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Volume 25 No. 5 • August 2007

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Aboriginal Multi-Media Society (AMMSA)

ISSN 0834 - 177X • Publications Mail Reg. No. 40063755

Windspeaker • Established 1983

Windspeaker



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Signs of unrest across the country

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BE TAKEN FROM
THEIR MOMMIES
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Six-year-old Hunter Tabobandung-Hildebrandt takes part in the National Day of Action in Vancouver on June 29. All across Canada, the message was delivered by Aboriginal and non-Aboriginal people alike. Signs carried by participants conveyed strongly-worded messages to the Canadian public and Canadian governments as the Assembly of First Nations and others demanded attention to pressing matters in urban and First Nation communities.

For more, see stories and pictures on Pages 9, 14 and 15.

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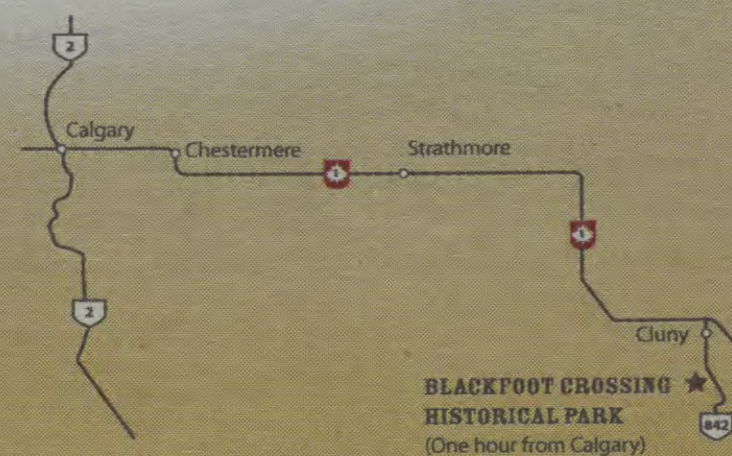


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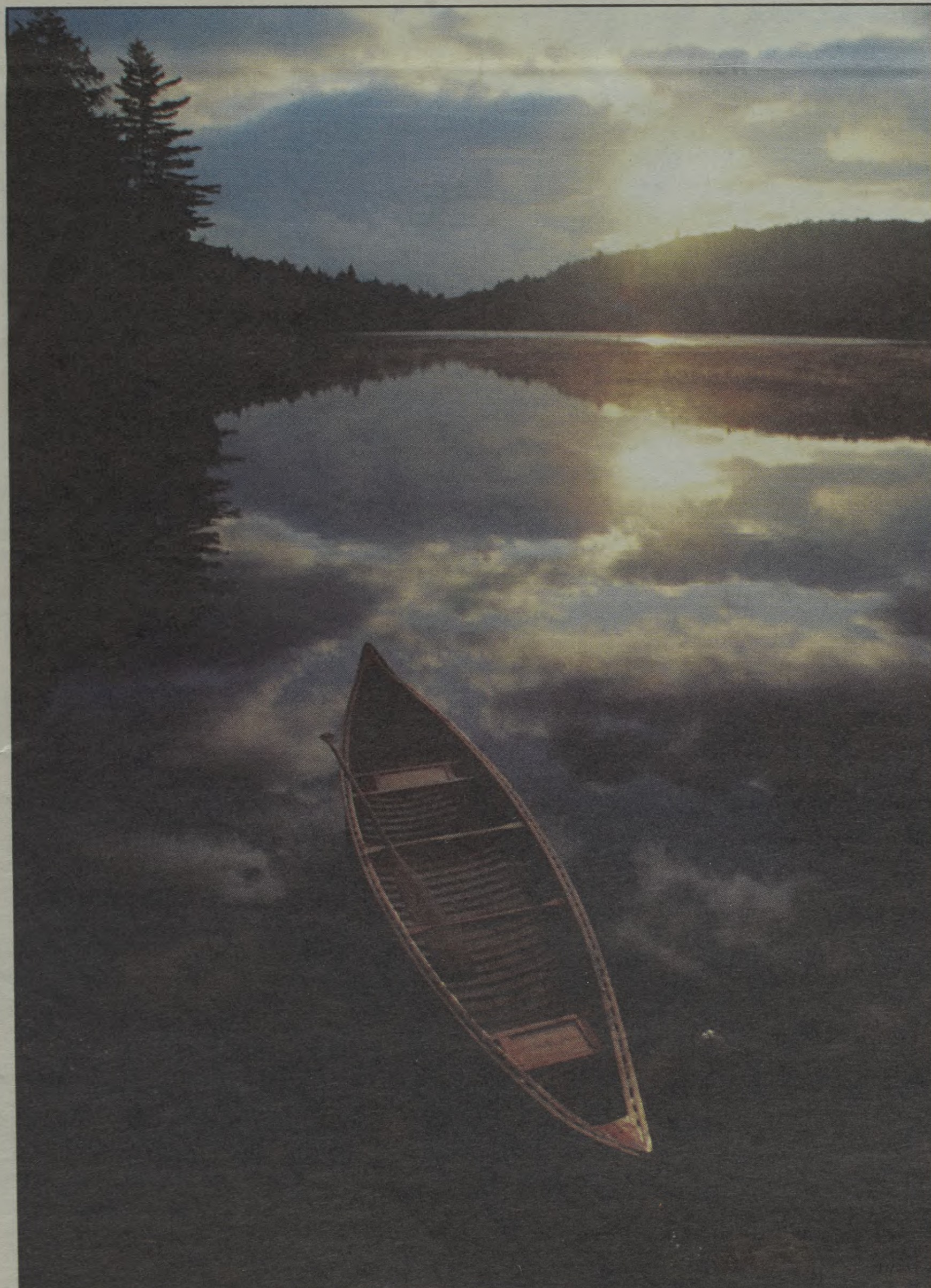
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Monthly Circulation: 25,000

Guide to Powwow Country (June): 27,000

Windspeaker 1-year subscription: \$50.00+GST

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Canada

Features

Fontaine issues warning 8

National Chief Phil Fontaine sent a stern warning to the government of Canada on July 10. Don't try to divide and conquer the Assembly of First Nations (AFN). At the AFN's general meeting in Halifax, Fontaine ended his opening address with a few strongly-worded, but cryptic, remarks about a recent attempt by the government to deal separately with British Columbia chiefs and with the national organization.

Chief gathered support for major motion 8

Chief Terry Nelson was planning to put a potentially controversial motion on the floor at the Assembly of First Nations (AFN) annual general meeting in Halifax from July 10 to 12. Nelson was speaking with Windspeaker on July 6, a week after the national day of action.

Day of action reveals discontent 9

The national day of action was mostly peaceful, but trouble did erupt near the town of Deseronto, Ont. when citizens of the Mohawks of Bay of Quinte, led by activist Shawn Brant, blocked the rail line between Ottawa, Montreal and Toronto and Highway 2. The action caused the Ontario Provincial Police (OPP) to close Highway 401 and divert traffic.

Maliseet canoe back in Canada 13

A birchbark canoe "glided its way back to Canada after nearly 200 years" the *Daily Gleaner*, a Fredericton, New Brunswick newspaper reported May 23. But that media report was the first time the Maliseet people of the area came to know about the return of this "akwiten" that was built by their ancestors almost 200 years ago.

Aboriginal women create united front 14

Aboriginal women from across Canada gathered in Corner Brook, Nfld. from June 20 to 22 to talk about the issues affecting them and to try to come up with a plan to ensure those issues are addressed.

Departments

[rants and raves] 5

[what's happening] 7

[provincial news] 18 to 21

[radio's most active] 22

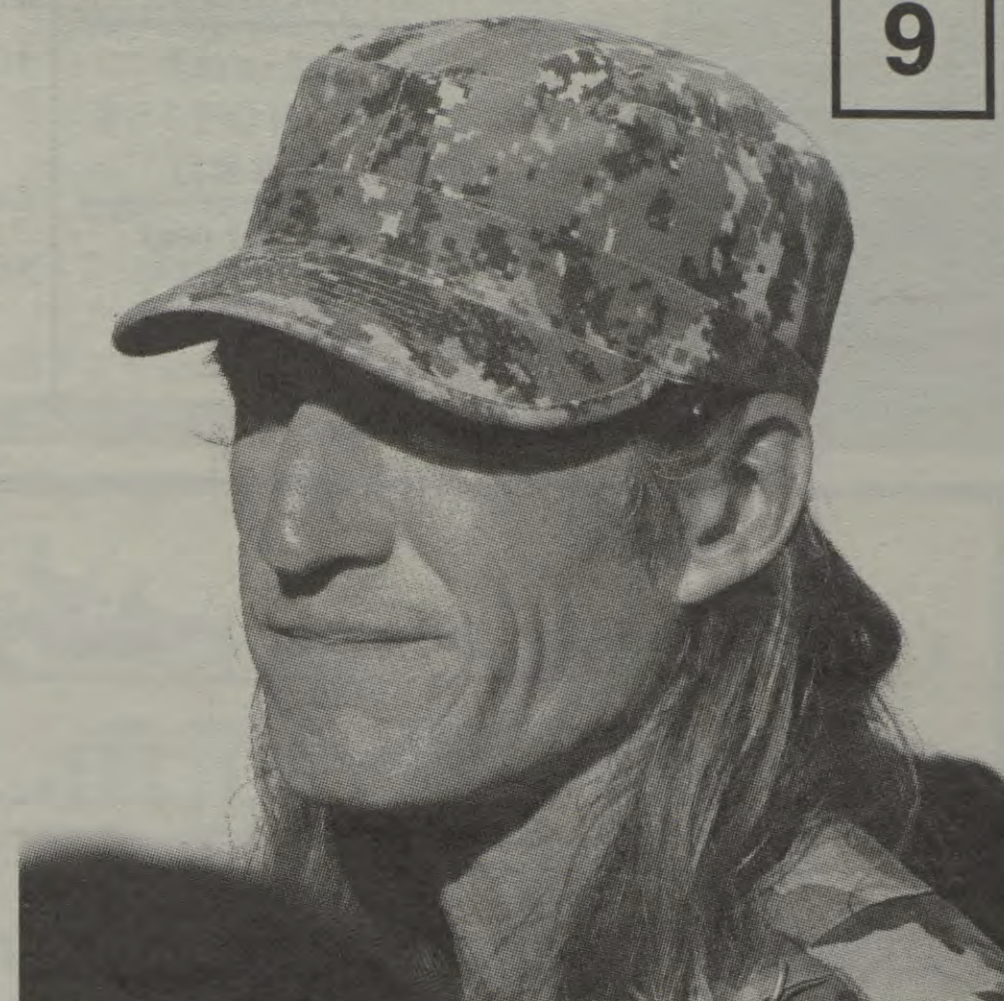
[windspeaker confidential] 24

[sports] 27

[careers & training] 28 & 29

[footprints] 30

There is no shortage of memorials and tributes to the life of Joseph Brant. The Ontario city of Brantford and county of Brant bear his name. Tyendinaga Mohawk Territory, located just east of Belleville, Ont., takes its name from Brant's Mohawk name, Thayendaneagea, as does the nearby Township of Tyendinaga.

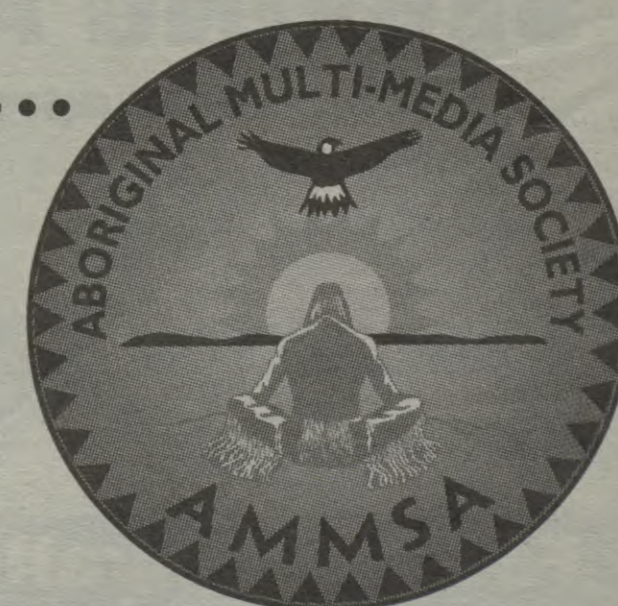


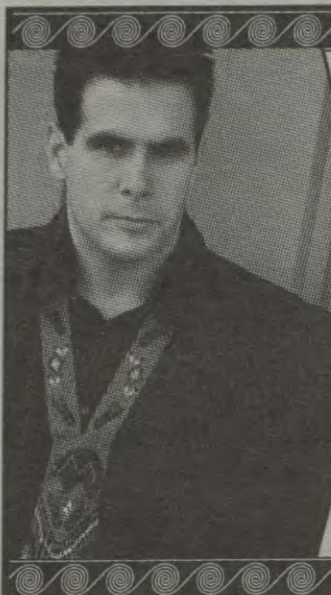
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The national day of action: Was it enough?

The most important debate that could have — or should have — been sparked by the Assembly of First Nations' June 29 national day of action had still not seen the light of day as *Windspeaker* went to press on July 11.

If the First Nations' national leadership and many others were warning their people not to antagonize the mainstream Canadian population on this day of action, were they wrong? Is the situation bad enough to require wide scale civil disobedience? And if it's not, why bother?

There were a lot of very serious preparations going on as the day approached. Aboriginal people sent us, among other things, internal memos issued to employees working in government buildings regarding emergency plans, and invitations issued to oil and gas workers to attend security briefings just in case someone tried to really disrupt things.

The harsh and threatening words of Chief Terrance Nelson of Manitoba's Roseau River First Nation clearly had the Canadian political and business establishment feeling exposed.

Nelson used that leverage to extract an agreement for his community. More important on the national front, he got the minister of Indian Affairs to step in and end a longstanding impasse in the treaty land entitlement (TLE) talks in Southern Manitoba. Government officials had been refusing to allow TLE lands to be converted to reserve status.

Nelson got the government to budge on that and in the process revealed that a demonstration of just a little political will from a federal cabinet member can go a long, long way — and very quickly, too.

Some will say Nelson sold out. We say that as a local leader, he was successful in addressing a longstanding local problem. The optics stunk, we'll agree.

Meanwhile, back in Ottawa, National Chief Phil Fontaine repeatedly called for cooler heads to prevail even as he relied on the anger of First Nations' people across Canada as the principle selling point for his plan to force the government to move towards the implementation of First Nations self-government and to dedicate more financial resources to impoverished and marginalized First Nation communities.

To use anger as a lever and then ask that it be kept in check is a very dangerous thing to do. To be fair to Fontaine, the chiefs' resolution that eventually led to the day of action was not something he came up with, as far as we know.

Luckily for Canada, the day of action did not get out of control, although it easily could have. We got the sense Fontaine was quite aware of that and, judging by the tone of his comments, even a little worried as well.

At the risk of being seen as inciting insurrection, we wonder what message the call to not make any serious waves was sending to First Nations people. When the root issue is the ongoing Canadian attempt at assimilation, of forcing Indigenous people to resign themselves to the reality that they must function within the Canadian context or else, being easy to get along with does not seem to be a defensible long-term strategy.

As usual, the mainstream press completely missed that point, praising the non-threatening "Natives" (we prefer "Native people") and demonizing the likes of Shawn Brant, who led the only major example of civil disobedience that came out of June 29. The question of whether Brant was doing something that needed to be done because of Canada's recalcitrant approach to "Indian Affairs" wasn't discussed.

John Lagimodiere, publisher of the Saskatoon Aboriginal monthly, *Eagle Feather News*, echoed the "don't make waves" message in his June editorial. He was then besieged with what can only be described as hate mail.

The angry and personal attacks on Lagimodiere screamed out, "We're angry. We're fed up. We're tired of the slow motion cultural genocide. We're dissatisfied with our leaders who are way too easy to get along with and way too fat and comfortable in the status quo."

It's a message of which all parties should take careful note. If June 29 was a shot across Canada's bow, future more aggressively aimed shots can only be avoided if real action follows the national day of action.

A new form of victimization?

Dear Editor:

I write to you with a heavy heart. While the resolution of the residential school settlements represents some form of recourse and possible closure for many of our people, a new form of victimization is upon us.

I have noted in recent advertising in many media forms for such things as cars, appliances, investments. They are specifically targeting those who will receive settlements.

These businesses are preying upon a group of people most vulnerable to financial abuse. Elders and seniors and survivors have often spent a lifetime in poverty with little or no experience in managing, financial planning and decision-making involving large sums of money. They will be in a position to make large purchases never before imagined. Some companies are not even waiting for the settlements to arrive and have begun providing pre-settlement "loans" and investment schemes that make outrageous claims of "low, low interest rates" or questionably high returns on investments.

While we must never tell others how to spend their money, I believe we have a duty to speak up. We must say out loud that there are people out there, both Aboriginal and non-Aboriginal, who will be more than happy to take your money with no concern for the consequences and pain it will cause. They will sucker you with false sympathy for the suffering you have endured, endearing themselves to you as your friend with only your best interests in mind. They will paint themselves as friends of the people wanting to be part of righting a wrong. They will charm you with shiny objects and loan agreements that seem inexpensive right now but will likely cost you dearly in the very near future. Guaranteed the offer will be no money down, no interest for one year. They will feed on your fear of large financial institutions and remind you that everyone else is racist and ready to rip you off. They will tell you stories of all the many ways and times they have helped the people and how much respect they have for the people. They will buy you lunch, call you aunty, say they know your cousin.

They will pressure you to sign documents that you may not understand the full meaning of or interpret the same way. Remember the treaties! Any deal that sounds too good to be true is exactly that. Don't believe them when they say the offer is only good for today. If they want your business and the deal is fair it will still be there tomorrow after you go home and think about, closely read the agreement and seek some advice. Insist they give you a copy to read before you sign. Be very careful of Internet/online applications and agreements. You will be giving them more information about yourself than you can protect including credit information and bank account numbers.

Think twice about financing large purchases such as vehicles. If you can pay in full in cash it is yours outright. If you finance it, it belongs to the dealer until you pay it off in full. Miss a payment or two and it's gone.

With investment schemes, think about it, these guys are out to make a profit and are using your money in very risky ways to make themselves money. Ask a bank what the usual rate of return is and if you are being promised more than that, walk away. Never sign on the spot.

Finally, saddest of all, there may be people in our own communities and families who are no better. They will come asking for all sorts of things. They will prey upon your sense of duty and family ties. They may threaten you or even try to steal from you. While it is good to share remember that for many this settlement may mean a future or old age that is less difficult.

These people I have spoken of don't mind stealing your legacy or your children's. Remember that ever penny represents every drop of your blood, sweat and tears shed in residential school. It is yours and the liars and thieves

[rants and raves]

who would take it from you have no regard for this fact.

For the relations of those receiving settlement we must honour their stories and suffering by supporting them in decisions to never again be exploited or controlled by others with "our best interest" in mind. We must act with integrity when they seek our advice and we must educate ourselves so that our advice is good. We must do our part to protect the future these settlements represent and not be part of the possible damage that will be done to those who have already suffered beyond comprehension.

M'egwetch,
Carrie Neilson, Calgary

Nations need to adjust and adapt

Dear Editor:

Re: "Getting it all out in the open," *Windspeaker's* editorial, June 2007.

There are many issues presented that features scandal-mongering, sensationalism, jingoism or other unethical or unprofessional attributes concerning the existence of Native people, primarily through the yellow journalism of the mainstream media. Our people have been subjected to processes not seen anywhere else in Canada, especially as it pertains to accountability.

Our combined nations have proven the ability to be more accountable than the government that supposes to represent us, mainly the federal government.

I believe our peoples' restlessness with our leadership is represented by the continual lack of representation. This is amply reflected in very low turnouts in First Nations elections. It is my opinion that we have undermined our own existence by involving ourselves in mainstream elections that do not represent our peoples' needs. Delegated authority is the reality in this process. We have been subjugated by the mere fact that our people participate in a non-Native form of government.

If this is our reality then we should learn to "play the game." The colonizers have preempted our ability to participate in our traditional forms of governing. If we are to truly survive, then we need to understand how to manipulate the rules of the game to further our advancement.

We talk of accountability yet we fail to make our leadership accountable for the basics of politics: qualifications and a demonstrated knowledge of the greater political processes. We need to understand the language of politics that has been given to us, such as, sovereignty. Sovereignty has been the biggest fallacy of our existence; we are still thoroughly ingrained in the throes of colonialism.

Is the longevity of our existence to be marginalized by our own leadership via micromanagement of too few resources? Are we to become complacent with what meager financial resources we are given? Where is the authority that comes with leadership? Are our people too fractured to our own detriment? Should we not come together as a nation of Indigenous people regardless of geographical location?

