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hand, we have the testimony under oath by Mr. Harrick that he remembers



MIKE HARRIS TESTIFIES AT THE IPPERWASH INQUIRY

Photo by Adrian Wylde

you saying it. And therefore, if you just don't remember it, and

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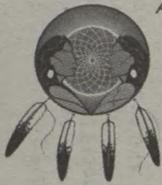
he clearly remembers it, the commissioner might well conclude that you did say it."

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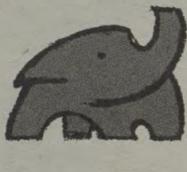


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As of March 1,
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Valerie Orich
Forest Officer

Alberta

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preparing for the future

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Look for the Spring issue inside this month's Windspeaker

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Canada

Features

Mike Harris testifies in Forest 8

The Ipperwash inquiry's long-anticipated star witness was on the stand in February. Former Ontario premier Mike Harris spent four days testifying about his role, if any, in the events leading up to the shooting death of Native land claims protester Dudley George.

Publisher answers to community's outrage 9

The publisher of the Western Standard magazine has some 'splainin' to do about his decision to run a column by censured writer Ric Dolphin, and his parroting of racist remarks about Alberta Premier Ralph Klein's Metis wife, Colleen. The community is angry that Dolphin is again allowed to spout what it considers hate messages targeting Native people.

Norway House council "undemocratic" 11

A councillor from Norway House has had his day in court, and won a decision that says his colleagues on council are subverting democracy. Marcel Belfour is awaiting the decision on three other court battles, and he has his fingers crossed the a different judge will give him access to band records.

New minister speaks with Windspeaker 12

The new federal Conservative government was sworn in on Feb. 6 and that gives Aboriginal people a new minister to break in. Jim Prentice should be ready to jump in to the deep-end. He's had plenty of time in Opposition to get know his portfolio. He spent 18 months as Indian Affairs critic.

Inside:

Windspeaker Business Quarterly & A focus on this year's National Aboriginal Achievement Award winners

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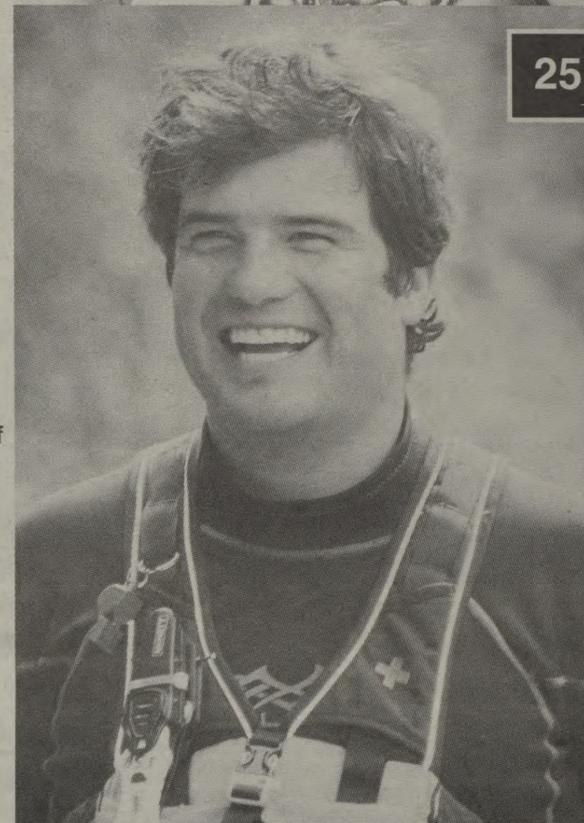
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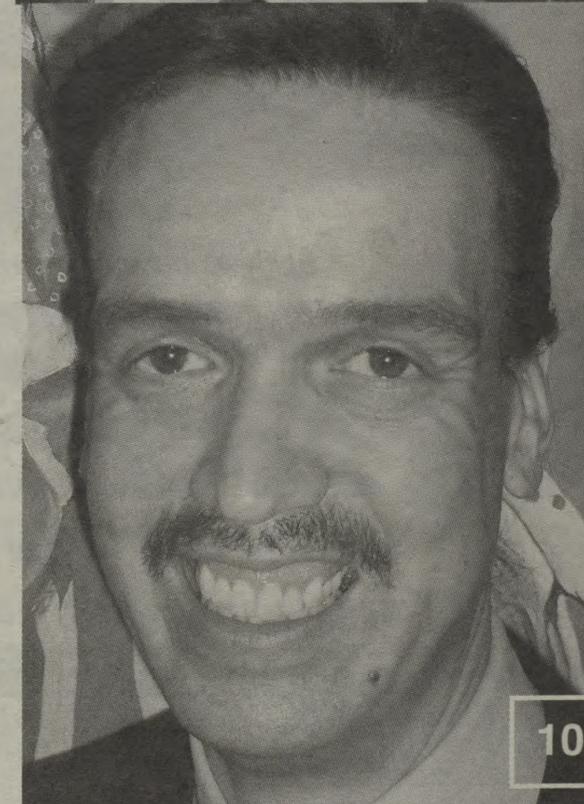
Elsie Knott was the first woman in Canada to be elected chief of a First Nation, but she was more than a mere politician. She was an enthusiastic member of her church and her community of Curve Lake in Ontario, giving of her time and her experience, and providing encouragement and support to all those who needed it.



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- Alberta Sweetgrass — The Aboriginal Newspaper of Alberta
- Saskatchewan Sage — The Aboriginal Newspaper of Saskatchewan
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The Aboriginal Writing Challenge

16 year-old Nicole Nicholas from Victoria B.C. reinterpreted a Haida legacy and won the 2005 contest.

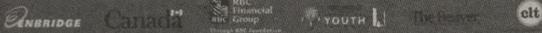
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Is hate protected?

The people who value freedom of thought and expression were wrestling with some tough questions this month. Does freedom of speech mean we can say anything to anyone any time we want? Is there a boundary where freedom of speech ends and the promotion of hatred begins, and if there is what should be done if someone crosses the line?

When cartoons featuring the representation of the prophet Muhammad were published in a Danish newspaper they offended the Muslim world, most notably its extreme factions, and dozens of people were killed in an alarming series of violent public protests against the publishers who chose to distribute the material. The concerns were kept at arm's length from our day to day lives here in Canada, but recently an Aboriginal backlash has emerged against an article by *Western Standard* reporter Ric Dolphin that mirrors the reaction of Muslims, albeit on a much smaller scale. At issue for Aboriginal people is a racial slur against a well-known Metis woman here in Alberta.

Western Standard publisher Ezra Levant decided to publish those Danish cartoons and the offending Dolphin article in back-to-back editions of his magazine. In the case of publishing the cartoons, Levant claimed free speech as his right to do so. In the case of the slur, well, Levant claimed that it was not only his right to publish, but his obligation to out the person who said it.

Dolphin began his article with a negative blast at Alberta Premier Ralph Klein, and then called Klein's Metis wife Colleen "a whatsit." He then quoted one of the premier's old fishing buddies as saying Colleen was keeping her husband from retiring because once they left public life she'd return to being "just another Indian."

"Just another Indian." It's become almost trite to say 'substitute the word Jew or Black or Catholic and see how it sounds,' but we think it's worth repeating here.

Let's refresh your memory about Dolphin, who parted ways with the *Calgary Herald* after the Alberta Press Council censured him for writing and publishing columns that were demeaning to Native people.

Levant, a former spin-doctor for the Alliance/Reform Party of Canada, showed his pedigree in the aftermath of the Dolphin article. "We're just the messenger," he said, adding that it's news that a friend of Klein's would speak as he did about the premier's wife.

That one only holds up for as long as it takes for an SUV to burn a nickel's worth of gas. You see, the news value is lost when Klein's dear friend reported it under the protection of anonymity. When a reporter resorts to the use of anonymous sources who fear repercussions for speaking out, that reporter must weigh the worth of the information being offered. Sometimes people won't stand behind something they say because they know it's false and are hoping to get away with causing mischief by hiding behind a reporter. If the source says something that is racist and borders on hate, the reporter's job is to challenge the source. Mr. Dolphin seems to have many anonymous sources with racist views. He was censured by the press council for columns where he used an anonymous cab driver, a waitress and a medic to provide insight into the Aboriginal community.

The tone of Dolphin's reference to the source's comments is not one of shock or outrage. The sentiment revealed was not "exposed" as Levant claims. It was parroted. The fact that Dolphin has used unnamed sources before to trot out anti-Indian sentiment undermines Levant's argument.

Perhaps the most alarming aspect of this whole situation is that Levant freely admits that he didn't anticipate the reaction of the Aboriginal community because he didn't see the racial aspect of the comment. Despite his much-professed relationship with the Aboriginal community in Alberta, this to him was just a "spicy" political story.

And this rolls in nicely with our story on what a Ryerson University professor discovered when he researched the coverage of the Ipperwash shooting of Dudley George. "I now know from looking at Ipperwash," John Miller said, "that the stereotyping and unconscious racism towards Native people in this country is worse than towards any other group." Windspeaker will direct a copy of the study to Mr. Levant for his enlightenment.

—Windspeaker

Stop squabbling

Dear Editor:

I understand people that say that one group does not speak on their behalf. But who defines who is Metis and who is not? Metis National Council (MSC)? Well, I don't think that includes every Metis in Canada. For myself, I could be represented by the Assembly of First Nations or the Congress of Aboriginal People. I think every Aboriginal should voice their own concerns and forget about politics and work together. We are creating walls between each group!

—FV

P.S.: Let's not forget that MNC was part of the Native Council of Canada, now the Congress of Aboriginal Peoples!

In solidarity, sister

Dear Editor:

I am absolutely appalled by the recent article written by Ric Dolphin in the Feb. 13 edition of the *Western Standard* magazine regarding Dr. Colleen Klein. The magazine article quotes an unnamed Conservative source as saying that when her husband retires as Alberta premier, she'll be "just another Indian."

Mrs. Klein has worked tirelessly within our Indigenous communities to help in bridging the cultural gap that exists within mainstream society. Articles like the one recently published in the *Western Standard* magazine only help to perpetuate racist attitudes. There's still much work to be done in the area of cross-cultural awareness.

Colleen is respected and held in high regard for her compassion and utter commitment to the health and wellbeing of Alberta's First Nations and Metis communities. I see her as a role model for women in her dedication to address issues such as ending violence against women and I perceive this particular article as abuse of our Indigenous women.

We value Mrs. Klein for who she is as a person, not the status of how she's viewed as the premier's wife, and other labels that have been attached to her. We as a community stand by her in this time of ridicule and hope that someday First Nations, Metis and Inuit people of this country will not have to encounter intolerant behaviors towards the first peoples of this land.

In Unity and Spirit,

*Bobbi Okeymaw, executive director
Confederacy of Treaty Six First Nations*

Talk is cheap, Tories

Dear Editor:

While out of power, Conservatives hailing from both founding parties worked apart, and then together, ultimately to fashion a single party and a set of policies designed to bring back to Canadians an ethical and accountable government. We said we'd do things better. We'd clean up the mess. We'd treat Canadians with the respect they deserve.

Yet within hours of being elected, by appointing to cabinet David Emerson and the unelected party insider Michael Fortier, Stephen Harper substantially broke four established party policies, one specific campaign promise, over a decade of Conservative policy development, and the trust of many Conservatives and most Canadians.

