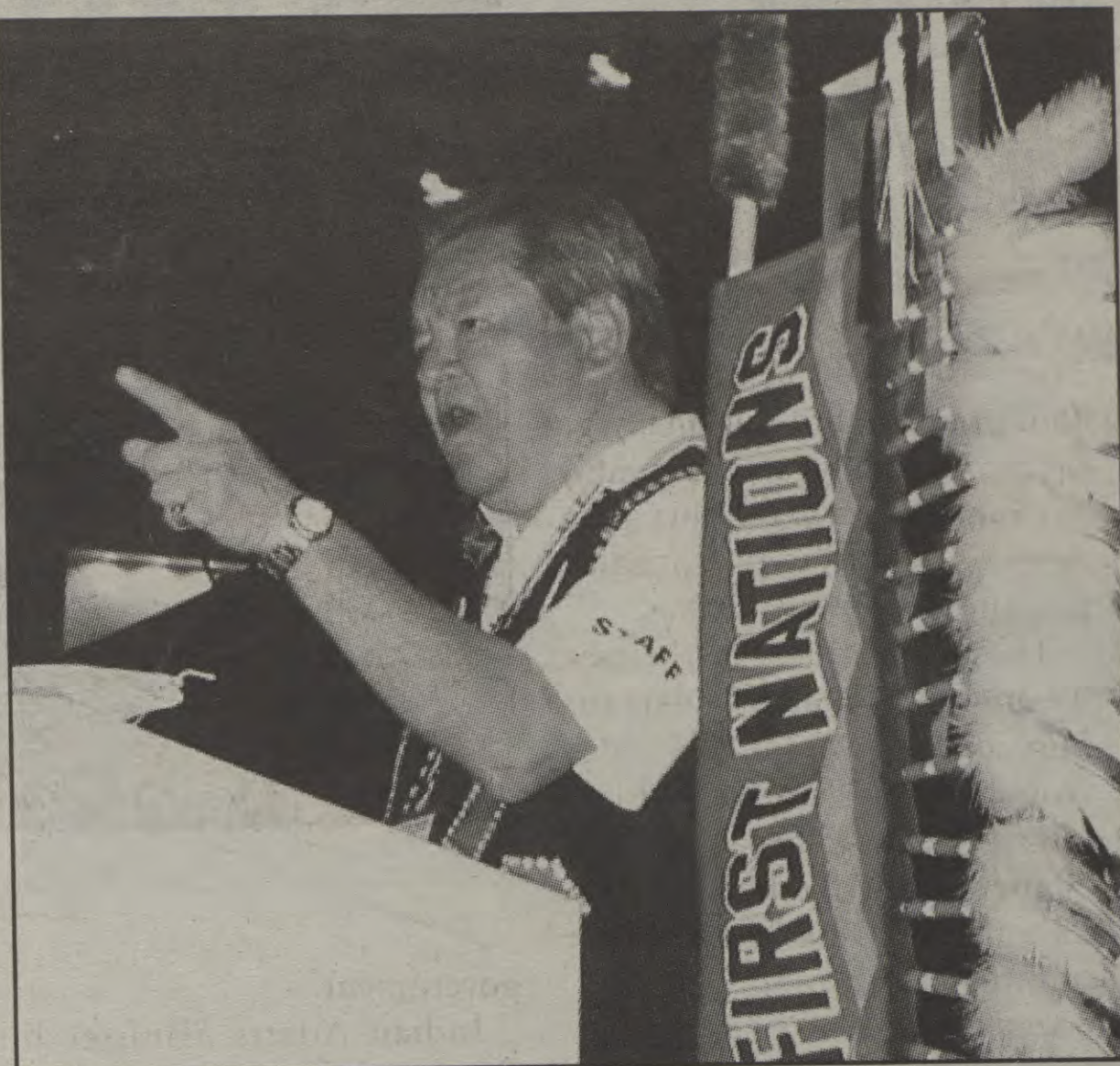
Fontaine thanked his supporters and family, including "my partner [University of Calgary law professor] Kathleen [Mahoney]."

"I want to thank an individual that encouraged me when I was not so certain that I was going to run for this office again. He impressed upon me the importance of doing so. He supported me throughout the last three years in so many different ways, and I'm referring to my good friend who's been a friend of mine for years, Ken Hill." Hill is the lead partner in Six Nations cigarette company Grand River Enterprises.

The national chief took note of



PHOTOS BY PAUL BARNSELEY



Phil Fontaine has made history, according to supporters. First ever first ballot win, biggest margin of victory and the first time anyone has earned a third term.

the fact that protesters appeared at the site of the assembly the day before.

"The fact that we have protesters trying to get our attention means we have to do our job better. We need to listen, we need to plan and we need to act and we need to take time to consider if we are doing well or not," he said.

He told the chiefs that he will take on the Conservative federal government. The language he used throughout the first two days of the assembly was far more forceful than he has previously employed in his public statements.

"You cast your ballots for accountability. Accountability, Prime Minister Harper. Accountability, Minister Prentice. You need to be accountable to us First Nations," he said to applause. "I will insist on accountability for the millions wasted by bureaucrats doing badly what we do best. I will insist on accountability for the millions wasted in court trying to defeat our rights. I will insist on accountability for the millions wasted on perpetuating poverty instead of alleviating it."

He pledged to not give up on the Kelowna agreement, despite the new government's apparent disinterest in pursuing it.

"You have cast your ballot for principled, effective negotiations. We got an agreement in Kelowna—a unanimous, non-partisan nation-to-nation agreement. First ministers of every political stripe—Conservative, Liberal and NDP—all agreed to our plan, as did all of the other Aboriginal leaders. We are not going to let this agreement die. It is too important. It points the way out of poverty and that is our direction. We will stay the course," he said.

Fontaine blasted the Harper government's decision to vote against the declaration on Indigenous rights.

"The new government has

demonstrated in Geneva that they are prepared to align themselves with such human rights giants as Russia. Can you imagine? We will build a case. We will take our story to every Parliamentarian in Canada. We will take our case to the people of Canada and with our brothers and sisters to the people of the world. We will not stop until we see the United Nations general assembly adopt the declaration on the rights of Indigenous peoples," he said.

He outlined the vision that will fuel the work of his third term.

"I ask all of you here assembled to dream with me of where we will be in 10 years. To truly dream about the kind of life we deserve," he said. "The kind of homes we desperately need, safe and healthy communities, vibrant economies, our people taking their rightful place in this country. Standing proud and committing themselves once again to making this country the kind of place it deserves to be, one that honors all of its citizens, and most importantly our people, the first peoples of this land."

Bill Wilson gave an impassioned speech to the chiefs on day one of the assembly, but his presentation received only polite applause foretelling the result of the first ballot on day two.

But while Fontaine has earned a new mandate, it does not necessarily mean that all of the First Nations chiefs across Canada will accept his leadership.

Number treaty chiefs will meet for an organizational meeting in Winnipeg at the end of July and may form a separate organization.

Mississauga of the New Credit (Ontario) Chief Bryan LaForme said his council and others in Ontario are seriously considering leaving the AFN if there isn't a different approach in the new term. With close to 200 chiefs in British Columbia and those chiefs forming the basis of Fontaine's power base, some other regions are feeling left out.

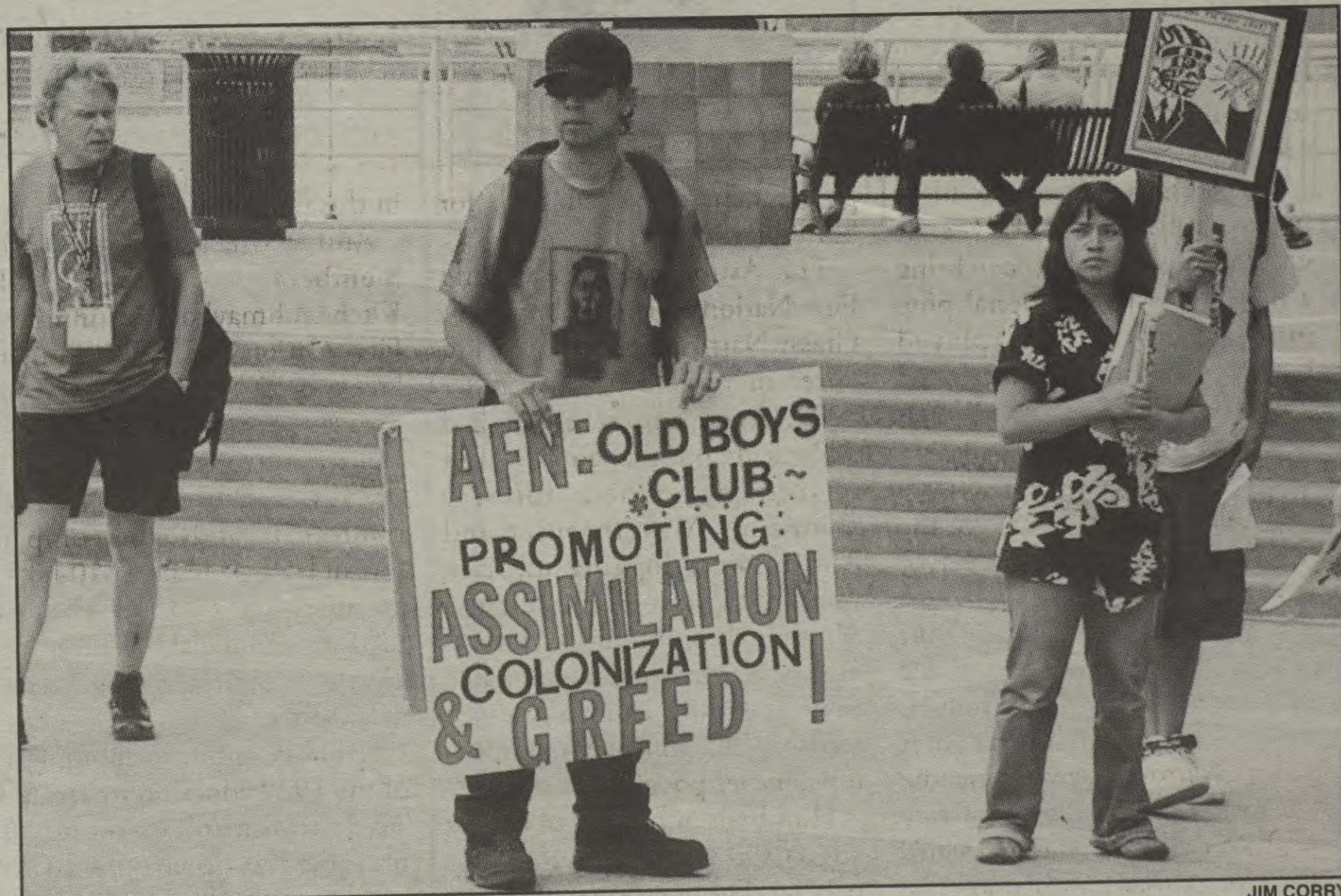
"In talking with some of the chiefs, there's other chiefs out there that feel the same way that I do that at the national level there's not enough being done to address some of the concerns that some of the other provinces have, such as land claims, treaty rights, that kind of thing. Ontario has virtually been invisible when it comes to those kinds of things at the national level with the national chief," said LaForme.

During the campaign, Wilson and others argued that accepting the benefits of programs that are delivered at the discretion of the government rather than because of an acknowledged obligation allows any claim to having the right to receive those benefits to be undermined. LaForme agreed with that sentiment.

"It does undermine rights and my responsibility as a leader in my community is to protect those rights that we have entrenched in, not only our Constitution, but in our treaties. And to agree to water them down to a degree because you're opting into certain programs, especially the Land Management Act and things like that, takes away and erodes our treaty rights as First Nations. And I'm not in a position to allow that to happen," the New Credit chief said.

"I think Phil has got his own agenda and he's shown that through the past three years the chiefs' direction doesn't really mean anything and he's going to go ahead and follow his own agenda."

(see Fontaine's page 12.)



JIM CORRY

Protesters gathered outside the chiefs' assembly in Vancouver on election day.

Trouble still brewing at FNUC

By Cheryl Petten
Windspeaker Staff Writer

REGINA

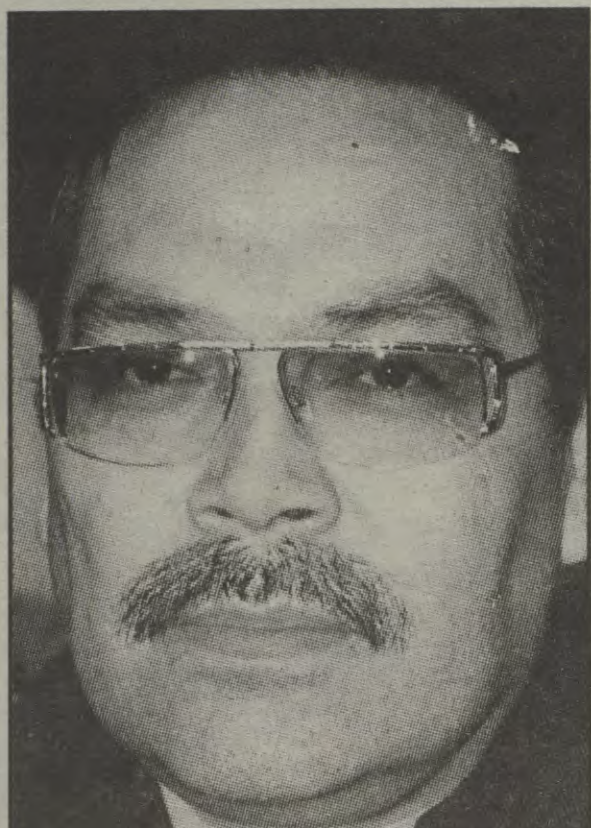
The First Nations University of Canada (FNUC) is set to commemorate 30 years of operations this fall—three years spent in its present form as a university and 27 as the Saskatchewan Indian Federated College—but only time will tell how much the institution will have to celebrate.

That's because this fall the Association of Universities and Colleges of Canada (AUCC) is set to conduct a review of FNUC, where ongoing problems have thrown its membership in the association into question.

The problems at FNUC first surfaced in February 2005 when Federation of Saskatchewan Indian Nations (FSIN) Vice-chief Morley Watson, who also chairs the FNUC board of governors, suspended three senior administrators. He then ordered copies of the university's central hard drive made, which contained faculty and student records and e-mails, and locked out administrative staff.

A string of resignations and firings followed. University president Eber Hampton and vice-president, academic Denise Henning resigned their positions and Saskatoon campus dean Winona Wheeler, Regina campus dean Dawn Tato and executive assistant to the president Marlene Lerat-Stetner were relieved of their positions. Two of the three staff, whose suspensions began the uproar, were also fired.

A statement released by the AUCC on June 15 said a review committee will visit the university to meet with FNUC board members, administrators, faculty, students and alumni. The committee members will consider



Charles Pratt

a number of issues, including university governance, institutional autonomy and academic freedom, and will report its findings to the AUCC board. Any resulting board resolution regarding FNUC's membership in the AUCC membership for a final decision.