We don't have to be accountable to anybody but ourselves. We have demonstrated the capacity to survive and overcome staggering obstacles.

Yes, we need to learn how to play the game. We have seen our treaties marginalized or simply disregarded in the highest court of the land, the Supreme Court of Canada. By continuing to believe that as Native political entities we have a chance is only fooling ourselves. The notion of divide and conquer is working. The Machiavellian aspect of white government never stops marching to its own agenda. Changes occur but the political agenda remains. Can we say the same?

At what time as a people do we begin to come together as established, consistent and enlighten individuals with the abilities to listen to greater differences then we currently allow ourselves. The ability to think outside the box is a greatly respected attribute for an individual to possess. Yet when our people try to emulate this trait they are scorned.

We have to return to the true values of our people, family, traditions, lands and understanding that true leadership lays in the fact that one does not lead but merely follows the wishes of his people.

Sincerely,
Peter Terrance, Akwesasne Mohawk
Cornwall, Ont.

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Windspeaker News Shorts

Hate crime on Aboriginal Day

Citizens of a First Nation near Maniwaki, Que. arriving at the community's cultural centre to celebrate National Aboriginal Day discovered white supremacist racist graffiti — swastikas, SS lightning bolts and the words "white power" — spray-painted on its walls.

"Sometime during the night, my community, Kitigan Zibi Anishinabeg has become the victim of a hate crime," resident Claudette Commanda reported. "Furthermore, picnic tables and tents have been destroyed, just as our community was preparing for its Aboriginal Day celebration. There is no celebration, our community is in tears, and I must say that this heinous crime also raises the issue of our safety and security of our people, our community."

The Canadian Jewish Congress condemned what it called "vicious hate graffiti."

"My co-president Sylvain Abitbol joins me in expressing outrage that any community should be subjected to such viciousness," said CJC co-president Rabbi Reuven Bulka. "The fact that the perpetrators of this hateful act chose to employ Nazi imagery acts to underline an important reality: those who hate do so indiscriminately. They attack all of us when they attack anyone."

"We have contacted representatives of the cultural centre to express our sorrow and our support to the entire community," said CJC chief executive officer Bernie M. Farber. "We know what this feels like. We know how much it hurts. We say to our friends, be strong and courageous. You are not alone."

No arrests had been made as of press time.

Celebrating soccer fans pepper-sprayed by police

RCMP officers unfamiliar with the local custom on the Sechelt First Nation of celebrating soccer wins with a lot of enthusiasm felt the need to use pepper-spray after a car-load of celebrants were stopped on July 2.

The police tactics outraged First Nation people all over the province.

"RCMP officers who pepper-sprayed at least two children below two years of age, children below the age of 16, parents and the coach and players of the Sechelt Indian Band soccer team" said Union of British Columbia Indian Chiefs Grand Chief Stewart Phillip. "There is no possible excuse for pepper-spraying babies and small children. No excuse whatsoever."

The Sechelt council and RCMP officials are reviewing the situation. But Phillip wants immediate action on one front.

"The Union of BC Indian Chiefs . . . demands that the RCMP immediately issue both a verbal and written apology to members of the Sechelt Indian Band. If there is ever any hope of restoring the harshly ruptured relationship between the RCMP and the Sechelt Indian Band community, an arms-length investigation is absolutely essential."

New Métis leadership elected in Saskatchewan

A new executive for the Métis Nation-Saskatchewan (MN-S) was elected at the end of June.

The MN-S had been embroiled in controversy since its previous election in May 2004. Complaints about irregularities in the way that election was run triggered a provincial review and a finding that the problems with the election were significant enough to cast doubts on the validity of the results. Both the provincial and federal governments responded by refusing to recognize the newly elected MN-S executive and freezing funding to the organization until a new election could be held. That new election was held on June 27.

Robert Doucette has been elected as MN-S president, a position he'd held briefly following the 2004 election until a missing ballot box was located containing enough votes to put Dwayne Roth over the top and into the presidential position. Roth stayed in the post until he stepped down from the position in May 2006, and is one of 13 people facing fraud-related charges in connection with the 2004 election.

Allan Morin has been elected as vice-president and, following a judicial recount of ballots, Max J. Morin has been elected as secretary. Gabe Lafond was unchallenged for the position of treasurer. Twelve regional representatives were also elected — Lennard Douglas Morin in Eastern Region I, Helene Johnson acclaimed in Eastern Region II, John Robert LaFontaine in Eastern Region IIA, Beverley Worsley acclaimed in Eastern Region III, Pat Knudsen acclaimed in Northern Region I, Marlene M. Hansen in Northern Region II, Louis G. Gardiner in Northern Region III, Mavis Taylor in Western Region I, Billy Dean Kennedy in Western Region IA, Darlene D. McKay in Western Region II, Bob McLeod in Western Region IIA and Karen LaRocque in Western Region III.

Now that a new executive is in place, the provincial government has indicated it is ready to begin discussions about restoring relations with the MN-S.

Fontaine issues warning

By Paul Barnsley
Windspeaker Staff Writer

HALIFAX

National Chief Phil Fontaine sent a stern warning to the government of Canada on July 10. Don't try to divide and conquer the Assembly of First Nations (AFN).

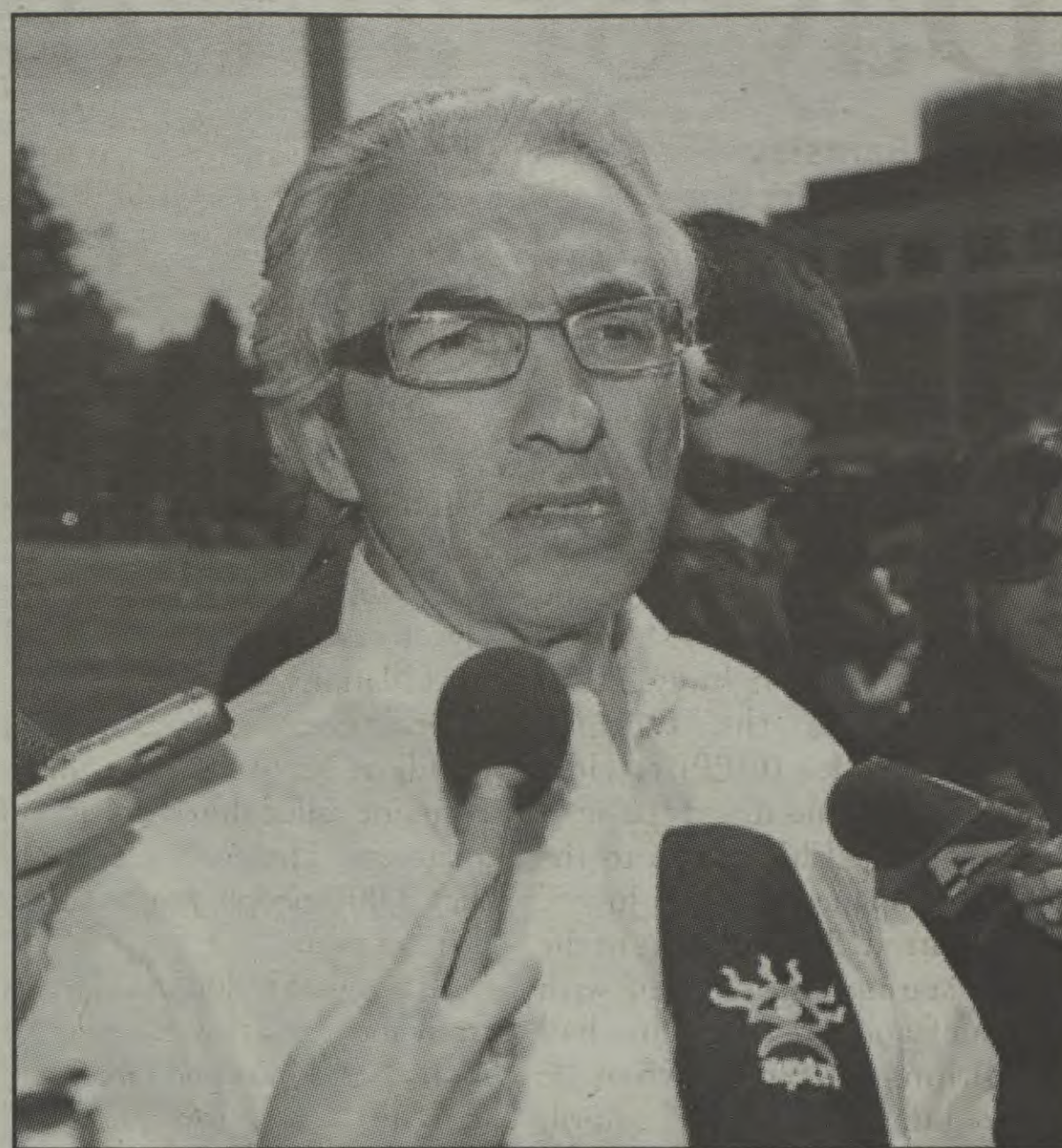
At the AFN's annual general meeting in Halifax, Fontaine ended his opening address with a few strongly-worded, but cryptic, remarks about a recent attempt by the government to deal separately with British Columbia chiefs and with the national organization.

"We can't have any government, whether it's a provincial government or a federal government, impose its will on us. To play politics with our issues, to try and divide our community, to try and divide this organization, we cannot allow that to happen," he said.

"The responsibility to deal with our issues is ours. It doesn't belong to the federal government. It doesn't belong to the provincial governments. We have to be extremely careful that we don't place ourselves in a position where we allow the government to undermine our good work, to play one region off another, to play individuals against others. We simply cannot allow that to happen."

Fontaine said he would deal with the problem promptly.

"I will be meeting with the BC delegation later today to resolve



JAMES PARK

National Chief Phil Fontaine sees for himself that media attention for First Nation issues has increased as a result of the day of action.

one of these issues where the actions of the federal government have caused some confusion. I take what the government has done as unfair and completely unnecessary. They have no right to do what they've done. They've been completely irresponsible," he said.

"And I will sit with the chiefs from British Columbia and we will talk about this issue that has caused some concern with B.C.

And at the end of our discussion, I am certain that the decision that we take will be right for B.C. and right for this assembly."

Fontaine did not explain what he was talking about. He ended his speech at that point. When *Windspeaker* sought to get to the bottom of the mystery, political staff in the national chief's office (NCO) provided an exclusive briefing on the matter.

(See AFN page 10)

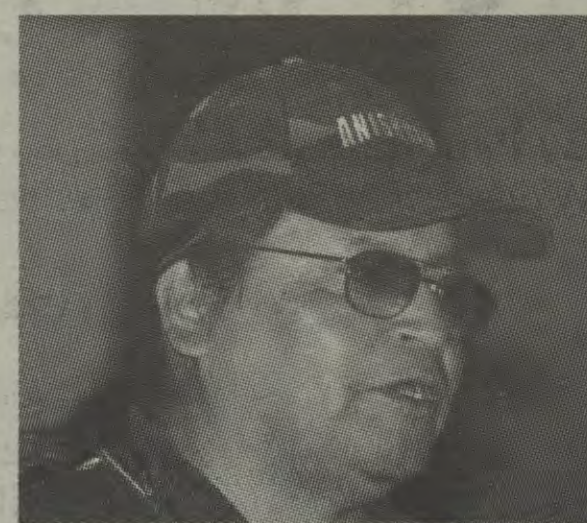
Chief gathered support for major motion

By Paul Barnsley
Windspeaker Staff Writer

ROSEAU RIVER FIRST NATION

Chief Terry Nelson was planning to put a potentially controversial motion on the floor at the Assembly of First Nations (AFN) annual general meeting in Halifax from July 10 to 12. Nelson was speaking with *Windspeaker* on July 6, a week after the national day of action. (As he looked back on the day of action, Nelson said momentum had been created but more needs to be done to keep it going. ("At the upcoming AFN summit in Halifax, there's a lot more that needs to happen." (First Nations people across the country are feeling the need to expand the action beyond just one day and the chiefs need to stay in step if they're to remain relevant, he said. ("I think part of the problem that we've always had is that we always sat back and waited for government to do something. Whether it's the Royal Commission on Aboriginal Peoples or the [Manitoba] Aboriginal Justice Inquiry or any kind of senate report or any of the

hundreds of other studies that came along with all their recommendations. We always sat back as First Nations and just waited for the government to do something. This time around they're not waiting. They're just moving and doing things," he explained. (Having seen direct action turn into civil disobedience at Deseronto, Ont. where Mohawks took matters into their own hands while ignoring the calls from National Chief Phil Fontaine to not get involved in "illegal behaviour," Nelson believes the Assembly of First Nations (AFN) itself needs to be fundamentally changed to keep pace with the mood of the people. ("What I want to do in Halifax, and there's a number of chiefs that are with me, is we want to reform the AFN. The AFN needs to quit accepting any money from the federal government. We have to get the AFN off the federal government purse strings," he said. "What the national chief should become is the ambassador to Canada for First Nations. That's the direction I want to push for." (He said he had not yet discussed the idea with Fontaine. ("No, not really. I'm just going to tell him. If the AFN's going to have any



PAUL BARNSELEY

Chief Terry Nelson

credibility it needs to move away from the government funding. We have to be able to take on the federal government as really being accountable to the First Nation people, not to the federal government in terms of funding," he said. (The national organization of First Nation chiefs recently spent more than \$2 million on a study, headed by Wendy Grant John and Joe Miskokomon, dealing with renewal of the AFN. But at a sparsely attended special assembly called to deal with the renewal report in March of 2006 in Gatineau, Que., the report was essentially shelved as chiefs resisted many of the major changes proposed, including the idea that all First Nations citizens — not just chiefs — would elect the national chief.

Day of action reveals discontent

By Paul Barnsley
Windspeaker Staff Writer

CANADA

The national day of action was mostly peaceful, but trouble did erupt near the town of Deseronto, Ont. when citizens of the Mohawks of Bay of Quinte, led by activist Shawn Brant, blocked the rail line between Ottawa, Montreal and Toronto and Highway 2. The action caused the Ontario Provincial Police (OPP) to close Highway 401 and divert traffic.

Brant turned himself in to the OPP in Napanee, Ont. on July 5. He was arrested at the doors of the police station and charged with mischief and breach of his bail conditions related to when he blocked the railway lines in April.

Brant had publicly stated he would block the roads and railway in the days leading up to the day of action, prompting the national chief to issue a statement.

"I am aware of public statements in recent days about intentions to disrupt traffic during the national day of action in support of First Nations on June 29. While these comments have been widely reported they are isolated comments and do not reflect the position of the Assembly of First Nations, or the many First Nations across the country, who have organized peaceful and positive events that are inclusive of all Canadians," Fontaine said.

Fontaine urged the Canadian public to support the day of action and not be put off by the threats

of civil disobedience.

"We respectfully urge Canadians not to criminalize First Nations people with respect to the actions they plan to take on June 29 and beyond. Our people do have a right to protest, as do all Canadians. The Assembly of First Nations has never resorted to illegal activities, or anything beyond the rule of law, to advance the causes of First Nations people," he said.

Other events went off without incident across the country. Fontaine called the day of action a success. The AFN estimated that 3,000 people attended the Ottawa event.

"If we were to look at Canada from above today, we would see more than a hundred rallies and marches across the land, and thousands and thousands of people showing their support for a better quality of life for First Nations. Each event and each individual represents a point of hope—hope for a better future for First Nations, and hope for a stronger, more united Canada for all Canadians. We see the support for our cause: more than 100,000 strong, and 100 points of hope," Fontaine said on June 29. "I hope the federal government takes note of this massive show of support for our people and our cause. This is a day of action and clearly Canadians want to see action."

The man who started it all last December with a resolution calling for the day of action was quiet on June 29 for a very

personal reason.

"It was my mother's funeral last Friday, so it kind of impacted everything that happened," Roseau River Chief Terrence Nelson told *Windspeaker* on July 6. "It was kind of the wrong day on Friday. But we did get on the side of the railway track with 250 people, anyway."

Nelson had asked Canadian National Railway to voluntarily stop rail traffic along the line near his community, but CN officials publicly rejected that request. No trains arrived that day, however, as Roseau River supporters maintained a presence beside the tracks.

Nelson called off the blockade he had threatened in the weeks leading up to the day of action after Indian Affairs Minister Jim Prentice intervened in a longstanding land dispute. He admitted that all his tough talk, followed by him backing off after making a deal with the government, did not look good.

"It had to be done. I was praising Prentice all over the place because the reality is I met with Nault, with Mitchell and with Scott — all Liberal ministers of Indian Affairs — in my term as a chief and no action. The problem was, following the Saskatchewan Treaty Land Entitlement (TLE), the bureaucracy got hold of the TLE system and after that it ended up with 23 different steps for converting land to reserve status. Nobody can break through that bureaucracy," he said.

Officials had refused to allow TLE lands to be converted to

reserve status for many years before Prentice stepped in. Nelson said it shows how unbalanced the system is.

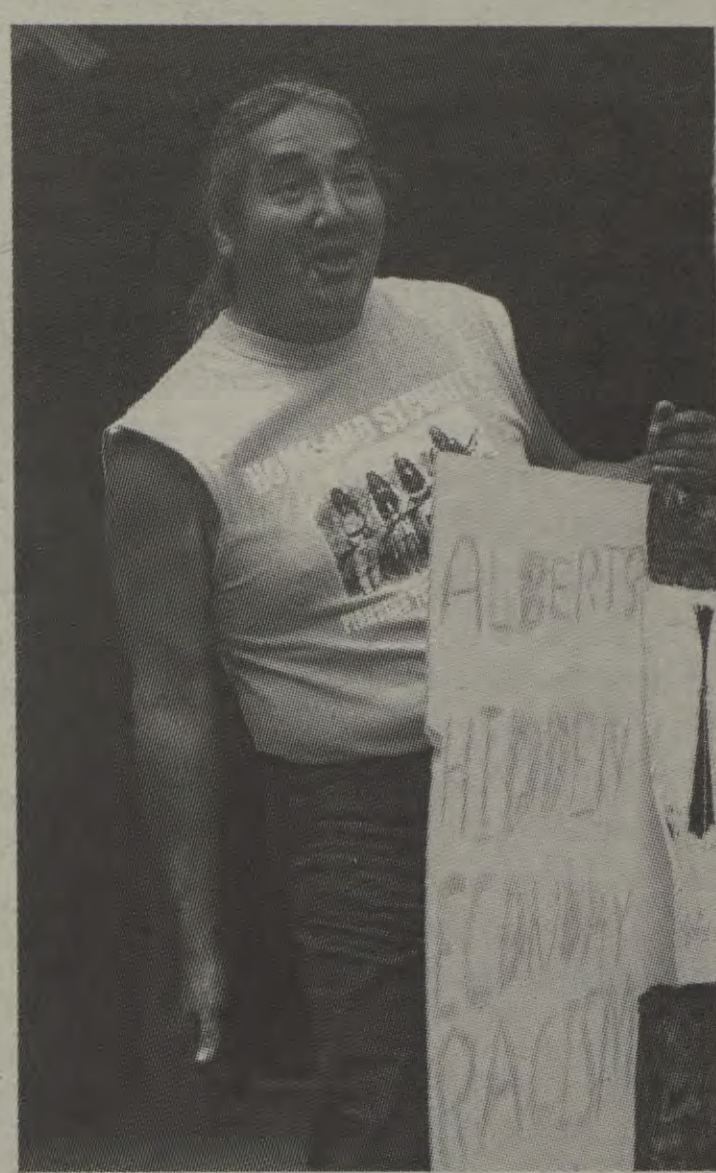
"Going the other way, when they want to take reserve land out of reserve status it'll take a month. In another instance where reserve land was expropriated, it took five days to get an order in council. The system is not broken. It's not a question of whether it can get done; it's a question of the political willingness to get it done," he said.

Although he was not involved in direct action, he saw June 29 as useful.

"It was a very clear message that they need to deal with this. There's no question that is a different type of action because it's not just parading down the streets of major cities and just saying, 'please help us.' It's 'get this goddamned thing done or else.' And that's the message June 29 sent," he said.

He didn't think the national chief's pleas for peaceful demonstration resonated well with grassroots people, especially the young.

"It's a pretty clear message that the courts are going to make Shawn Brant a martyr and the reality is that young people are going to turn their backs on the chiefs. There's no question about this. If the chiefs can't deliver any hope in terms of real solutions



PAUL BARNSELEY

Milton Born With A Tooth

then the chiefs aren't going to be the leaders because the reality is that nobody's going to wait around forever," he said. "That's what Caledonia was about. Very clearly people decided we've had enough and we're going to go with direct action. That's what's going to happen right across the country. The chiefs are going to end up responding to direct action. And that's going to get worse and worse and worse as the chiefs can't deliver. The chiefs can't seem to deliver any real hope and that's not a knock on the chiefs. That's the reality of the system."