Our party's principles state that we believe in the democratic process, so it's of no surprise that Conservatives are rightly questioning why Stephen Harper is violating a basic tenet of our party as one of the first official acts of his government.

A "grown-up" government works with the cards it is dealt and strives to earn the trust of the people and a better result in the next election. A "grown-up" leader of the government does not conspire to violate voters' trust in the democratic process.

Conservatives supporting the actions of Stephen Harper, party leader, ought to "grow up," be true to their party and its principles, and speak out against Prime Minister Harper's actions. If they do not, the public will draw the inescapable conclusion: Conservatives talk about principle, ethics, and democratic renewal only when "out of office." And the public will put us back there soon enough.

Michael Watkins

Vancouver Kingsway, Vancouver

[rants and raves] Act goes too far

Dear Editor:

Saskatchewan's Safer Communities and Neighbourhoods Act is an affront to international conventions on human rights and freedoms and the Canadian Charter of Rights.

Violations include the "right to move to and take up residence in any province" and the "right to unreasonable search and seizure." The Act is an embarrassment to Saskatchewan people and should be repealed.

It was the eight-page Anti-Gang Report that introduced the Act to ostensibly close drug houses. The provision "specified use" outlines the offences: sale of alcohol or controlled substance, prostitution, gaming, child sexual abuse and "the use or consumption of an intoxicant by any person." While no one is arguing the need to control these negative behaviors, the Act goes too far. As it stands, you can be evicted by one anonymous neighbor who has put up with too many of your noisy barbecues. The Act also does not have an evaluation process because anyone evicted under the Act is protected by privacy laws and the provincial government can't release the names. This means every bad egg, including pedophiles, could potentially move to north central, or other depressed areas of the city. Where is the accountability, the transparency?

Furthermore, the legislation will have negative effects on the poor and voiceless and their neighborhoods, as evidenced by the only ones who challenged the Act were two single working mothers. At the very least, the Safer Communities and Neighbourhood Act should have a sunset clause.

To date more than 130 warrants have been issued. This Act and other legal decisions have negative effects on the human rights in this province.

*Connie Deiter
Regina*

Prevent suicides

Dear Editor:

An official inside the federal government once told me that the suicide crisis in the First Nations communities of Nishnawbe Aski Nation was "the greatest failure of public policy in our lifetime." It was an apt description. During the past 10 years, our communities have been plunged into the worst crisis in our history, with hundreds of young people dead through suicide and no prospect of an end to the tragedy in sight.

The reality is that poor communities are less able to protect themselves from the effects of suicide. The problem of First Nation suicide is that it is now so huge—300 over the last 20 years.

However, this is a problem we can do something about. We need to develop a Rapid Suicide Response Initiative; to pre-position essential crisis response teams and resources to provide additional support to communities in times of need.

We can invest more in prevention and early warning. This is essential if our communities are to address crises before they evolve into full-scale emergencies. Prevention, particularly in relations to suicide, needs to be a special focus for Ontario's new relationship with First Nations.

We also want to see increased investment in long-term development. Our treaty partners need to address the fundamental problems of economic development in our communities. We must look at the big picture issues, like treaty implementation, resource revenue sharing and land-use planning as investments in reducing community vulnerabilities.

*Alvin Fiddler, deputy grand chief
Nishnawbe Aski Nation*

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THE WESTIN
EDMONTON

Mike Harris star witness at inquiry

By Paul Barnsley
Windspeaker Staff Writer

FOREST, Ont.

Former Ontario premier Mike Harris maintains he did nothing wrong and played no role in the death of Dudley George.

During the last minutes of Harris' four-day appearance on the witness stand at the Ipperwash inquiry on Feb. 20, lawyer Julian Falconer, acting for Aboriginal Legal Services of Toronto, called him a liar.

The inquiry is being held to sort out the events that led to the fatal shooting of the Native land claim protester. Harris has been accused of attempting to influence the Ontario Provincial Police (OPP). It has been said the former premier exerted pressure on the force to be more aggressive with the protesters to resolve a dispute over a Native burial site that saw the occupation of Ipperwash Provincial Park during the last days of summer in 1995.

Harris, perhaps the most anticipated witness of the inquiry, testified that he and his executive assistant did not find out until more than a year later that several senior OPP officers who were on loan to the provincial government were present at a meeting the morning Dudley George was shot, a meeting where it is alleged Harris told those participating "I want the fucking Indians out of the park." Harris testified that OPP Inspector Ron Fox was not introduced as a police officer, contradicting evidence provided by previous inquiry witnesses who were at the meeting.

Falconer told Harris he didn't believe him.

"I'm going to suggest to you that you and Deb Hutton, sir, were never shocked by Ron Fox's



ADRIAN WYLD

Former Ontario premier Mike Harris waits to deliver testimony at the Ipperwash inquiry in Forest, Ont. in February. Harris spent four days on the stand and was grilled about his role in the death of land claims protester Dudley George.

status as a police officer on the morning of May 29, 1996. That's my suggestion to you, sir," the lawyer said during cross-examination.

"I'm sorry, am I supposed to respond? You're saying I lied? I didn't lie. It's the truth," Harris replied.

"I am saying you lied, sir," said Falconer.

"Well, I hear you saying that, but you saying it doesn't make it so," the former premier said.

Since his recollection of the meeting was different from that of other witnesses, Falconer said, "either you have an extraordinarily poor memory or you concealed the dining room meeting meaningfully and intentionally. What do you say to that, sir?"

"I think you're wrong, sir,"

Harris said.

Falconer told him that Hutton had testified only that she didn't remember when she learned of Fox's identity.

"She seems to have forgot she was shocked, correct?" he asked.

"I believe she was surprised when she found out that the Mr. Fox that had been in meetings that she attended was an OPP officer, because I was surprised and she told me she didn't realize that either," Harris replied.

Falconer suggested that Harris was instead covering up his mistake with the OPP.

"I suggest, with respect, sir, that what really went through your mind is, to put it colloquially, 'I'm in a pickle, and the last thing I need to do is disclose that I was in a small boardroom with a liaison officer from the OPP,'" the lawyer said.

the lawyer said.

"Well, that's totally wrong and actually silly and ridiculous when I have testified that I am quite comfortable with the entire truth coming out in this inquiry," Harris said.

Sam George, the brother of Dudley who dropped his multi-million dollar wrongful death lawsuit against Harris and others when the inquiry was called, said he got what he expected during the long-awaited appearance of the former premier.

"I think it went pretty good. We got most of what we wanted out of him. We knew he wasn't going to give us any explosive statement," he said. "Some of the meetings would probably have never come to light if we hadn't forced it out through the civil process."

Sam's lawyers, Murray Klippenstein and Andrew Orkin, discovered almost a year after Dudley had been killed that Harris had attended the informal meeting, now referred to as "the dining room meeting," at the Ontario legislature. Testimony at the inquiry revealed that Harris passed up several opportunities to disclose that the meeting had taken place before it was discovered by the lawyers.

"He agreed that he had been a participant in a special Ipperwash meeting that was called in his own private boardroom or dining room in the premier's office, with about 14 ministers, executive assistants and deputy ministers," Klippenstein told *Windspeaker* shortly after Harris' testimony was completed. "He agreed that at that meeting that the government decided to fast-track court injunction proceedings on the somewhat unusual grounds of emergency and not give notice to the protesters. That was instead of the normal process of giving notice to the other party."

Lawyers for Aboriginal parties at the inquiry focussed on the suspicion that Harris and his executive assistant ordered immediate action against the protesters. Former Ontario cabinet minister Charles Harnick testified he heard Harris utter a racist obscenity at the dining room meeting.

"Mr. Harnick said that he had just come into the dining room when he heard the statement 'I want the fucking Indians out of the park' being spoken by you. And that after you made the statement the room went silent and that he felt you realized your statement was inappropriate," commission counsel Derry Miller asked Harris on the first day of his testimony.

(see Did he page 24.)

Ipperwash Park surrender illegal—lawyer

By Paul Barnsley
Windspeaker Staff Writer

FOREST, Ont.

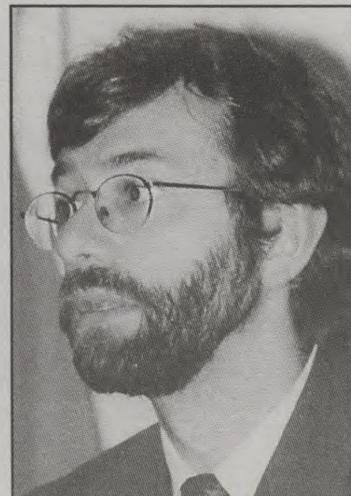
Throughout the almost two years of hearings at the Ipperwash inquiry into the fatal police shooting of Dudley George, the occupation of Ipperwash Provincial Park by First Nation protesters has been called a clear case of trespass on provincial property.

But the lawyer acting for many of Dudley's family members said on Feb. 20 that he can prove the land was wrongfully in the hands of the province at the time of the fatal confrontation. Since the Ontario Provincial Police (OPP) were on the scene to keep order and see that the so-called illegal occupation came to a peaceful conclusion, this new revelation throws a tragically ironic light on the events of September 1995.



Sam George

"The protesters' claim that the land was theirs is increasingly looking very, very solid. The family's own independent research in local archives has shown that the Indian agent, whose job under federal law was to help protect the Native treaty lands, was instead helping the local Sarnia mayor speculate in reserve lands. And the Indian



Murray Klippenstein

agent, behind the scenes, was a director and a shareholder in a company that financed the purchase of the lands surrendered in 1928," lawyer Murray Klippenstein told *Windspeaker*. "The Indian Act at the time says that if an Indian agent was directly or indirectly involved in the purchase of Indian lands, as this Indian agent was, the financing

transaction is void."

That means Ipperwash Provincial Park was never properly surrendered to the Crown and still belongs to the Native people whose descendants occupied it in 1995. The park was improperly constructed on land to which the province's title was illegally obtained.

Many First Nation land claims have been based on improper and sometimes criminal actions on the part of government officials at the time of treaty or shortly thereafter. Land claim researchers say it was common practice to steal land from Native people, in part because until 1952 it was illegal for Native people to hire lawyers to protect their interests.

"It looks very much like the surrender of the treaty lands in 1928 was a complete swindle. So the protesters were almost certainly right," Klippenstein said.

The Stoney Pointers occupied

Camp Ipperwash in the early 1990s. The federal government had expropriated that land under the War Measures Act just prior to the Second World War with the promise it would be returned when it was no longer needed for the war effort. After waiting half a century for that promise to be kept, several descendants of the families that were displaced by the expropriation moved into the army camp. They continue to live there.

Ipperwash Provincial Park is adjacent to the camp. On Sept. 4, 1995, a few years after the occupation of the camp, a small group of camp residents moved into the park, claiming a traditional connection with the land and citing the need to protect a burial ground.

Klippenstein said the latest discovery shows that every single claim made by the Stoney Pointers in justifying the occupation of the park has now been proven to be true.

(see Park occupation page 24.)

Media gets failing grade on Ipperwash

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Ryerson University journalism Professor John Miller surprised himself when he began to look at how the mainstream media reported the occupation of Ipperwash Provincial Park in 1995.