Charles Pratt, acting president of FNUC, said he sees the impending AUCC review as positive, a move that will get the message out that troubled times at FNUC are a thing of the past.

"We welcome the review initiated by AUCC," Pratt said. "Obviously the AUCC has received conflicting reports about how our university is run and we're glad that we're going to be given a chance to clear the air. Given the inaccuracies and innuendoes, I guess, and hearsay, in the media, we look forward to a fair, open and thorough review that will help set the record straight."

Pratt said the image of FNUC as an institution in turmoil is simply a product of media coverage.

"They don't want to get over the initial circumstances and events and move on," he said. "They don't realize that our university's top-rung, top notch, and if they come here first-hand, they'd see the facts and they'd see the truth."

A fact sheet about the university has been posted on the FNUC Web site claiming, among other things, that the school has made strides toward implementing the recommendations coming out of the all-chiefs task force struck in 2005 to look into the problems within FNUC.

"The 16 recommendations with regard to management have been or are in the process of being resolved or instituted, while the majority of the 16 recommendations on governance are already implemented," the information sheet reads.

One of the task force recommendations deals with limits to academic freedom within the university, but Pratt questioned the validity of those concerns. He said only two incidents relating to academic freedom have arisen at the school, neither of which has been proven. "So without those determinations we feel there's still a looming question about whether or not we can be criticized for violating academic freedom," he said.

"We ensure an atmosphere in our university that's conducive to academic freedom and our staff and students are expected to display intellectual honesty, integrity and accountability. And we have a policy on academic freedom. We have a collective agreement that ensures that our faculty are protected whenever they [speak] their views on topics related to their interests."

Dorothy Lane doesn't share Pratt's positive view of the current situation at the university. Lane chairs the University of Regina Faculty Association (URFA), which represents academic, professional, technical and administrative staff at FNUC.

A total of 32 grievances have been filed with the URFA against FNUC since the university's troubles first began. Some of those

grievances have to do with the actions that occurred in February, including the downloading of the hard drive and the lockout of employees.

"There's also quite a few terminations, and the university still tends to be not following the collective agreement in terms of how it terminates people," Lane said. "There are cases, for instance, where a member comes in thinking that they're having a meeting about their performance and they're told that they're to leave the premises immediately and return their keys. And that's not the way that termination is supposed to happen, or dismissal for cause. So those things have happened, even in just the last few months, and we're dealing with those as well."

Lane said the university's administration doesn't seem to understand the collective agreement, and doesn't appear to believe they have a responsibility to understand it. The number of grievances that have been filed against FNUC is unprecedented in the history of the URFA.

"We've never filed that many grievances, total, over 10 years, much less in a single year-and-a-half. We're just in a sense forced to do that because there are violations and they're not being addressed in an adequate way."

A loss of membership in the AUCC would have both practical and symbolic consequences for FNUC, Lane said. Students wouldn't be able to apply for student loans from the federal government and faculty wouldn't be able to apply for federal grant money but, thanks to the relationship between FNUC and University of Regina, they could get around that problem by applying as students and faculty of the University of Regina. The loss of membership would have no effect on degrees granted as they are granted by the University of

Regina.

"But I think we can't overlook the importance of it on a symbolic level," Lane said. "That is that this is the first time that AUCC has ever taken this step. And it's not about the governing body of AUCC, it's about the universities across the country who all care very much about the future of membership. I think it will be a terrible loss for First Nations University because it had that status."

As far as morale problems at FNUC, Lane said they have gone underground.

"People aren't speaking out any more," she said. "We had a stage where people were writing letters to the editor and they were coming out very strongly on one side or another and now those people are just trying to get their work done ... and in many cases they're leaving the university all together. And that's another thing that's quite destructive, potentially, for the university. You keep seeing more people who are just despairing that anything will change and leaving."

A case in point is that of Neal McLeod, who up until the end of June was an assistant professor responsible for co-ordinating honors and graduate studies within FNUC's department of Indigenous Studies. He resigned his position and is now heading up the Aboriginal Studies program at Trent University in Ontario.

On July 10, McLeod issued an open letter to Vice-chief Watson. (see *Windspeaker's* letter page 5.) McLeod said the reason he left the school was because he didn't agree with Watson's vision or leadership. He said morale has withered away due in part "to your draconian and systematic destruction of academic freedom in our institution."

McLeod said Watson needed to be challenged. "You cannot expect to disrupt so many lives and not be questioned."



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Battleground Ontario

(Continued from page 8.)

Ontario NDP leader Howard Hampton grew up in northern Ontario and his constituency office is located in his hometown of Fort Francis. He addressed the chiefs at the 32nd annual All Ontario Chiefs Conference at KIFN on June 28.

He encouraged the member First Nations of the Nishnawbe Aski Nation (NAN) to stand firm.

"I simply pointed out to everybody there, especially the NAN First Nations, that \$80 billion takeovers are only happening because mining companies see what's happening to the world price of gold, silver, nickel, zinc, copper, lead, you name it. The prices are all very high. There's a connection between that and the drive, by just about every mining company on the continent and some from off the continent, to get into NAN territory," he said.

Hampton said the biggest part of northern Ontario is still untouched by resource companies.

"If you look at mining in Ontario, the existing mining region extends from about the 49th parallel up to almost the 51st parallel. At Red Lake near the Manitoba border about \$10-billion worth of gold has come out of there in the last 10 to 15 years," he said. "That's a

long slender belt. Most of NAN territory is immediately north of there. NAN territory is huge both geographically and in terms of its mineral potential. It's essentially the same geology and the mining companies know that, which is why all the mining companies are beating themselves up to get access to NAN territory. In many ways it is the last frontier in Canada because no mining development—with two small exceptions—have been permitted there since the mid-1970s. In the mid-1970s, because of some political issues that arose at the time, all development of the north in forestry and mining was essentially suspended while the Royal Commission on the Northern Environment was held."

While First Nations in other regions have sat at negotiating tables and looked out the window as trucks rolled by loaded with the resource wealth from the lands that were the subject of the negotiations, Ontario First Nations have learned not to fall into that trap, he said.

"I really take my hat off to the people of KI because they're obviously taking on a battle for all of the NAN First Nations. I told the chiefs 'It's very important that you win this.' Mining and forestry can be

done with some good environmental rules and some land use planning with Aboriginal people having some control over what happens and being able to share the revenues and share in the economy. That's one option," he said. "But the other route that has been followed too often in the past is that mining companies come in helter-skelter, dig a hole, take out what's most valuable and leave behind some debris that's not very nice. And they essentially exclude Aboriginal people from having any say or any involvement in the economy."

He pointed out that NAN chiefs are not opposed to development.

"The consensus that has been expressed is that they're not opposed per se to mining activity, nor are they opposed per se to forestry activity. But the communities are saying after you sit down with us and negotiate and sign a comprehensive agreement like the Quebec agreement, then we can talk about individual mining sites, mining exploration and forestry development operations," Hampton said. "Until those issues are addressed I don't think NAN First Nations are going to allow any of this to proceed. Frankly, I'm in 100 per cent agreement."

Fontaine's challenge

(Continued from page 9.)

But Bryan LaForme said Phil Fontaine will get time to show he's willing to listen to concerns of the First Nations that didn't support him. He said, for all the talk of leaving the AFN, there has not yet been any concrete preparation to actually make the move.

"To my knowledge no there hasn't been. They would just withdraw. Maybe they would align themselves together or maybe attempt to go with another organization. We've given it some thought around the council table but not a lot has come out of it because we were sort of waiting to see how the election's going to go and to see what Phil's going to do. But if he continues on the same path that he's on right now, we'll probably withdraw."

Bill Wilson gave a very gracious concession speech. After congratulating Fontaine, he provided some encouragement for the chiefs, and a few laughs.

"My purpose in coming to this assembly as a nominee was to raise

new issues that had to be dealt with and I'm very pleased and proud of the fact that those issues did come to the fore. Not enough people supported them but that's democracy," he said.

He urged young people and women to get involved in AFN politics.

"I'll tell you what I want you to do," he said. "When Phil comes up here in his walker three years from now, I want him to be competing against two or three women and two or three young people."

He offered a bit of final advice.

"I think that we have to recognize that the enemy is not within. The enemy is out there. And it isn't the non-Indian people. It's their institutions, discrimination and racism and other things like that. What we require in Indian Country is a more positive approach rather than complaining about the things that go on. The things that happen in our communities are horrendous, but we can change them. We can change those conditions," he said.

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Sport and culture celebrated in Denver

By Laura Stevens
Windspeaker Staff Writer

DENVER, CO

The excitement of the thousands of spectators gathered for the ceremonies that would kick off the 2006 North American Indigenous Games (NAIG) in Denver intensified as the 7,000-plus athletes representing 31 delegations from across Canada and the United States streamed on to INVESCO Field on July 2.

As emcees Waneek Horn-Miller and Drew Lacapa welcomed each team into the 1.8-million sq. ft stadium, the crowd roared their appreciation as athletes proudly waved and shouted their team names with enthusiasm.

Quarter-sized rain drops fell on to the heads of the 10,000 Indigenous athletes and coaches and 45,000 volunteers and spectators, but the rain didn't seem to dampen the celebratory mood. Instead, it was as if everyone in the stadium soaked up the rain and used it to re-energize, which resulted in a full volume round of applause for the athletes, which positively left everyone with goose bumps of joy.

As the rain subsided, Chairman of the Southern Ute Indian Tribe, Clement J. Frost took to the stage and welcomed everyone to the sixth games, which took place from July 2 to July 9.

"The Creator blessed us today with this moisture to wish us well," said Frost. "I hope you except this moisture to help you with the games to come. We thank you all for being here and we support you."

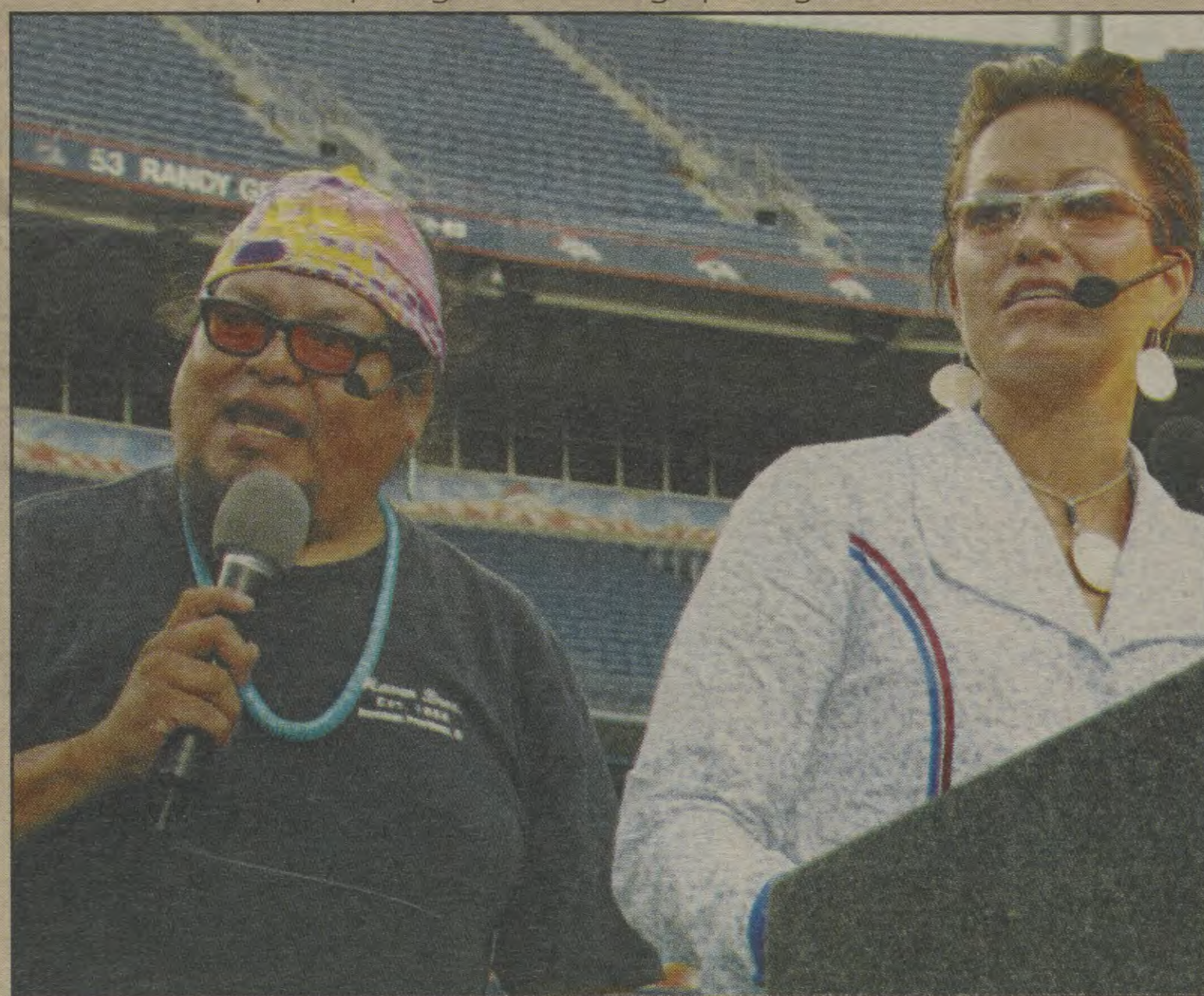
As a representative of one of the host sponsors for the games—the Southern Ute and the Ute Mountain Ute Tribes pledged a combine total of \$1.2 million as host sponsors of the games—Frost discussed the importance of NAIG to the young participants.

"You show that you are our future leaders just by being here," he said. "You are our wealth, you are our vision and you are our pride, always. I wish all of you well."

Before the opening ceremonies, spectators were



Austin Box, a Tae Kwon Do coach representing Team Colorado, waits for the signal to lead in the traditional dancers and participating teams during opening ceremonies.



Emcees Drew Lacapa and Waneek Horn-Miller

entertained by a variety of Aboriginal performances. Visitors were treated to some of the local Denver talent, such as DJ Abel, DJ Tribal Touch and the Denver Native Break Dancers. Also, funny man Don Burnstick kept the crowd amused with his Native humor, focusing on First Nations people, their habits, likes and dislikes. Burnstick is a Cree from the Alexander First Nation located on the outskirts of Edmonton.

Also on the opening ceremony schedule was Red Power Squad. This hip hop group is based in Alberta, and states as a goal their hope to empower youth. Through their gripping performances and motivational

speaking they address many issues, including gang lifestyle, dysfunctional families, drug and alcohol abuse, HIV and AIDS, life on the streets to life on the reserve, and the importance of education.

One of the most memorable cultural performances had to be from the Ute Mountain Ute Bear Dancers. Just as the cultural performance was being introduced, the sun began to peak as if to welcome them. The Bear Dance is a unique social dance that is meant as a celebration to welcome spring.