(see Old page 24)

New land claims plan questioned

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Assembly of First Nations (AFN) National Chief Phil Fontaine's support for the Harper government's new plan to break the backlog in specific claims settlement has many people across the country scratching their heads.

"This is an historic announcement, and a day to applaud the federal government on its commitment to resolving the growing land claims backlog," Fontaine said in a press release. "First Nations have been calling for a fair, independent, binding and just approach to resolving specific land claims for decades now."

But many backroom First Nation workers point out that there's no land in the new land claims' settlement plan, only cash compensation. And the government-imposed parameters of the recently announced plan rule out loss of use payment and compound interest on cash settlements and punitive damages against a government that has stalled the process for generations.

Several First Nation technicians pointed out that the government is still not allowing First Nations to be equal partners in appointing adjudicators to a tribunal that will decide cases where the First Nation and government can't agree.

Indian Affairs Minister Jim Prentice said last month that the superior court judges the government will appoint to the tribunal can be trusted to be independent and weigh both sides equally.

One technician, who requested he not be named, said "If it doesn't matter who appoints the tribunal, why not let us do it?"

And since there's only \$250 million a year over 10 years put aside to settle claims that the government of Canada itself conservatively estimates have a total value of \$15.1 billion, and no claim worth more than \$150 million can be addressed by the new process, the source called the new plan a "small claims' court."

Roland Pangowish did work for the AFN over the course of many years, including years

toiling on the AFN/INAC joint task force on claims. That committee's work was rejected by former Indian Affairs minister Robert Nault in his First Nations governance Act (FNGA), and that led to the FNGA being rejected by the chiefs. Pangowish, and many of the other people who worked on the AFN side of that task force, urged the rejection of the FNGA because it did not call for a truly independent body that would resolve disputes in a nation-to-nation relationship.

The FNGA, a suite of four proposed government bills, was eventually defeated. Former prime minister Paul Martin refused to enact Bill C-6, the one piece of legislation that dealt with specific claims reform that was passed.

Pangowish sent *Windspeaker* his analysis of the Conservative Party plan announced by Prime Minister Stephen Harper on June 12. He wrote that "the measures merely modify the current system and add a federally-appointed tribunal. The recommendations of the joint task force are completely abandoned here, even more significantly than Bill C-6 did in the sense that the concept

of an independent claims body to manage the entire specific claims process is abandoned altogether." When he looked at the government plan, the claims specialist noted that the "long-standing objective of First Nations to eliminate the government's conflict of interest in judging claims against itself by establishing an independent claims body is not achieved. While these measures might marginally improve the rate of claim settlements, the limited increase in financial resources will not significantly reduce the growing backlog of specific claims."

Pangowish said mere consultation with First Nation leaders in the tribunal appointment process will not be enough.

"The lack of a defined role for First Nations in appointments to the tribunal, and in the five-year review process, is bound to call into question the fairness of the body and will maintain the perception of conflict," he said.

Senator Gerry St. Germain, chair of Senate's standing committee on Aboriginal Affairs, said the proposed plan, which he

acknowledged, "was as close to a mirror image as you can get" of the report his Senate committee produced on the stalled land claims process, insists a tribunal of superior court judges can be a truly independent body. He acknowledged that it was not truly independent in the sense that First Nations and the government would jointly appoint the tribunal members, but he did not think it would be a deal-breaking issue.

"I don't believe so because I think you're going to be relying on high level judges. This is not something that's going to be placed in the hands of a chicken farmer, cattle rancher like myself. They [First Nations] are going to be part and parcel of the appointment process. They're going to be consulted. You know, the final decision, logically will come down to the minister," he said, during a phone interview. "If the leadership of the government proves that it's sincere in what it's trying to do, it's not hard to see consensus. But as I say there's nothing perfect in this world, but I can assure people at the highest level of adjudication will certainly be chosen for the job."

(see Claims page 29)

AFN wary of Conservative government tactics

(continued from page 8)

They said that on the weekend prior to Prime Minister Stephen Harper's June 12 announcement of the federal government's plan to revise the way specific claims are dealt with, Indian and Northern Affairs Canada (INAC) officials met with AFN officials in an undisclosed downtown Vancouver hotel to discuss the details that would allow the national chief to appear on the podium with Prime Minister Harper and Indian Affairs Minister Jim Prentice as they made the announcement.

The AFN officials learned during their meeting that another set of INAC officials were meeting at the same time with British Columbia chiefs Edward John, Stewart Phillip and Ken Malloway in the same hotel two floors above.

The AFN staff members, who spoke on the condition they not be identified, said the government was offering the B.C. chiefs a deal to include provisions that would be favourable to B.C. in the planned legislation that will empower the government's new specific claims plan, if demands related to the Make Poverty History campaign would not be pushed so forcefully.

AFN political staff saw that as an attempt to target the national chief's strongest political support

within the AFN and a way of undermining the national chief's campaign to pressure the government to deal with social problems on reserve.

They also said the anger evident in Fontaine's comments was directed "more towards the government."

Windspeaker asked Grand Chief Edward John, a member of the B.C. First Nations Summit executive task force, what was going on. He said there's been a misunderstanding caused by poor communications between the B.C. region and the AFN national office.

"We did have a meeting yesterday afternoon," he said on July 11, "to try to make sure that we are all on the same page and we are. The national chief brought that forward that he thought there was an end run going on. We didn't think that there was anyone doing any end runs on this. I think it was just miscommunications. We were having our discussions with the government of Canada and so was the national assembly office."

The day after alerting *Windspeaker* to the situation, the NCO staff acknowledged that the matter had been sorted out, but maintained their position that the fact that the government had scheduled two meetings at the

same time indicates the government was trying to drive a wedge into the AFN. Other sources, both within the NCO and in B.C. region, said the B.C. chiefs who met with INAC were quick to notify the national office that the meeting had happened.

British Columbia, where approximately one-third of the First Nations in Canada are located, is a very powerful voting block in AFN politics. Fontaine has relied heavily on B.C. support, to the point where other regions complain that B.C. is the tail wagging the AFN dog.

Number treaty chiefs have been meeting separately on and off for the last two years because they see their treaty issues being neglected in favour of issues that matter to B.C., where there are no historic treaties.

Aside from this issue, the mood in the room at Halifax's World Trade and Convention Centre was celebratory on the first day of the chiefs' assembly.

The chiefs were triumphant there was increased attention being paid to First Nation issues in the wake of the national day of action on June 29. The mainstream media presence was much heavier than usual at this assembly.

"The national day of action was the culmination of many years of work and it was work that paid

off," Fontaine said.

He told the chiefs that an Ipsos Reid poll conducted just before the day of action revealed that 77 per cent of Canadians supported resolution of First Nation issues.

"This is no small achievement," the national chief said. "On any good day, the federal Conservative government is lucky if they can get 35 per cent of Canadians behind them."

The poll also showed that 55 per cent of Canadians believe the government should honour the treaties, even if doing so hinders or impedes economic development.

"That shows that Canadians believe that a deal is a deal," Fontaine added.

The chiefs clearly believed that the day of action had succeeded in raising awareness of their issues to unprecedented levels. Fontaine said it was important to take advantage of that.

"We have arrived at a point in time where we have to clearly stake out the details of our agenda," Fontaine said. "Canada is listening... We have to make sure the momentum we've built continues."

Fontaine asked the chiefs for direction on what to do next. Suggestions ranged from monthly days of action to a strong stand supporting Shawn Brant and

others who might face civil lawsuits or criminal charges as a result of their activities that day.

Time was a factor at this assembly as, for the first time ever, a clock was ticking down the three minutes given to each speaker and was projected on the two big video screens in the assembly hall.

But the national chief gave up the seven minutes he was allotted to respond to the comments from the floor to Roseau River (Manitoba) Chief Terrance Nelson, the man whose resolution last December led to the day of action.

"What are we going to do next? What's going to happen after the national day of action? Well, it's very simple. One of things that we need to do as chiefs is we need to give hope to our people. If we don't give hope to our people then it's very, very clear what the results will be. Shawn Brant did what he said he was going to do. Shawn Brant is not any kind of a monster."

"Shawn Brant is a person who has stood up for his people. And what Shawn Brant did is nothing compared to what's going to happen in the future if we can't give our people hope," Nelson said. "If we can't give hope to our young people that things are seriously going to change for us, I can guarantee you that railway blockades are going to be the least of your worries."

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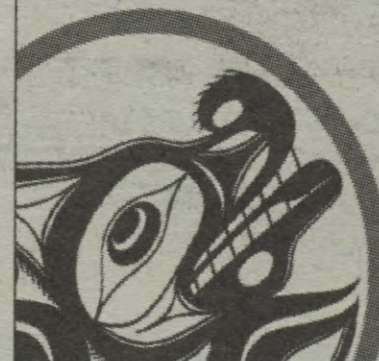
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FOR GENERATIONS

[strictly speaking]

Summer of our discontent

The Natives were restless June 29. It was a day of protest, or so the Assembly of First Nations urged: time for the Aboriginals of Canada to unite, raise your fists to the sky and yell out, "We're mad as hell and we're not going to take it anymore."

Nobody really knew what was going to happen — there could be road blocks, train routes compromised, taxes hiked way up on Native cigarettes, anything was possible.

With things still percolating in Caledonia, and that little flare up a few months ago in Tyendinaga, the AFN thought the time was right for Aboriginal people to band together collectively and let the citizens of Canada, and their various governments (in particular, a blind Prime Minister Harper and his myopic Conservatives) know that, well, it's not easy being red.

This October will mark the 515th anniversary of the introduction of illegal immigration into North America, 510 years in Canada. And in that time, the First Nations of Canada have, through no fault of their own, managed to accrue a substantial plethora of grievances. Here are but a few:

WE DEMAND that Indian



THE URBANE INDIAN

Drew Hayden Taylor

and Northern Affairs Canada (INAC) hire a public relations firm to initiate a campaign informing the Canadian public that the majority of Native people do indeed pay taxes. Only those that live and work directly on reserve are exempt — just a percentage of the overall Native population. Trust me. My bookkeeper, my accountant and I have done the research, four times. If you ever again hear someone saying,—"you Native people don't pay any taxes," ask where their cottage is, and a land claim form will be issued.

WE DEMAND that something be done in general about the belief that Canada's First Nations get everything for free. This is true

only if you count the bad water in Kashechewan, illnesses from black mold in inadequate housing, linguistic genocide, diabetes, and rampant sexual abuse. Trust me, we've paid for all this in many ways. I've heard the term "give until it hurts," but this is ridiculous.

WE DEMAND the federal government embrace the radical concept of actually appointing a Native person as the Indian Affairs minister. We humbly ask: Isn't the attorney general usually a lawyer? Isn't the minister for the status for women usually a woman? Doesn't the minister of Transportation have a driver's license? Isn't the minister of Defense usually defensive?

WE DEMAND that film-

makers of any nationality be stopped from using flute music on the soundtrack of any and all documentaries about Native people. And no more feathers either. Or dreamcatchers.

WE DEMAND that white people (or more politically correctly known as People of Pallor) stop angrily saying: "They shouldn't do that!" in regards to protests and blockades. Exchange it with the more understanding, "They shouldn't HAVE to do that." It's technically more correct.

WE DEMAND somebody do something about the persistent, offensive and inaccurate stereotype about all Native people having a drinking problem. Personally, it's been about three years since I had my last mimosa.

WE DEMAND that Lorne Cardinal get his own spin-off series from Corner Gas.

WE DEMAND there be educational classes for warriors on how to dress for protests and court. Somebody should explain to them the true function of camouflage. In a court of law, camouflage's intended effect is somewhat limited due to a lack of substantial vegetation. If you want to disappear into the background in a courthouse, I'm told a suit is far more effective and

less noticeable.

WE DEMAND all commercials advertising that Lakota medicine be pulled. Immediately.

WE DEMAND the Assembly of First Nations explain what it is that they actually do. Other than call for days of protest.

WE DEMAND the police of this country stop shooting, assaulting and otherwise abusing the civil rights of Native people. This is for their own benefit. There are substantially more Native people in this country than police. And per capita, Native people have more guns than the police.

WE DEMAND the federal government apologize to survivors for over half a century of abuse at the hands (and other parts of the body) of residential schools. There are just some things children should not learn in school.

WE DEMAND that instead being forced to recognize the passage of time by the dominant culture's B.C.E. (Before Common Era) and A.D. (Anno Domini), we use the more culturally sensitive T.I. (Time Immemorial) and P.C. (Post-Contact).

None of these demands were authorized by the Assembly of First Nations, Lakotas, warriors or Lorne Cardinal.

Troisième édition

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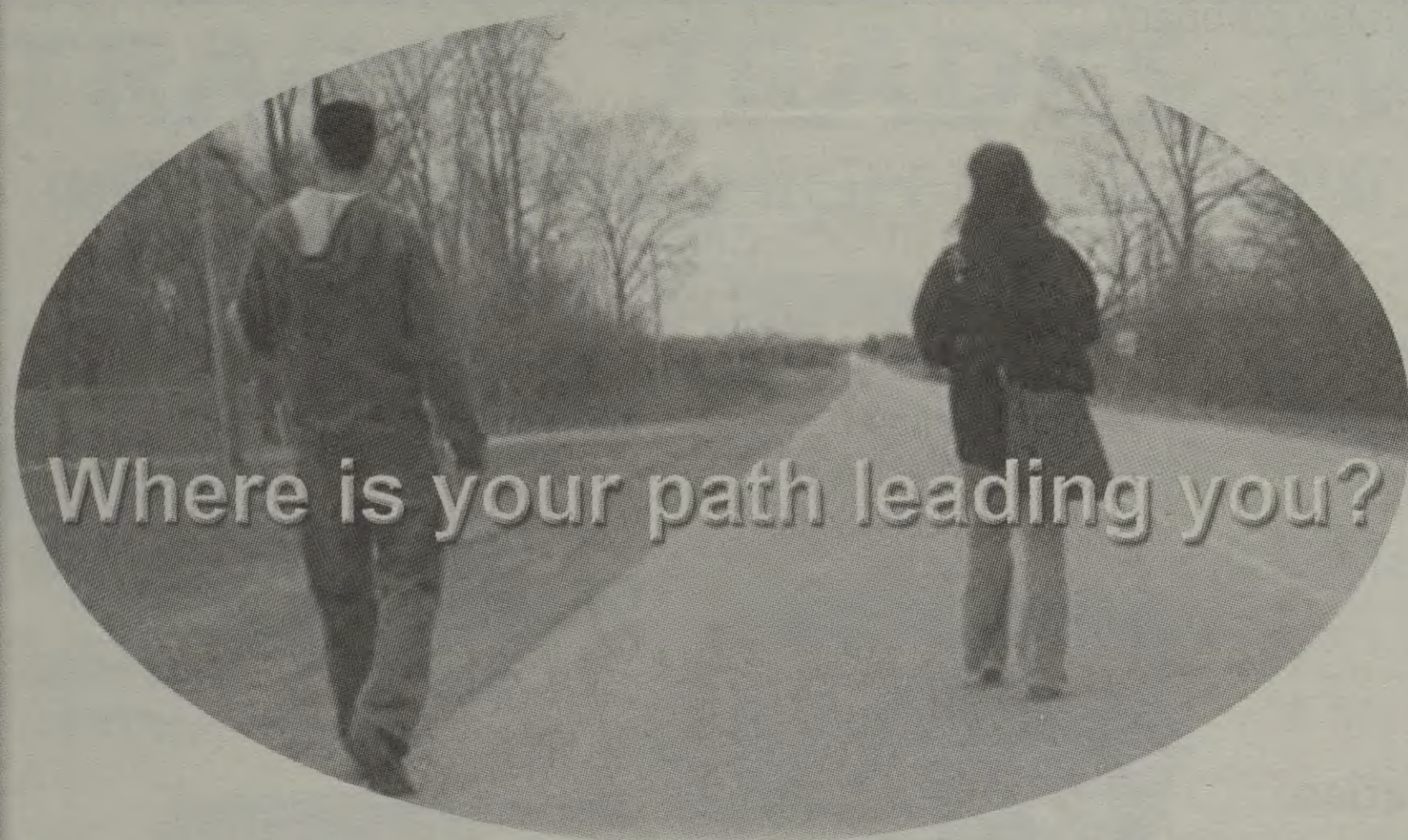
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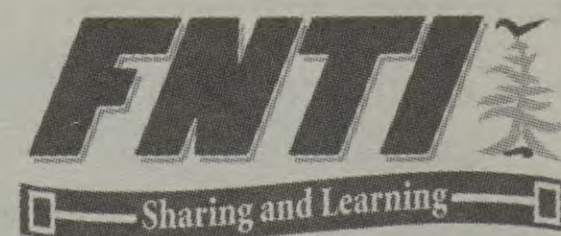


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Maliseet canoe back in Canada

By Gauri Chopra
Windspeaker Staff Writer

OTTAWA

A birchbark canoe "glided its way back to Canada after nearly 200 years" the *Daily Gleaner*, a Fredericton, New Brunswick newspaper reported May 23. But that media report was the first time the Maliseet people of the area came to know about the return of this "akwiten" that was built by their ancestors almost 200 years ago.

The Maliseet canoe is currently on display at the Museum of Civilization (CMC) in Ottawa where it is being restored.

"This is the oldest, and one of the largest, Maliseet cargo canoes I have ever seen," said Stephen Augustine, the CMC's curator of Maritimes ethnology.

Augustine is also a hereditary Mi'kmaq chief from New Brunswick, where the canoe was made. The museum hopes to not only restore the canoe, but also attempt to fill in gaps in its history.

It's been at the University of Ireland, Galway since 1852. It was built by Maliseet craftsmen in the early 1820s and came into the possession of Captain Stepney St. George of the British army. St. George shipped the canoe to his residence in Galway where it remained until his death. It was then donated to the James Mitchell Museum at the University of Ireland in the mid 1800s.

Dr. Kathryn Moore of the University of Ireland, Galway, led the research into the history of the canoe and began raising funds for its restoration about six years ago.

As a result of lobbying by Maliseet people who sought to be included in deciding the future of the canoe, the CMC has agreed to meet with two representatives

from the community.

"I'm hoping that at this meeting we can decide on the future of Maliseet artifacts and come up with a protocol on how to deal with these type of things. I don't like finding out about it in the newspaper. We weren't informed that this canoe was coming home," said Chief Candice Paul of the St. Mary's First Nation.

But Kim Brooks, a member of the Maliseet community, feels that her people have been left out of the loop.

"Our people were not contacted or notified about the existence of this 200-year-old canoe that was taken from our people here on the river. And you know, it came as quite a shock to us because it was unbelievable that this 200-year-old canoe came back to us," she said. "We had mixed emotions, we were so happy that this happened it was a really special thing for that canoe to come back, and at the same time we were angry because we hadn't even been told about this canoe, nor had we been invited to be a part of its journey here or to be a part of even the restoration process."

Brooks and her family are skilled birchbark canoe builders, and believe that the spirit of the grandfather "akwiten" has returned with the canoe. They are among many in their community who feel that it should be returned to its rightful place with the Maliseet people.

The Maliseet canoe was nominated as one of Canada's seven wonders during the recent CBC-TV Canada Day special.

"What makes it unique is that the size of it is literally around 21 feet long. These very long canoes are rare in the modern context," said Augustine.

Curators are still searching for evidence that will explain how the canoe changed hands from the



STEVEN DARBY, CANADIAN MUSEUM OF CIVILIZATION

Maliseet to the British, but the canoe may have been built as a gift to the British, explained Augustine.

"It has these bumpers made out of painted canvass. On them are four symbols, the thistle, rose, shamrock and a fiddlehead. They seem to represent the British, Irish and Maliseet, he said.

Augustine also explained that the legal owner of the canoe is the museum at the University of Ireland.

"If you look at repatriation policies, the canoe would be returned to its Indigenous origins if it had been unlawfully taken from them but this doesn't seem to be the case," he said.

Augustine along with members of the Ojibway and Mohawk communities performed smudging ceremonies and an honour song to respect the canoe when it first arrived.

"The canoe is of exceptional historical significance. My research suggests that it was originally a token of co-operation between the Maliseet and the newly-appointed Lieutenant

Governor of New Brunswick, Sir Howard Douglas in January 1825," Moore told *Windspeaker* during an interview conducted via e-mail.

To support this, she has found correspondence between Sir Howard Douglas and Earl Bathurst in London.