"The language in the report I deliberately toned down because I wanted people to focus on what I found. But I'll tell you that I was quite shocked by what I found," he said. "And I had to keep pinching myself and saying, 'That was 10 years ago.' But I've done a lot of studies about media coverage about black people, Vietnamese people and the connection with crime and I know now from looking at Ipperwash that the stereotyping and unconscious racism towards Native people in this country is worse than towards any other group. It's pretty bad towards any other group, but towards Native people it's dreadful."

Aboriginal Legal Services of Toronto (ALST) is an agency that advocates for, and assists, urban Aboriginal people in Canada's largest city. ALST has standing at the Ipperwash inquiry and was able to get funding from the inquiry commission for a study of media coverage. Miller was contacted to do the research. He looked at 19 daily newspapers, *Maclean's* magazine and four wire services. His 76-page report is available at the inquiry's Web site—ipperwashinquiry.ca

"I wanted to look at some of the coverage from before the park but I also wanted to look at it for about a month afterwards, where there was evidence available that the Stoney Pointers were telling the truth. That they had a right to be there and they weren't armed. But almost nobody picked up on it," he said.

He concludes in the report that "the Ipperwash crisis was not journalism's finest hour."

By doing a statistical analysis of what sources reporters used and what lens was used to look at the information, Miller came to the conclusion that a vast majority of the work was based on stereotypes. And those stereotypes got in the way of what should be every journalist's most sacred goal: the search for the truth.

Most reporters, he concluded, "framed" the story long before they ever arrived at the scene.

Miller was asked to define what he meant by framing.

"It just means the context of the story, how it's portrayed. For instance, one of the frames was 'Natives as troublemakers.' How did I determine that? I determined that by, if the story was cast as a police story rather than a land claim story. It was, you know, the Stoney Pointers were up to

something that required the police presence and build up, police action," he replied. "So they were someplace they weren't supposed to be and were causing trouble. If, however, it said they were there out of frustration that their land claims hadn't been settled then it was framed as a land claim story. Or if it was emphasized that they were rebels or a splinter group from the main band then they were again cast in a negative light and not even authorized by their own band."

And the more senior reporters—those who are allowed to express their personal opinions in columns—seemed to be the worst offenders.

"The opinion articles, especially, were written purely on the basis of stereotypes. Almost as if the columnists—and some of them were very prominent columnists—say, 'We know how people feel about this. This is just another instance of Oka-like terrorism. They leapt to that conclusion without any evidence,' Miller said. "The wonder to me is why is this stuff published. Who made the judgement to put this tripe in the paper? Is there no standard of accuracy for columns? The only reason they'd put this in the paper is they say, 'Well, we all know about Native people and this is just more of the same.'"

Non-journalists fared much better than the columnists.

"When the letters to the editor are separated out from the opinion columns and editorials, they're much more supportive and more reasonable towards what happened at Ipperwash," he said. "There were more of the letters that were at least expressing doubt that the police were right. They say, 'We didn't see any evidence of guns. How can you write this stuff when the facts are still in dispute.'"

All of this reinforces Miller's belief that cross-cultural training is a very important part of journalism training. He has been involved in such a course at Ryerson for several years.

"It's the only course of its kind in Canada. It draws somewhat from similar courses in the United States where there's much more consciousness that this needs to be addressed. You know, avoiding the journalistic impulse to make up your mind what the story is as soon as you get the assignment is something that takes practice because we all do," he said. "We all immediately start framing the story and deciding who we're going to talk to. But when you don't know the culture, you have to withhold judgement for a little bit until you do some initial investigating."

Censured writer draws fire

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

A racist comment in a Ric Dolphin story in the *Western Standard* about the leadership race for the ruling Alberta Conservative Party has caused his employer some headaches.

Aboriginal community leaders in Edmonton, who call themselves the Aboriginal Human Rights Commission, called a press conference at City Hall on Feb. 15. They were outraged by the following reference to Alberta Premier Ralph Klein's Metis wife in the story:

"Colleen's influence is seen as destructive and her motives less than altruistic. 'Once she stops being the premier's wife, she goes back to being just another Indian,' says one of Klein's fishing buddies, in an unkind reference to Colleen's Native heritage. 'Colleen likes being picked up in a car with security and being driven to her next function,' says a longtime campaign manager close to both Kleins."

The quotes, as has been the practice of Dolphin in the past when passing on derisive comments about Aboriginal people, are from unnamed sources.

Metis Nation of Alberta Vice-president Trevor Gladue wants Dolphin to prove he didn't just make them up by naming the sources.

Muriel Stanley Venne, president of the Institute for the Advancement of Aboriginal Women, said a human rights complaint is being considered.

This is not the first time Dolphin has angered Aboriginal people with his writing. He was censured by the Alberta Press Council in 2003. Within hours of that decision came the news that he was no longer employed by the *Calgary Herald*. Shortly thereafter, he found employment at the *Western Standard*.

Publisher Ezra Levant, a lawyer by training who is also a former communications person for the Canadian Alliance, said he was delighted to hear from *Windspeaker* when we contacted him on Feb. 22.

"You're my most important call today," he said. "People think we are hostile to Aboriginal people and that bothers me so much because it is so untrue."

He said he was surprised by the reaction to the Dolphin article.

"We didn't get why people are shooting the messenger. And then we realized they're not shooting the *Western Standard* so much as they have an outstanding beef with Ric that's to do with what he did at another paper."

He admitted the racial aspect of the unattributed comment got past both himself and his editor.

"Our magazine was surprised by that because we read it as a spicy political story, an inside



Muriel Stanley Venne, president of the Institute for the Advancement of Aboriginal Women, said a human rights complaint is being considered against Dolphin and the Calgary-based *Western Standard* magazine.

baseball leadership story. That's how we read it. That's how I read it and I used to be a poll captain for Ralph Klein. And so when we saw the reaction ... Kevin Libin, our editor who was senior writer with *Canadian Business* in Toronto until he came west two years ago, this whole back story was news to him," Levant said. He defended the article as an important news story about the ambitions of former Alberta cabinet minister Jim Dinning who is waiting for Klein to move on so he can run for the job.

"When I think of Ric Dolphin I think of a spicy guy who writes with a sarcastic humor. So when I read that story that's what jumped out at me. I thought, 'Wow, this is spicy story of scheming to replace Ralph Klein' and the racial tone was not the central item of the piece. In the context of past disagreements with other newspapers of which Ric wrote, I can see how people would make that the central focus."

But he insisted his track record in dealing with the Aboriginal community shows that his publication is not anti-Aboriginal.

"I would say in our defence, two things: We know who said these words and he's a friend of the premier's and he actually said it and we think it's newsworthy and we have more or less identified him. You know, within a handful of people," he said. "Second, we believe we are the most pro-Aboriginal general interest newsmagazine in the country."

He said it was very frustrating to see "all our good work with dozens of bands and probably 50

companies was all of a sudden being attacked by folks who were really blaming us for a pre-existing fight they had with one of our writers."

Levant said he "wouldn't overstate" the backlash that his publication has faced as a result of this controversy, and another one.

The two-year-old, bi-monthly conservative newsmagazine based in Calgary decided to publish the controversial Danish cartoons that depict the prophet Muhammad in ways that enraged Muslims all over the world and led to violent and deadly protests.

Newsstands and other retail outlets pulled the magazine from their shelves because of the publication of the cartoons. Air Canada has also decided not to carry it.

Out of a press run of 40,000 copies every two weeks, he said only a couple of hundred copies are sold to Chapters, McNally Robinson and Air Canada.

"Both of those companies, by the way, are coming back on next issue. They just thought, 'Hmm, this one's a little spicy. We'll take a break,' he said. "Air Canada, at my initiative, I called up Air Canada about a week before we went to press just to give them the head's up we're doing the cartoons in a tasteful, unprovocative way. 'Let's talk about what we might do just to make them easier for you.'"

While the magazine received 7,000 e-mails, 2,000 phone calls and 500 faxes this month, the response to the Dolphin article was "literally one per cent of the fury." (see Publisher page 10.)



Ezra Levant

Publisher Levant defends decision to include slur by unnamed source

Ezra Levant bought the floundering *Alberta Report* magazine when he started up the *Western Standard*. *Alberta Report* was generally seen as far right and anti-Aboriginal.

"I got a call from the Assembly of First Nations. I said, before you guys jump to conclusions, let's talk about how the *Western Standard* actually operates with Aboriginal people. Let's talk about the reality first before you say, 'Oh, you guys are the old *Alberta Report*. We're not the *Alberta Report* but some people are still thinking that we are. I put it to you that there is no mainstream magazine in Canada that writes more about Aboriginal business in a positive way than the *Western Standard*. I believe I can prove that quantitatively by showing you," he said. "I said to AFN, 'Look, you can call us right wing. We are. You can call us conservative. We are. You can say we're against big government. We are. That's not going to surprise anybody. But I put it to you that there are a growing number of Aboriginals, especially in Alberta, especially in the oil patch, who share our view.'"

"This is a fight between Ralph Klein and the Dinning guys who want him out and they think Colleen is hamming it up, Mrs. Boss," said Levant in the article's defence. "It's obvious they're angry with her. Even Dolphin himself said, 'an unkind reference.'"

Windspeaker called him on that one, suggesting that phrase was clearly something that a media lawyer would insist be included in the story to distance the publication from the remark and create deniability. He didn't argue that point.

"OK, it was a nasty phrase. So now what do I do? Do I say don't run it because it's nasty? So I'm in the cover-up for Ralph Klein's friends business now? I'm saying to you we had big news. All these so-called friends of the Kleins are dissing them behind their back," he replied.

But he did admit an argument could be made that the journalistic approach was questionable.

"I will concede that this is a gray area because [the comment] was unattributed. I will accept as legitimate, the contrary point of view that says this kind of spicy comment should not be published without attribution. That is a valid comment. I believe that is a valid editorial decision," he said. "We made another decision that people can criticize."

And there is a chance that other reporters can use clues in the article to find out who made that racist comment. He pointed out that the *Globe and Mail* was able to discover that one of the



Metis Nation of Alberta Vice-president Trevor Gladue wants Dolphin to prove he didn't just make it up by naming the source.

sources, who did not make that comment, is Dinning's campaign manager, Allan Hallman.

"We did more or less identify," he said. "The reason they found Allan Hallman is because we said 'long-time campaign manager.' Well, how many people is that? So 'fishing buddy to the premier.' So how many people are in there?"

Many reporters would sympathize with the conundrum faced in this situation. By the accepted rules of the profession, when a reporter agrees to grant anonymity and then the source says something that is clearly wrong or abusive, the deal cannot be broken. But *Windspeaker* argued that the reporter's past record played a role in the way the story was perceived.

Levant did not argue that point.

"Fair enough. And if you want to try Ric's past, I am not going to be his defence lawyer because I have nothing to do with it, frankly. It wasn't my paper. So if that is the beef, that in the past Ric did something iffy, I'm not going to defend it. It's not mine to defend. Now if you're saying, 'Why did you let him say this?' He didn't say it. I know it wasn't him," Levant said. "If people want to say, 'You shouldn't have had Ric on that story,' that's one thing. If people are saying it's not journalistically ethical to have a spicy comment like that unattributed, I would argue with them. But I would say you can make that argument in good faith. But then to expand on that, as some of these activists have, to say we're anti-Aboriginal, I will never accept that. Never! Because we do more business in a month with real Aboriginal entrepreneurs than most mainstream media do in a year. And not just running ads and stuff that we're paid to do by these Aboriginal companies, but giving of ourselves. Promoting their resource expos, promoting them on our Aboriginal Forum radio shows."