Rita King from the Ute Mountain Ute Tribe and Kenny Frost, a Southern Ute Tribal member, demonstrated the

dance. Both King and Frost have been dancing as partners for 40 years. Approximately 18 dancers took to the field and they positioned themselves in two lines with nine on either side. As the men began to play thick-ribbed sticks on a steel bench, the dancers took their partners and did a two-step back and forth. The Ute Bear Dance is one of the oldest dances that the tribe performs, usually in late May or early June.

"The bear start to wake up," said Frost.

In attendance

for opening day was Willie Littlechild, also of Alberta, whose vision led to the first Indigenous games. Without that vision, athletes, such as Newell Lewey from Wabamaki, Maine, wouldn't have been able to showcase his track and field talents.

Team Maine was one of the smallest teams competing in the games with a total of 14 athletes participating in golf, basketball and track and field. Newell said the medals were not as significant as the whole experience of participating in the games themselves.

"I hope the athletes come out of this with a positive experience," said Lewey, the team's chef de mission. Lewey had a son who would also be competing in the track and field competitions.

"I hope they're competitive, but stressing that's not the important part. The important part is participation and the mingling with other people," he said.

Littlechild's dream for a North American Indigenous Games became a reality in 1990 with the first games held in Edmonton. Three years later in 1993, Prince Albert, Sask. hosted the second games. Littlechild's dream continued in 1995, when the games were held in Blaine, Minnesota. The 1997 NAIG was held in Victoria, B.C. The last time athletes participated in the games was in Winnipeg in 2002.

In 1977, Littlechild spoke of the games at the Annual Assembly of the World Council of Indigenous Peoples in Sweden.

Littlechild told *Windspeaker* that the idea to create the games came from personal experiences with sports and the impression that he was left with. He was a multi-sport athlete, though his favorite was baseball. He also competed in high-level hockey and swimming. He said he competed in 10 different other sports, but those three were the highlights of his sports career. As a young athlete, Littlechild won

10 Athlete of the Year awards.

"Each of those contributed to me, whether it was in business or in education," said the former Member of Parliament for Wetaskiwin. "All of my experiences I owe to sports, therefore I wanted other people to have that opportunity."

"I always tried to think the thought of what would have happened had I not participated in sports. It probably would have been negative," said Littlechild. "I would've been one of those terrible

statistics that we hear about all of the time."

Littlechild recounts a comment that he heard around the time of the second Indigenous games about Aboriginal people having the highest rate of suicide compared to other populations in the world.

"Three months before the games and three months after the games, there was not one suicide, not one suicide in any Indigenous communities in Canada that I heard of anyways," said Littlechild, the first treaty Indian from Alberta to obtain a law degree.

"I thought 'Wow, the games are giving our young people a hope that there is a better future, that they would choose life rather than a negative choice. So, it's experiences like that, I think, that are the real successes of the games.'"

Littlechild's vision for the games is for athletes, coaches and spectators to share in the multi-sport and culture celebration.

"To support each other in an event like this, I think, is very important and people go away with a feeling, a spirit, that I think keeps them going to face any kind of challenges," said Littlechild.

"It's not just the participation of athletes or of cultural participation, but it's just the inner feeling you get, the pride that you experience. I call it sometimes the winning spirit that we have in all of us, to be able to feel that and to share it with whomever we are with, whether it's family or community. The winning spirit, it's a feeling that it is good to be an Indigenous person and I think that's one of the deepest experiences that one can go away with. It keeps them going in life."



Willie Littlechild

PHOTOS BY LAURA STEVENS

North American Indigenous Games 2006

Opening Ceremony



Not even rain could dampen the enthusiasm of the young athletes who marched onto INVESCO Field in Denver on July 2 for opening ceremonies. Pictured here from top to bottom are members of teams Manitoba, Eastern Door of the North (left), Yukon, the Siksika Nation in Alberta and members of the Denver Native Break Dancers. (Right) Retired from the United States Navy, Gary Hayes is a member and councillor of the Ute Mountain Ute Tribe. He proudly carries the American flag during grand entry.





Practice makes perfect for senior athletes.



Sixteen-year-old Bridgette Ten Bears and 19-year-old Natasha Black Hawk are two young boxers representing Team North Dakota.



Team Ontario Girls 13 and 14 huddle around their coach as they go over the team list and game plays for their first volleyball game.

A t h l e t e s



(Above) Sixteen-year-old James Marshall from Membertou First Nation, N. S. practices for his competition event on Wednesday.



Competition was fierce, but participation fueled the fire.



(left) Sixteen-year-old Bree Menge.



Team Saskatchewan congratulates each other after they score against Team Kansas.

PHOTOS BY LAURA STEVENS



A Gathering

The North American Indigenous Games competition has been described as a big powwow. Certainly cultural dance had an important role to play in the celebration of the games in Denver on July 2 during opening ceremonies.
Photos by Laura Stevens



Windspeaker's Special Section Serving the Aboriginal People of Ontario



LAURA STEVENS

Some of Ontario's best Aboriginal athletes were in Denver, Colorado from July 2 to 8, taking part in the North American Indigenous Games. The week-long celebration of Indigenous sport and culture drew 7,500 athletes from across Canada and the United States who competed in 16 sporting events. For more images from the games, turn to page 3.

New strategy puts Pikangikum in the driver's seat

Pikangikum First Nation has taken a huge step forward in its efforts to preserve its natural resources while providing opportunities for future generations thanks to the provincial government's approval of Keeping the Land, a land-use strategy for the Whitefeather Forest and surrounding area. The strategy received the stamp of approval from Natural Resources Minister David Ramsay on June 26.

Keeping the Land is a groundbreaking strategy, the first of its kind prepared under the Ministry of Natural Resources (MNR) Northern Boreal Initiative, which was established in 2000 to provide northern First Nation communities with opportunities for resource-based economic development. Through the initiative, First Nation communities like Pikangikum can take on a

leadership role in community-based land use planning, allowing for the creation of strategies that strike a balance between economic development, effective environmental stewardship and respect for Aboriginal values, traditions and way of life. A number of other First Nation communities located within Ontario's vast northern boreal region are involved in the Northern Boreal Initiative, but Pikangikum is the first to get to this stage in the process.

The Keeping the Land land-use strategy was developed by Pikangikum in partnership with the MNR. The input of First Nations organizations, environmental groups, representatives from the tourism, forestry and mining industries, local hunters and anglers and the local municipalities were considered in drafting the strategy, as was

input from Pikangikum Elders, who shared Indigenous knowledge and provided information about what activities should take place on the lands.

"Keeping the Land embodies the wisdom of our Elders and the vision of the people of Pikangikum for the future of this community and our children," Pikangikum Chief Dan Owen said when the province's approval of the strategy was announced. "In partnership with Ministry of Natural Resources staff we've ensured the strategy reflects our Anishinaabe values and highlights our shared responsibilities for the land."

The land in question is the Whitefeather Forest, 1.3 million hectares of northern boreal forest located north of Red Lake that falls within the traditional territory of the people of Pikangikum.

Pikangikum and the MNR

began the community-based land use planning initiative in 2003, but the roots of the new strategy go back a decade to 1996, when former Pikangikum chief Jonah Strang wrote to the ministry requesting that discussions begin regarding the creation of community-based forestry opportunities for the young people of Pikangikum.

Making a future for future generations is particularly important for Pikangikum, a community where about 75 per cent of the 2,000-plus members are under the age of 25.

Although the land-use plan does include strategies for using the Whitefeather forest for commercial forestry, it also includes other usage for the area, including non-timber forest products, mineral development, tourism and recreation. It also looks at customary uses of the land and creation of protected areas.

The land-use strategy could result in adding more than 400,000 hectares of land to the province's protected areas system through a new partnership between Pikangikum First Nation and Ontario Parks.

The strategy also addresses the need to protect species at risk, such as the woodland caribou, identifying protected areas suitable for caribou habitat, calving areas and travel corridors.

"This strategy, prepared in partnership with Pikangikum First Nation, will lead to a brighter future for First Nation youth and benefit all Ontarians," Ramsay said. "We are working hard on behalf of Aboriginal communities and the North and I congratulate Pikangikum First Nation for taking a leadership role in land use planning and look forward towards a brighter future for its young people."

Anishinabek Nation takes steps to restore language

Anishinaabe-mowin—the Ojibwe language—is now the official language of the Anishinabek Nation.

The chiefs of the 42 communities that make up the Anishinabek Nation voted to adopt a resolution declaring Anishinaabe-mowin its official

language during the annual Grand Council Assembly held June 12 to 14 on Sand Point First Nation.

"Our language is sacred, and protecting and restoring it is a priority for our chiefs," Grand Council Chief John Beaucage said regarding the resolution. "It

is the vision of this official language policy that our people will once again think in Anishinaabe-mowin by ensuring that Ojibwe is once again the language of our ceremonies, our gatherings and our working life."

Under the resolution, schools

within the Anishinabek Nation will be encouraged to adopt Ojibwe immersion programs to better teach the language to students, and language programs will be established for First Nation employees.

The passing of the official languages resolution is just the

latest in the Anishinabek Nations' efforts to revive usage of the Ojibwe language. An Anishinaabe-Mushkegowuk-Onkwehonwe Language Commission is also being created to assist First Nations across Ontario with their language development needs.

Province buys disputed land

The Ontario government has agreed to pay Henco Industries Limited \$12.3 million for the Douglas Creek Estates property in Caledonia that has been occupied by Aboriginal protestors since Feb. 28.

The occupation was begun to draw attention to Six Nations' claim to the lands on which

Henco planned to build a 600-home subdivision. The property in question is part of a large section of land deeded to Six Nations by the government of Upper Canada in 1784 and ownership was never surrendered, Six Nations contends. The land will be held in trust by the province until a

final decision is made regarding ownership of the property.

The province has also agreed to further compensate the developer for loss of future profits it will incur by walking away from its proposed housing development, but the exact amount of that compensation is still under negotiation.

Anishnabek communities to butt-out

The chiefs of the Anishnabek Nation have committed to make their communities smoke-free.

The chiefs voted to adopt a resolution during their grand council assembly held on Sand Point First Nation from June 12 to 14 that will be used to phase in no smoking policies within

the Anishnabek Nation's 42 member communities.

The resolution calls for creation and promotion of laws and regulations that respect the traditional use of tobacco while regulating smoking in First Nations public buildings and areas. The regulations will also

take aim at addressing high smoking rates among youth.

A plan for creating and implementing the non-smoking regulations is expected to be developed by the fall, with an eye to having the first member communities become smoke-free early in 2007.

Province funds summer jobs for youth

The Ontario government has announced \$500,000 in funding to support programs aimed at providing summer employment and training opportunities to Aboriginal youth.

The money, announced by Minister of Natural Resources and Aboriginal Affairs David Ramsay on June 27, will be divided between two programs, the Aboriginal Youth Work Exchange Pilot Program and the First Nations Natural Resources Youth Employment Program.

The Aboriginal Youth Work Exchange Pilot Program will provide Aboriginal youth with advanced training, job skills and experience to prepare them for possible careers in natural resources or within the provincial public service. Twenty placements will be created—10 in northeastern Ontario and 10 in the northwestern portion of the province.

Students chosen to take part will spend eight weeks in the

program for three consecutive summers.

The First Nations Natural Resources Youth Employment Program is designed to prepare First Nations youth for potential careers in forest or natural resource sectors. The program has been running since 2000 and has already provided training and summer employment to 165 youth. The newly announced money will fund placements for 30 youth this year and another 30 next summer.

NAN to hold elections

Three candidates have thrown their hats into the ring to vie for the position of Nishnawbe Aski Nation (NAN) grand chief, including current Grand Chief Stan Beardy.

Also running for the NAN executive's top position are Brian Davey, managing partner and co-founder of First Nations Equity Inc.; and Mike Metatawabin, chief of Fort Albany First Nation and president of Five Nations Energy Inc.

Nine candidates are running to fill the executive's three deputy grand chief spots—filmmaker and former Taykawa Tagamou First Nation chief Roseanne Archibald; John D. Beady, air delivery unit manager for Wasaya Airways; NAN forestry advisor David Flood; Michael Fox, resource sectoral specialist with the Nishnawbe Aski Development Fund; former public education co-ordinator with Nishnawbe Aski Legal Services Corporation Ivan Iserhoff; Deer

Lake First Nation Chief Archie Meekis; Bill Nothing, executive director of NAN's Office of the Grand Chief; Terry Waboose, process co-ordination unit director in NAN's governance department; and incumbent candidate Alvin Fiddler. The two other current deputy grand chiefs, Goyce Kakegamic and Dan Kooses, are not running in the upcoming election.

Although NAN is in the process of adopting a universal vote system that will see each member vote to elect executive council members, it was determined that more public education is needed before the new system is implemented. As a result, the upcoming election will use the standard voting system, with NAN chiefs selecting the executive council.

The election will take place on Aug. 3 during the Keewaywin NAN Chiefs Assembly on Sachigo Lake First Nation. For more information, visit the NAN election Web site at www.nanelection.ca.

Foundation funds projects

Two organizations from Ontario are among nine chosen to receive funding through the National Aboriginal Achievement Foundation Cultural Projects Bursary program. The Woodland

Cultural Centre in Brantford will receive \$5,000 to help it mount the Planet IndigenUs arts festival in 2007, while Kaha:wi Dance Theatre in Hagersville will get \$20,000 to help fund its Here on Earth tour.