"In his letters he described a meeting with more than 200 Maliseet, led by their chief in January 1825, who congratulated Sir Douglas on his appointment as Lieutenant Governor just a few months earlier. There was mention of gifts but not of what they were. It cannot be stated with any certainty that the canoe was gifted at this meeting. However, experts have informed me that the painting and decoration on the canoe suggest it was decorated specifically with an important European person in mind, perhaps royalty. This description would fit Sir Douglas and his important position in New Brunswick. From the coincidence between the documentation and the evidence provided by the canoe itself, I

strongly believe that the transaction of which you speak was an exchange of gifts and that the canoe was not aggressively or illegitimately taken from the Maliseet people," she said.

Because there is no evidence that the canoe wrongfully changed hands, Moore also believes that the canoe belongs to the University of Ireland. Both Moore and Augustine say that they understand that the Maliseet people would like to retain the canoe but hope that it can remain in a museum so that all communities can appreciate it.

"When the conservation work is completed, I hope that the canoe will be loaned to the Museum of New Brunswick, prior to its return to Ireland, so that it can be appreciated by the Maliseet community in an easily accessible location," said Moore.

For now it is planned for the canoe to return to Ireland in 2008. Whether it makes a trip to the Museum of New Brunswick or not, will be decided after the meeting between Maliseet representatives and the CMC.

~ Attention ~ WHITE BEAR FIRST NATION MEMBERS IN THE VANCOUVER AREA

In 1994, the Minister of Indian Affairs and Northern Development and the three sponsoring First Nations, White Bear First Nations, the Blood Tribe and Siksika First Nation, signed an agreement to launch a pilot project to design and implement a process to advance First Nations management and control over oil and gas resources. In 2001 negotiations began on a framework proposal between the Government of Canada and the three sponsoring First Nations. This framework reflected the intentions of the parties and the mechanisms by which the transfer of oil and gas and money's management could occur. FNOGMMA (The First Nations Oil and Gas and Money's Management Act) is based on this framework proposal and came into force on April 1, 2006.

We have now reached the final stages of implementation and will resume with consulting our membership on FNOGMMA. Information sessions will now begin to take place with our members both on and off-reserve. We will be making a visit to the Vancouver area on the date listed below. The FNOGMMA Act requires that the conclusion of a referendum on each individual First Nation must take place to transfer control for the management of oil and gas and/or money's. The information sessions will help to provide our members with all the information required to assist them in making an informed decision on referendum day. The referendum will take place in the month of November. The exact date of the vote will be advertised at a later date. **Please plan to attend.**

If there are any questions that our members may have regarding this information session, please contact Brent McArthur at 306-577-2461.



WHITE BEAR FIRST NATIONS

DATE:
Wednesday Sept. 5, 2007

LOCATION:
Best Western Downtown
718 Drake Street
Vancouver, B.C.

PHONE:
604-669-9888

TIME:
9:00 a.m. to 5:00 p.m.

Lunch and refreshments
will be provided.

Aboriginal women create united front

By Gauri Chopra
Windspeaker Staff Writer

CORNER BROOK, Nfld.

Aboriginal women from across Canada gathered in Corner Brook, Nfld. from June 20 to 22 to talk about the issues affecting them and to try to come up with a plan to ensure those issues are addressed.

The women were participants in the National Aboriginal Women's Summit, hosted by the Native Women's Association of Canada (NWAC) and the government of Newfoundland and Labrador, with support from the federal government.

The theme chosen for the event was Strong Women: Strong Communities, with a special focus on issues of health, safety, wellness, equality, empowerment, strength, balance and honour.

All groups that attended the summit presented policy papers on issues they felt needed to be addressed. On the first day the topics were narrowed down to those delegates felt were most important to deal with and these created the agenda of discussion for the meetings. At the end of the summit, a number of recommendations were put forward, among them a call for governments to provide more



The female leaders of some of the country's national Aboriginal organizations gather together to create a united front in calling for an end to violence against Aboriginal women. (From left to right) Martha Greig, president of the Pauktutit Inuit Women of Canada; Kathleen McHugh, chair of the Assembly of First Nations Women's Council; Beverley Jacobs, president of the Native Women's Association of Canada; and Mary Simon, president of the Tapiriit Kanatami.

financial resources to address Aboriginal women's issues, a recommendation that Aboriginal women be given a seat at the table when Indigenous issues are on the agenda, and a plea to make addressing the issue of violence against Aboriginal girls and women a priority.

"The essence of the summit was to have all of the issues that were affecting Aboriginal women specifically, but never really made it to the table when negotiations between Canada and Aboriginal peoples begin. And so we were really looking to solutions,

because we knew that there were lots of reports about what the affects are, what the conditions were, and so we wanted this summit to focus on the solutions to those issues that we've been talking about for years and years," said NWAC executive director Sherry Lewis.

The end goal of the summit, Lewis said, was to create a document that any group wanting to do work in the area of Aboriginal women's issues could turn to that would help all organizations share information and be on the same page in terms

of setting priorities.

"There has been very little co-ordination of Aboriginal women's issues. Governments make decisions on priority funding and priority issues, and so we felt that this document would assist anyone making a decision, whether it's about funding, priorities, internal planning... So this document, this final document, was designed to do that kind of information sharing for anyone who wanted to get involved in Aboriginal women's issues," Lewis said.

(See Women page 29.)

Funding announced

By Gauri Chopra
Windspeaker Staff Writer

CORNER BROOK, Nfld.

The federal government has committed an additional \$56 million to help women's shelters on First Nation communities improve their services and to create five new shelters across the country.

The announcement was made by Bev Oda, minister of Canadian Heritage and the Status of Women on the final day of the National Aboriginal Women's Summit, held in Corner Brook, Nfld. from June 20 to 22.

"Our government is deeply concerned about the challenges facing First Nations, Inuit and Métis women. We remain committed to working with our Aboriginal partners, as well as with other levels of government, to break down the barriers to the full participation of Aboriginal women in all walks of life in our country" said Oda in a statement on the National Aboriginal Women's Summit Web site.

(See Government page 29.)

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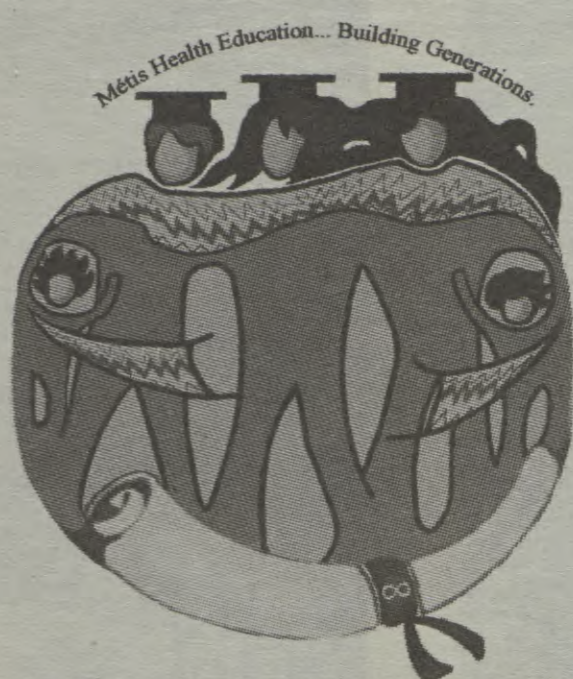
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Address: _____ Postal Code: _____ Home Phone: _____ Cell Phone: _____
Work Number: _____ Status Number: _____ Employer: _____ Employer Address: _____
Length at Employer: _____ Annual Income: _____ Drivers Licence #: _____

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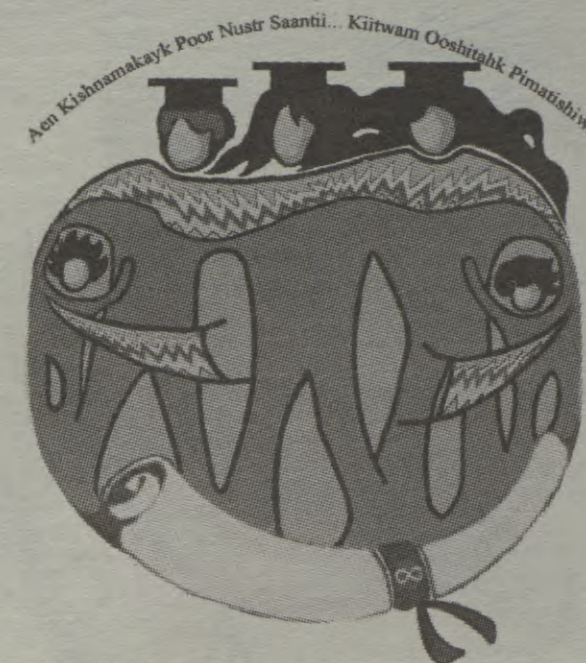
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Métis Health Human Resources Initiative



Scholarships and Bursaries for Métis students



This is a four year, \$10-Million health human resource development initiative (HHRI) aimed at laying the foundation for longer term systemic change in the supply and demand for Métis health human resources.

Your Governing Members are offering scholarships and bursaries to students interested in pursuing a career in one of 26 health related fields.

HHRI is based upon a Health Canada plan dealing with Aboriginal healthcare issues.

List of Health Careers

NOTE: *The following list of health career options doesn't necessarily reflect the program options available in all regions. Please contact your Governing Members to determine which ones have been selected for funding in your region.*

Addictions workers
(NNADAP - National Native Alcohol and Drug Abuse Program workers)
Audiologists
Chiropractic health professionals
Community health representatives (CHR's)
Dental - Dentists
 dental therapists
 dental hygienists
 dental assistants,
 dental laboratory technicians
Diagnostic medical sonographers
Dietitian
Environmental health officers (EHO's)
General radiographers
Headstart workers
Health administrators
Health educators
Health information technicians
Home care workers (HCC - home and community care workers)

Home health aide
Medical laboratory technicians
Medical record transcriptionists
Medical technologists
Mental health workers
Midwives
Nurses -

 registered nurses,
 nurse practitioners,
 nurse-midwives,
 licensed practical nurses
 registered psychiatric nurses

Nutritionist
Occupational therapist
Optician
Optometrist
Ophthalmologist
Pharmacist
Physical therapists
Physicians/doctors
Physiotherapists
Podiatrists
Psychiatrists
Psychologists
Radiation therapists
Respiratory therapists
Social workers
Speech language pathologists

For more information
check out our website

<http://www.metisnation.ca/HHRI/default.html>

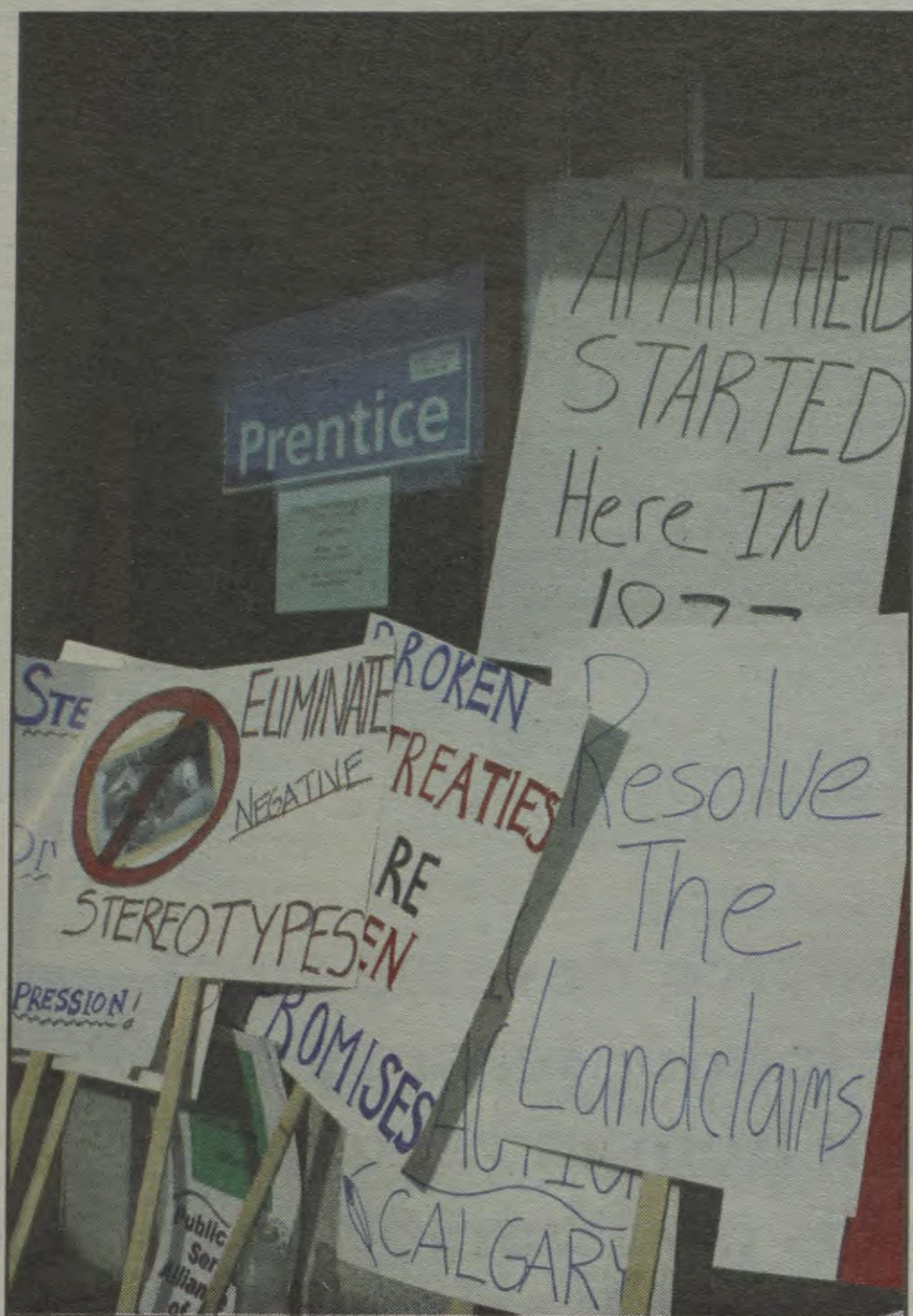
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[national day of action]



Paul Barnsley

Placards surround the sign in the window of Indian Affairs Minister Jim Prentice's constituency office.



Christopher Clarke

Shawn Brant exits the now famous bus blocking the rail line near Deseronto, Ont. on June 29, the National Day of Action.



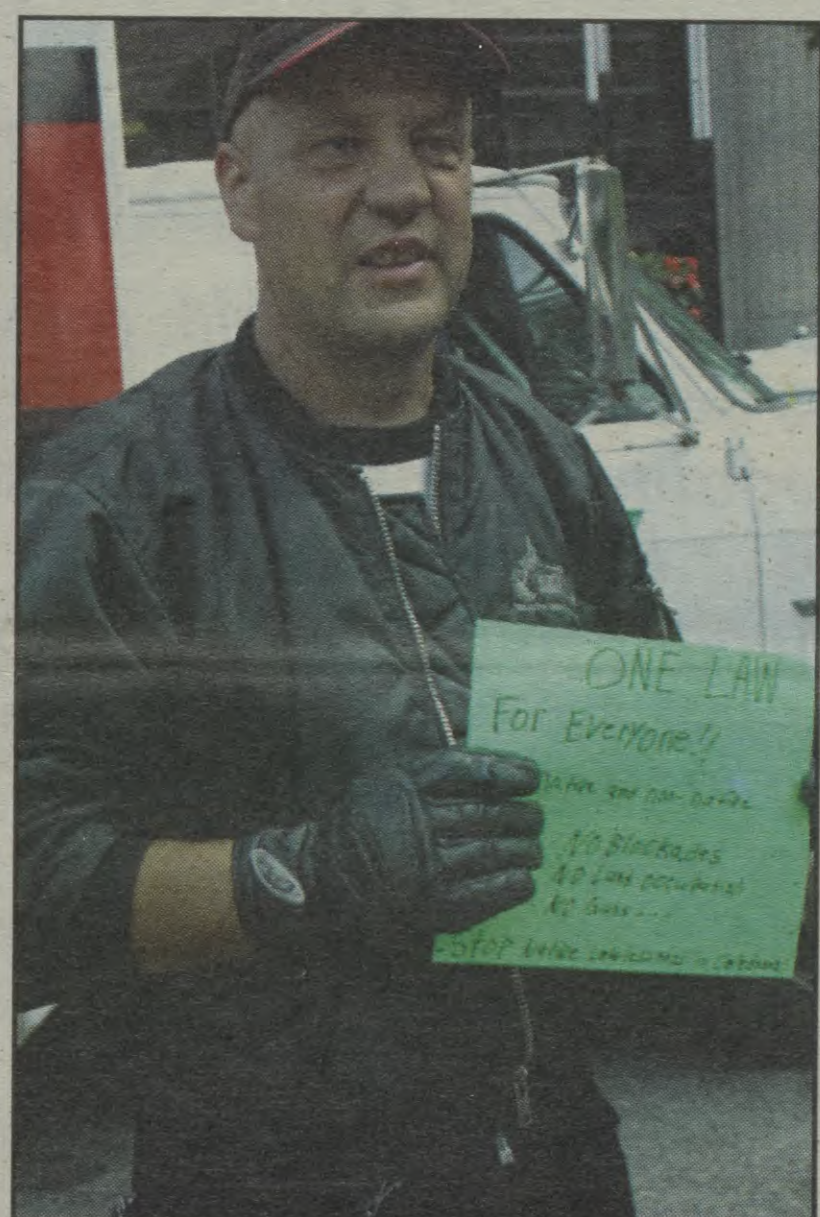
Marchers take to the streets of downtown Winnipeg for the National Day of Action, held to draw attention to the problems that exist in First Nation communities.

COMMUNITIES COME TOGETHER FOR NATIONAL DAY OF ACTION



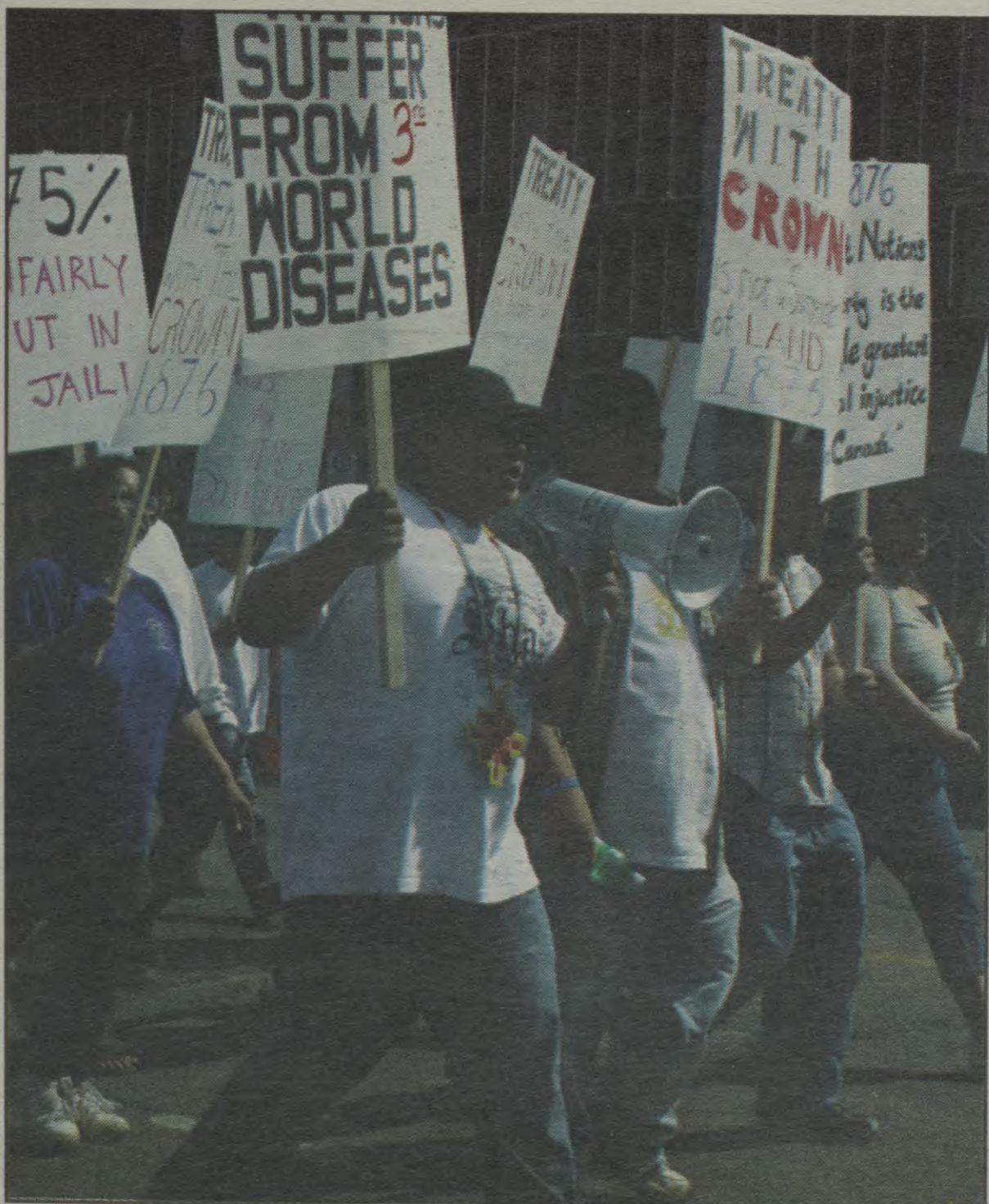
Paul Barnsley

The march to the office of the minister of Indian and Northern Affairs Canada begins in downtown Calgary to mark the National Day of Protest.