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Judge finds band council "undemocratic"

By Paul Barnsley
Windspeaker Staff Writer

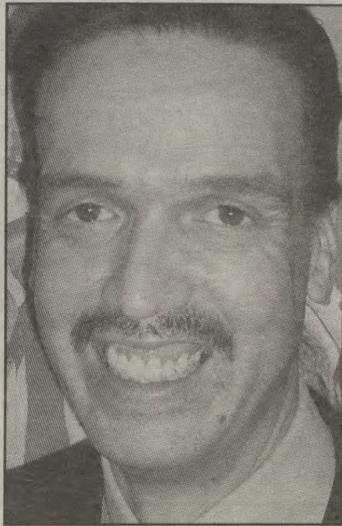
NORWAY HOUSE CREE NATION, Man.

In a 37-page decision rendered Feb. 17 by Federal Court Justice Pierre Blais—the first of four applications for judicial review filed by band councillor Marcel Balfour to be decided—the actions of former Norway House Cree Nation chief Ron Evans and several of his councillors were harshly criticized.

Judge Blais ruled that Chief Evans engaged in "usurpation of power" and that a "sub-group" of councillors held numerous "secret meetings" and had engaged in "deplorable blackmail and influence peddling."

Other unusually critical phrases appeared in the court judgement. Blais wrote that Evans and his core supporters on council were guilty of "failure to respect representative democracy," engaged in "unauthorized activities" and acted in "bad faith" and had put "democracy at risk."

Evans, an ordained minister, resigned as chief of Norway House last August to become Grand Chief of the Assembly of Manitoba Chiefs, a position he still holds.



Marcel Balfour

Norway House is located about 850 km north of Winnipeg. The council administers more than \$100 million of federal and other funds and assets each year.

"This ruling is a tremendous victory for the band members in Norway House whose democratic rights have been violated for so many years under the current leadership," said Balfour. "Chief Evans and councillors [Mike] Muswegon, [Eliza] Clark and [Langford] Saunders abused their power to try to prevent this case from ever going to trial, including by locking me out of council, ordering the theft of my computer

and litigation files, taking away my salary, and trying to evict me from my home."

Balfour holds a law degree. He represented himself during the preliminary phases of his court action and then sought the assistance and advice of two other lawyers. He is an adoptee who moved back to the reserve as an adult and then became involved with members of the community who opposed the Evans administration. He argued in court documents that the inner circle around the chief sought to exclude him from council business and prevent him doing his job as a duly elected councillor. He received more votes for council than did any other candidate and said he plans to run for chief in the upcoming Norway House election.

"They did not succeed," said Balfour. "But I have yet to obtain any meaningful access as a councillor to the financial records involving hundreds of millions of dollars that are under the control of the respondents in this case."

The two lawyers who assisted Balfour were clearly delighted by the decision.

"This is an extraordinary case of ongoing abuse of power," said Jackie Esmonde, the Toronto lawyer who appeared in Federal Court for Balfour. "I feel that Judge

Blais was shocked by them. Certainly the strong wording of the judgement speaks for itself."

Andrew Orkin is a human rights lawyer based in Hamilton, Ont. He has represented many First Nations in Canada and internationally. He assisted Balfour extensively over the two-year period before the case reached court.

"This is a very important human rights ruling, not just for the citizens of Norway House Cree Nation," said Orkin. "Violations of representative democracy and the rule of law cannot and must not be tolerated, in any order of government in Canada."

Blais found that a four-year contract offered by council to a defeated councillor after the last election was an attempt to subvert the democratic process. The judge came down hard on a practice he was persuaded was commonplace, the cancellation of most scheduled council meetings by Evans.

"Such action constitutes a usurpation of power... on the part of the chief," the judge wrote. "[This] scenario is contrary to the notion of democracy and is in violation of the fiduciary obligation the chief holds towards his band members and the promotion of their interests."

After Balfour published newsletters in which he was critical

of actions by council, his salary and per diems were held back and he was stripped of his portfolios. Court documents show that council told him they would be reinstated if he promised to stop speaking out in public.

"This is a clear indication of influence peddling and blackmail directed towards the applicant. Such behavior is deplorable and has no place in democratic institutions, which the [Norway House] band council purports to be. The respondents clearly acted in bad faith, and have not justified their actions with any valid reasons."

Blais ordered that Balfour's allowances and portfolios be restored immediately, with back pay "notwithstanding any appeal."

Balfour was critical of the federal government for not intervening when he complained of the treatment he was receiving.

"The chief guilty party in all this, in my view, is also the department of Indian Affairs. Its officials are totally complicit in these kinds of goings-on wherever they occur across Canada," added Balfour. "I asked them long ago to take corrective action in Norway House, but they simply refused to do so, and so I was forced to go to court. They should have intervened long ago."

(see Norway House page 18.)

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New minister is committed to Kelowna

By Paul Barnsley
Windspeaker Staff Writer

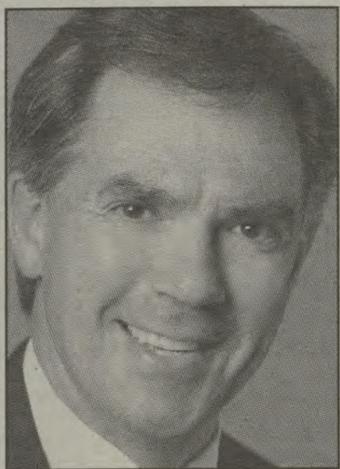
OTTAWA

As the new Conservative Party of Canada (CPC) government stumbled out of the starting blocks with a couple of controversial cabinet appointments, lifting the mood of Liberals everywhere, new Prime Minister Stephen Harper went about the task of putting his people into the nicer offices on and around Parliament Hill.

The new cabinet was sworn in on Feb. 6 at Rideau Hall, the governor general's residence. This time, there was no Aboriginal Elder present to smudge the new prime minister as there was when former prime minister Paul Martin was sworn. Around town, that point was not missed.

Calgary lawyer Jim Prentice was named the new Indian Affairs minister and Métis Interlocutor. Rod Bruinooge (Winnipeg South) was named Prentice's parliamentary secretary.

Prentice's appointment is one that probably will not cause too many headaches for Harper, unlike many of the others he's made in his first month in office. The Member of Parliament for Calgary Centre-North has plenty of experience in Aboriginal matters.



Jim Prentice

In fact, he has an advantage no other Indian Affairs minister has ever had. He was the Opposition critic for the department during the last days of the Martin government. He was asked if that would shorten the time it normally takes for a new minister to get up to speed.

"I think so," he said. "I was the critic for 18 months and I was pretty diligent about those responsibilities at the time. I was a new Parliamentarian and especially diligent about getting on top of things," he told *Windspeaker* on Feb. 20. "Much of what the department does, I'm not completely new to. I spent a significant part of my life, firstly, around [land] claims and, secondly, around the Indian Specific Claims Commission



Rod Bruinooge

where I was a commissioner for pretty close to 10 years. And while I was a lawyer in Alberta I was the counsel to the Métis Settlement Appeal Tribunal. It's pretty specialized self-government legislation. A lot of the issues there went to the court of appeal. I was the lawyer there who would argue the cases. So I've been around a fair bit and, I'm estimating, but I'd say I've probably been to a third of the reserves across Canada."

The prime minister appointed 26 cabinet ministers in total and just six cabinet committees. Prentice is a member of four of those committees. He is a member of the most influential planning and priorities committee (PPC) and chairs another very important one.



Bev Oda

Parliament watchers say that it's unusual for a 26-member cabinet to even need a PPC and it may be a sign that Harper's most trusted ministers form an inner circle. Prentice was cagey when asked if this was the case, but he didn't say "no."

"Well, it sounds like you've been around a bit," he said with lawyerly caution. "I'm on the priorities committee, which obviously is a fairly important committee of cabinet. I also chair the operations committee and that's a very important committee in terms of the day-to-day operations of the government, of cabinet. I'm also on Treasury Board and the social affairs committee. I don't know what previous ministers of Indians Affairs did in terms of cabinet

committees, but I know I'm going to be very busy."

It's rare for an Indian Affairs minister, traditionally considered a fairly junior level cabinet position, to be on so many influential committees. The new minister believes it will be helpful to be in the middle of things.

"I think it's a good thing to have a minister of Indian and Northern Affairs who's quite plugged in to what's going on," he said.

The most pressing issues that the new minister will have to face will be leftovers from the Liberal era. Two huge initiatives have been left in limbo since the Martin government fell.

The new minister said he plans on following through on both of them.

"I am not responsible for the residential school settlement. It is not part of my mandate letter as the minister. That's [Minister] Bev Oda at Heritage," Prentice said. "I can tell you in a general way that we were clear in the context of the election that we're supportive of the residential school settlement agreement. I'm positive about that. I will be involved, even if it's in a consultative way, because I was involved all along and I want to make sure that my colleagues have the benefit of my thinking on it."

(see Prentice page 19.)



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Fontaine receives assurances from new minister

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Assembly of First Nations National Chief (AFN) Phil Fontaine's talking points on the day after Prime Minister Stephen Harper announced his new cabinet were all about reassuring First Nations citizens that there was no reason to panic about the new Conservative government.

And Aboriginal people were concerned that a government with Reform Party roots was now in office in Ottawa. A number of phone calls were received in the *Windspeaker* newsroom in the days after the federal election on Jan. 23. Many were about whether or not the early payments to elderly survivors of the residential schools would still be arriving as soon as promised by the national chief.

The AFN invited Aboriginal media across the country to participate in a conference call with the national chief on Feb. 7. Fontaine returned repeatedly to several key points, all seeming to focus on the contention that his administration is still a key player in the new Ottawa.

The national chief said he had spoken to newly-appointed Indian Affairs Minister Jim Prentice and received several key commitments. Fontaine said the minister had assured him that "there's absolutely no plan to introduce even small changes to the residential school compensation package."

The national chief said Prentice also assured him that there are no plans to reintroduce the First Nations governance act. He also said the minister had pledged that the new government would work to honor the Kelowna first ministers meeting commitments.



Phil Fontaine

And for those wondering if Fontaine's close relationship with the previous Liberal government would be a problem for the AFN now, he said Prentice would "continue to have a good working relationship with the AFN and we will continue to have this political relationship at a high level."

Asked about the early payments for elderly residential school survivors, Fontaine acknowledged that they had been delayed.

"We were expecting that cheques would be mailed out soon, but all of the good work that went into crafting the agreement-in-principle came to a halt with the fall of the government and the eight-week campaign," he said. "On the settlement package for residential schools, they said that they would honor the agreement, so we expect them to do so. One of the things that has to happen very quickly is to move forward on the early payment to the elderly. But now that we have a cabinet and a minister responsible, [Heritage Minister] Bev Oda, we expect that the decision to move forward on the payments to the elderly will be made very, very soon."

The Conservatives would have to un-ring the bell if that doesn't

happen. The Martin cabinet passed Order in Council number 2005-2313 on Dec. 2. It granted Treasury Board and the Office of Indian Residential School Reconciliation Canada "authority to make a payment of \$8,000 to students who attended an Indian Residential School and were 65 years of age on or before May 30, 2005."