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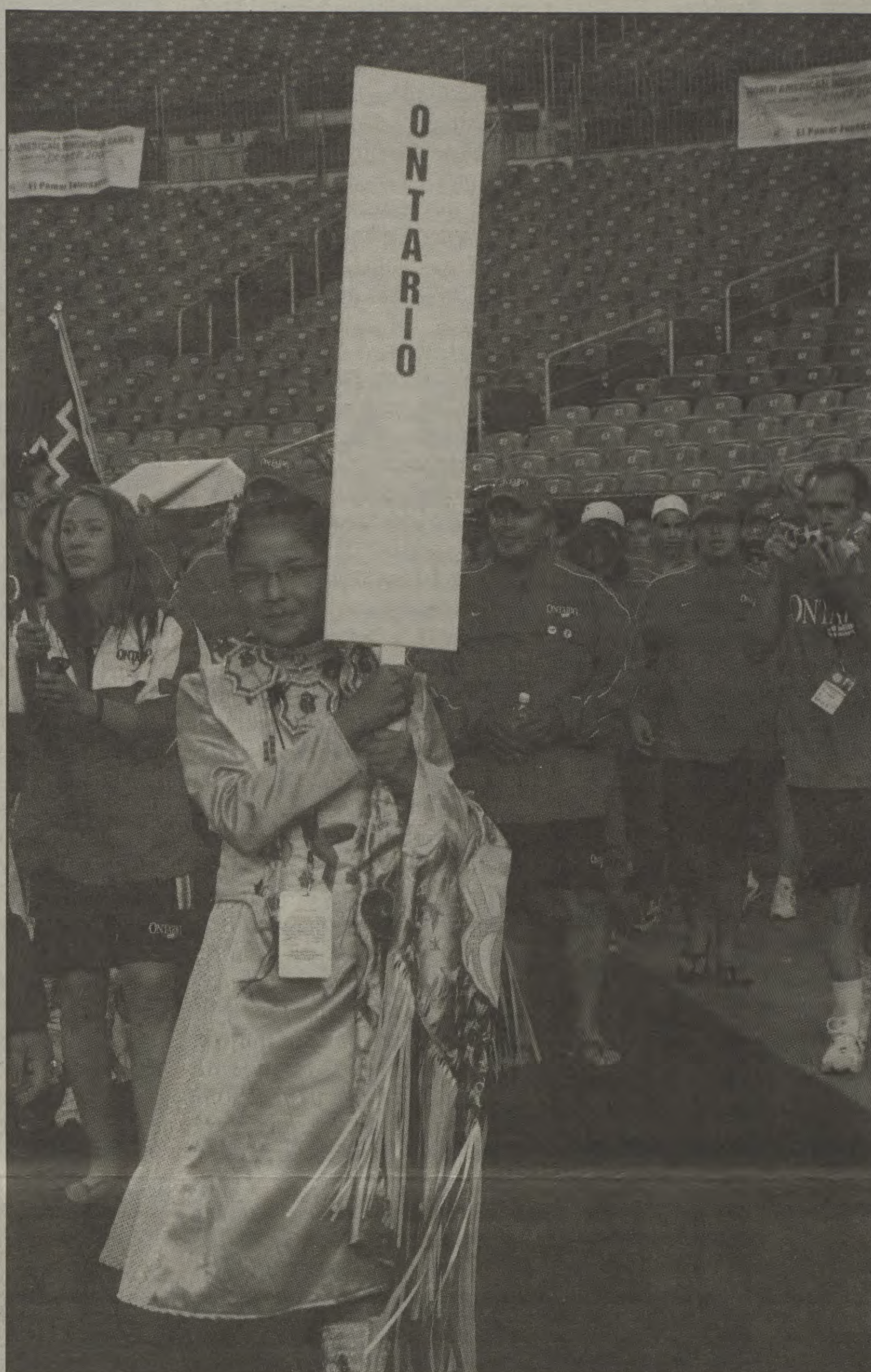
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Ontario's best shine at Indigenous games



Right—Team Ontario enters the stadium at INVESCO Field in Denver, Colorado during opening ceremonies for the 2006 North American Indigenous Games. Featuring competition in 16 sports, the games ran from July 2 to 8.



Willie Littlechild (wearing headdress), whose vision of creating a celebration of Indigenous sport and culture grew into the North American Indigenous Games (NAIG), marches in the opening ceremonies for NAIG 2006 in Denver, Colorado. Joining Littlechild are a delegation of athletes representing the Metis Nation.

Photos by Laura Stevens

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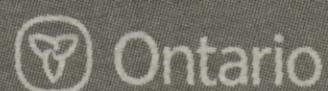
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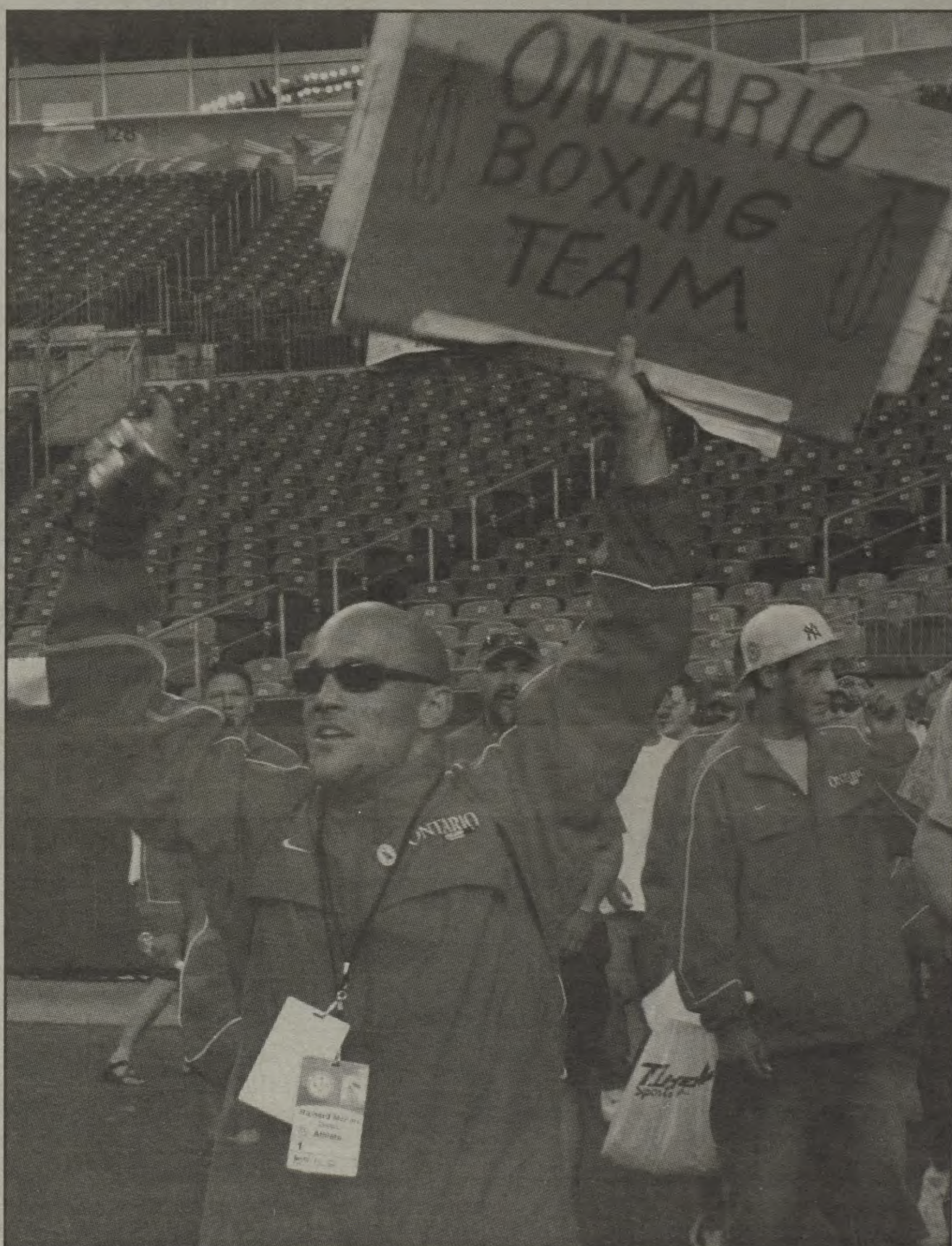
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Richard Menard, a member of Team Ontario's boxing team, lets the crowd at the opening ceremonies of NAIG 2006 know he's ready to compete.



M'Chigeeng First Nation members receive honors

By LAURA STEVENS
Birchbark Writer

M'CHIGEENG FIRST NATION

The achievements of more than a hundred M'Chigeeng graduates, employees and athletes were recognized July 8 as the community held its education awards and community recognition celebration and marked the 25th anniversary of the M'Chigeeng First Nation Education Program.

M'Chigeeng Chief Joseph Hare served as master of ceremonies for the event and welcomed everyone to the celebration. Before proceeding with the opening remarks, Hare welcomed Joseph Fox to the stage to give the opening prayer and respectful smudging. Medicine Star Drum was then called to the stage to sing the honor song.

The co-ordinators for the evening's events, post-secondary counsellor Justeen Debassige, education counsellor Sandra Taibossigai and education researcher Lyndsay Taibossigai, all agreed that the evening was a success, although they were disappointed by the turn out.

"I was expecting more people to attend but I know that some of them had prior commitments, like weddings in town," said Debassige.

After extending a big thanks to the people who made the

award ceremonies happen, Hare proceeded to educate the audience about the history of the M'Chigeeng board of education.

"Time goes by so really very fast and it's events like this that help us remember what has happened in the years," said Hare.

In 1980, M'Chigeeng gained control of its education department, giving it responsibility for elementary, secondary and post-secondary students. The education department funds approximately 200 post-secondary students each year, about a quarter of whom attend on a part-time basis.

"Perseverance is what you need to be a better person and do your best," said Hare. "I encourage you to learn as much as you can. You don't want to be in the basement. You want to be on the top floor. There's no elevator, only stairs that lead to where you want to be and that's the top."

Two of the eight Ontario secondary school graduates who completed their studies during the 2004-2005 school year attended the evening events to pick up their awards. Fourteen secondary school students graduating during the 2005-2006 will go on to further their studies in post-secondary education.

The list of post-secondary students graduating in 2004-2006 was the longest called out



LAURA STEVENS

Michael White, Kristy Corbiere and Brent Debassige (left to right) were among the keynote speakers taking part in the July 8 celebration marking the 25th anniversary of the M'Chigeeng First Nation Education program. Also pictured is Justeen Debassige, post-secondary counsellor with the education program who helped co-ordinate the celebration.

Saturday night. About half of the 40 recipients that were called were there to accept their award or had their parents in attendance to accept the award on their behalf.

Kristy Corbiere, an electrical engineering technology graduate, was at the ceremonies to accept her award, and also to speak about the three years she spent at Sault College.

"This program is very rewarding," said Corbiere. "You don't do the same thing all of the time. It would be good if more women would go into the same program I did."

Other keynote speakers included Neil Debassige, principal at Lakeview public

school; Brent Debassige, who is working toward his PhD in Education at York University; and Michael White, who is set to earn his masters degree from the University of Toronto's archeology program in the fall.

Following the keynote addresses, awards were given out to M'Chigeeng employees who were recognized for their years of service in the community, with special recognition awards handed out for community spirit, years of service and recognizing individuals who were retiring.

Athletic awards were given out to Katherine Corbiere, Deana Debassige and Natalie Lukiw, who all were

participating in the 2006 North American Indigenous Games in Denver, Colorado and were unable to accept their awards.

Once all of the awards were handed out, the floor opened up to anyone interested in speaking about their post-secondary experience.

Perry Bebamash an electrical engineering technology graduate, was the only one who jumped at the opportunity. He talked about spending three years studying at Conestoga College and said that dancing traditionally is what helped him through school.

The evening closed out with Medicine Star Drum singing the honor song.

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More to NAIG than just medals

Of course the teams participating in the North American Indigenous Games (NAIG) wanted to win as many medals as they could for their

regions, but athletes, coaches and supporters say there is much more to the games than the hardware.

"I told the kids to go out there

and have fun and build relationships with the other youth because that's what it's all about," said Duane Waukau, chef de

mission for Team Wisconsin. "For sure we want to win the medal, but I want the kids to enjoy being here. Being at INVESCO Field, I'd say, is the number one experience because you're coming in with all of the Native youth in the country and that will be an awesome feeling to be part of."

Team Wisconsin has athletes competing in basketball, baseball, volleyball and athletics. This is Wisconsin's fourth time competing in the games. The baseball team took gold and two bronzes, the volleyball team served up a bronze medal and the basketball team dunked silver and two bronzes during the games held in Winnipeg in 2002.

"The kids are holding their own," said Waukau. "There should be some very good competition this year because there are a lot more U.S. teams, so I'm really looking forward to that."

The NAIG is a multi-sport competition for youth between the ages of 13 and 19 and adults 20 years and older.

Thirteen-year-old, Leona Cook, Woodland Cree from Saskatchewan, sees the advantages that the games provide. She has met a number of athletes from other regions that she says are very interesting. As one of the players with the most volleyball experience, Cook said her volleyball team had only three practices together before attending the games, however they won their first game against Kansas.

"We all thought that we wouldn't win because we were looking at the other girls and they looked good in practice," said Cook. "We were surprised that we won."

During the first day of basketball and volleyball competition at the Gold Crown Field House, *Windspeaker* caught up with Minnesota's basketball Coach Daniel Ninham. His midget boys team had just won their second game, but coach Ninham appeared calm and collected, as if expecting the win.

When asked if there was a specific team that he was maybe

concerned about he said "Every team that we play against we're concerned about. It doesn't matter who it is."

He expected his team to do well, but said the games highlight more than just taking the medals home. "The main awareness of the Indigenous people all coming together is mostly important," he said.

"It was emotional and powerful in the stadium yesterday and it's emotional and powerful every time we come out here on the court," said Ninham. "In a sense, it's like our own little powwow. You have the game players here in the middle and then on the outside circle you have the spectators. So, it's just really invigorating to really participate in this capacity. I see us blending in with the other 30 teams that are here. We're all diverse but all multi-Indigenous."

Sixteen-year-old swimmer Bree Menge views the games only as a stepping stone to opportunities like obtaining a scholarship.

Willie Littlechild, the founder of NAIG, agreed that the games can be used as a way to further an athlete's goals.

"Yes, these games are a stepping stone for some who are wanting to go to higher games like the Pan-American Games or the Commonwealth Games or the Olympics," said Littlechild.

"However, for others, the games are also the highlight of their career. This to them is the Olympic games. They don't want to go to any other games. This Indigenous games to them is the highest level they want to aspire to, so, that's also very good because it acknowledges a feeling by our people that these are our games. These are our Olympics."

Editors note: As of press time July 12 the results of the games were not available.