Paul Barnsley

A lone anti-protest protester attends the Calgary rally on June 29.



Gauri Chopra

Marchers make their presence known on their way to Canada Place, the federal government building in downtown Edmonton.



Nikki Maier

The National Day of Action march along Wellington St. in Ottawa is a family affair.

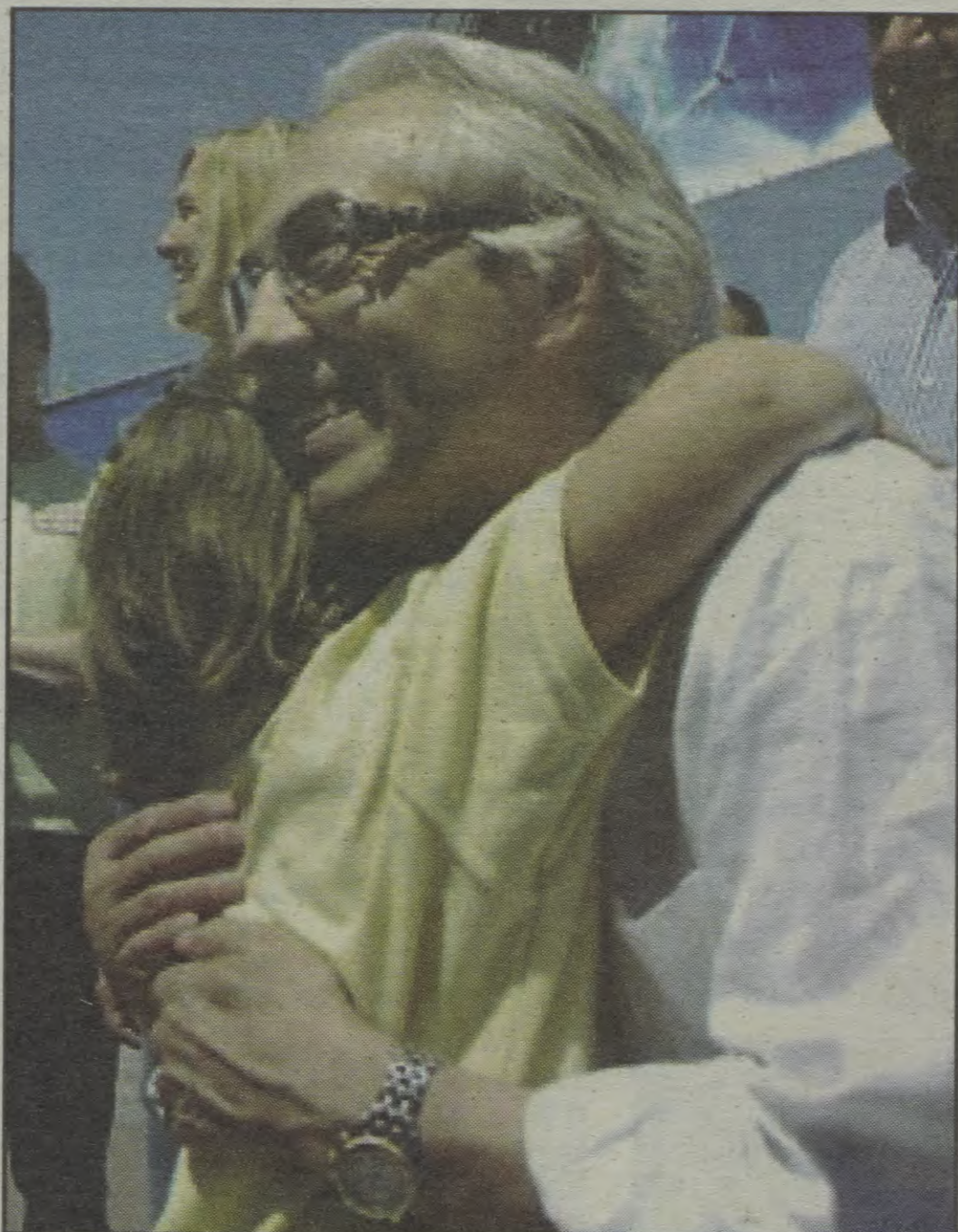


Participants in the National Day of Action in Ottawa take their message to the federal government to take action to close the gap between First Nations and the rest of Canada.



Aaron Pierre

the streets of downtown Winnipeg during the action, held to draw attention to the crisis that in communities.



James Park

Assembly of First Nations National Chief Phil Fontaine makes a new friend during the National Day of Action rally in Ottawa.



Roxana Oliveira

Torontonians get involved in the National Day of Action rally at Queen's Park, the provincial legislature.

COMMUNITIES COME TOGETHER FOR NATIONAL DAY OF ACTION



Nikki Maier

Liberal leader Stephane Dion attends the Day of Action events in Ottawa on June 29 with his wife, Janine.



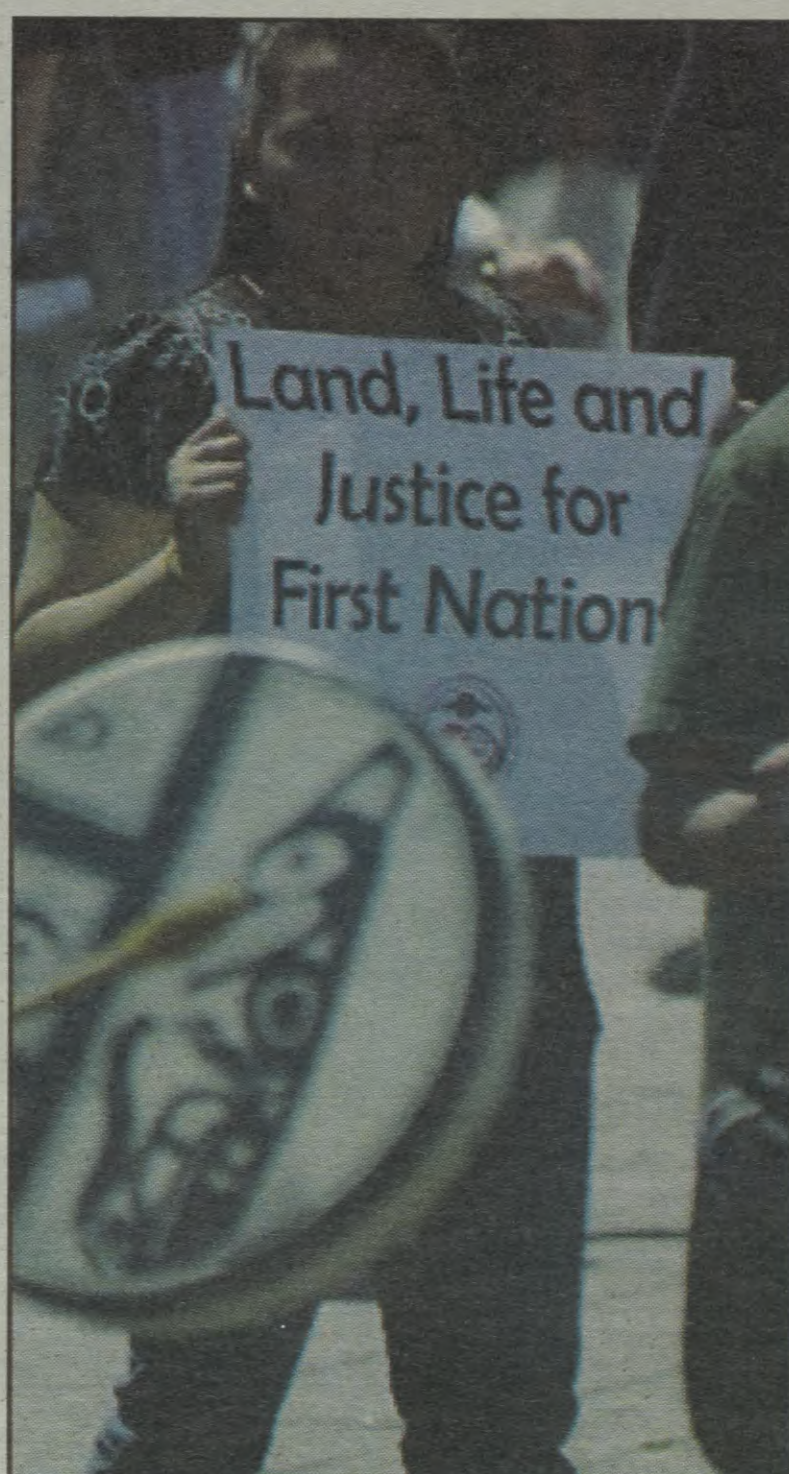
Ha-Shilth-Sa

First Nation leaders from British Columbia take part in National Day of Action events in Vancouver on June 29.



James Park

in Ottawa take their message to Parliament Hill, calling on the government to close the gap between First Nations and Canadians.



James Park

The sign says it all during the National Day of Action in Ottawa.



Lisa Van Every

Sisters Sherry Martin and Shelda (Martin) Johnson are part of the Six Nations convoy that made the 25 km trek to Brantford on June 29.

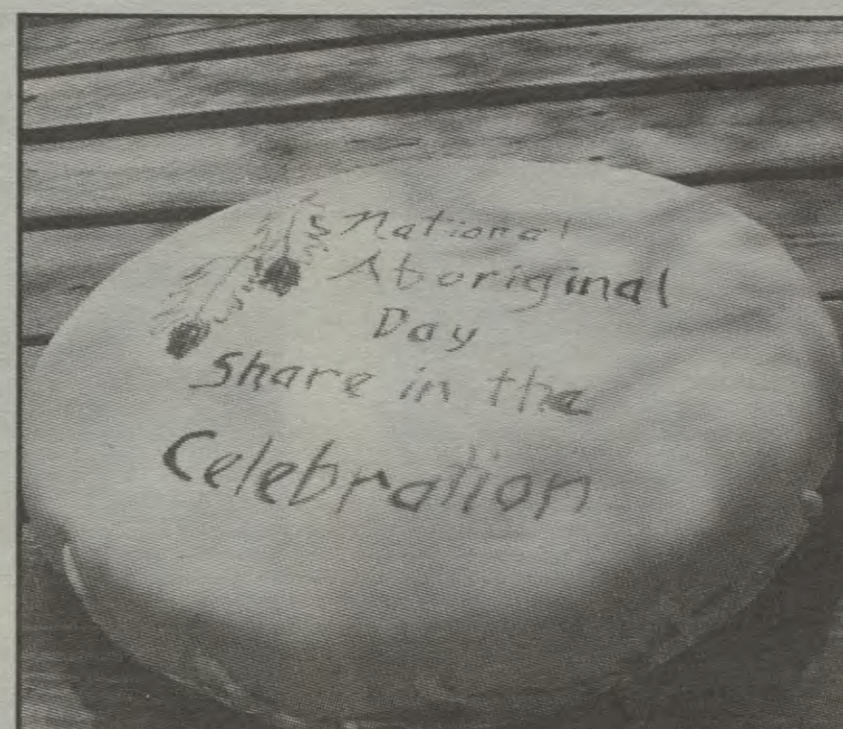
Windspeaker's Special Section Serving the Aboriginal People of BC & Yukon

British Columbia celebrates National Aboriginal Day



Community members of the Secwepemc Nation gathered for a day of celebrations and a piece of cake (right) shaped like a drum at Secwepemc Heritage Park on June 21.

(Left) Chief Ron Ignace, Elder Richard Billy and traditional drummer Terry Denault sing an honour song to celebrate National Aboriginal Day during the Secwepemc celebrations.



WINNIE SAM

(Above) A Princess pageant for girls five and older was held in honour of National Aboriginal Day in Fort St. James. Kennedy Prince of the Polywelson (Beaver) clan was crowned Miss Nak'azdli. Five-year-old Prince is surrounded by Fort St. James singers and drummers, (Below) Jolene Prince and her daughter Ruby take a break from the celebrations at Fort St. James Youth Centre on June 21.



WINNIE SAM



MARGARET GRENIER

The Museum of Anthropology located in Vancouver celebrated National Aboriginal Day with a special performance of Gilo Hyte, "Sharing the Spirit," by the Dancers of Damelahamid.



PHOTOS BY DEMIAN PETTMAN



(Above) Canim Lake band members, Elders and Chief Mike Archie sang in honour of the 2007 Unity Ride celebrated the week of National Aboriginal Day, June 17-21. Participants of the ride travelled four-days by horseback and wagon to the St. Joseph's Mission Residential School site in honour of the residential school survivors.

(Left) A horse race was part of the Unity Ride celebrations.

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Alberta Sweetgrass: Special Section providing news from Alberta

Alberta celebrates National Aboriginal Day



A game of lacrosse was just one of the many events planned in celebration of National Aboriginal Day at Edmonton's Rosslyn School, June 21. Students enjoyed a dance and drumming presentation performed by the White Buffalo Dancers and Drummers Society. Dance lessons by Amanda Woodward and a tipi setup with Elders storytelling was also part of the celebrations.

ANNA PETTEN



Rocky Dumais, a traditional Cree dancer, led the Grand Entry into Edmonton's Canada Place on June 21 in celebration of National Aboriginal Day. Following behind him were Aboriginal veterans, RCMP and local Edmonton police.

GAURI CHOPRA



Fancy shawl dancers perform for a large crowd during the National Aboriginal Day celebrations at Galt Gardens in Lethbridge June 21.



Edmonton elementary school kids waited in line at Canada Place to get airbrushed tattoos in celebration of National Aboriginal Day June 21.

GAURI CHOPRA

YOU CAN HELP BUILD STRONG CHILDREN, FAMILIES AND COMMUNITIES!

BECOME A BOARD MEMBER

Alberta

The Ministry of Children's Services is currently accepting applications for the ministerial appointment of board members to the Child and Family Services Authorities. We are seeking applications from community-minded people with a sincere interest in the well-being of children, youth and families, who want to make a positive difference in their lives.

The boards act in a governance role. Working together, board members set objectives and strategic direction for the programs and services for children, youth and families and facilitate community engagement within their region. Board member skills focus on governance, financial planning, policy development and community involvement.

With the large proportion of Aboriginal children in care, many of these positions are designated for Aboriginal representation. Thus, Aboriginal individuals are encouraged to apply.

Board members are appointed by the Minister for terms of up to three years and may serve additional term(s) if appointed again by the Minister. Members serve on a voluntary basis and receive an honorarium and reimbursement for expenses according to regulations and provincial government policies.

QUALIFICATIONS:

Applicants should demonstrate a suitable combination of the following:

- volunteer, professional or consumer experience with services provided to children and families;
- experience as a board member and an understanding of the general principles of governance;
- knowledge of and/or sensitivity to Aboriginal culture and leadership styles;
- an understanding of the trends and needs impacting children and families in their community;
- active involvement in community activities; and
- 35-40 hours available each month to attend board meetings and activities.

VACANCIES: Although there are current vacancies, most of the vacancies will occur in April 2008. A list of recommended candidates will be established to fill the current vacancies as well as future vacancies.

For information on vacancies, eligibility requirements and to obtain a board member application package, please visit www.child.gov.ab.ca/boards and click on "Become a Board Member."

For further information, please contact:

Sylvia Molella, Board Resources and Development, at Sylvia.Molella@gov.ab.ca or (780) 422-5679; to be connected toll-free, dial 310-0000.

We thank all applicants for their interest; however, only those selected for an interview will be contacted.

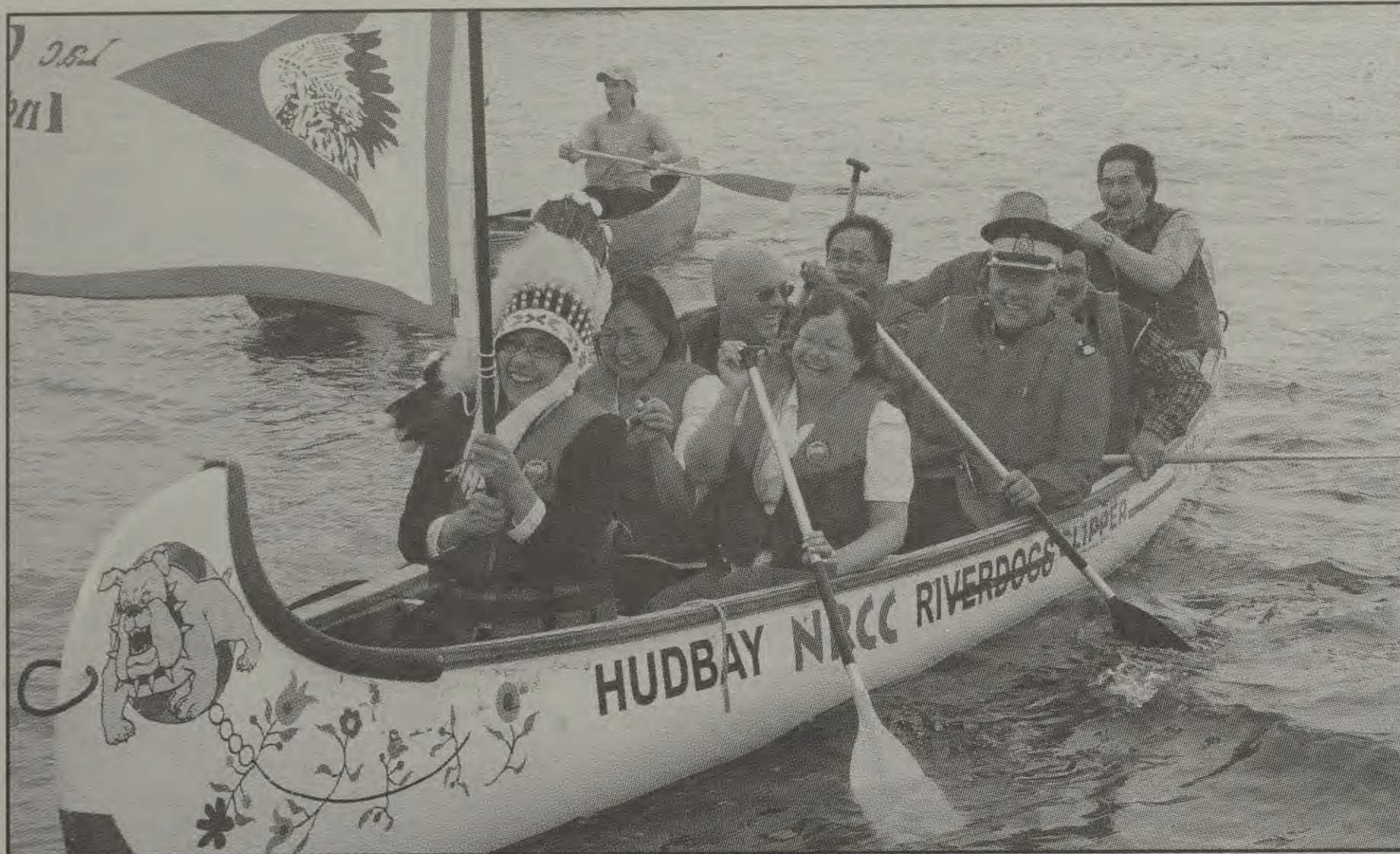
Final candidates will be asked to undergo pre-employment checks, including satisfactory security screening.

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Saskatchewan Sage: Special Section providing news from Saskatchewan

Saskatchewan celebrates National Aboriginal Day



CARMEN PAULS ORTHNER

Recreating the arrival of the early treaty parties by voyageur canoe, Lac La Ronge Indian Band Chief Tammy Cook-Searson (holding the flag) and the rest of her party of dignitaries come to shore at the beach by Kitsaki Hall.



PAMELA SEXSMITH

Jingle dress dancer Dorothy Whitstone poses with daughter Kelle. Both mother and daughter are members of the Onion Lake Dance Troupe, which took part in National Aboriginal Day celebrations in Lloydminster.