Fontaine welcomed the appointment of his former fellow colleague at the Indian Claims Commission.

"We see the appointment of Jim Prentice as minister of Indian Affairs as a good appointment. He's very knowledgeable on First Nations' issues. We will do our utmost to develop a good,

effective, respectful relationship with Mr. Prentice," he said.

Saying he had heard the Conservatives say they supported the ideas and targets of the Kelowna meeting, and adding that the new government had been "unclear about the money," Fontaine pointed out the Harper government had "agreed to sit down at a future first ministers meeting to assess targets."

"If we're going to be assessing targets we're going to need resources to see if we can reach those targets. So at some point we're going to have to conclude an agreement on money," the national chief said.

Fontaine was reminded that there was no Aboriginal

component at all at Rideau Hall when the Harper cabinet was sworn in. And there certainly was nothing that matched Elder Elmer Courchene's smudging of former prime minister Paul Martin when he was sworn in.

"That's right. But it's not part of the tradition that the national chief of the Assembly of First Nations be present at the swearing in. We must admit we were very impressed with the tone of the previous swearing in. It was very respectful of First Nations people," he said.

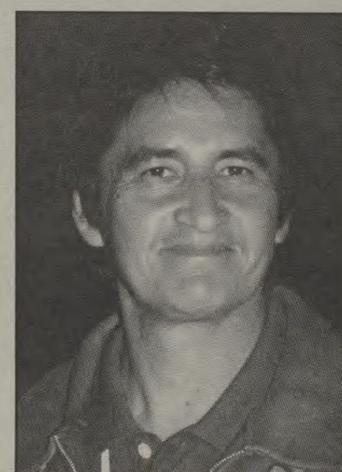
Asked if it was an indication that the AFN would be marginalized, he said "No. Our position is that we're prepared to work with the Harper government."



J. Wilton (Willie) Littlechild



Perry Bellegarde



Ovide Mercredi

Line up for next AFN election?

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

During a conference call with Assembly of First Nations (AFN) National Chief Phil Fontaine on Feb. 7, *Windspeaker* asked if he would be seeking re-election this July in Vancouver. The national

chief gave a very indirect response, saying he had every intention of seeing the Kelowna agreements hammered out at the first ministers meeting last year, and the residential school compensation agreement announced only days prior to Kelowna, through to a conclusion.

Several days after that answer, a very short message was e-mailed

to *Windspeaker* by Nancy Pine, a communications advisor to the chief.

"National Chief Phil Fontaine announced [Feb. 10] at the Chiefs of Ontario meeting at Rama that he will put his name forward for national chief elections," the message stated.

It may now be a horserace of sorts.

(See Contenders page 18.)

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RUDY KELLY

Ellis Ross of Kitamaat, B.C. takes on his No. 10 counterpart, Frank russ of Skidegate, B.C. in the Masters Final of the All Native Basketball Tournament in Prince Rupert, B.C.

All Native finals come down to wire

By Rudy Kelly
Windspeaker Contributor

PRINCE RUPERT, B.C.

The 2006 All Native Basketball Tournament in Prince Rupert, B.C. was one of the most thrilling in its 47-year history, as all four division finals weren't decided until the final minute of each game. And the best was saved for last, as Hydaburg, Alaska made a tremendous comeback to hold on to its senior men's crown, their sixth consecutive, tying the record held by Kitamaat, B.C.

Yet another packed house of nearly 2,000 people filled Rupert's Jim Ciccone Civic Centre gym Feb. 11. They were treated to great drama, from the 1 p.m. women's final to the 7:30 p.m. senior men's capper. Hydaburg was faced with its most serious challenge in years and their response will go down in the history books as one of the grimmest ever.

New Aiyansh, B.C. gave Hydaburg a look in speed and skill that they hadn't seen in their impressive run and, by the five-minute mark of the second half, had built a 15-point lead on the defending champs. There was a sense in the gym that Hydaburg was done, but the tide shifted and that old movie started running again.

"They really tightened their defence and, suddenly, everything that could go wrong for us, did go wrong," said a frustrated Justin Adams of Aiyansh.

In fact, after they had stormed to a 56-41 lead, Aiyansh would not score again for more than six minutes. By the time they were able to figure out a way to get some baskets again, Hydaburg was

breathing on the back of their necks, set for the kill.

"It was all heart. We just refused to lose," said a drained Devon Edenshaw of Hydaburg after the game. "This was the toughest game we've had here. They're a great team and, for over half the game, we didn't know how to stop them."

Edenshaw, the 2005 Most Valuable Player, was the man who led the comeback with 23 points, most of which came in the second half. He also had the ball with 39 seconds left and his team up by two, smartly eating up the clock before driving for a nail-in-the-coffin basket.

Surprisingly, Edenshaw wasn't named MVP this year. That honor went to Aiyansh's Gene Wolfe, who was the tournament's high scorer.

Hydaburg may have felt snubbed by Wolfe being chosen MVP, but they still took plenty of hardware home, including the intermediate men's division title, as their young squad eked out an 89-83 victory over previously unbeaten Friendship House of Prince Rupert.

Holding a four-point lead in the final minute, Hydaburg got its final five points on free throws as Friendship House was compelled to foul them to get the ball back. Unfortunately for Friendship House, Hydaburg, led by MVP Vinny Edenshaw, wasn't missing.

"We knew what we had to do tonight," said Vinny, whose team lost decisively to Friendship House the day before. "We knew they were a great shooting team and we had to pressure them to shut them down."

As Friendship House took several ill-conceived shots in the final five minutes and went a shoddy 15-28 from the foul line.

(see Basketball page 21.)

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Celebrating Aboriginal Achievement in 2006

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- Bernd Christmas • Gladys Taylor Cook • Myra Cree • Billy Day •
- Andrea Dykstra • Wendy Grant-John • James (Sakej) Youngblood Henderson •
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Elder environmentalist honored by award

Why did Billy Day dedicate his life to protecting the environment? Because at an early age he developed a deep love of nature. Because he was drawn down this path by others. Because he could.

When Day was honored by the National Aboriginal Achievement Foundation with the achievement award in the area of environment, this Inuit man from Inuvialuit, N.W.T. was filled with pride and humility.

Day knows the awards are the highest honor the Aboriginal community bestows upon its own achievers. He said he cannot take full credit for the honor.

"There's an awful lot of other people involved, like our ancestors who passed down information to us, and a lot of younger people than myself that I worked with over the years," he said.

Day was born in the 1930s in the Mackenzie Delta. He still calls that region home. It was in that beautiful country that Day's lifelong love of the environment blossomed at an early age.

"I was born at a time when the Elders were still passing on information to the younger generation," explained Day. "My mother used to take me out visiting to families and Elders. A lot of times the stories that were being told were meant for me as a child. This is the way information was passed on from generation to generation."

Those early sessions also developed in Day an appreciation for the oral traditions of his people.

"At a very early age, I grew to respect our Elders and fell in love with the idea of sitting around and talking with them," he said.

When he grew into a man, Day spent 14 years working for the federal government's department of Social Services, then known as the Welfare department. In the

beginning, Day covered a huge territory.

"When I first started I was the only welfare worker of 14 settlements," he said.

"I did get a couple of promotions when I was working the department," said Day. "But this took me away from talking to people. And I think this helped me make up my decision to go back on the land again."

In 1975, Day and his large family returned to the land, resuming a traditional life of hunting, trapping, fishing and whaling. His wife and 10 children were glad to have him at home and glad to share in his activities. He taught his children by example.

"Every chance we got, we went back out on the land because I think, sometimes you can talk and talk and talk about how to handle guns safely and this sort of thing, but if you don't do it physically, sometimes all that talk doesn't mean too much," said Day.

Years later, even the extended family is involved in those traditional pursuits.

"I have a lot of grandchildren that still go out on the land every chance they get," said Day. "They are still in love with nature."

Day, who had always been interested in the rights of his people, could not indulge in the politics until he left his government job.

Day would become the last president of the Committee for



Billy Day — Aboriginal Achievement Award recipient for his work in the environment

Original People's Entitlement, a committee established to protect the Aboriginal community's cultural and political rights and to protect their lands. After the Inuvialuit Final Agreement came into effect in 1984, Day would also work tirelessly to promote its goals.

"But I couldn't do that until after I left the government," said Day.

"At that time, the territorial government was run by the commissioner. He had made up his mind that if we decided to work with any political institutions that we would be without a job. Unfortunately, at the very beginning, I couldn't afford to give up my job."

But by 1984, not only was Day free of his government position, but attitudes had changed dramatically as well. By then, "We got a lot of co-operation. It's not an easy job and I don't think you can accomplish things sometimes

on your own because you have to have people to work with, to talk with, and so on," he said. "We have many joint committees, half from the government and half from the Inuvialuit region."

Day had good reason to be pleased with the outcome of those committee meetings.

The agreement established goals to preserve Inuvialuit cultural identity and values within a changing northern society; to enable Inuvialuit to be equal and meaningful participants in the northern and national economy; and to protect and preserve the Arctic wildlife, environment and biological productivity.

"I felt quite proud because I still think we have quite a good agreement," said Day.

Day's other achievements reached far beyond the borders of his home territory. He has been particularly active in promoting the value of country food consumption and dealing with the contaminants issue from an Arctic perspective. In 1996 he participated in a meeting in California that resulted in the founding of the World Council of Whalers.

That California jaunt did not mark the beginning of Day's travels. He had already been on the road for more than three decades, since forming a drum dance group in the early 1960s.

"I've done a lot of travelling with them throughout Canada and a few places in the U.S.," he said.

The formation of that group happened almost by accident.

"An Elder came to me one day. We had to put on a drum dance for some students. The guy in his 80s, one of our drummers, came to me and said, 'Billy, 10 years from now, somebody comes and asks you to put on something, what are you going to do?' So we started working together and

formed a group," said Day.

At the time, the local Aboriginal youth had little interest in traditional pursuits.

"When I first started out, all my members were around the ages of 60 and 80," said Day. "We are very fortunate now. We have a lot of young people who are interested," he said. Day's own grandchildren and great-grandchildren show a keen interest in the drum dance group. "It does really make me happy to see it carry on," he said.

Day has been a long-time advocate for the conservation of fish and marine mammals, the protection of land and water, and the use of traditional knowledge in achieving these goals. He has seen major changes in the attitudes toward the environment.

"What caused a lot of people around here to open their eyes was because everything was [run] from Ottawa," said Day. "Oil companies were coming in and setting up their rigs and doing their drilling and this sort of thing. We, the people of the North, had no knowledge of any of this happening."

Then, "groups started getting together and talking about what we could do about it. That's when we came up with our final agreement, our land claim agreement," Day said.

The agreement was a giant step away from not having knowledge of development activities, yet it is what generations of Elders had long advocated.

"Our Elders always insisted on how important our land was, that our land had looked after us for centuries and it would keep on looking after us if we looked after it," said Day.

Article by
Shirley Collingridge

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Billy Day, an Inuvialuit Elder, is being honoured for his commitment to preserving the Inuvialuit culture and protecting the Northern environment. Shell salutes Billy Day and the other National Aboriginal Achievement Award recipients for their achievements, and for being positive role models for all Canadians.