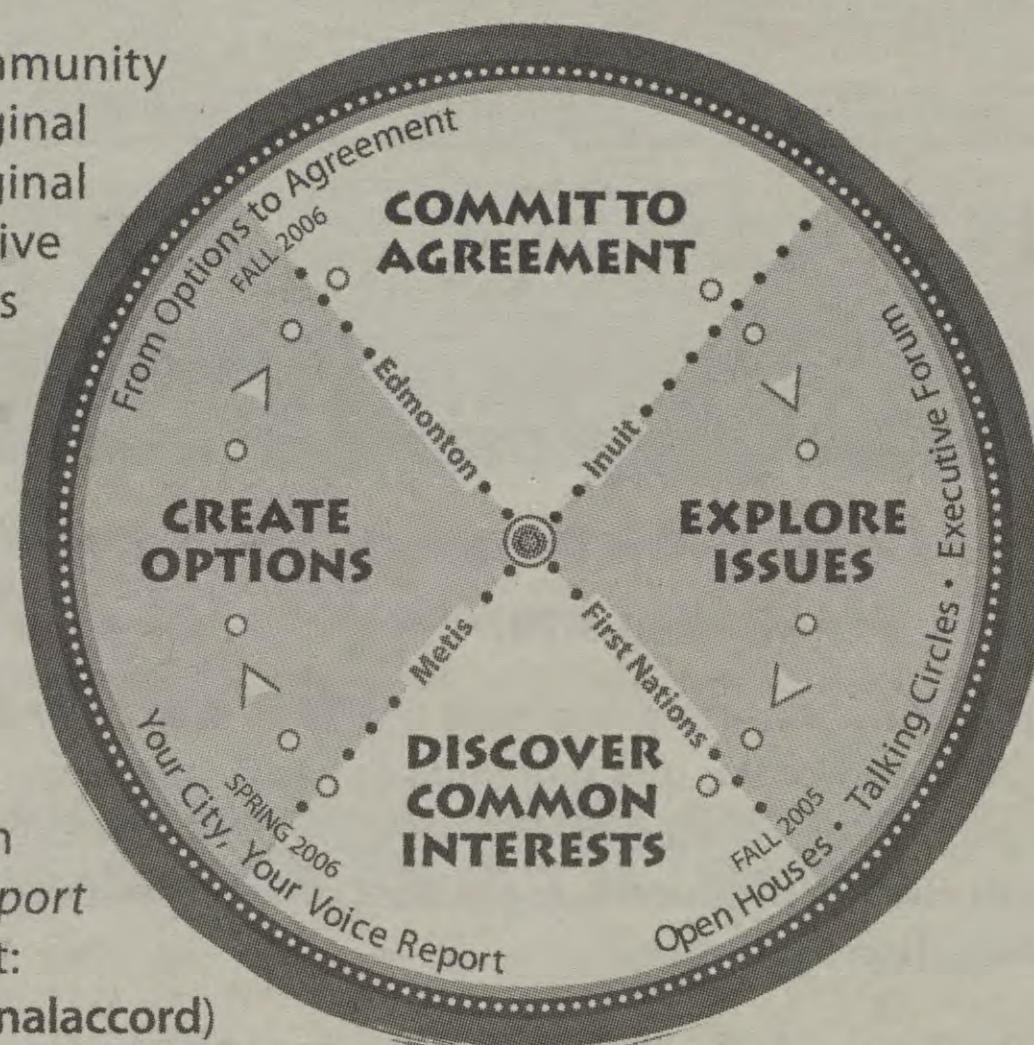
URBAN ABORIGINAL COMMUNITY DIALOGUE PROCESS

COMMUNITY ACTION CIRCLES

Creating Options

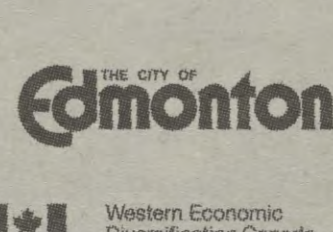
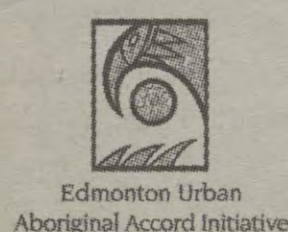
The Urban Aboriginal Community Dialogue Process is Aboriginal community-driven, Aboriginal community-led and inclusive of all interested individuals and organizations.

During the Next Steps of this process, the community will be supported in creating options for action based on priorities identified by the community as noted in the *Your City, Your Voice Report* (For more information visit: www.edmonton.ca/aboriginalaccord)

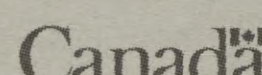


Community Action Circles are planned for September, 2006. For more information on how you and your organization can participate, call (780) 944-7602 or e-mail: aboriginalaccord@edmonton.ca

Bannock and refreshments served.



Aboriginal Affairs and Northern Development



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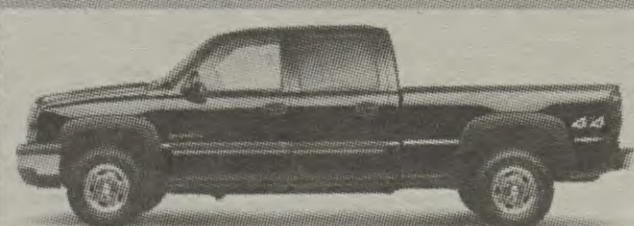
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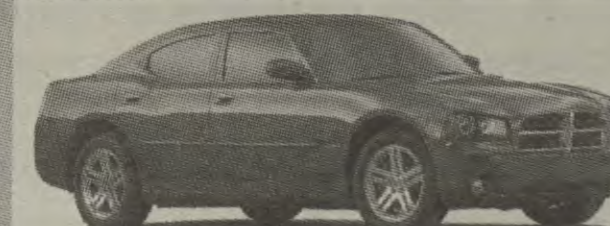
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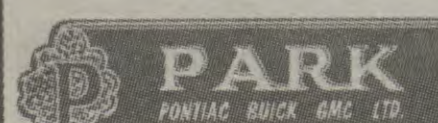


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New association features best of Aboriginal radio

By Heather Andrews Miller
Windspeaker Writer

TERRACE

A fledgling organization that promises to combine the best programming of western Canada's Aboriginal broadcast stations has an exciting vision. Barry Walls, general manager for station CFNR in British Columbia, which plays classic rock to 30,000 people in Terrace, Kitimat and Prince Rupert areas, said that the four western provinces have a wealth of Aboriginal programming.

"But we're hoping to take it one step further and share directly with other stations some of our programs." The shared programming will enhance the local shows and allow listeners to hear more about news and issues affecting the Aboriginal community as a whole, as well as enjoying each other's musical offerings.

"The idea has been circulating for a few years, but we really are serious now. We held a meeting in April to start the wheels turning to make it a reality," he said. "Saskatchewan was represented by Deb Charles from Missinipi Broadcasting Corporation (MBC), Manitoba's Dave McLeod from Native Communications Inc. (NCI) attended, as did Bert Crowfoot from the Aboriginal Multi-Media Society (AMMSA). We spent a very productive day together, discovering a lot of similarities but a lot of unique and different programming as well that would be of interest to each other's audiences." But the combined result will be more than entertainment and information, he continued. "We also hope to generate opportunities for co-operation, sharing our best practices and working toward common goals."

A second meeting saw the general managers meeting again, but this time joined by the sales managers and other marketing representatives because the advertising potential is huge with this new format, he added.

Basically, the goal is to put Aboriginal radio on the map.

"It's not taken as seriously as it should be. It's not considered an equal to the mainstream broadcasters," he said. "Here in British Columbia we're considered the little Indian radio station across

the Skeena River, but in reality we're much more than that." As the premiere classic rock station in the area, CFNR reaches a population that is about 50 per cent Aboriginal, as well as many non-Aboriginal rock fans.

"We are also the voice of the Vancouver Canucks and BC Lions for the area. And the other stations are prominent in their provinces and growing as well."

The increased listener base would ensure the stations would receive more recognition and credibility, continued Walls.

"We're not included in ratings because we find the cost of belonging to the broadcast measurement organizations prohibitive. But we don't need any organization to tell us we're number one in our area," he said.

The access to Aboriginal radio stations has increased exponentially with the advancement of technology.

Not too long ago, listeners had to live in the immediate vicinity of a station to pick it up on their radios, but nowadays anyone with a computer can hear the four Aboriginal stations, which are participating in this project.

Some of the shared programming ideas about which the participants are especially excited are those that are broadcast in Aboriginal languages. "For example, in Saskatchewan there is programming in Cree which people in other provinces would no doubt tune into as well," explained Wells.

"And here in Terrace we have a First Nations news program in the evening called Tribal Tracks, which would be of interest to everyone." NCI's National Aboriginal Top 30 Countdown is another program of interest to a wider audience and it promotes Aboriginal entertainers as an additional benefit. Other ideas discussed include a call-in show on current events and a request line show.

The next step for WAAB is an information session in Vancouver in August or September with Canadian Broadcast Sales, which will help the association to unite national advertisers with the radio stations.

"Then another meeting is scheduled for Winnipeg in November, so we're moving ahead. Expect to hear more about this worthwhile and exciting initiative in the near future. It's on its way to becoming a reality."



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 two-day public hearing on the application by Hydro-Québec, Montréal, Québec, for the renewal of the operating licence for the Gentilly-2 Nuclear Generating Station, located in Bécancour, Québec. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **August 16, 2006**, and at the Auberge Godefroy, 17575, Bécancour Blvd, St-Grégoire Sector, Bécancour, Québec, on **November 7 and 8, 2006**.

The public is invited to comment on the application by providing a written submission and, if desired, by presenting an oral summary of the submission on Hearing Day Two. Requests to intervene must include a written submission and must be filed with the Secretary of the Commission by October 6, 2006 along with the complete text of any oral presentation. 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 2006-H-08, 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



Agriculture and
Agri-Food Canada

Agriculture et
Agroalimentaire Canada

Public Notice for Canadian Producers

Cover Crop Protection Program (CCPP) now accepting applications for 2005 and 2006

Agricultural producers who were unable to seed commercial crops in the spring of 2005 and/or the spring of 2006 due to flooding and excessive moisture may be eligible for federal assistance through the CCPP. **Coverage will be provided to all eligible producers, regardless of whether they are covered under production insurance.**

In 2007, the CCPP will begin operating as part of a long-term solution to spring flooding across the country and will only be available to producers enrolled in production insurance. In the interim, assistance is available to help offset the costs of restoring and protecting agricultural soil damaged by excessive moisture.

The deadline for 2005 and 2006 claims is **August 31, 2006**.

Eligibility

Applicants:

- Canadian agricultural producers or entities who were unable to seed commercial crops in the spring of 2005 and/or the spring of 2006 due to flooding and excessive moisture.

Land size:

- All affected acreage in excess of 10 acres (four hectares) will be eligible for program payments.

Payments

Eligible applicants will receive \$15 an acre.

CCPP application forms will be directly mailed to production insurance clients who made claims concerning field flooding in 2005 and/or 2006. Applications are also available upon request by calling Agriculture and Agri-Food Canada at **1 800 667-8567**, or by visiting the web site at www.agr.gc.ca

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ATTENTION: MEMBERS OF PEGUIS FIRST NATION

Peguis First Nation Treaty Entitlement Agreement Community Approval Process and Vote Information

Peguis First Nation has concluded Treaty Land Entitlement (TLE) negotiations with Canada and Manitoba. All Members on the Peguis Membership List who are 18 years or older as of August 29, 2006 are entitled to vote on the proposed TLE settlement. Chief and Council request all eligible voting Members 18 years and older to participate in the TLE Community Approval Process (CAP). Complete information packages explaining the settlement have, or will be mailed to those Members living off-Reserve who have provided a current address to the Peguis Administration Offices.

TLE Settlement Information Sessions

will be held on
Wednesday, 3:00 p.m. to 7:00 p.m. at the
following locations in Manitoba.

July 26, 2006: Selkirk - Selkirk Inn &
Conference Centre, 168 Main Street

August 2, 2006: Winnipeg - Winnipeg Indian
& Metis Friendship Centre, 45 Robinson Street.

August 16, 2006: Brandon - Victoria Inn
Brandon, 3550 Victoria Avenue

**Members may Vote at Advance Polls to be
held after the CAP Information Sessions
on: Wednesday, 7:00 p.m. - 10:00 p.m. at the
following locations in Manitoba.**

July 26, 2006 - Selkirk - Selkirk Inn &
Conference Centre, 168 Main Street

August 2, 2006 - Winnipeg - Winnipeg Indian
& Metis Friendship Centre, 45 Robinson Street

August 16, 2006 - Brandon - Victoria Inn
Brandon, 3550 Victoria Avenue

An additional Advance Poll will be held on:
Monday, August 21, 2006 - 5:00 p.m. 8:00 p.m. Peguis Reserve, Peguis Community Hall

Peguis First Nation Treaty Entitlement Agreement Ratification Vote

All Members who do not vote by mail-in ballot or at one of the above mentioned Advance Polls
may vote at the following time and place:

Tuesday, August 29, 2006 - 9:00 a.m. 8:00 p.m.
Peguis Reserve, Peguis Community Hall

If you are a Member of Peguis First Nation eligible to vote on the proposed settlement, you are living off
Peguis Reserve 1B and have not received the TLE information package, please contact Bob Norton, Process
Officer, toll free at 1-866-795-5081. If you are a Member of Peguis First Nation eligible to vote on the
proposed settlement, you live on Reserve and have not received the TLE information package, please contact
Linda McPherson at 204-645-2359.

For information on the proposed TLE settlement vote, please call Earl Stevenson,
the Peguis Coordinator, TLE CAP Process at 1-866-942-1260, or visit www.peguis.ca.

Canada accused of stringing UN council along

(Continued from page 8.)

Chief Stewart Phillip, president of the Union of B.C. Indian Chiefs, wrote a long letter to Prime Minister Stephen Harper two days before the vote, urging that Canada not work to undermine ratification of the declaration. After the vote Phillip blasted the federal government.

"Since the federal election, Canada's consistent and evolving discriminatory actions towards Indigenous people at both the domestic and international levels are disgraceful. This attitude is reflected in the gross failure to support the Kelowna accord and now evident in its conduct as a member of the Human Rights Council. As a council member, Canada agreed and is required to uphold the highest standards in the promotion and protection of human rights, but its actions against the approval of the draft declaration are totally contrary with this essential commitment."

Kenneth Deer, chairman of the UN's Aboriginal caucus, was in Geneva for the vote. He said Prentice's claim that the agreement could have a negative effect on existing self-government agreements in Canada is not credible.

"It recognizes what's already happened, anything positive. What it does do is it gives alternatives if things break down. For instance, treaty negotiations. If treaties are being violated and you can't get any domestic satisfaction, the declaration suggests that there should be an impartial board that would look at those kinds of disputes, something outside the jurisdiction of Canada or outside Indigenous jurisdiction, something that's really neutral. It's non-binding. It's just to put pressure on governments to be more honest," he said.

Deer said the Canadian government betrayed Indigenous people.

"When we talk about betrayal, we're not fooling around. We don't throw those words around lightly. And we're not the only ones that feel betrayed; other governments feel betrayed. They told us so. The UK said Canada was disingenuous because they get the feeling that Canada was against the declaration all along and was stringing everybody along. They're pissed," he said.

As editor of the Kahnawake-based *Eastern Door* weekly newspaper, Deer vividly remembers the actions of the Mulroney government in the days before the confrontation at Oka in 1990. He sees parallels in the actions of the Harper government.

"I can use a term that the other

reporters won't use: I think we're heading into a dark age of relations between Indigenous peoples and the Canadian government. I'm not saying the Harper government. I'm saying the Canadian government because it doesn't matter if it's a Liberal or a Conservative or NDP, it doesn't matter. It's the government of Canada that you negotiate with," he said.

"When the prime minister of Canada signed the Kelowna agreement, he signed on behalf of Canada and on behalf of Canadians. When another prime minister comes along and tears that up, he diminishes the value of the prime minister's signature. Who can Indigenous people trust if you can't trust the prime minister of Canada?"

Deer believes the general assembly will approve the declaration later this year.

"December 10 is international human rights day. That would be the most logical time," he said. "I anticipate it'll be passed. It should be passed by consensus. But if they want to call for a vote then we'll have to make sure governments are supporting it. If the same ratio of governments holds, it'll pass easily. The governments that voted for it will vote for it again and carry other governments. If Canada, the U.S. and Australia want to water it down, those governments won't want to water it down."

Some observers say that the United States, which is not a member of the Human Rights Council, was against the declaration and asked Canada to oppose it. Talk at the UN, which Deer said was prompted by a U.S. initiative, was that there would be no further funding for work on the declaration.

"So the chairman said 'If that's the case then I will decide.' He proposed wording that would satisfy no one but satisfy everyone. The majority of governments saw the wording and said, 'We don't like it but we can live with it.' We would have had consensus," he said.

Canada made a point of making its position as visible as possible, Deer added.