MORGAN BEAUDRY

Kaley Redman of Standing Buffalo Lakota First Nation performs a fancy shawl dance during National Aboriginal Day celebrations at Wascana Centre in Regina.



ANN HARVEY

William Whitehawk, an Elder at Dr. Brass school in Yorkton, shows students how to peel willow branches to make fasteners for the tipi he is teaching them to erect.



MORGAN BEAUDRY

(Left) Men's traditional dancer Darius Isnana of Standing Buffalo Lakota First Nation performs at Wascana Centre in Regina.

(Right) The Battlefords held an Aboriginal Awareness Week, which included an Aboriginal talent showcase in the park on June 20. Lori Wuttunee of Red Pheasant First Nation was one of the competitors taking part.



LILLIAN BLACKSTAR

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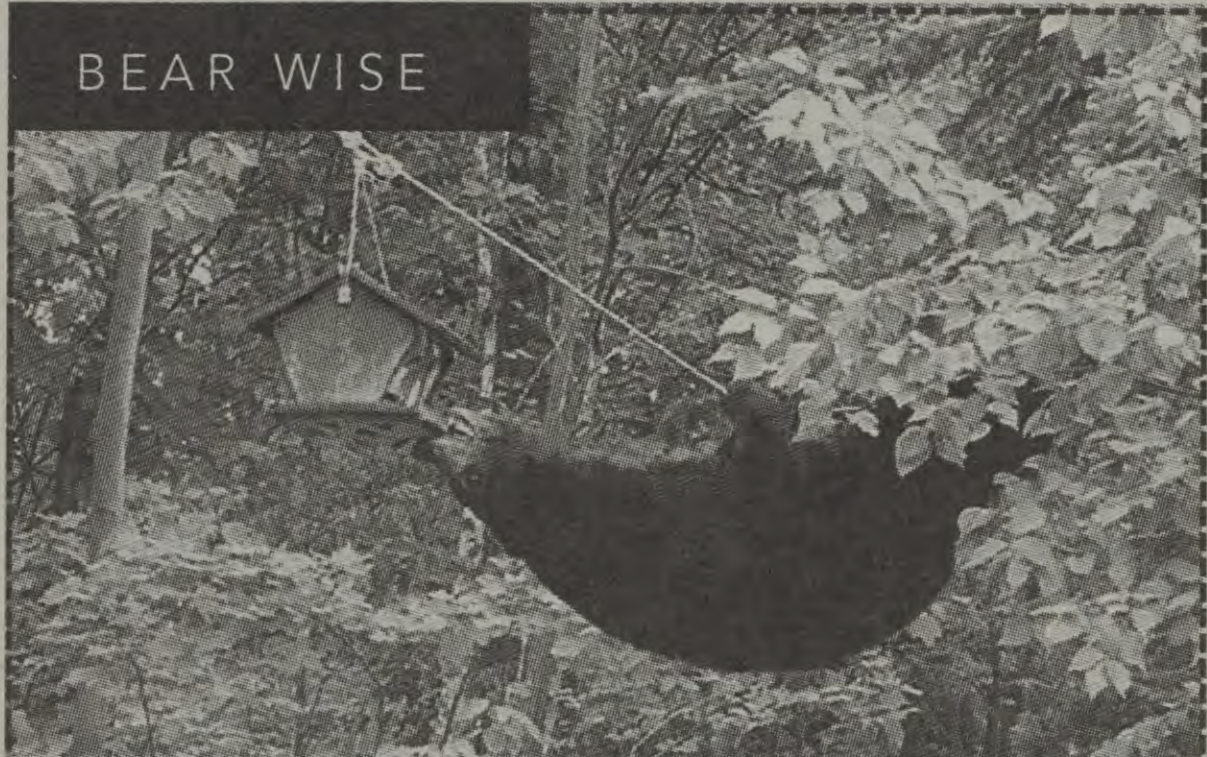
Windspeaker's Special Section Serving the Aboriginal People of Ontario

Ontario celebrates National Aboriginal Day



Many attended the festivities at Hollinger Park in Timmins on June 21 to celebrate National Aboriginal Day.

BEAR WISE



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Bears thrive in the wild on berries and nuts, but when their natural food supply runs low, bears will venture out to residential areas. Drawn by the smell of other foods and garbage, bears will follow their noses – right to your neighbourhood. Once they find a source of easy food, they will come back again and again.

You can help keep bears out of your neighbourhood. Here's what you can do:

Garbage

- ☐ Put garbage out on the morning of garbage day, and not the night before
- ☐ Store indoors until morning of pick up or trip to the dump
- ☐ Keep meat scraps in the freezer until garbage day
- ☐ Place garbage in containers that have tight fitting lids
- ☐ If eating outdoors, put wrappers and scraps in the garbage, not on the ground
- ☐ Frequently clean garbage and recycle containers

Bird feed (including seed, nectar and suet)

- ☐ Feed birds during winter months only

Fruits and vegetables

- ☐ Avoid landscaping with trees, shrubs or plants that produce foods known to attract bears (some examples include crab apple trees, mountain ash, beech, and oak)
- ☐ Remove vegetables and fallen fruit from the ground
- ☐ Pick all ripe fruit from trees and bushes

In an immediate emergency call your local police or 911. To report bear problems call:

1 866 514-2327 (1 866 514-BEAR) TTY 705 945-7641

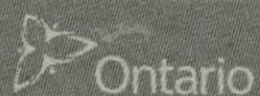
For more information, visit our website:

ontario.ca/bearwise

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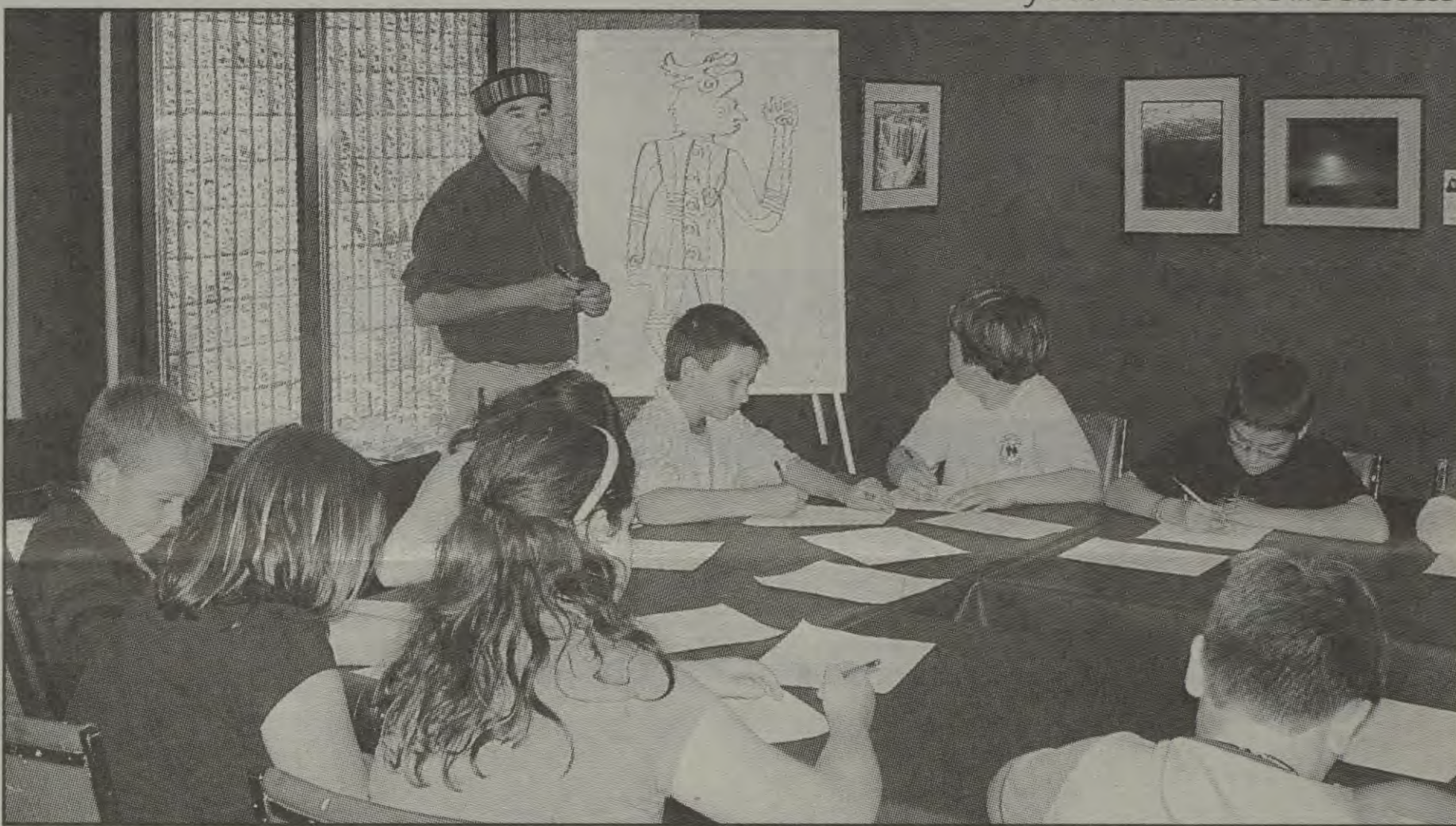
BEARS CAN
BE DANGEROUS

Ministry of Natural Resources



FRED CATTROLL

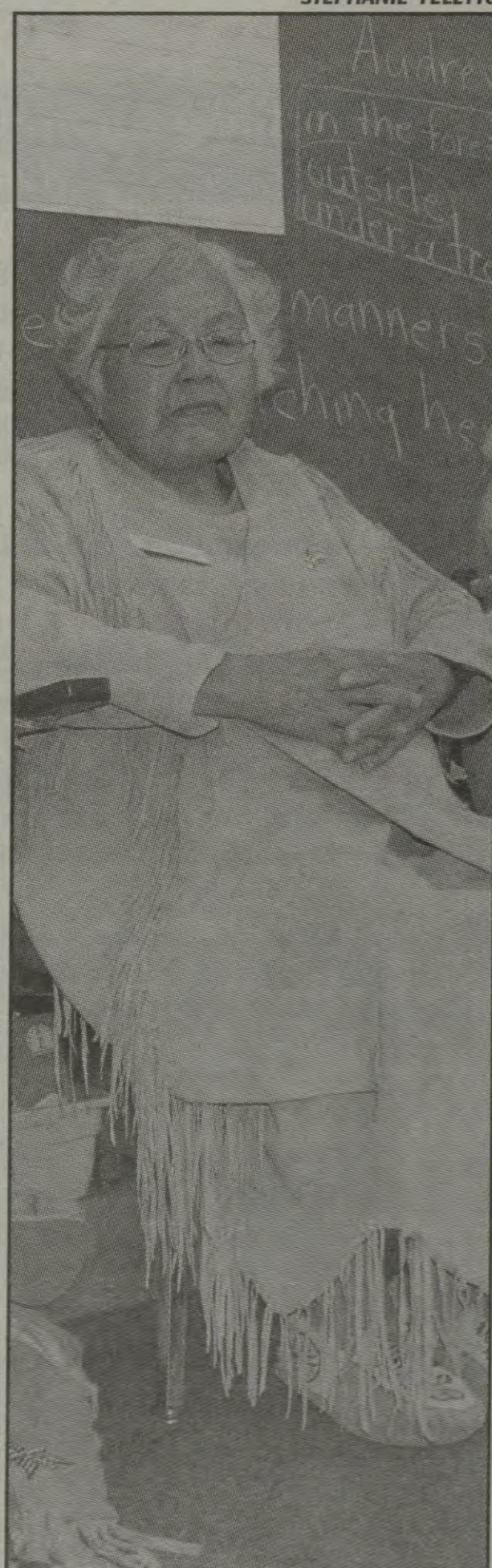
From left to right: Minister of Health Tony Clement, Allison Fisher, executive director of the Wabano Centre for Aboriginal Health and Dr. André B. Lalonde, Society of Obstetricians and Gynaecologists of Canada Executive Vice-President pose for a picture during the "Igniting the Spirit" fundraising Gala held on National Aboriginal Day. The Government Conference Centre in Ottawa was filled with entertainment from First Nation, Inuit and Métis performers. The purpose of the gala was to raise funds for programs that will encourage urban Aboriginal youth to achieve life success.




STEPHANIE FELETTI

(Above) Thunder Bay elementary school children participated in a Woodland Art workshop with Northwestern Ontario renowned artist Ahmoo Angecone at the Thunder Bay Art Gallery. The interactive Aboriginal art workshop and experiential learning tour was targeted at students in grades four to six.

(Right) Elder Dolores Wawia attended two Thunder Bay elementary schools and did interactive storytelling with primary school children in celebration of National Aboriginal Day.






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Jared Sowan	Broken Wing	Eclectically Yours
Rick McKay	My Awakening	Star Catcher 2007 CD
Conrad Bigknife & The Frame	Dark Haired Girl	Single Release
Karen & Sara St. Jean	Can I Show You	Single Release
Jackie Tice	In These Bones	Second Skin
Shane Yellowbird	Pickup Truck	Life is Calling My Name
Ray St. Germain	We All Make Mistakes Sometimes	Single Release
Eagle & Hawk	The Way	Life is ...
Andrea Menard	Dance Old Friends	Simple Steps
Terri-Anne Strongarm	Anymore	Anymore
Gabby Taylor	Cool Me Down	Where I Feel Alive
Fred Mitchell	Don't Wanna Be Lonely	Single
Art Napoleon	Mystics	Miyoskamin
Jessie Wuttunee	Father (You are a Friend)	Single Release
Desiree Dorion	More Like Elsie	Single Release
Cheryl Bear	Your Joy	Cheryl Bear

**CONTRIBUTING
STATIONS:**



Artist—Just The Boyz
Album—White Album
Song—Life's Too Short
Label— Turtle Island Music

Just the Boyz offer up non-stop country sounds on new CD

Just the Boyz has gone through a number of lineup changes since the band first formed in 1987, but two decades later, the Beauval, Sask.-based group is still going strong and attracting throngs of country music fans to its live shows right across Saskatchewan.

The current incarnation of Just the Boyz includes Barry Kimbley on drums, Dean Gauthier on lead guitar and vocals, Fred Roy on bass, Darwin Roy on keyboard, spoons and vocals, and soundman Darrel Burnouf. All the members of the group hail from Beauval except for Roy, who is from Durocher Lake.

The band recently released its latest album, the *White Album*, which features more of what fans of the group have come to expect from Just the Boyz. The album starts and finishes with a flourish of fiddles—the first number is the band's rendition of two Métis standards, *Big John McNeil* and the *Red River Jig* and the last cut on the CD is a rousing fiddle medley. In between is a mix of country songs delivered in the energetic, uptempo style that makes Just the Boyz such a popular group to see performing live.

The band began their Saskatchewan tour in late January of 2007 and haven't stopped since, performing at everything from poker rallies to a Métis women's conference, to hockey tournaments, graduations, Canada Day celebrations and wedding dances.

To learn more about Just the Boyz, visit the band's Web site at www.justtheboyz.com.



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- AFM 5—Values & Ethics in the Aboriginal Workplace (NEW!!)
- AFM 6—Aboriginal History & Development
- AFM 14—Aboriginal Human & Fiscal Issues

The remaining courses or their equivalents are offered across Canada in accredited post-secondary institutions. By successfully completing the AFM Program, the door will open for you to obtain your Certified Aboriginal Financial Manager (CAFM) designation.

The CAFM designation is quickly becoming the preferred credential for those working directly with Aboriginal organizations and First Nation governments in effectively managing their finances.

Management Certificate Courses

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Focusing on your management role, this course will provide tools to enhance leadership skills including decision-making, change-management, communications, dispute resolution and other management competencies.

AFOA 3—Aboriginal Program Management

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AFOA 4—Aboriginal Management Practices 2

Building on the knowledge acquired in Management Practices 1, this course examines the role of governance, the principles of strategic planning, debt management and advocacy strategies.

All courses are offered on-line through AFOA Canada. Whether you are pursuing your CAFM designation, or you just want to improve your knowledge, skills or cv, taking an AFOA on-line course is the best avenue to professional development.

Course instructors are available for support and guidance. Courses run for 15 weeks.

Courses start September 10, 2007! Register Today!

You can register on-line at www.foa.ca or call toll free 1.866.722.2362 to get more information.

Women of Wabano earn two Nammy nominations

By Teneil Whiskeyjack
Windspeaker Staff Writer

OTTAWA

It was all smiles for the traditional singing group Women of Wabano as they heard the news that they had been nominated for a Native American Music Award in two categories—traditional and debut duo or group.

The members of Women of Wabano are Allison Fisher, Bev Souliere and Carlie Chase.

"We feel very honoured and surprised," Chase said when asked how the members felt about the nomination.

"We started singing together four years ago as a stress release and didn't know it would go this far. We wanted women to have a voice and empower that voice from within. We felt that the drum was the perfect way to do that, not only to find a voice but to bring their confidence out as well."

The Women of Wabano sing

songs that are celebratory, that are traditional and that honour women. Their album, *Voices*, seeks to send positive traditional messages for Aboriginal people. The album also helps raise funds to support children's programs offered by the Wabano Centre for Aboriginal Health in Ottawa, with all proceeds from the sale of the CD going toward funding those programs.

The Wabano Centre for Aboriginal Health focuses on treating and preventing ill health

and providing culturally sensitive support and aftercare to Aboriginal people.

Fisher is executive director of the health centre, while Chase is human resources program director.

Souliere was at the Wabano Center for Aboriginal Health. Souliere recently stepped down from her position as president of the center but continues her efforts to work on behalf of Aboriginal people and to preserve Aboriginal traditions for future

generations.

The ninth annual Native American Music Awards will be held at the Seneca Niagara Casino and Hotel in Niagara Falls, New York on Oct. 6, 2007.

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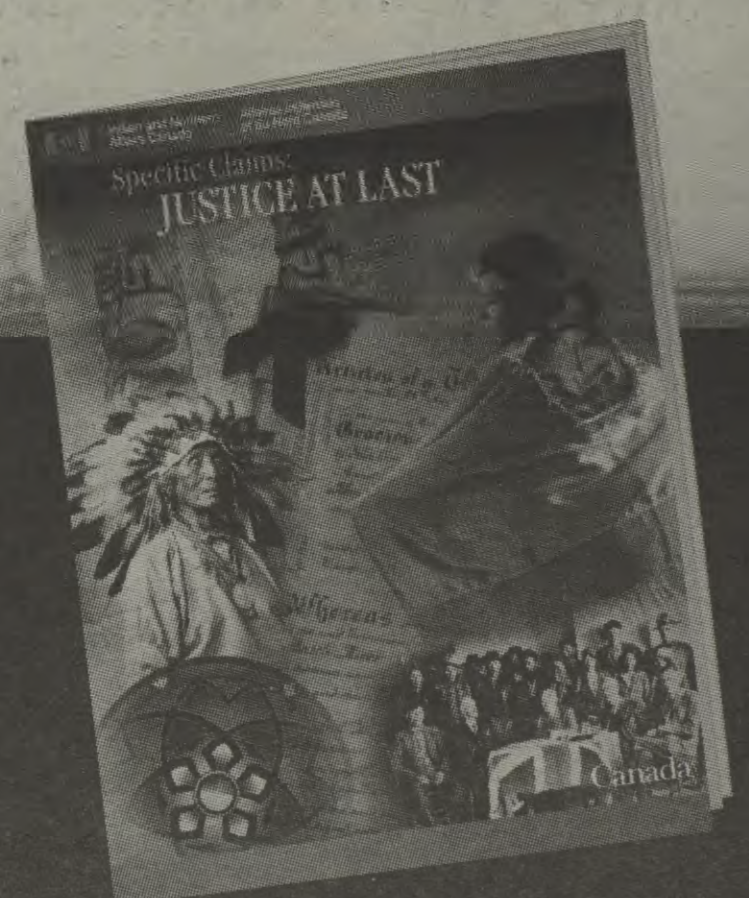
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Canada

[windspeaker confidential] — Cherie Dimaline

Windspeaker: What one quality do you most value in a friend?
Cherie Dimaline: Humorous acceptance. If I can go out with someone and, without complaint, start out at the Friendship Centre, then go to hear a Russian country band and end up walking through Chinatown in the rain with Mickey Mouse umbrellas, then I am with a true friend!

W: What is it that really makes you mad?
C.D.: Apathy and negativity. If you don't like something, change it. If it's something you can't change, move on. Through writing, parenting, talking and making informed choices we can mold the world around us. Negativity just breeds more negativity and we become our own captors.