Andrea Dykstra

Award recipient eyes federal cabinet post

She has a long list of accomplishments to her name, yet Andrea Dykstra has never really considered herself a role model. At least not until she attended this year's National Aboriginal Achievement Awards ceremony held in Vancouver on Jan. 27.

"I had these young people come up to me and tell me that I was an inspiration to them, and it made me misty," said Dykstra, the 2006 recipient of the youth award.

"I've spoken to young people at career fairs or I was a motivational speaker and stuff like that, but I've never had somebody actually come up to me and say, 'You're a role model. You're an inspiration,'" she said. "I had hundreds of people coming up to me, shaking my hand and congratulating me and saying all these wonderful things. It made me feel like a rock star. Like an Indian celebrity."

Winning the achievement award put Dykstra in very good company, and she was thrilled to get the opportunity to share the stage with people who she's looked up to as her own role models.

"It was a real treat to meet (National Aboriginal Achievement Foundation CEO) Roberta Jamieson. And Taiiaki Alfred, he was sitting beside me at the awards ceremony and I have a lot of respect for him. And Tony Belcourt, I knew him from my Liberal days. And Sakej Henderson. Meeting all of those people who are of great importance to me was just amazing."

Dykstra, who grew up in Black Point, N.S. and is a member of the Pictou Landing First Nation, graduated from St. Francis Xavier University in the spring of 2005, earning a bachelor of science degree with a major in biology. During her studies, she became the first student at the university to direct and fund her own research project.

"I'm a pretty brazen person, so

I just kind of knocked on the doors of certain companies and said 'This is the research I want to do and I think you should pay for it.' And they thought it was a great idea. It was a pretty brazen approach, when I think about it, but it all worked out in the end."

Her bold approach netted Dykstra \$13,000 in funding from Kimberly Clark, Maritime and Northeast Pipeline and the Pictou Landing band council. She used the money to conduct the Pictou Landing Thermal Disturbance Study. "Effects of hot ground water on a small swamp-stream in Nova Scotia, Canada," a paper outlining the results of the study that Dykstra co-wrote with her university professor, Barry Taylor, was published in August 2005 in *Hydrobiologia: The International Journal of Aquatic Sciences*.

In the study, which took three years to complete, Dykstra looked at the effects industrial effluent was having on a stream in her home community.

"There was kind of a heating effect of this effluent because the pipeline met the stream underground and heated up to the temperature of bath water. So I was just looking at that impact on the plants and insects that lived in the water."

Dykstra's environmental work hasn't been confined to her university studies. She's been involved in the Indigenous Chamber of the Maritime division



Andrea Dykstra — Aboriginal Achievement Award recipient in the youth category

of the Forest Stewardship Council of Canada and the Atlantic Aboriginal Health Research Council of the Canadian Institute of Health Research. She also worked with the Canadian Environmental Network and the Nova Scotia Environmental Network, where she tried to increase Aboriginal involvement in the non-governmental sector.

While she's been making a name for herself for her environmental work, it's an area she didn't become interested in until after she began her studies at university.

"I initially wasn't doing it for the environment. I was preparing myself for med-school. And I got more interested in the environment end of it because I came up with this research project," she said. "I think because of the success of that study, and my success of getting more funding privately to do all of that, got me more and more

interested in the environmental end of things."

Dykstra also has past experience working in the world of politics, gained through her involvement with the Liberal Party. In 2003, she was elected president of the Nova Scotia Liberal Party's Aboriginal Peoples Commission and co-president of the commission at the national level. The role of the commission, she explained, is to ensure Aboriginal policy resolutions were included in Liberal platforms, to promote Aboriginal participation at the federal table and to encourage Aboriginal people to participate in politics.

Dykstra now works as Aboriginal Affairs advisor for Environment Canada—Atlantic Region, a position that allows her to use the experience she's gained through her previous work in the environmental sector.

"It's almost like the perfect job description for my abilities," Dykstra said. "It's my job to ensure that senior management and staff are aware of any Aboriginal issues or concerns that might impact our programs and services."

"We're kind of lucky to be in a climate now where Aboriginal concerns are more at the forefront. We've had the Kelowna Accord from the first ministers meeting. We have all these partnership accords between the government of Canada and the big five national Aboriginal organizations. There really is a will to kind of undo the things that were done in the past, so I'm really happy to be part of that, for sure."

Along with the honor of being selected for the National Aboriginal Achievement Award, the youth recipient is given a \$10,000 scholarship to use to further his or her education or career. That scholarship is just one of many Dykstra has earned. She's received the Maritimes and Northeast Pipeline Scholarship, the Devon

Canada Corporation Scholarship and has twice received the James A. Martin Award, given to Xavier university students who have demonstrated leadership, dedication and commitment by working for the peace and welfare of their neighbors.

She's also recipient of the Commendation for Excellence in Research, awarded to her by the Nova Scotia House of Assembly, and the Celebrating Women Award, given in recognition of Dykstra's service to the community.

Dykstra would eventually like to go back to university to earn another degree, but for now she's enjoying her job with Environment Canada. As for her long-term goals, Dykstra knows exactly where she wants to be a decade or so down the road.

"You know how you come up with that list of things that you want to do with your life? Well, getting this award was one of those things," Dykstra said. With the achievement award win checked off her list, the only item remaining is being minister of Indian Affairs.

"A First Nations person should be doing the job," she said.

"I'd like to be a senior manager for the public service and then later on, probably when I'm in my mid-30s to 40s, I'll run for Member of Parliament and hopefully get into cabinet after that. But there's a great deal of experience that I still need to even take that step, to run. If I'm going to be minister some day, I really need to know my stuff. And that's not just knowing about the issues, that's knowing how to manage a department and that's knowing how to be financially accountable and all of those things that you need in order to be a senior bureaucrat. So there's a lot of learning I still have yet to do."

Article by
Cheryl Petten

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Congratulations to Andrea Dykstra, recipient of the Youth Award at the National Aboriginal Achievement Awards. Your drive and determination will inspire all Canadians and encourage excellence in our future leaders.



BP Canada Energy Company

Tony Belcourt

Recognized for commitment to Metis

The president of the Metis Nation of Ontario has been selected as a 2006 National Aboriginal Achievement Award recipient for his contribution within the public service. Tony Belcourt has dedicated his career to raising the awareness of Metis rights and promoting the history and culture of the Metis nationally.

"I got chills up and down my spine when I got the call telling me of the award. It was completely unexpected," he said. "I was absolutely thrilled as it's such an honor to be acknowledged by your peers, as well as joining the elite group of folks who have won in years past."

Belcourt originally hails from Lac Ste. Anne, Alta., and frequently visits family in the community located northwest of Edmonton. He started his political career in 1967 when he got involved with the Metis Association of Alberta, forming a local chapter in the capital city.

"A lot of family members joined at that time too, and together with my cousin Herb Belcourt and my brother Orville I got heavily involved in one of our first projects, CaNative Housing Corporation, which provided affordable housing to Metis families moving into Edmonton and Calgary. Eventually, the housing units were liquidated and today an endowment fund provides scholarships and bursaries to Metis students," he explained.

Belcourt had always believed the Metis people needed a presence in Ottawa. When he became the vice-president of the association, which eventually became the Metis Nation of Alberta, he approached then-president Stan Daniels with the idea of getting representatives of similar associations in Saskatchewan and Manitoba to meet with Alberta representatives.

"That meeting took place on Nov. 16, 1970, and we agreed to work towards forming a lobbying organization for Metis and non-status Indians," he said. One of the first issues the group tackled was that of Aboriginal women who lost their status through marriage to non-Aboriginal men, and together with women's groups they were successful in getting recognition in the Constitution Act of 1982. "Because of that charter and the equality clause, the Indian Act had to be changed too, which had a positive impact on so many families."

During the round of talks leading to the patriation of Canada's Constitution, the section on Aboriginal matters and the equality clause were dropped from the agenda. Belcourt co-chaired a massive coalition of First Nations, Metis and Inuit leadership who came together to lobby for the reinstatement of the Aboriginal rights clause, and they were successful, resulting in the inclusion of the present Section 35 of the Act, which affirmed and recognized the existing Aboriginal and treaty rights of the Indigenous peoples of Canada.

Belcourt was later instrumental in establishing the Native Council of Canada, which represented the interests of off-reserve Native people, and he became the first elected president of the national organization.

"I moved to Ottawa because my focus has always been on the federal responsibilities to the



DEBORA STEEL

Tony Belcourt — Achievement award recipient in the area of public service

Metis people. I decided to stay there, retiring from the Native Council, establishing a business of my own, while continuing to advance the Metis cause," he said.

He had been involved in the Ontario chapter of the council, which had become known as the Congress of Aboriginal Peoples, and together the members founded the Ontario Metis and Non-Status Indian Association.

"Having won recognition to our constitutional rights, we felt we could go forward best in implementing our inherent right of self-government. We needed to have a Metis-specific organization so we decided to create the Metis Nation of Ontario (MNO) in 1993," he said. Belcourt served as the first president of the new organization and was returned to the position in the 1996, 1999, 2002, and 2005 elections.

Since 1993, the growth of the MNO has been impressive. The foundations for Metis governance

were developed and approved, and the Metis Nation Registry, an electoral code, elected councils for Metis women and youth, the harvesting policy, an economic development corporation and a cultural commission have been formed, gaining the MNO its legitimacy.

It was difficult at the beginning because Ontario has been known historically for being prejudiced against the Metis people and against Louis Riel, he said.

"Discrimination against the Metis is systemic and well-entrenched in Ontario," he said. "We are not mentioned in history books, almost as if we had been wiped out of the early part of the story of this province, so it's been an uphill battle."

One of the greatest achievements in which Belcourt has been involved is the landmark 2003 Powley case where the Supreme Court of Canada ruled that the Metis have a constitutionally-protected Aboriginal right to hunt and fish for food.

"This is the accomplishment of which I feel the proudest," he said. "The case originated in Ontario at Sault Ste. Marie, and we won it locally. Then we won again in the court of appeal, and then it went on to the Supreme Court, where we were once again successful." This case also proved that Metis rights were never extinguished, he continued. "This opened the door to another important matter, our land claims case."

From 2000 until January 2006, Belcourt served as minister responsible for international affairs for the National Council's Board of Governors. With the support of the federal ministry of external affairs he also served at an international level in United Nations meetings and conferences in Geneva and New York. As well, he has represented

the Metis Nation at numerous conferences in South Africa and other parts of the Western Hemisphere.

In 1985, Belcourt served as chairman of the Native Business Summit, a week-long extravaganza that occupied the entire Metro Toronto Convention Centre. The event was the first of its kind in raising the profile of Native business to an unprecedented level in Canada and throughout the world. A trade show, an art gallery, and a gala of Aboriginal entertainment throughout the week were just a few of the many features of the occasion. Princess Anne joined esteemed Elder Rufus Goodstriker in the opening ceremonies, and more than 2,000 delegates attended the summit from nine countries. Participants included Fortune 500 companies and the best of Aboriginal businesses. More than \$81 million of trade for Native business was generated.

Belcourt believes in embracing the new technology of the information age if it can advance Metis culture and issues, and is pleased with the development of a dynamic Web site, www.metisradio.fm, so Metis can listen to their own news and music anywhere and anytime, no matter where they are.

He has always enjoyed playing the guitar and likes to get out on a golf course when possible, although his schedule keeps him busy.