"It's one thing to vote against, but it was Canada that asked for a roll call vote. If they hadn't done that, I don't think Russia would have voted against it and it would have passed by consensus," he said.

He suggested that the government ignored advice from its officials.

"I think the diplomatic corps were suggesting don't do it. The decision to go ahead with it came from Ottawa, from Prentice and Harper. I don't think they took any advice from their diplomatic corps," he said.



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[strictly speaking]

Message resonates around the world

I remember seeing the New Zealand film *Once Were Warriors*, and noticing it had an odd, uncomfortable resonance in my First Nations soul, even though it was a Maori story. Same with *Rabbit Proof Fence*, a movie about Australian Aboriginal children. All were films about different cultures that impacted me on a surprisingly Ojibway level. Little did I realize I was doing much the same thing with my own writing.

In 1990 I wrote a short story and later a play called *Someday*, and it told the story of an unfortunate



THE URBANE INDIAN

Drew Hayden Taylor

Canadian practice called the scoop-up, yet another questionable by-product of colonization. The scoop-up dealt with tens of thousands of Native children cruelly taken away by government

and social service agencies, often for the flimsiest of reasons, and farmed out for adoption to the four corners of Canada. Seen by many as a project to assimilate Native people into the dominant non-Native

culture, often these displaced children would find themselves forcibly settled in America, and occasionally in Europe and other far off foreign countries they had probably never heard of.

Since it first appeared, there's been about a dozen theatre productions of the play. I was surprised by the success of this particular play, because I thought foolishly "how could other people relate to such an experience?" It was, I concluded, a uniquely Native experience. Silly me.

Fifteen years and two sequels

later, I have found out how wrong I was. This same sort of domestic diaspora was a feeling felt, not just in my own Canada, but in many diverse and far flung places where knowledge of First Nations experiences was sketchy at best. *Someday*, a story of a single oppressed family dealing with blind government policies and entrenched racism that nearly destroyed them, was surprisingly accessible.

More importantly, it was also relatable.

(see Experience page 21.)

Remember privacy rules before acting

Dear Tuma:

Can an office staff person contact maintenance enforcement without an employee's written consent and inform enforcement that the employee has started working full time? What about when the employee is in arrears? What about the staff from the welfare office? Can they request information about the new employee's income without the employee's consent? Does the staff have to confirm that there is written consent before giving out information?

Between A Rock and a Hard Place

Dear Between:

First, I want to clarify for my readers what maintenance



PRO BONO

Tuma Young

enforcement is. Every province now has a program where support orders are sent, and this department (maintenance enforcement) is responsible for the collection and enforcement of maintenance orders.

A court order is a public document and it is usually sent to the maintenance enforcement officer. The office then arranges with the payer for regular

payments to be made. However, the maintenance enforcement office can and does garnish the income of the payer when he or she cannot make arrangements. The maintenance office does have the power to request information from any and all sources to determine whether the payer has income or not.

Another piece of legislation to consider is the Privacy Act. This

Act governs the collection of personal information, and how it can be used by companies, band offices, corporations and businesses.

It is difficult to answer your first question without knowing more. Is there an order on file? Has the maintenance office sent a request for information? If not, then I would say the staff member is wrong in contacting the officer. The person may or may not have a maintenance order against them and unless you know for sure, why would you call the maintenance office?

From your second question it appears that there is an order in place and maintenance has not been paid. If the band staff has known about the order

previously, then yes, they have to comply with the request for information from the maintenance office.

As for the staff from the welfare office, they can and do have the right to inquire into a person's source of income, IF AND ONLY IF, that person has applied for or is in receipt of social assistance benefits. Usually, the application for social assistance has a clause authorizing the staff to conduct any and all necessary investigations.

Finally, if you receive a request, it is a good practice to confirm that either an order is in place or request written confirmation that the social assistance department has authorization.

(see Bootlegging page 21.)

Great Spirit's gift was land, not treaties

GUEST COLUMNIST

George Kataquapit

The basic problem of the Native people of Canada is colonialism. This is the underlying problem of Native grievances. This is the government of Canada's Indian problem. Jean Chretien, the prime minister during the years 1993 to 2003 realized this way back in 1969 when he was minister of Indian Affairs, when he presented the Indian policy statement in parliament, although he never mentioned colonialism.

He called this problem legal discrimination. The law of this legal discrimination is the Indian Act, which instituted a separate legal status for Indians. Chretien said, referring to the treaties, the weight of history is heavy on some people, because of historic undertakings that have been misunderstood or neglected.

He said the problem of treaties or the Native people in general was too complicated to deal with. He said the only way justice could be done was to terminate this separate legal status.

This underlying problem of historic injustice committed upon the Native people of Canada is not going to go away by trying to deal with this problem on individual basis, like dealing with individual First

Nations or trying to negotiate with Native protesters on an individual basis. Neither is it going to go away by making it a provincial issue.

Ontario Premier Dalton McGuinty claims that his government was handicapped at the negotiations to end the occupation in the Caledonia crisis because the protesters insisted on being dealt with by the government of Canada on a nation-to-nation basis.

This means that Native people of this country are not provincial citizens. Neither are they federal citizens. They are Aboriginal citizens and this Aboriginal citizenship is not entrenched in the Constitution of Canada because it is not recognized by the government of Canada.

What is entrenched is federal citizenship. Aboriginal citizenship existed from time immemorial and can never be extinguished. It is written in the hearts of patriotic Aboriginal people for all time.

Federal citizenship came into

being only at the time of Confederation, when Canada became an independent nation. This federal citizenship is based on treaties, which became federal responsibility in dealing with Indians. This federal citizenship was called wards of the federal government.

However, treaties are colonial laws imposed on the Native people of this country and they are illegal and unjust. They can never be justified. The Caledonia crisis is rooted in colonialism in Canada. Likewise, all other Aboriginal grievances, which result in road blockades, are rooted in this colonialism.

As we read the June issue of *Windspeaker*, Ontario's proposal to exchange Crown lands for the disputed lands in Caledonia was simply laughed at by the protesters. That's negotiations. When you try to solve a problem, you deal with the root cause, not just its symptoms or side issues.

Canada is no different from

other countries that were colonized by the Europeans, such as South Africa and other African countries. Ever since Confederation, some conscientious Canadians have asked from time to time, who really owns Canada anyway? As far as Native people across Canada are concerned, they own Canada. The Great Spirit gave them this land they say.

The colonial government took this land illegally from them. They were required to sign these treaties to legalize this seizure of Aboriginal lands.

Colonization was in progress and these treaties were imposed to keep Native people out of the way of development.

These treaties were not sacred contracts with the approval of the Great Spirit, as the Elders were made to believe at the time of signing of these treaties. But the land that the Great Spirit gave to these Native people is sacred and is not negotiable for all time.

The commissioners deceived these Nation people when they told them to sign these treaties; in the case of Treaty 9 by making extra promises and statements of which they did not have the mandate to make.

These commissioners did not

inform these Native people that this was a fixed-term treaty, that is was not alterable, and non-negotiable for the Indians. It was negotiable only to the government of Canada and its settlers, but not to the Indians. And that's the way it is to this day. Only the government and the big companies are cashing in on the wealth of this country.

To address the colonialism in Canada is long overdue. Colonialism in Canada has never been addressed by the Aboriginal people as a national issue since the time of the signing of the treaties. The chiefs have always dealt with treaties, trying to interpret the meaning of these treaties. The government and the court have their own interpretations. It is an ongoing debate that will go on forever.

There is no legitimate authority of Aboriginal people to deal with this issue. The former national chief, Matthew Coon Come, tried to bring up this issue at the United Nations, but he was booted out at the next election. The Assembly of First Nations is the wrong forum to deal with the issue of colonialism. You have to set up a legitimate authority as the first step to deal with this issue, and that's as far as the story goes for now.



PUBLIC HEARINGS OF THE EXPERT PANEL ON SAFE DRINKING WATER FOR FIRST NATIONS

On May 31, 2006, the Honourable Jim Prentice, Minister of Indian and Northern Affairs Canada, in collaboration with Phil Fontaine, the National Chief of the Assembly of First Nations, announced the creation of an expert panel to advise on options for a regulatory framework to ensure safe drinking water in First Nations communities.

The panel is holding a series of public hearings across Canada to gather the views and suggestions of First Nations and other interested parties. On the second day of each hearing there will be an open forum session, at which any organization or individual may speak. Written submissions may also be mailed to:

P.O. Box 28001
Bagot Post Office
Kingston, ON K7L 5R2
Or by email to:
clk@groupe-eps-sdw-panel.org

Those who wish to present their views may address any aspect of the following questions:

What should be regulated: source water protection, training and certification of operators, drinking water quality, effluents, treatment, testing, wells, health protection, emergency preparedness, plant and system design, other aspects? What standards should be used?

What legal framework should be used: First Nations, federal, provincial, territorial – and what roles should various governments play in implementation?

For more information on the hearings and the work of the panel, please visit its website at www.eps-sdw.gc.ca. You may also contact the Secretary of the panel, Catharine Lyons-King, at 1-866-677-2635.

Hearing Schedule June – August 2006

June 20-21
Whitehorse

July 6-7
Edmonton

July 12-14
Vancouver

July 17-18
Prince George

July 26-27
Saskatoon

July 31- August 1
Winnipeg

August 8-9
Toronto

August 10-11
Quebec City

August 14-15
Halifax

August 22-23
Thunder Bay

Experiences

(Continued from page 20.)

In 2004, I had the unique experience of visiting the University of Madras in Chennai, one of the oldest universities in India, where I got to see a production of selected scenes from *Someday* that was being produced by the University's English department. Evidently, the play was on the class reading list.

Aside from seeing my play produced with an entirely Indian (South Asian Indian that is) cast, speaking my Ojibway tainted lines with noticeable culturally inaccurate accents, I was eager to see their interpretation. It was quite bizarre watching the scene where two Ojibways were discussing getting the car out of the snowdrift. It was easily 40 sweltering degrees in Chennai and it was highly unlikely anybody in the room had ever thrown a snowball, let alone had to deal with the greater Canadian experience of getting a car out of a snowdrift.

While at that university I was told the play was specifically studied because, in its own way, it reflected the similar situations of India's Dalit community. Once referred to as the untouchables, the Dalits have long been the disenfranchised, oppressed segment of the population, and existed deep below in the bedrock of polite Indian society until fairly recently. Most, if not all, of the students in that class were Dalit, as were the professors, and they found the parallels with the Native experience in Canada comparable. By the way, *vedho oru naal* means *someday* in Tamil.

More recently, I have been contacted by yet another professor in an equally far off land, interested in translating my humble play for the benefit of his students. His name is Abder-Rahim Abu-Swailem and he is a professor at Mu'tah University in Jordan. He writes "For me, I think the play is very interesting on both artistic and thematic levels. I think there are many things in common between the aspirations and the agonies of the Natives and the aspirations and

agonies of the people in the Arab countries, especially the way they are perceived by the "white man," in a different way.

Hmmm, the scoop-up of an Ojibway child and her disenfranchisement from her family can be interpreted as a statement of Palestinian oppression? That's one of the things I love about literature. Anything can mean anything.

He goes on to add "The 50-year struggle with the Israeli occupation of the Arab territories, in addition to the bias stand of the U.S. and England with the Israeli's, made the struggle and yearning for freedom and legal rights a must for the Arabs. They want to put their own rules rather than to be dictated by The Other. Two thirds of Palstenians live abroad in camps."

Prof. Abu-Swailem concludes by stating "I am not a politician but politics is imposed on us and became part of our lives." That sounded vaguely familiar to me until I remembered that I've often been quoted as saying being born Native in Canada is a political statement in itself. We're not political by nature. We're political by birth. The status card is just the paper work.

In Arabic, "Fi Yawmin Ma" is the title of my play, though I'm told its closer to "once upon a time..." then *someday*.

Admittedly I know little about the Israeli/Arab conflicts in that part of the world, only what I see on the news. I knew even less about the fight for equality of India's Dalits until I was there. I'm aware a little knowledge can indeed be a dangerous thing, and I try and keep that in context. But I've seen plays by Indigenous people in New Zealand, Australia and a host of other countries scattered across the world dealing with similar issues. Most of these plays are stories of survival. Broadly put, there are themes of regaining control, or finding purpose and independence. Of regaining destiny. A somewhat universal struggle for most of the world's minorities.

Bootlegging

(Continued from page 20.)

Dear Tuma:

I love to play bingo and on our reserve some folks have merchandise bingos to raise money for their kids' school trips or other trips. I never miss a chance to play, big jackpots or merchandise. I play them all. But the one last week worried me. A cousin of mine was having a merchandise bingo and I went. I won the first game and when I went to pick out the prize, it was liquor!

Six and eight packs of beer, wine coolers and bottles of cheap wine. I don't drink and was shocked that they did this. I was told that everyone is offering liquor as prizes now as a gimmick to get more people to come to the bingos. Is this legal?

Don't Drink and Dab

Dear Don't:

No, it is not legal and what they are doing is called bootlegging or rum running. You cannot sell, barter or offer liquor as a prize in games of chance and this includes bingos. Each province has a liquor control act in which the sale of liquor is strictly regulated as to how it is sold. I'm not even sure that games of chance in bars or taverns can offer drinks as prizes.

The only way it can be done legally is that if the bingo operator obtained a license to sell liquor or to have a special occasion licence. Even then, I do not think you can offer liquor as prizes.

This column is not intended to provide legal advice, but rather highlight situations where you should consult with a lawyer. Questions can be sent to tuma@eskasonibc.ns.ca.

Canada

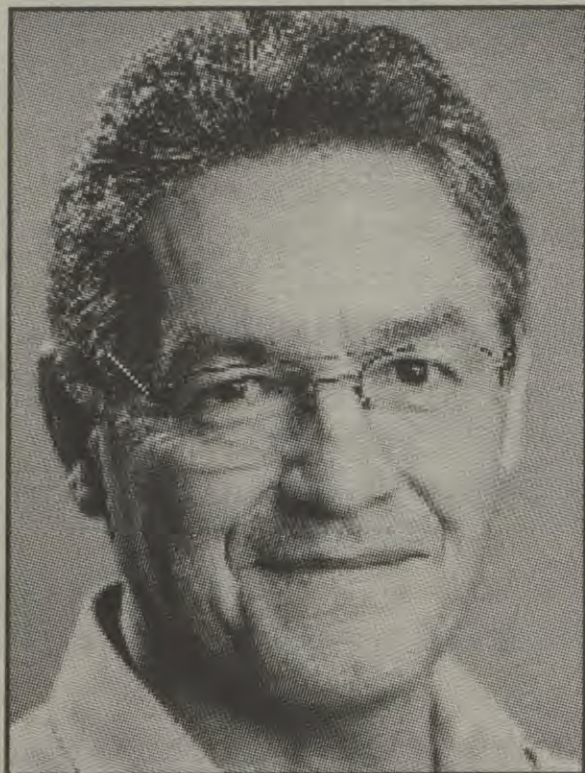
[back to school] Honorary degree bestowed on education leader

Thompson Rivers University's Open Learning division has recognized the achievements of a national leader in Aboriginal education with an honorary doctorate in letters bestowed in Burnaby on June 15.