W: When are you at your happiest?
C.D.: At midnight when my kids are safely in their beds and I'm wearing my pajama bottoms and lucky bingo shirt, writing stories that are flowing so well my fingers can barely keep up.

W: What one word best describes you when you are at your worst?
C.D.: Tumultuous.

W: What one person do you most admire and why?
C.D.: Author/activist and teacher

Lee Maracle, because the woman can wear clunky Sorel skidoo boots into the university and is all of 5 foot 1 and still demands more respect than anyone else in the place.

And besides the obvious trailblazing and guts, she can find beauty in the smallest details of the most mundane life. That is truly living in every cell!

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

C.D.: Learn to read my stories to the public without apology. I had panic attacks over it. I felt like I was reading my diary to a room full of judgmental strangers. Luckily before I started my book tour I spent a week in the mountains of B.C. with a group of Native women authors who helped coax the words from me without stress-induced hives attached to them!

Also, Lee Maracle told me that if I didn't share the stories I would be a greedy Indian!

W: What is your greatest accomplishment?

C.D.: Overcoming serious anxiety to reach out and grab my dreams. Travelling abroad, parenting my three awesome kids, writing a book, working with my community's youth ... these are all goals that were reached through pushing past anxiety and self imposed barriers.

W: What one goal remains out of reach?

C.D.: The elusive Giller Prize for literature. But I'm working on it, baby!

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

C.D.: Sitting in a darkened room in a Parisian bell tower staring at a typewriter, chain smoking. Seriously, if I couldn't write, I'd lose it. It's something I've done since I was a little girl. One time I was out riding my bike when I lived up North and inspiration struck me. I used my freezie money to buy a cheap pen at the corner store and wrote out a story on the bottoms of my shoes. Biking home with the sides of my feet so as to not rub off the words was tricky!

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

C.D.: When I was in Saskatoon, Cree poet Louise Halfe gave me an eagle feather and reminded me that when you're telling your stories, you're sharing your truth. She said that this truth comes to us from the Creator and flows through us, like a hollow bone in our wings and that it is sacred. She told me that as a Native writer I speak for those who are too hurt and who are unable to, so I have to speak strong and with conviction.



Cherie Dimaline, a first-time author and mother of three, will be celebrating the official launch of her book, *Red Rooms* on July 25 at The Gladstone Hotel in Toronto. While this is the first published book for the Métis author, *Red Rooms* is not Dimaline's first writing project. Her work has been published by Chatelaine, Rogers Media, The Toronto Star and Today's Parent, as well as in a variety of community publications. She's also worked in a number of other non-writing capacities, including stints as a magician's assistant, a museum curator and running an urban Native women's centre.

W: Did you take it?

C.D.: I remember that each and every time I sit down at the computer ... usually around midnight, with my lucky bingo shirt on.

W: How do you hope to be remembered?

C.D.: I hope to be remembered as a woman who made her family

proud. A couple weeks ago I was in an Indigo bookstore and my daughter found my book on the shelves. She picked it up and told everyone within earshot, "My mom wrote this."

Seeing her with her little chest puffed out and her small voice so loud made every late night and every doubtful morning all worth it.

Old problems linger on

(continued from page 9)

Nelson said Brant has provided a service to his people.

"I think Shawn Brant's delivered something to us. He has, by being able to go through with what he said he was going to do, created something the chiefs can't ignore. It may not be Shawn Brant but there will come a leader out of the people, that is, not the chiefs," he said.

Brant may be the latest nationally prominent Native activist but the issues he raises are anything but new. In Calgary, on June 29 from 8 a.m. to 4 p.m., a solitary figure walked circles around the McDougall Centre, the provincial government office building in the heart of downtown Calgary. Milton Born With A Tooth, a Blackfoot activist from Southern Alberta, carried a sign that said "Alberta's Hidden Economy — Racism."

Born With A Tooth has been where Brant is today. He was sentenced to 18 months in jail in 1991 after an armed confrontation with RCMP tactical officers the previous fall. Before the trial, he was held in jail for four months without bail. The trial took place at Fort Macleod, a police town that was founded by the RCMP. The jury was all white.

University of Lethbridge

Professor Tony Hall, in an essay that appeared in the *Globe and Mail* on March 26, 1991, took up his cause at the time.

"Members of several clans of Peigan people resuscitated an ancient medicine society known as the Lonefighters. Their objective was to stop the building of the Oldman dam, which would flood many of their sacred places and disrupt the delicate ecology of the river valley," Hall wrote. "They marked their protest by digging a ditch around an irrigation weir on their reserve. This forceful assertion of Peigan jurisdiction was met with a major show of police opposition in early September. Armed, camouflage-clad tactical squads moved onto the reserve and Mr. Born With A Tooth fired two warning shots. He was convicted on seven counts."

Hall asked then a question that is still pertinent now.

"Aboriginal and treaty rights are recognized in Canada's Constitution. But who has ever gone to jail for violating an Aboriginal or treaty right? And yet the jails in Canada are full of Native people," he wrote. "Why is the law enforced so selectively? Why do law-enforcement officials do so little to protect the land rights of Aboriginal people? Where is there any true respect for the principles

of law and order when such blatant bias becomes evident?"

Born With A Tooth spent the day engaging Calgarians one-on-one in animated but mostly respectful discussions. He stopped his vigil for a short interview with this publication. He said Brant was a reflection of a growing desperation amongst Aboriginal people.

"The same symptoms Shawn Brant is expressing are the symptoms of how the teenage suicide rate is just shooting up amongst us. Shawn Brant, regardless of whether you love him or hate him, what he's saying is true," he said. "Our holocaust happened a long time ago. There was no CNN. There was no APTN. There was no *Windspeaker*. But our holocaust happened and it was never documented. That's why people today can't understand. Look at the rape and the beatings that they gave our children for 35 years through the churches. But there were no cameras and Geneva Convention for us. By the time that all came along the government had swept all the atrocities so far under the carpet, and now they're trying to silently deal with it behind closed doors. And it's an issue that the masses need to understand."

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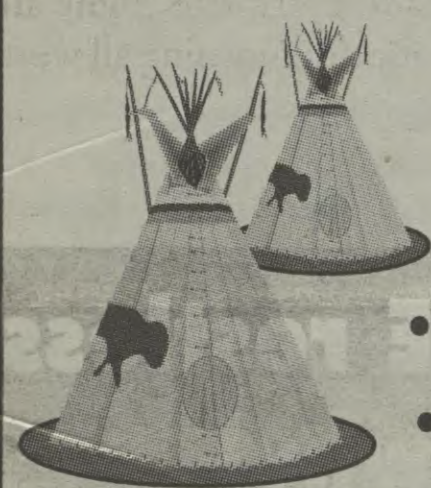
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Congress examines role of arts within Aboriginal community

By Gauri Chopra
Windspeaker Staff Writer**SASKATOON**

The University of Saskatchewan hosted the 2007 Congress of Humanities and Social Sciences from May 26 to June 2. The event, run by the Canadian Federation of Humanities and Social Sciences (CFHSS) is the largest academic gathering in Canada. The 2007 event marked the 76th year the congress has been held. The CFHSS refer to Congress as "The largest and most respected multidisciplinary gathering of researchers in North America."

This year's event included speakers like professor Michael Ignatieff from Harvard University, environmentalist and broadcaster David Suzuki, Aboriginal actor Gordon Tootoosis and Métis writer Maria Campbell.

Congress 2007 consisted of over 3,000 symposiums on a variety of issues.

Campbell and Tootoosis took part in a breakfast series of discussions dealing with the relationship between Canada's Aboriginal people and the arts.

Campbell spoke about the importance of theatre to the Aboriginal culture and explained that it was very difficult to find a theatre that would put on Aboriginal performances.

"Theatre is really an easy form for us because we are storytellers. We tell stories to audiences in our homes, I mean it's much more private and cozy, but our storytellers still have to have an audience...It is a really powerful tool not only to entertain but to educate people on everyday issues that confront our people," she said.

Campbell explained that she got involved the performing arts because she wanted to help organize and educate communities. She said theatre still has the same responsibility.

Campbell currently works at the Saskatchewan Native Theatre Company in Saskatoon, holding the position of cultural and educational program advisor. She spoke about the importance of

having theatres that are specifically dedicated to Aboriginal performances. "It provides a place for writers, and in particular playwrights, to bring their work to, because many, many people in our communities are writing and can't find a theatre to produce their work. And on top of that, it's a training ground for young actors, again to be able to perform or have your play done in a theatre that it is totally Aboriginal is really special because, you don't have to explain anything to a director and producer. Also our structure and the way we tell stories is very different than a western style of storytelling, so we can experiment in our own theaters and learn and grow and not have to explain anything," she said.

Tootoosis, who was also part of the discussion on Aboriginal people and the arts, echoed Campbell's comments and added insight on the importance of Aboriginal content on television and in film.

"Of course, we've been a storytelling society always, so it's only natural that we make the transition to theater, theater to television, to movies, to animations. It's also been a way of teaching our belief system our worldview. You know, a lot of us are doing that, telling our stories to our people."

Tootoosis said that these days he hesitates to tell traditional stories because of copyright issues.

"A lot of our stories, they're passed on from one generation to another, and they've never been written and documented. Now, if I were telling those stories, some writer would be sitting there ... and documenting this, resulting perhaps in a book, or in script form, or whatever, and a copyright."

He said that someone owning copyright on a story and putting it to print would break the traditions of storytelling, and in the long run seriously affect Aboriginal cultures.

The television industry does give the Aboriginal community the opportunity to spread awareness of its culture, and if used properly can be an asset in

educating Aboriginal youth, he explained. But "If it is abused, television can also misrepresent the Aboriginal community," Tootoosis said.

Marrie Mumford, research chair for Aboriginal arts and literature at Trent University, moderated the discussion that Tootoosis and Campbell were part of.

"With Gordon and Maria, they really trailblazed for Aboriginal artists not only in Saskatchewan but all over Canada. They talked about some of the hurdles they faced and how their language and their culture kept them strong," said Mumford. She added that the discussion on the importance of Aboriginal arts in society was received very well.

"I just heard from the executive director of the Canada Research Chair program and the president that this event was among the best that took place at congress, and they were all very moved and felt very informed by the end of it," she said.

Although no specific plan of action was developed to face the lack of Aboriginal involvement in the performing arts, the discussions led to a stronger understanding of the importance of art in helping keep the Aboriginal culture alive. Many of those that attended the breakfast series involving Tootoosis, Campbell and Mumford were recognized academics.

"They left with a stronger understanding of how important art is to the Aboriginal culture, and some of the hurdles that are faced," said Mumford.

Many of the more than 3,000 other symposiums that took place raised similar awareness among Congress members. The socially charged topics of discussion stemmed from all over the world.

Hosting the event was among the highlights of the university's year and had "long-term economic, social, cultural and educational benefits to Saskatoon and the province as a whole," said U of S President Peter MacKinnon.

Congress 2008 is scheduled to run from May 31 to June 8 next year at the University of British Columbia.

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History and culture on display at festival

By Marie White
Windspeaker Writer

MONTREAL

Under a hot noon sun, the security crew at the 17th annual First Peoples' Festival opened the metal gates around Émilie-Gamelin Park. Downtown Montrealers and out-of-town visitors walked in to the Boréades, the outside dance, crafts and booths segment of the eleven-day June festival which also featured visual arts, music, film and literature from communities across the province.

The Red Tail singers from the Keepers of the Eastern Door drummed in the first notes, welcoming all visitors to Mohawk land. Even a sudden heavy downpour minutes before show time couldn't dampen their spirit and the performance went on as planned. Abenakis artists such as Odanak chef Lysanne O'Bomsawin, Huron-Wendats artists from Wendake near Quebec City and Innu artists from Mashteuiatsh were among those who shared their crafts and stories within tipis circling the commoners' park. As the sun slowly eased into evening, Andicha n'de Wendat, a Huron-Wendat women drum group from Wendake, played to end the festival's first day.

This year's festival ran from June 10 to 21. Special first-time guest performers included New England's Quabbin Lake Singers and Dancers. This Massachusetts group from the Nipmuc (Nipmaug) nation featured the youngest drum singer on the powwow circuit, an 11-year-old with a remarkable voice. A gentle flow of people mingled on the grounds throughout the events, some purchasing souvenir T-shirts and pins from the event organizers, Land InSights, or sampling Abenakis cuisine. Aboriginal soldiers were

honoured at the Canadian Armed Forces booth where the image of young Tom Longboat floated upon a tall cloth banner. There were also kiosks for APTN, the McCord Museum, the newly renovated Abenakis Museum, the Quebec Aboriginal Tourism Corporation and the Montreal Friendship Centre.

The Odawa Native Friendship Centre in Ottawa was also present. Celina Cada-Matasawagon, a Manitoulin Island hoop dancer and teacher sat in the tipi with some students from the Urban Aboriginal Alternative high school, which performs for communities as part of its program. The school is run by the friendship centre in partnership with the local school board. Graduates receive provincially recognized diplomas, said Cada-Matasawagon, who just recently received the 2007 Ontario Premier Award in recognition of her work as a new teacher.

Across the street from the dancing was the Paths to Identity visual arts exhibit at the Grande Bibliothèque, which continues until September.

In an effort to counter post-colonial stereotypes generated through the Hollywood film industry and often transferred into children's books, several modern Native artists came together in the Paths to Identity visual arts exhibit. Christine Sioui Wawanoloath had 11 pieces showcased in which she explored her Wendat-Abenaki roots through mythological figures. Author of a children's tale entitled Natanis, she is also the creator of a play, *Le Clan des Oiseaux*, which will be performed as part of Quebec City's 400th anniversary celebrations in the upcoming year.

Maria Hupfield and Alexis MacDonald Seto expressed modern Native identity by superimposing current images

upon former published, stereotyped ones or vice versa. Seto's work was aimed at stereotypes within educational materials. He created his work using the backdrop of a 1962 school manual filled with images of cowboys and Indians. Hupfield from the Wasacksing First Nation, chose Polaroid snapshots of young Native people today on which she placed traditional regalia transparencies. As with all of the artists showcased, they share a common thread—the quest for identity that is new yet old, past yet present. Walter Kahero-ton Scott, a Mohawk from Kahnawake, captured this contrast by directly painting a modern young person upon a background of former stereotyped days.

Similarly, Cree artist Jean-Pierre Pelchat explored his identity which he explains this way: "When I attended university in the late 1990s and early 2000s, something happened within me that changed the way I saw my people, the Crees. I have known for a long time that the Crees were adapting to a new lifestyle since the signing of the James Bay Agreement in 1975. It was during my studies that I realized that I had the power within me to inform people about the state of the Crees and the hardships they are living through. This awakening I experienced challenged my art making and myself as a Cree person." His work entitled *Identity (Crisis)* strived to depict his challenging personal quest for identity to which he added the tone of crisis, prompting the question—does each First Nations person at some point, experience an identity crisis? Or perhaps is it also a collective crisis, as evidenced through Jim Logan's work?

Logan from Whitehorse chose to paint one large town scene mural from which six smaller paintings were selected and



LAND INSIGHTS

Andicha n'de Wendat, a Huron-Wendat women drum group from Wendake perform at the First Peoples' Festival in Montreal. This year's festival ran from June 10 to 21.

detailed. He captured everyday scenes interspersed with remnants from the collective past such as a residential school priest and the names of Louis Riel and Gabriel Dumont on hockey jerseys. All of these interact in the real fabric of today's community, for the past is forever part of the present.

Tracey Deer's 2005 award-winning documentary, *Mohawk Girls*, was replayed as part of the Paths of Identity display. "I knew that society expected little of me because I am Native," Deer says in her film. However, her film work has been highly successful and, she has indeed gone on to "become the author of (her) own life story," to quote her film.

During the festival, the Mohawk community of Kahnawake and the National Film Board of Canada aired some of the best films of international First Nations' creation. The First Peoples' Festival 2007 awarded the Teueikan Grand Prize to Australian Eron Sheean for *William*, which also received the Best Photo Direction prize, awarded to Anna Howard. The Teueikan Second Prize was

awarded to Aureus Solito for *Tuli*, which chronicles life and work in a Philippine village. The Rigoberta Menchu Grand Prize went to Mari Corêa and Karané Ikpeng for *Pirinop*, mon premier contact and the second Rigoberta Menchu Award went to Bennie Klain for *Weaving Worlds*.

The Séquences magazine jury awarded the best documentary prize to Jim Starkey and Joe Hubers for *Riding with Ghosts* and a special honour in the documentary category to Zacharias Kunuk for *Kiviatq versus Canada*. The First Peoples' Festival 2007 jury awarded the best short subject prize to Brazilians Takuma and Marica Kuikoro for *Imbé Gikegü*. The best animation film prize was given to Ana Maria Pavez for the Chilean production *Popol Vuh* and the Mainfilm jury awarded the Young Hope Prize to Canadian Kevin Papatie for *Wabak*.

The festival closed with special solstice events on National Aboriginal Day, held at Belvedere Kondiaronk on Mont-Royal in the heart of Montreal.

Museum exhibit showcases Aboriginal art

By Gauri Chopra
Windspeaker Staff Writer

GATINEAU, Que.

A new exhibition of Aboriginal art opened at the Museum of Civilization in Gatineau, Que. on June 8. The exhibit, entitled *In My Lifetime: Contemporary Aboriginal Art*, includes 15 pieces by eight Aboriginal artists that represent the connections between the artists and their ancestral history.

"Contemporary exhibitions such as *In My Lifetime* allow scholars and visitors to examine how diverse cultures are finding expression in the present, exploring the connections between individual artists and collective memory, and seeing how these voices help shape our wider society," said Dr. Victor Rabinovitch, president and chief

executive officer of the Canadian Museum of Civilization Corporation.

The exhibit curator, Lee-Anne Martin, selected Aboriginal artists from across the country to feature in *In My Lifetime*. Some of the work on display is by artists who have been well recognized on the Canadian art scene for more than 20 years, while others have been created by those who have only recently gained national attention for their work.

One of the featured artists is Rebecca Belmore, an Anishnabe artist from Upsala, Ont., a mixed media artist who works with installation and performance art as well as photography, video and sculpture.

Belmore's work is entitled "blood on the snow" and was created with fabric, feathers, a chair and acrylic paint. It represents the 300 massacred

Sioux at Wounded Knee Creek, South Dakota and also honours the missing and murdered women of downtown Vancouver's eastside.

David Garneau is one of three male artists who are part of the exhibit. He has three works on display, one of which represents his understanding of his heritage as a young boy.

In his work "May tea?" Garneau playfully depicts his confusion about his Métis origins. Garneau was born and raised in Edmonton and is currently a faculty member at University of Regina's visual arts department. His work uses pop art to question what it means to be Métis.

A Kitigan Zibi Anishinabeg artist from Maniwaki, Que. has her work on his display at the museum as well. Nadia Myre has used art to explore the effects of

Bill C-31 on her life in some of her work. Due to the 1985 law that passed with Bill C-31, Myre's connection with her birth family was severed when she was adopted off the reserve. She is a multidisciplinary artist who uses sculptures, paintings, videos and writing to explore issues like the loss of identity. Among her three pieces on display is a 12-minute video called "Wish". It deals with her connection with her ancestor, using images of her own abstracted body connected in a circle with her ancestors.

Hanna Claus is Mohawk from Tyendinaga (Bay of Quinte). Her work is called "unsettlements" and represents a connection to a historical past that is filled with memories yet-to be discovered. The artwork uses wood, beads, quilt, screen printing on kozo paper, electronic components, sensors, fiber optic filament, a

micro controller and light emitting diodes (LEDs).

Neal McLeod, like many of his counterparts whose work is featured in the exhibit, is more than just a painter. He is also a well-know poet and former member of the comedy troupe the Bionic Bannock Boys.

McLeod has two pieces on display at the museum. Both pieces deal with Wihtikow (Windigo,) a Cree evil spirit being. In his work "Wihtikow II" he portrays the greed of colonialists, depicting Wihtikow with a cross in one hand and human flesh in the other. The piece is created with acrylic paint, oil, latex, photocopies and canvas.

A less intense but equally meaningful piece in the exhibit is a creation by Faye HeavyShield from the Kainah (Blood) Nation of Southern Alberta.

(See Art page 27.)

Windspeaker sports briefs

By Sam Laskaris

Sasakamoose joins Saskatchewan hall of fame

Fred Sasakamoose has once again been honoured—this time more than 50 years after he made a bit of history.

Sasakamoose was the first Aboriginal athlete to play in the National Hockey League. During the 1953-54 season he dressed for 11 games with the Chicago Blackhawks.

Sasakamoose, who is now 73, has received his share of accolades over the years. His latest one was being inducted into the Saskatchewan Sports Hall of Fame and Museum.