"The work I'm carrying on is really just the dreams of my parents, and my aunts and uncles, and my ancestors before them. I'm just another person in a long line who have been struggling for recognition of our rights and the pride of the Metis people."

Article by Heather Andrews Miller

This page made possible through sponsorship by the Métis Nation of Ontario.



SENDING OUR
CONGRATULATIONS
TO THIS YEAR'S RECIPIENTS OF THE
NATIONAL ABORIGINAL ACHIEVEMENT AWARD
FOR THEIR INSPIRING LEADERSHIP & ACCOMPLISHMENTS

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Wendy Grant-John

Building on her legacy of leadership

A woman's worst enemy in her efforts to achieve greatness, said Wendy Grant-John, a recipient of the 2006 National Aboriginal Achievement Awards, is herself.

"The biggest obstacle women have is accepting the notion that they are second-class citizens, that they are not equal to men when they walk into a room," said Grant-John, three-term Musqueam First Nation chief and this year's award recipient in the Community Development category.

Grant-John, the first woman elected regional vice-chief to the Assembly of First Nations, credited her upbringing for giving her the confidence to compete in a man's world.

"Believing in myself came from the people who raised me," she said. Her father, Willard Sparrow, and grandfather, Edward Sparrow, were also Musqueam chiefs.

"I was fortunate enough to grow up in a family that is proud of who we are as Musqueam people. That respect and grounding in my own culture gave me the strength to never feel that the non-Aboriginal community is any better, or that they owe me anything.

"My father used to tell me 'there's no such thing as can't. You can do anything you set your mind to,'" she recalled. So it came as quite a shock to realize her gender was an issue for some people when she ran for national chief of the Assembly of First Nations in 1997.

"I never experienced it growing up, as Musqueam chief or B.C. vice-chief."

What she does know first-hand is the damaging effects of racism to Aboriginal people. Among the first group of Aboriginal children to attend public schools, Grant-John said growing up in Point Grey was "the worst years of my life."

"But I wouldn't change a thing because it helped me understand what it feels like to be treated as a second-class citizen, to be poor in a rich neighbourhood, to have racist comments made about you. I don't think you could represent Aboriginal people unless you've been through that, and I went through it in spades. It was real, it was palpable, and it was horrific."

The high school that saw Grant-John tormented by fellow students now has a First Nations program thanks to her pioneering work with the Vancouver School Board, and the treatment of Aboriginal people has generally improved. But another form of discrimination is quietly rearing its ugly head, said Grant-John.

"Other minority groups see us as undeserving of the recognition we have fought so hard to achieve. They regard us as having 'special rights,' because of a lack of knowledge about our history; and because they aren't being acknowledged the same way," she said.

Grant-John's keen sense of the inter-cultural discord may be attributed to an illustrious career bridging both Aboriginal and non-Aboriginal governments. As Musqueam chief, she launched the first Aboriginal commercial fishery in Canada and led her community to win two landmark Supreme Court cases that solidified Aboriginal rights in the Constitution.

Her stint as associate regional



DEBORA STEEL

Wendy Grant-John — Achievement award for community development

director-general for the department of Indian and Northern Affairs also gave her rare insights into some unique challenges.

"There is good will on both sides," said Grant-John. "But there is a lot of ignorance and misunderstanding in the non-Aboriginal government about who we are and how we operate according to our traditions.

"There's also a lack of understanding on our part, of how the non-Aboriginal government operates, its structure and inability of individuals to make a difference.

"As a result, the individuals in the non-Aboriginal government who want to do something end up getting all the flack and judgment by Aboriginal people," said Grant-John. "When in fact the structure itself is the problem."

Grant-John said the chronic disrespect for Aboriginal elected

officials just fuels the fire.

"Our chiefs deserve to meet with the decision makers, but are instead sent to front-line workers. That inability to bring balance and equity to negotiations is a huge problem."

Quick to admit that her career came at a no small cost to her family life, Grant-John said the sense of social responsibility flowed in her veins. The Sparrow family has so far produced six elected chiefs, including Grant-John's uncle, brother and sister.

"Growing up, it was clear that for my father, everything revolved around taking care of business for the community," she recalled. "My children were very young when I was first elected chief, so they went through what I did with my father, where I was gone all the time.

"I kept saying to them—and to myself—that the benefits to the greater community would be worth it in the long run. Now they're adults and they're coming to that realization. But when you're living through it, it's hard to leave the dinner table or cut short a holiday with your family to attend to your community. It's a huge sacrifice."

Even during the toughest of times, Grant-John said she could always count on her mother for support and inspiration. Born of Scottish parents, Helen Sparrow was the first non-Native woman to live on the Musqueam reserve, where she raised 10 children, sometimes under conditions a far cry from what she was used to.

"For the first six years, we had no running water, no electricity, no heat. She gave up who she was and became part of who my dad was, allowing us kids to grow up surrounded by our own culture and value system," said Grant-John.

"She told us that even if we walked off the reserve, nothing can change the fact that our skin

is brown, and that it was up to us to be a part of both worlds without losing ourselves as Aboriginal people."

The National Aboriginal Achievement Award adds to Grant-John's growing list of accolades, including the YWCA Women of Distinction Award for Social Action and an honorary doctorate of Law from Royal Roads University.

"I hope this award makes her feel like 'Yeah, I did a good job,'" Grant-John said of her mother. "I know it's a cliché but she's always proud of every accomplishment of every one of her children."

Not surprisingly, Grant-John said her greatest achievement isn't marked by a trophy.

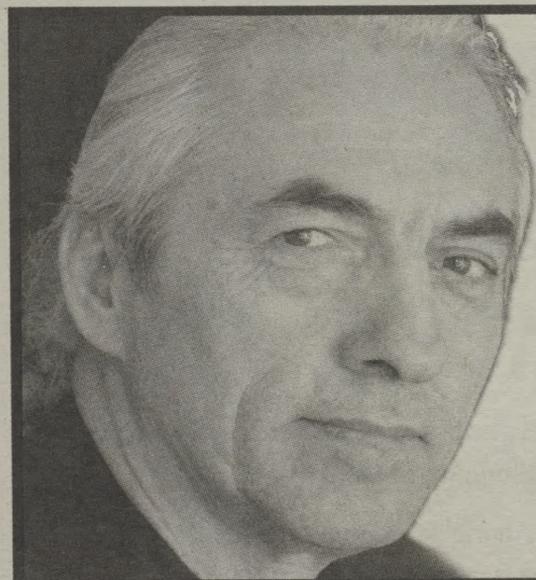
"When I spend time with my grandchildren, I'd show them the longhouse and talk about what life would have been like for our ancestors. And I'd stop and say 'You know, now.' Just like my grandmother used to say to me.

"To me, that's my proudest achievement, being able to share the knowledge of my culture with my grandchildren in a confident way."

While officially retired from public office, Grant-John said there's no quitting politics, even as she operates a seafood market and deli that highlights Aboriginal products. The Longhouse Seafood Market on Dunbar Street in Vancouver, said Grant-John, is the first step in a long-term vision to showcase Aboriginal traditions and excellence, to break down barriers and to provide coastal communities greater opportunities for economic development and self-reliance as the treaty process comes to fruition in the next years.

Article by
Brian Lin

This page made possible through sponsorship by The Assembly of First Nations.



On behalf of the *Assembly of First Nations* and *AFN Regional Chiefs*, I wish to congratulate the nominees and recipients of the **2006 National Aboriginal Achievement Awards.**

The Awards celebrate excellence among First Nations, Métis and Inuit. We honour the accomplishments of the recipients, who bring knowledge and strength to our people and communities and serve as role models for Aboriginal youth.

Phil Fontaine
National Chief

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Bernd Christmas

Mi'kmaw lawyer contributes at home

Bernd Christmas of the Membertou First Nation in Cape Breton Island was one of 14 people honored at the recent 2006 National Aboriginal Achievement Award ceremony in Vancouver. Christmas was recognized in the Business and Commerce category.

"Membertou has terrific leadership in three dynamic individuals. Chief Terrance Paul, Dan Christmas, who is senior advisor to the chief and council of the band, and Bernd Christmas," said Owen Fitzgerald. As director of the YMCA Entrepreneur Centre of Cape Breton, Fitzgerald partnered with the leadership of the Membertou First Nation in 2005 to fulfil a growing need for entrepreneur training and small business development in the area.

The first Mi'kmaw to become a lawyer in Canada, Bernd Christmas obtained his law degree in 1991 from York University in Toronto as a graduate of the Osgoode Hall Law School. In 1993, he accepted a position in corporate and commercial law with Lang Michener, where he also expanded the firm's Aboriginal practices. However, when Chief Terrance Paul requested his services in 1995, Christmas gave up his lucrative and promising career as an elite corporate lawyer to return home and assume the leading business role of Chief Executive Officer of Membertou. At the time, the First Nation was operating a \$1 million annual deficit and unemployment was rampant. A decade later, the results of his decision have been dramatic. Through sacrifice and a renewed sense of accomplishment as the deficit was cleared, the community now boasts a \$65-million budget and the number of people employed has jumped from 37 to 531. The vision of Bernd Christmas and

the other leaders has led to financial independence and self-determination as they successfully identified three strategic areas that would lead to a new future for its members. These included forging a new economic frontier, launching a Membertou Corporate Office in downtown Halifax, and initiating education and career-related training programs. Today, the success of that vision is obvious.

"Membertou is now leading the efforts in economic development for the entire area of Sydney, of which it is a part. People from all over the area are coming to Membertou, which is something that just wasn't the case a few years ago," continued Fitzgerald. "This doesn't happen by accident. It takes people that are determined, smart, well-educated and who are great leaders, and that is what Membertou has." The First Nation is not just leading the way in Aboriginal communities, but in the entire Cape Breton area, he added.

Since he began practicing law, Christmas has assembled an impressive list of accomplishments. In 2003, he was appointed by then-prime minister Jean Chrétien to the External Advisory Committee on Smart Regulation. From 2000 to 2002, he was one of three Canadian commissioners to the International Commission for the Conservation of Tuna. He is a member of the National



Bernd Christmas— Achievement Award recipient for Business and Commerce.

Aboriginal Economic Development Board and of the executive committee organizing the Governor General's Conference on Leadership and Diversity, and was appointed to the Board of Directors of CBC Radio Canada for a three-year term. As well, as a negotiator for several First Nation bands early in his career, he developed a deep understanding of Aboriginal perspectives, and he has been recognized as one of Atlantic Canada's Top 50 CEOs.

Since his return to his home community and with the support of his chief and council, Christmas has set an impressive precedent, signing significant business arrangements with numerous national and multinational companies, which has benefited the people of the region. Throughout this process, he made national news when he was instrumental in obtaining certification by the International

Standards Organization (ISO) for Membertou, the first Aboriginal community to obtain this status. He has also devoted much of his time to working with other First Nation communities interested in obtaining ISO certification.

"Developing these kinds of partnerships takes vision and courage," said Fitzgerald. "He has travelled extensively, while juggling family and community commitments, and has taken on the larger vision of where Membertou can sit on the national and world stage." In the process, he has worked towards the good of all Aboriginal people, in addition to those of his own First Nation. "This is one reason that I'm glad to see him recognized by the National Aboriginal Achievement Foundation for this award. In his very professional, thoughtful, and articulate way, not in a demanding way, Bernd has created an amazing future for Membertou," he said. The young lawyer exudes an effective diplomacy, showing he is willing to listen and then begin to work with others and create a joint approach to opening up more doors for all parties concerned.