Nathan Matthew is a member of the Simpcw Nation. He attended the University of British Columbia, where he graduated with a bachelor of recreation education degree in 1972. He then went on to earn another bachelor's degree, education professional, in 1978.

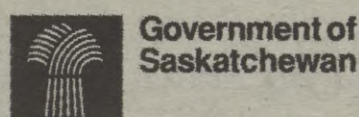
He was first elected Simpcw chief in 1976-77, then served in that position again for the period 1985 to 1987, and then again took office for a 17-year period, from 1989 to 2006.

Education has been a priority for Matthew throughout his professional career, and he has been called the education chief of Canada. He was a founding member in 1985 and then continuous chair of the First



Nathan Matthew

Nations Education Council for School District #73, and initiated the signing of the first five-year Education Improvement Agreement, and followed it up with an Enhancement Agreement. He was elected chair of the Chief's Committee on Education for the Assembly of First Nations in 1998, holding that position for 10 years, until 1998, and then taking it up again from 1999 to 2006.



Discover the Possibilities

Community Youth Worker*

(Level-9-HCY) TERM (ASAP to August 31/07)
Young Offender Program Branch
Department of Corrections and Public Safety
Buffalo Narrows, SK.

POSTING #06-0408

The Department of Corrections and Public Safety, Young Offender Program Branch in Buffalo Narrows is seeking a dynamic, highly motivated individual for the position of Community Youth Worker for a term ASAP until August 31, 2007. As a Community Youth Worker you will work with youth and their families who are in conflict with the law and assist the Youth Court in the execution of its duties. In order to provide better service to some of the clients and their families, the ability to speak Cree and/or Dene would be a definite asset.

Under the authority of *The Youth Criminal Justice Act* and Corrections and Public Safety policies, procedures and standards, duties include: Identifying, developing and implementing case plans based on assessed needs of youth; Preparing reports for Youth Court; Provide counselling, supervision and enforcement to youth; Employing an integrated approach to service delivery, working closely with community agencies to ensure youth and their families receive services appropriate to their risk and needs; Maintaining case files.

To qualify, you will possess a Bachelor of Social Work, Bachelor of Indian Social Work, or an alternate bachelor level social work degree from an accredited university, as approved by the CASW/CASSW.

You will be required to travel and work flexible hours. You may be required to transport youth. A criminal records check will be required.

* Preference will be given to Aboriginal persons who self-declare in their application.

CLOSING DATE: JULY 28, 2006

To be considered for this competition, you will need to create a **Candidate Profile** by going to our website at www.careers.gov.sk.ca. You must enter # 06-0408 in the "Posting Number" field. If you have any questions please contact the Public Service Commission at 1-866-319-5999 or 787-7575 if calling from Regina. We appreciate your interest in a career with the public service.

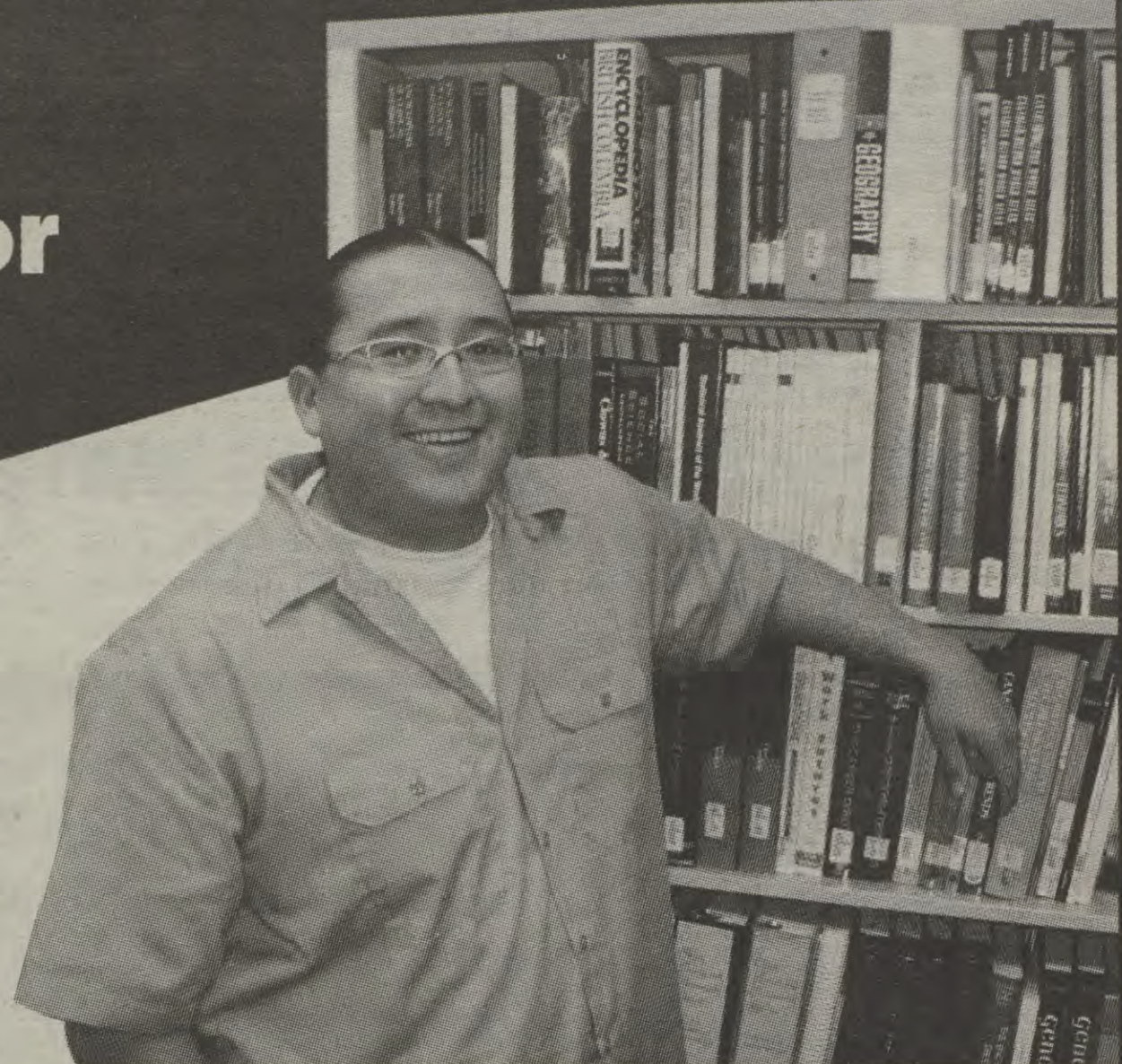
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Roseau River scholar to study law

A University of Victoria law student has garnered Canada's premier social sciences and humanities doctoral award—the Trudeau Scholarship.

Dawnis Kennedy is an Anishinabe woman currently completing a master of Laws degree at UVic. She is one of 15 Canadian students to be named a 2006 Trudeau Scholar. Created in 2003, the Trudeau Foundation Scholarship program awards the largest scholarships in Canada for doctoral studies in the social sciences and humanities. She will receive a scholarship worth up to \$150,000 over three years and will be matched with prominent

national and international leaders in her field.

She was chosen for the award based on her good grades, letters of sponsorship from her professors, and her contributions to the community. Kennedy travels home to Roseau River Anishinabe First Nation in Manitoba quite a bit so she can participate in Anishinabe culture and ceremonies. She has also been involved in Aboriginal Legal Services in Toronto and with the Indigenous Law Students Associations at UVic and University of Toronto. Once she finishes her studies at UVic this fall, Kennedy will begin the Doctor of Juridical Science degree program at

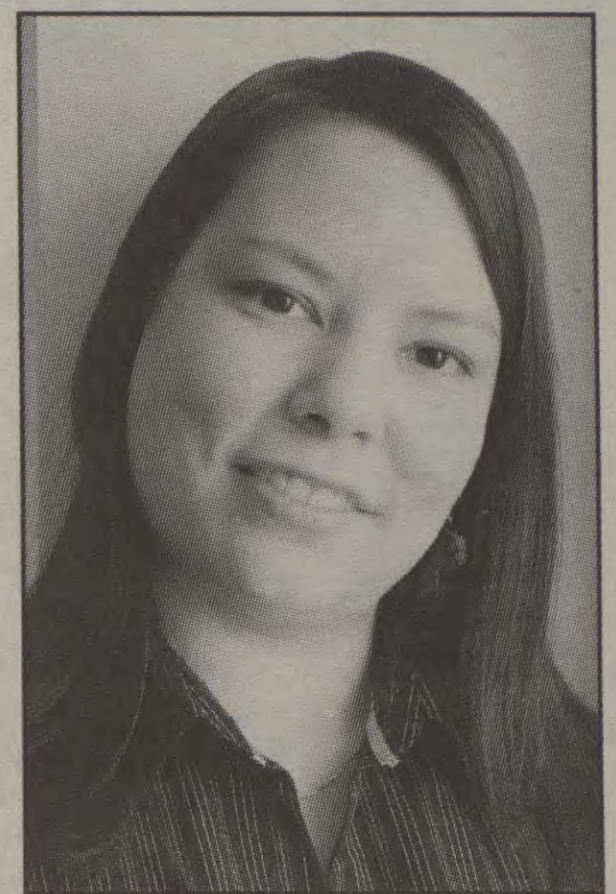
the University of Toronto.

"I wanted to go into law because my interest and my family's interest were very much about revitalizing our community and culture," she said. "Canadian law has had a huge impact upon our communities. I wanted to think about ways that Canadian law could relate more respectfully to Indigenous peoples and support the revitalization movement that is happening in Indigenous communities."

"Dawnis' success not only reflects the outstanding quality of students and programs at the University of Victoria," said Dr. Catherine Mateer, UVic's acting

vice-president academic and provost, "but it also celebrates the university's commitment to strengthening its unique relationships with First Nations communities."

"I felt tremendously supported at UVic," said Kennedy. "It's really important that Indigenous students find their own approach to material. My supervisors have been amazing. I've been able to develop my own voice and I think this may be one of the reasons I received the scholarship. I don't think it would be as easy to do this if UVic didn't already have this supportive community in Indigenous law."



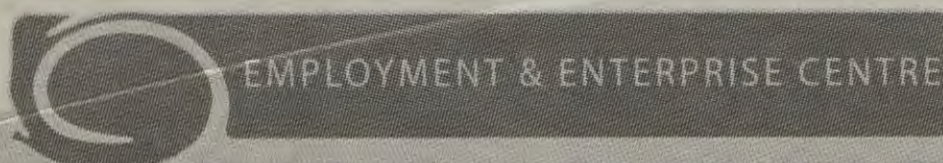
Dawnis Kennedy

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AFM 14—Aboriginal Human & Fiscal Issues

Analyzing work loads and staffing requirements; Developing job descriptions and salary scales; Hiring, orienting and training staff; Using consultants; Setting work plans and delegation; Evaluating performance; Managing staff benefits; Developing relationships with council, committees, and external stakeholders; Organizing and running meetings; Managing change processes; Building consensus; Identifying and developing financial opportunities; Developing strategic alliances and partnerships; Monitoring challenges in aboriginal fiscal relations; Tax-exempt status and avoidance; Negotiating and managing funding arrangements; Aboriginal accounting standards; Aboriginal financial management best practices; Accountability

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PROFESSIONAL DEVELOPMENT COURSES

AFOA 1—Community Economic Development

This course offers an opportunity to develop skills in advancing Community Economic Development. It will assist those in communities with or without an Economic Development Officer. In this course you will look at taking inventory on your community assets as well as developing, implementing and evaluating your CED plan.

AFOA 2—Aboriginal Management Practices 1

This course focuses on your role as a manager or aspiring manager. You will be provided with tools to provide leadership and accountability for your organization. You will examine how to work with others, how to manage change, leadership skills, problem-solving and decision-making skills, meeting management and communications skills, negotiation and dispute resolution skills and many more.

AFOA 3—Aboriginal Program Management

This course focuses on your role as a program manager and your ability to make sound and informed decisions. You will examine what project management is vs. program management, how your community policies relate to your program. Learn how to identify partnerships and other potential resources along with learning how to work within your budget and effective document management.

AFOA 4—Aboriginal Management Practices 2

Building on the skills and knowledge acquired in Management Practices 1, This course looks at understanding the process and structure of your governance, political roles of council and how they relate to strategic planning. You will learn the financial responsibilities of your council along with principals of debt management. You will learn strategies on how to promote advocacy to better your organization and community.

AFOA 5—Values & Ethics in the Aboriginal Workplace

This course is the first of its kind in Aboriginal on-line education. It will provide you with a broad based understanding of maintaining good values and ethics within the Aboriginal workplace. You will examine business ethics and how they relate to your own traditions. You will also learn fundamentals of human resource management and types of ethical situations. Learn how to develop a code of ethics for your organization.

The Aboriginal Financial Officers Association of Canada (AFOA) is the centre for excellence and innovation in Aboriginal finance and management. We are the fastest growing Aboriginal organization in Canada that focuses on the capacity development and day to day needs of those Aboriginal professionals who are working in all areas of Aboriginal management—today's leaders and those of the future!



Ellen Rice White

Teachings

The Pacific Educational Press has published a book by Snuneymuxw Elder and storyteller Ellen Rice White, whose stories, though ancient, are ageless and have surprisingly modern relevance.

Legends and Teachings of Xeel's, the Creator deals in tales about how a mother can help her baby survive and thrive, how a community can prevent pre-teens from becoming angry and rebellious, how people from different cultures can learn to respect one another and how a man can learn to take responsibility for the children he has fathered.

Convinced that the teachings of Xeel's are needed in today's world, White wrote the book to share his lessons with a wider audience.

White, whose Coast Salish name is Kwulasulwut (Many Stars), is turning 84 this year. She was born on Norway Island in the Gulf Islands, but is from the Snuneymuxw Nations of Nanaimo on the eastern shore of Vancouver Island.

She is a resident Elder at Malaspina University College and acts as a guide in both spiritual and practical matters for students and instructors in the First Nations studies program.

For classroom use, *Legends and Teaching of Xeel's, the Creator* provides a rich source of Coast Salish history. The book is relevant for the curriculum, because it fulfills many of the prescribed learning outcomes listed in the BC Ministry of Education Integrated Resource Package and is especially well-suited as a learning resource for First Nations studies students.



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www.nait.ca/hr

Aboriginal Student Advisor, Student Life

Working out of the Encana Aboriginal Student Centre you will be responsible for liaison between NAIT and the Aboriginal communities by providing an Aboriginal perspective and cultural resource for NAIT students and staff. You will also increase Aboriginal student enrollment as well as job placement.

If you have a related post-secondary education plus experience with both provincial and federal educational funding systems you may be interested in this opportunity. Do you have demonstrated knowledge of the Aboriginal culture; well developed negotiating and problem solving skills; and good computer skills? If you also possess some experience in an educational setting, you may be the ideal candidate for this position.