Induction ceremonies were staged June 16 in Regina.

Sasakamoose, born on Big River First Nation, near his home reserve of Ahtahkakoop Cree Nation, entered the hall in the builder category.

Though his main claim to fame was making it to the NHL as a player during the Original Six era, Sasakamoose entered the Saskatchewan Sports Hall of Fame for his efforts later on.

He laid the foundation for the Saskatchewan First Nation Summer and Winter Games and was instrumental in the development of minor hockey as well as other sports on the Ahtahkakoop Cree Nation.

Sasakamoose is no stranger to halls of fame. He had previously been inducted into the Saskatchewan First Nations Sports Hall of Fame and the Canadian Native Hockey Hall of Fame. Last year he was presented with the Federation of Saskatchewan Indian Nations Circle of Honour Award in the sports, culture, youth and recreation-professional athlete category.

Iroquois girls head to international tournament

An Aboriginal team will have yet another opportunity to win some hardware on Canadian soil at a world championship this year.

The Iroquois Nationals captured the silver medal at the world men's indoor (box) lacrosse tournament held in Halifax this past May. And now, for the first time, there will be an Aboriginal entry, at the International Federation of Women's Lacrosse Associations (IFWLA) under-19 world tournament.

This 11-team event will be held Aug. 4 to 11 in Peterborough, Ont.

One of the squads taking part is Haudenosaunee, a club comprised of Iroquois players from both Canada and the United States. Also taking part in the tournament will be the defending champions from the U.S., Canada, England, Scotland, Wales, Germany, Czech Republic, Australia, New Zealand and Japan.

The IFWLA under-19 world championship is staged every four years. Australia won the inaugural event held in Haverford, Pennsylvania in 1995.

The U.S. won gold at the 1999 tournament held in Australia and defended their crown at the 2003 tourney in Towson, Maryland.

All three of the previous world championships featured seven entrants.

Besides the Haudenosaunee side, teams representing Czech Republic, Germany and New Zealand will also make their debut at this year's world event.

Gitxsan athlete to compete in games for the deaf

An Aboriginal soccer player from British Columbia will compete at the Pan-Am Games for the Deaf this summer.

Derek Rodgers, who is from the Gitxsan First Nation, earned a spot on the Canadian team that will participate in the games, which run Aug. 11 to 18 in Valencia, Venezuela.

Rodgers, 19, had travelled to Toronto for the Canadian team tryouts in May.

Before heading to Venezuela, Rodgers will once again venture to Toronto for a final training camp set for Aug. 6 to 8.

Canada will be joined by 15 other countries in the soccer competition in Venezuela.

The Pan-Am Games will serve as a qualifier for the Deaflympics, which will be held in Taipei in 2009.

Brothers advance to national billiard championship

A pair of brothers from Saskatchewan's James Smith First Nation recently took the top two spots at a provincial billiards competition. And now both T.J. and Cody Burns will get to compete at the Canadian 9-ball championships, scheduled for Aug. 25 and 26 in Ottawa.

T.J. Burns, 15, defeated his sibling, who is 18, in the Saskatchewan junior final held June 16 in Saskatoon.

This marked the fifth straight year the brothers had competed in the provincial championships, although neither one had previously won the Saskatchewan title.

For Cody Burns, this marked his final year of eligibility in the junior ranks, but since he's 15, T.J. Burns will still be allowed to enter junior events for three more years.

Winnipeg to host national fastball championships

National bragging rights will be decided in Winnipeg in early August when the 31st annual Canadian Native Fastball Championships are held in the Manitoba capital from Aug. 2 to 6.

The tournament will be held at the John Blumberg Sports Complex, which features seven baseball diamonds.

Participating clubs will be vying for a share of the \$65,000 in cash and prizes up for grabs.

The tournament will include a new masters division for players 40 and over. There will also be men's A, men's B and women's categories.

The winning side in the highest calibre (men's A) grouping will take home \$10,000. Championship teams from the other three divisions will win \$5,000 each.

The tournament will also feature skills competitions, including a home run hitting derby.

The Manitoba Métis Federation and the Southeast Resource Development Council are the hosts of the national tournament.



PIRA gearing up for finals

By Teneil Whiskeyjack
Windspeaker Staff Writer

LITTLE PINE, Sask.

This year's Prairie Indian Rodeo Association (PIRA) final is approaching fast. The event will be held in Little Pine First Nation in Saskatchewan at the HK Memorial Race Track and Rodeo Arena from Aug. 31 to Sept. 2. Organizers of this year's final are anticipating high scores, fast times and exciting entertainment.

The PIRA motto for the 2007 rodeo season is "Promoting athleticism for the two and four legged athletes of rodeo and mentorship and nurturing to the youth and newcomers on this exciting and lifelong sport." This is reflected in the fact that contestants in PIRA sponsored events have ranged in age from four to 69.

This year's final will see about 90 contestants competing in 11 categories, including bareback bronc riding, saddle bronc riding, tie down riding, steer wrestling, junior bull riding, ladies barrel racing, junior barrel racing, senior

breakaway roping, ladies breakaway roping, team roping and the ever-popular bull riding.

The top three finishers from each category will advance to the next level—the International Indian Finals Rodeo (IIFR), to be held in Phoenix Arizona from Oct. 12 to 14.

Joining the PIRA competitors at the international event will be the top contestants from the other four rodeo associations affiliated with the IIFR—the British Columbia-based Western Indian Rodeo & Exhibition Association, and three American affiliates.

Last year there was an impressive line up of champions representing PIRA at the IIFR, including Brent DodgingHorse competing in steer wrestling, Tracy Beckham competing in ladies barrel racing and Ty Fast Tappot competing in the junior bull riding category. These contestants are returning to the PIRA final this year and are expected to turn in some high scores.

More information about the IIFR and PIRA can be found online at www.iifrodeo.com.

Art exhibit on display until 2008

(Continued from page 26.)

Faye HeaveyShield's work "Aapaskaiyaawa" (They are Dancing) symbolically shows the human body arranged in way that represents family and community.

Innu artist Sonia Robertson's contribution to the exhibit is an installation piece called "Refaire l'alliance." Through her depiction of the Plains of Abraham, Robertson begs a new alliance for the future between Canada's First People's and Canadians. Her work consists of photographs of monuments from the National Capital Region.

The eighth artist whose work

is featured in the In My Lifetime exhibit is Frank Shebageget, an Anishinaabe artist who has three works on display. His piece "Beavers", created in 2003, is made out of balsa wood and metal. It includes 1,692 tiny bush planes, and is in homage to the Beaver, a plane that has a big connection to Canada's history. Planes such as the Beaver were once the only connection between First People's communities and the outside world.

The exhibition will be on display at the Canadian Museum of Civilization until March 16, 2008.

Schools partner up to offer social work program

By Gauri Chopra
Windspeaker Staff writer

TORONTO

On June 14, the First Nations Technical Institute (FNTI) and

Ryerson University graduated 13 students from their joint bachelor of social work program. All the students in the program received a bachelor of social work degree after completing the three-year program in London, Ont. They

were the first batch of students to graduate from this unique program that attempts integrate mainstream social work theory with the Aboriginal worldview.

Among the requirements for enrollment in the program is a previous degree or diploma in social work. Those enrolled in this first intake of the program gained a d v a n c e d

standing under the Canadian Association of Schools of Social Work, due to their previous experience in the field.

"There were a lot of mental health workers and a lot of social service workers in our group," said student William Hill.

The program consisted of 13 core courses in areas such as law and justice, community-conflict resolution, coping with community trauma, public administration and child sexual abuse. Students were required to attend classes on a part-time basis and were able to remain in their communities and continue with their jobs while completing the program.

Students were taught by Ryerson professors as well as by FNTI Elder Jim Albert and other Aboriginal instructors.



RYERSON UNIVERSITY

The first class of graduates in the social work program offered jointly by the First Nations Technical Institute and Ryerson University took part in a graduation ceremony in Toronto on June 14.

"This is an incredible group of students who have done extremely well...We are really proud of them because we know the effort they've put in to be here today," said Albert at the convocation ceremony.

The courses were taught in a way that was inclusive of Aboriginal culture.

"This program serves a critical need in our communities," said FNTI president Karihwakeron Tim Thompson. "These graduates are already leaders. They'll help us deal with some of the key issues affecting our communities and help us envision a positive future."

"I think that the biggest thing that the FNTI had to offer Ryerson was the fact that they could be inclusive of the Aboriginal culture, and honour

Native identity," said Hill. "It was just a wonderful environment. You can't help but learn because you are so eager to understand it our way. They said be yourself, and here is some information. Be proud of your nation, be proud of your people and your community, and here is some information. Because they did that with you, I think that changed everybody's ability to comprehend the information. Because they no longer had to try to fit themselves into the school," said Hill.

Alongside the graduation ceremony, students took part in a smudging and drumming ceremony conducted by Albert. The Wasauksing Kinomaugewgamik drummers also performed honour and healing songs at the ceremony.

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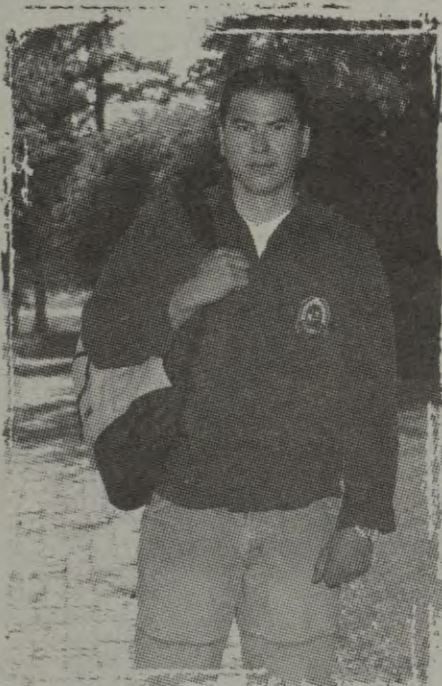
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Women set priorities

(Continued from page 14.)

The document will be of value to all Aboriginal women's organizations including NWAC, which will be able to use the information to help set its own priorities, Sherry Lewis explained.

"The difficulty for the Native Women's Association of Canada is that any issue that affects Aboriginal peoples affects Aboriginal women, so there is a large number of issues out there that get sort of addressed, that don't get addressed at all. And so we were looking for some advice from women as to ... if we had to pull back and not cover as many issues, where should that occur?"

Organizers of the women's summit were pleased with the amount of work that was accomplished during the three-

day meeting. "There was some amazing, groundbreaking events that happened here," Lewis said.

One of those events was a press conference that saw all of the women leaders from Canada's national Aboriginal organizations standing together and calling for an end to violence against Aboriginal women, using the case of Kelly Morrisseau, a 27-year-old pregnant woman and mother to three young children who was murdered in Ottawa in December 2006.

"They said, 'The time has come for us to stand shoulder to shoulder and say that, although we have lots of political differences, on this issue we have a common understanding,'" Lewis said. "And so it was very powerful, for sure."

Government funds women's shelters

(Continued from page 14.)

The funds announced will be used to extend the current mandate of the department of Indian and Northern Affairs Canada's (INAC) Family Violence Prevention Program (FVPP) until 2012.

The current FVPP provides support to 35 shelters that serve close to 265 First Nations communities.

The total amount allotted in the current program is \$18.5 million per year, with \$11.5 million of the money going to operational funding and the remaining \$7 million going to community-based prevention projects. The newly announced funding will be added to that existing allocation.

According to a news release

issued by INAC regarding the funding announcement, \$53.45 million of the new funding will go directly towards operational costs of the 35 existing on-reserve shelters serving First Nation communities and the remaining \$2.2 million will go to support construction of as many as five new shelters through the Canada Mortgage and Housing Corporation's Shelter Enhancement Program.

While the announcement was good news to the First Nation women attending the gathering, the lack of a similar announcement to benefit Inuit and Métis women had others feeling left out in the cold.

"It is inconceivable that equivalent funding on the issue of violence against women for

Inuit is not being provided by the federal government," Inuit Tapiriit Kanatami President Mary Simon said.

"Inuit women suffer comparable incidences of violence and require the same support services, such as safe women's shelters."

"The announcement only served the needs of First Nations women living on reserves. So there was a lot of disappointment that there isn't inclusiveness of all Aboriginal women that need support. But I am hoping that this will lead to further announcements down the road," said Sherry Lewis, executive director of the Native Women's Association of Canada, on of the organizations that played host for the women's summit.

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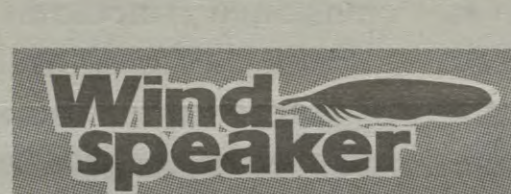
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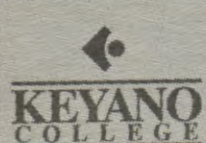
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[footprints] Joseph Brant

History portrays Brant as both hero and villain

By Cheryl Petten

There is no shortage of memorials and tributes to the life of Joseph Brant. The Ontario city of Brantford and county of Brant bear his name. Tyendinaga Mohawk Territory, located just east of Belleville, Ont., takes its name from Brant's Mohawk name, Thayendaneagea, as does the nearby Township of Tyendinaga.

In Brantford, a monument featuring a large statue of Brant stands in Victoria Park. Brant is one of the inductees in Brantford's Walk of Fame. A public school in the city also bears his name, as does a hospital in Burlington. In 2006, a likeness of Brant was unveiled as part of The Valiants Memorial, a monument to 14 valiant men and women who have served Canada during war over the last four centuries. And earlier this year, the Royal Canadian Mint issued a silver dollar coin stamped with Brant's likeness. But while to many Brant is seen as a heroic figure, others hold a less flattering opinion of the man.

Thayendaneagea was born in 1742 in what is now Ohio. His parents were Mohawk, and their home was Canajoharie, located in the Mohawk Valley in what today is New York State, but they often travelled into the territory of the Wyandot people to hunt, and that is where their son was born.

Translated into English, Thayendaneagea means "Two sticks bound together for strength." There was nothing particularly auspicious about his birth, but soon circumstances would arise that would open doors for this future leader and change the course of his life.

Thayendaneagea was still only a boy when his father died. When his mother Margaret remarried, it was to another Mohawk man, Brant Canagaradunka. Her children, Thayendaneagea and his sister, Konwatsiaieni, took on the name of their stepfather,

and became known as Joseph and Molly Brant. Their new stepfather was a respected leader among the Mohawk people, but he also had influential friends among the British. Chief among them was William Johnson, who would serve as British superintendent of Indian Affairs from 1755 to 1774. When Molly moved into Johnson's home and became his wife, Brant came along too, as Johnson took the boy under his wing.

It was under Johnson's tutelage that Brant had his first experience with war. At the age of 13, he fought in the Seven Years War, which saw British forces defeat the French in a battle for control of North America. For Brant, it would be a taste of things still to come.

When he was 18, he was sent off to get an education at Moor's Indian Charity school in Connecticut, where he learned to read and write English and studied western literature and history. By the time he returned from school, tensions had begun to mount between American settlers and the British. Angered by the high taxes being demanded of them by the Crown, the American colonies were determined to fight to gain their independence. As the fighting began, Brant travelled to England to gain assurances from King George III that England would step in and address the problem of American colonists moving onto Native lands if the Native people chose to side with England in the battle. When he returned to North America, he met with the leadership of the Six Nations—the Mohawk, Cayuga, Seneca, Oneida, Tuscarora and Onondaga—urging them to take up arms and fight alongside the British forces, saying a British victory would be the only way to protect their lands from further American encroachment. In the end, the Mohawk and Cayuga

agreed to fight for England, while the Oneida and Tuscarora chose to side with the American colonists. Some Onondaga and Seneca chose to fight for England, some for the colonies. The inability of the Six Nations to agree on a unified course of action brought an end to the Great Peace, a sacred pledge that had been in place for hundreds of years that the Six Nations of the Iroquois Confederacy would not go to battle against each other. Many place the blame for the death of the Great Peace squarely on the shoulders of Brant.

Brant was made a captain in the British army, and was appointed as a Six Nations war chief by the Crown. He fought in many battles, including the infamous Cherry Valley Massacre battle in eastern New York on Nov. 11, 1778 during which more than 30 civilians, including women and children, were killed.

In retaliation for Cherry Valley and other similar incidents, the American forces launched a campaign aimed at crushing the loyalist forces and the Iroquois nations that had sided with the British. The Americans won a decisive victory at Newtown in August of 1779, then sealed the fate of the four Native nations, destroying dozens of Iroquois villages throughout their traditional territory. The Native forces continued to fight, even though they'd already been forced to abandon the lands they'd been fighting for.

In the end, the American colonists won the war, and their independence. But when it came time to sign the peace treaty officially ending the hostilities, neither the Americans or the British made any provisions for the Six Nations people, whose lands were ceded to the newly formed United States of America.

When it became clear that the Six Nations would receive no compensation through the treaty,

Sir Frederick Haldimand, the governor of Quebec, was anxious to find some way to placate the former British allies to prevent them from turning against the Crown. On Oct. 25, 1784, Haldimand officially handed over a strip of land bordering the Grand River in what is now Ontario, transferring it to the possession of the Mohawk nation and whichever other of the Six Nations chose to settle on the land.

Soon problems with the land grant began to arise when Brant decided he could help raise funds to support the Six Nations by selling or leasing portions of Grand River lands. While the government of the day frowned upon Brant's parceling up and selling off of the lands, it continued to ratify his land deals for more than a decade before taking action. In the end, a system was set up whereby lands sold or leased by Brant would be surrendered to the Crown, which would then grant them to the party who had bought or leased the land from Brant. By the time the last portion of land was surrendered to the Crown in 1841, only a small portion of land remained for the Six Nations people to live upon. Some of the land had been sold to make way for the town of Brantford. Some was taken by the Crown. Much of the money the Six Nations were to receive through land sales and leases failed to reach its people, with allegations surfacing that the funds were misappropriated by the Crown



Photograph of a painting of Joseph Brant (Thayendaneagea) of the Six Nations, Archives of Ontario, S2076.

and her representatives. Today, more than 200 years after the original Grand River land was granted to Brant and his followers, the people of Six Nations are still trying to determine exactly how their lands were squandered and where the profits Brant had envisioned ended up.

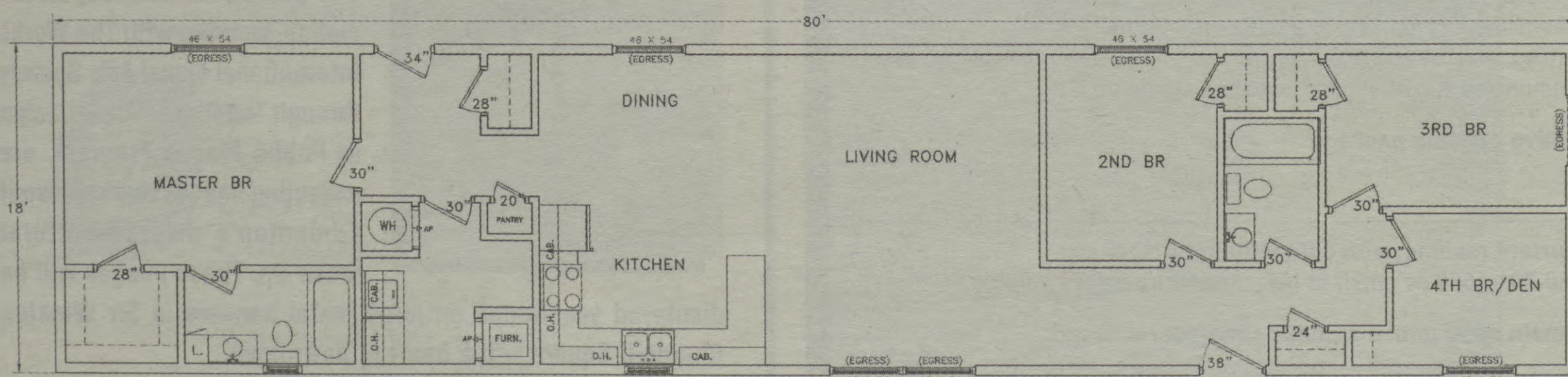
Brant died on Nov. 24, 1807 in his home on the shores of Lake Ontario, a site which is now home to the Joseph Brant Museum in Burlington.

History paints several different portraits of Joseph Brant. Was he an impressive leader who dedicated his life to the betterment of his people? Was he a man in quest of power and prestige whose lapses in judgment brought hardship upon the members of the Iroquois Confederacy? Or was he both?

However you chose to view him, there is one fact that cannot be denied—the choices made by Thayendaneagea reverberated throughout the Six Nations, and the echoes are still being felt today.

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