Competition No.: 206219
Closing Date: July 28, 2006

For additional information please see our website. We thank all applicants for their interest in NAIT as an employer. However, only those selected for an interview will be contacted.

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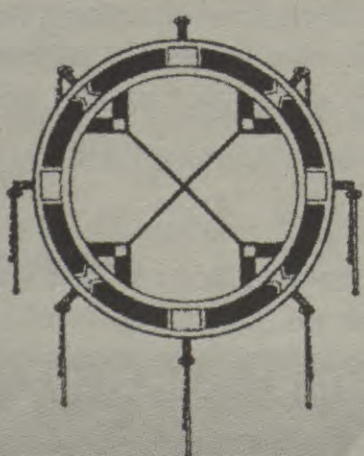


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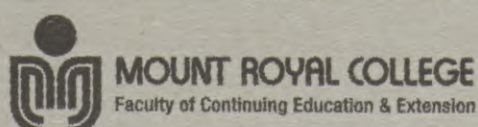


The Aboriginal Education Program offers a College Preparation Program (UCEP) at Mount Royal College.

- It is designed for students wishing to gain access to a post-secondary program and provides core pre-requisites in English, Languages (Blackfoot and Cree), Math, Social Studies and Sciences.
- Cultural materials and activities are an integral part of the program and post-secondary classes are included in the second and third levels of study.
- The AEP is recognized for funding through the Alberta Student Finance Board.

For more information, please call 403-440-6285 or visit our website.

mtroyal.ca/aborigenaleducation



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Gary (Randy) Orvis
Christa Templeton

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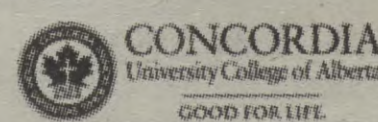
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ABORIGINAL CHILD & YOUTH MENTAL HEALTH OUTREACH WORKERS

The recently approved Fraser Region Aboriginal Child & Youth Mental Health Plan is underway and a number of new positions have become available in various communities in the Fraser Valley/lower mainland area near Vancouver, BC.

These 10 new positions fulfill exciting and important functions that are designed to benefit all Aboriginal children and youth in the Fraser Region by improving access to child and youth mental health services; initiating and supporting community ability to address child and youth mental health; and by providing education and support services in a culturally appropriate manner within the community.

This is a challenging opportunity to provide child & youth mental health services in an outreach capacity where connections and partnerships into and with the communities are key to ensure useful services.

QUALIFICATIONS: SPO 21- BSW, or other relevant degree at a Bachelor's level.
CN4 - Registered Nurse or Registered Psychiatric Nurse

EXPERIENCE: Minimum two years post degree experience in the provision of mental health services to children, youth and their families. A valid driver's license is required.

PREFERENCE WILL BE GIVEN TO: Aboriginal applicants; individuals with demonstrated links to the Aboriginal community; individuals with extensive, successful experience working with aboriginal communities

CLOSING DATE: Ongoing, (first review of applications for interviews will occur **July 31, 2006**).

Those interested in applying for these positions should go to the online Aboriginal Child & Youth Mental Health Outreach Worker posting where there is access to full job descriptions and to BC Employment Application forms: <http://www.postings.gov.bc.ca/data/039/CF900692719.html>

For more information contact: Janit Doyle
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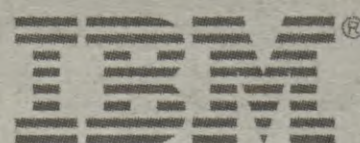
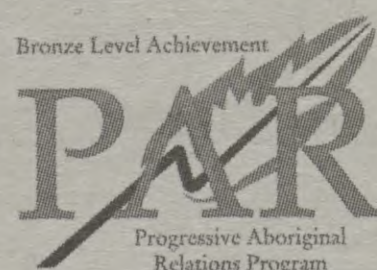
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[careers & training]

HEART LAKE FIRST NATION Employment Opportunity

SCHOOL PRINCIPAL

Heart Lake First Nation, 60 km NE of Lac La Biche, requires a qualified Principal for Heart Lake Kohls School, a school of 40 kids from kindergarten to grade 8.

Qualifications required are:

- ❖ Post-secondary education or equivalent in the related field;
- ❖ Experience working with First Nations;
- ❖ Ability to write funding request proposals;
- ❖ Ability to communicate effectively orally and in writing; and
- ❖ Ability to manage and supervise staff.

Salary will be commensurate with qualifications and experience. Only those applicants selected for an interview will be contacted.

Forward detailed resumés and applications before July 28, 2006 to:

A.O. Management Services
3359 24 Ave NW
Edmonton, AB T6T 1Y5



Fax: 780-465-1035 • Email: aomgnt@telusplanet.net

HEART LAKE FIRST NATION Employment Opportunity

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Heart Lake First Nation, 60 km NE of Lac La Biche, requires a qualified Full Time Teacher for Heart Lake Kohls School to teach grades 1, 2, and 3 to a class size of 15-20 students.

Qualifications required are:

- * Post-secondary education or equivalent in the related field;
- * Experience working with First Nations;
- * Ability to prepare grade level appropriate lesson plans; and
- * Ability to communicate effectively orally and in writing.

Salary will be commensurate with qualifications and experience. Only those applicants selected for an interview will be contacted.

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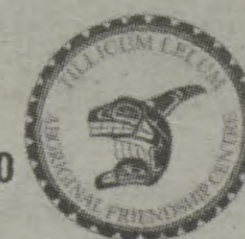
QUALIFICATIONS: The applicant must possess a Bachelor's Degree from an appropriately accredited institution or a combination of experience and training in Adult Education, literacy and living skills. Preference will be given to applicants who demonstrate the ability to work with Aboriginal people and Aboriginal communities. Preference may also be given to applicants of Aboriginal ancestry. The successful candidate will have demonstrated effective interpersonal skills; willingness and ability to function in a team setting; responsive to diverse cultural and academic backgrounds and learning styles; and commitment to the development of adult students.

SALARY: Commensurate with education and experience.

CLOSING DATE: The position will remain open until a suitable candidate has been selected.

Qualified applicants are encouraged to forward a current résumé & references to:

Personnel Committee, Re: ABE Instructor
Tillicum Lelum Aboriginal Friendship Centre
927 Haliburton Street, Nanaimo, BC V9T 1G5
Email: admin@tillicumhaus.ca • Fax to 250-753-6560



Only short listed applicants will be notified.

[footprints] Chief Rita Smith

Equality rights proponent was an accomplished artisan

By Daniel N. Paul

The following article was written by Mi'kmaq writer and historian Daniel N. Paul following the death of former Horton First Nation Chief Rita Smith. Written to honor Smith's life and accomplishments, the story was originally published in the Halifax Herald in January 1997.

Chief Rita Smith, the mother of the Horton band, had the distinction of being the first woman (perhaps the first person) to have been chief of two bands—Annapolis Valley and Horton. And throughout her life she was a fighter who went after justice with a vengeance.

Rita was born June 10, 1918 to Frank and Mary Tony (Bradford) in Wolfville, N. S. Unfortunately, Canada at that point in time, was not a friendly place of residence for a Mi'kmaq. Civil and human rights for First Nations peoples, women, and others who had second- and third-class citizenship were still mostly in the dream stage. From growing up in such a social environment, Rita developed in youth a burning resolve to claim and know the same citizenship privileges as those enjoyed by white male Canadians.

During the mid-1930s, Rita became engaged to Abraham Smith. They were married on June 1, 1936. When she passed away on Oct. 27, 1996, they had been married for just over 60 years. The marriage produced eight healthy children. Raising and educating children in a racist society was, for Rita and Abe, no easy task; their stories of hardship would fill several columns. However, suffice it to say they overcame the pitfalls and were largely successful; most of their

children are well educated and have established for themselves financial independence.

Rita's first major clash

with an uncaring Indian Affairs bureaucracy occurred in the late 1940s. The cause was the department's slow response to an application she and Abe had made for housing assistance. The insensitive bureaucracy was in for a surprise; it was about to tangle with a woman who rarely accepted defeat.

This is the gist of the story: Abe, a veteran of the Second World War, was entitled to housing assistance under the old Veteran's Land Act. But when he applied for assistance to build a decent home on Horton Indian reserve, he was given the old bureaucratic run around. Rather than labor to squeeze into this short column an epic tale of how to defeat bureaucratic obstruction by determined persistence, let's just say that by the time Rita got through with the department's troops, the Smiths had their home.

During this time, to support their family, Rita and Abe involved themselves in the art of basket making. With the passage of time, their artistic skills finessed to such an extent that they became known as "the finest Mi'kmaq basket-making team in Nova Scotia." The best known of their efforts is a set of six apple baskets, dubbed the "Birds Nest," crafted to fit inside each other. When, because of illnesses associated with age, they gave up basket making in 1986, the set was retailing for \$1,000.

Rita and Abe presented me with a gift set in appreciation for the times I went the extra mile in helping them resolve band-related problems. It is among my most prized possessions. A set purchased by Indian Affairs in 1985 is now part of its Indian and Northern Affairs' National Art Collection.

Rita was a past president of the former Mi'kmaq Arts and Crafts Society of Nova Scotia. The dedicated contributions she made towards enhancing and

preserving Mi'kmaq culture during her term, and through her lifetime efforts, are fondly remembered.

In 1969, Rita ran for chief of the Annapolis Valley First Nation community and lost. Not satisfied with the results, she lodged an election appeal and won. To say the least her three terms as chief of Annapolis were at times stormy. However, she proved to be a leader who got things done. She demonstrated that she would not be intimidated or shuffled aside by male Native politicians because of her gender.

One of the best stories I've heard in this regard was the time she and another Mi'kmaq political activist, Racheal Marshall, believing they were being left behind by male chiefs and Union of Nova Scotia Indians (UNSI) officials who were planning to attend a meeting in Ottawa, hopped a plane and were in the capital to greet them when they arrived.

During her last term as chief of Annapolis Valley, Rita, with her usual stubborn tenacity, undertook to realize a dream of seeing Horton become an independent First Nation community. In this regard, after several years of fighting, she met with success. On June 6, 1984, Horton was separated from Annapolis Valley and became independent. Rita became its first chief.

During this time she became a member of the board of directors of the Micmac Friendship Centre in Halifax, and remained so until her death. Also she was a founding chief of the Confederacy of Mainland Micmacs, and was for several years a board member of the UNSI.

Rita enjoyed debating as I do. Sometimes, when visiting and things were too quiet, I'd deliberately bring up a subject that would get her dander up. If this didn't work, there was one



DANIEL N. PAUL

Chief Rita Smith, was perhaps the first person, but surely the first woman to have been chief of two bands. She was an artisan, a fighter, a wife, a mother and a friend.



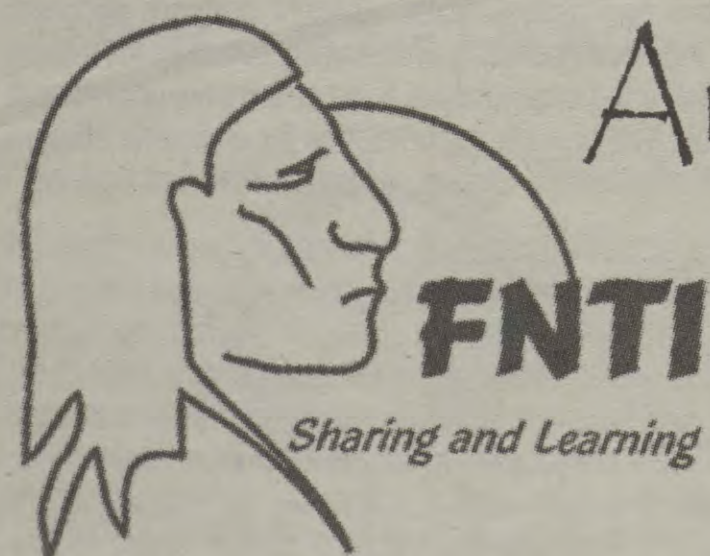
that would. I'd call her Maude, a second name that she had a particular dislike of. These visits and heated debates were a delight from my perspective, although she probably thought otherwise. However, after she developed serious heart problems, they had to be discontinued.

Based upon what I've related, one might be tempted to categorize Rita as militant feminist. She wasn't. To describe her as such would not do justice to the woman she was. Above all, Rita was a wife and mother who was justly proud of the successes of her children and of her home-making abilities. As a housewife, she enjoyed her kitchen and kept

her house spotless. Because of her green thumb, the gardens around the Smith house were abundant with flowers.

She was a woman who could live with and enjoy the fruits of being a woman, but she demanded that her male peers extend to her the same courtesies they extended to one another when conducting political and business matters. On a personal basis, Rita was a loyal, dependable and trustworthy friend, always there when needed.

May the Great Spirit grant the soul of Rita, a beloved and sadly missed wife, mother and friend, a peaceful eternity in the Land of Souls.



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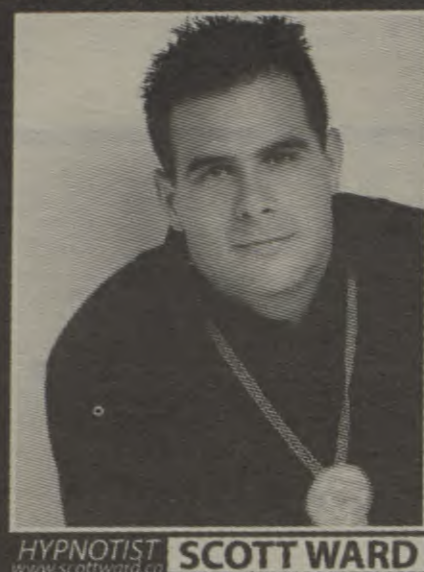
13245 - 146 Street, Edmonton, Alberta T5L 4S8

ENTRY INSTRUCTIONS

Entries may be colour slides or prints (no Polaroids, please), not larger than 8" x 10". Subject of photos must be Aboriginal. A maximum of four (4) photo entries per person. Photographs that have been previously published or won a photographic award are NOT eligible. By submitting the photo(s) you confirm that you are the exclusive rights holder of the photo(s). Each entry must be labeled with the entrant's name. This information should be printed on the back of the photograph or on the slide frame (a grease pencil works best), or on an attached label. Hint: To prevent damage, do not stamp or write heavily on the back of your prints. Package your entries carefully in a protective cardboard sleeve. Entries must be accompanied by a list of the pictures enclosed. The list should include your full name, address and daytime phone number. Entrants under 18 must enclose permission of a parent/guardian. Sorry, submitted entries and photos cannot be returned. Windspeaker and Scotiabank are not responsible for lost or delayed entries. The selected winning photos shall become the property of Windspeaker. Professionals and amateurs may enter. Photographs will be judged on creativity and technical excellence and how they best capture the contest theme. A panel of judges will select the prize winners. Their decisions are final. Winner will be notified by phone. Photo contest rules are also available online at <http://www.ammsa.com/snap>

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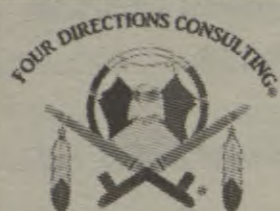
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