"He is able to knock on doors that a few years ago would have been impossible," said Fitzgerald. An example is his recent appointment to the board of CBC Radio Canada. "It's a huge, national media organization and a large business, and has a lot of influence."

"I've been very excited and proud to be working with innovative people like Bernd Christmas," he said. "We have a great respect for each other and the partnership with the YMCA has been mutually satisfying and beneficial."

Another recent example of the responsibility shown by the determined young man is the

trade and convention centre at Membertou.

"It's one thing to raise the money to build it, but another to operate it successfully," said Fitzgerald. "Bernd had the vision to put a major centre at Membertou that now attracts people from all over. Membertou has become an integral part of the overall community and is recognized as the best facility of its kind in Cape Breton. And it has a fabulous restaurant, too, the best in the Sydney area."

One of the most impressive achievements has been the huge psychological shift that has occurred, said Fitzgerald.

"The success of recent developments, led in no small part by Bernd Christmas, has given the people of the community a lot more confidence and hope for a bright future."

For the Membertou band, Christmas negotiated contracts or agreements with Georgia Pacific, Sodexo Canada, Clearwater Fine Foods, Lockheed Martin Canada, Jacques Whitford Engineering, Dexter Construction, Grant Thornton, Boeing, and SNC Lavalin. He also brings extensive experience on national and international boards and commissions.

"Trillions of dollars are traded in the world economy each day," said Bernd Christmas recently. "I encourage all First Nations peoples and governments to step up to the plate and demand their piece of the pie. Our success lies in building on the innovations of today while at the same time, incorporating Indigenous knowledge based on the principles of conservation, sustainability of resources and reverence for the lands and the waters."

Article by Heather Andrews Miller



The Law Society of Upper Canada | Barreau du Haut-Canada

LAW SOCIETY OF UPPER CANADA CONGRATULATES

Bernd Christmas

2006 National Aboriginal Achievement Award recipient

THE LAW SOCIETY OF UPPER CANADA CONGRATULATES LAWYER BERND CHRISTMAS, A RECIPIENT OF THE 2006 NATIONAL ABORIGINAL ACHIEVEMENT AWARD FOR BUSINESS AND COMMERCE.

The Law Society is committed to supporting the growth of the Aboriginal bar in Canada and Bernd's involvement in these efforts over the years helped to lay the groundwork for the Aboriginal student support programs that the Law Society administers today.

We thank and acknowledge you for the work that you have done for the Membertou band and for Aboriginal communities and individuals throughout Nova Scotia and across Canada. We thank you and acknowledge you too for the standards of excellence that you have set and by which you have measured yourself. You are truly an example of achievement for Aboriginal people and all Canadians.

Learn more about the Law Society of Upper Canada's Aboriginal initiatives including its Aboriginal Elders' Program and Equity and Diversity Mentorship Program online at: www.lsuc.on.ca or contact Aboriginal Issues Coordinator Marisha Roman at: mroman@lsuc.on.ca, 416-947-3989 or 1-800-668-7380 ext. 3989.

Taiaiake Alfred

Shaping a better future is the only option

His Mohawk name means 'one who comes from the other side.' A traveller at heart, movement has always been a part of Taiaiake Alfred's life. Raised in Kahnawá:ke, Que., he now lives on the West Coast and teaches at the University of Victoria. Taiaiake Alfred is an instructor for the Indigenous governance program, and he has written three books on First Nations political structures. For his work in the field of education he has received a National Aboriginal Achievement Award.

As an educator, Taiaiake focuses on Indigenous people's philosophies and cultures. He offers alternative government system ideas based on the wisdom of ancestors. Students in the Indigenous governance program learn about pre-colonial treaties and current land negotiations. Taiaiake is trying to give Native people a better way to assert their rights.

"It's about Indigenous movements and resistance and different ways Native people can think about decolonization."

Taiaiake emphasizes the responsibility of students for helping to shape a better future.

"It's not a time when someone can sit back and be complacent or think that they don't matter. It's absolutely up to every individual because we're in that kind of historical moment," he said. He recognizes that young people have difficult decisions to make, but he encourages them to get an education and to stay healthy.

"Their choices, one way or the other, are going to determine the existence of our people."

Taiaiake appreciates the rigorous education he received at a Jesuit school in Montreal. He not only learned about western history and philosophy, but about life outside his reserve.

"Being exposed to two cultures

on a daily basis, going back and forth between the M o h a w k community and the non-Native community, gave me some insight in the differences between the two." This daily commute prepared Taiaiake for a life of m o v i n g c o n f i d e n t l y between cultures.

A l t h o u g h Taiaiake says that in many ways his childhood on the reserve was sheltered and protected, he learned about the warrior ideal from his Mohawk community.

"You'll find that

among Mohawk males there's a pattern toward high-steel work or the military as two pathways where you can actually live the life that gives you the satisfaction of being a warrior," he said. Taiaiake admits that he was after a bit of excitement when he joined the United States Marines at the age of 18.

Taiaiake writes about being a leader and warrior in his most recent book, *Wasáse: Indigenous Pathways of Action and Freedom*. While serving as a platoon leader, he learned how to motivate people.

"The Marine Corp is very good at training and instilling leadership skills in individuals."

Taiaiake said he was able to transfer a lot of those skills over to a general environment.

Taiaiake enjoyed the travelling and physical challenges of the Marines, but he was always interested in the politics behind conflicts. In search of greater understanding and opportunities,



Taiaiake Alfred — Achievement award recipient in education

Taiaiake left the military to study history and political science at Concordia University. Since then he has carved his mark on the academic landscape with a PhD in government from Cornell and a Canadian Research Chair. At the University of Victoria he combined academic scholarship with ancestral knowledge to create the Indigenous governance program.

Anita Molzahn was the dean of human and social development when Taiaiake came to the university. She remembers an early caution from Taiaiake.

"I'm a Mohawk, and our style is a little different than you might be used to," he told her.

Molzahn thinks he was trying to say there was a potential for confrontation, but she grew to appreciate his directness. "He always articulated his beliefs and his position really clearly. He knew exactly where he stood on an issue. He was very reasonable

and very great to work with."

Molzahn recognizes how Taiaiake's warrior ethic has shaped his academic philosophy.

"He talks about education being the way to change things. It's a different kind of warrior. It's through knowledge that we can really make a difference in terms of the future of Indigenous communities." She relates his active political involvement. "He's calling for action. He's attacking the status quo verbally. There is a strategy and division that will make a difference for Indigenous people."

Taiaiake's commitment to the Indigenous struggle has earned him the respect of colleagues as well as students. Molzahn described Taiaiake as a dynamic and inspiring teacher.

"When he gives guest lectures there are long line-ups of students waiting to talk to him after the class. He attracts a lot of interest." She said Taiaiake wants the program to be relevant and culturally-appropriate for his students. He also works to educate Native and non-Native people around the world. In January he was in the United States teaching a course that's a collaboration between the University of Victoria and the University of Hawaii.

Lecturing abroad doesn't prevent Taiaiake from being involved with local Indigenous communities. Charles Elliott, a master carver, recognizes the contributions Taiaiake makes to the West Coast Salish Nation.

"He's been active in communities. Even through sport. He was part of helping form a lacrosse team."

Taiaiake has also been involved in the political struggles of the Salish. When there was a threat of commercial fishing in the local bay, he helped diffuse the situation.

Elliott said Taiaiake inspires

young people through both his teachings and his lifestyle.

"He's an athlete. He's interested in the traditional way of life. He's a good example. He's a warrior leader." Elliott is glad more people will learn about Taiaiake's work through the National Aboriginal Achievement Award.

"Those people who are chosen become role models and that's what we need."

A respected member of the Salish community himself, Elliott was awarded the Order of British Columbia last year. He said he was proud to have Taiaiake accompany him to the official ceremony. Their shared commitment to the revival of Indigenous art and culture is one of the reasons they became friends.

Taiaiake Alfred encourages Native people to relearn their language and reclaim their land. Recognizing the need for leaders willing to make sacrifices in the struggle ahead, he quotes a Navajo Elder: "A warrior weighs what's in the people's hearts and reminds them what the lands means to them. He brings them together to fight for it."

Just having returned from running a marathon in Hawaii, Taiaiake thinks it make sense that his Mohawk name reflects movement.

"It seems appropriate when you think about the life I've lived, going back and forth everyday as a teenager between Kahnawá:ke and Montreal. Going back and forth all the time between Native and non-Native society. Back and forth between the East and West. It just seems like a name reflective of a spirit that is motivated by wanting to move. I guess it's a good name for me."

Article by
Jean Paetkau

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'Halfbreed' leader proud to serve his own

Jim Sinclair has never been a man short on words.

Whether he was cheekily denouncing England's Queen as "the world's biggest welfare bum," stoutly refusing to compromise after launching a lawsuit against a sitting prime minister, or chatting privately with Pope John Paul II about the Metis struggle for self-determination, Sinclair's voice has rung out loud and clear with his passion to see his people achieve their rights.

Forty-six years ago, though, that voice was nearly drowned in alcohol. Born in 1933, Sinclair grew up literally on the sidelines. A self-described half-breed, the son of a treaty Indian mother and a non-status Indian father, he was one of the so-called "road allowance people," living in a tar-paper shack on the strips of land set aside for roads and utilities.

As Sinclair's father searched for paid work, the young Jim grew up under the thumb of the police and the Roman Catholic church, watching his family harassed and oppressed by both. When he was able to attend school, he sat watching his classmates eat lunches provided by school lunch programs that, as the child of non-taxpayers, he was refused.

Sinclair watched his father enlist in the Canadian army as a way of earning some money and some rights for his family. He returned to the same grinding poverty and indignities they'd dealt with before the Second World War. He also saw neighbors' tar shacks burned down, and people loaded into boxcars and shipped to northern Saskatchewan communities like Green Lake. By his teenage years he was told by every priest he met that he was headed straight for hell, with no answers as to why that was so.

Not surprisingly, the confused, hungry, emotionally scarred child became an angry young man, and by age 27 he was a full-blown alcoholic with plenty of jail time to look back on. Most, if not all, of his friends from that time are dead. But on Oct. 8, 1960, he made a decision: "I was either going to die an alcoholic," he says now, "or try to make a life." He quit drinking that day, "and from that day forward I became involved in fighting for the rights of our people."

Over the decades, Sinclair's uncompromising views on the rights of Metis and "leftover Indians" have angered both white and Native governments, as well as church leaders. Sinclair has often



DEBORA STEEL

Jim Sinclair— Lifetime Achievement award recipient

felt isolated and ridiculed, and even pushed into the background. So, it means a lot to him that the National Aboriginal Achievement Foundation chose him this year to receive the lifetime achievement award for his political activism.

In the course of his career, Sinclair has been a founding member and leader of both the Native Council of Canada and the Metis Council of Canada, and currently serves as

president of the Congress of Aboriginal Peoples of Saskatchewan. He served as president of the Association of Metis and Non-Status Indians of Saskatchewan from 1970 to 1988. During that time he helped found the Dumont Technical Institute and the Gabriel Dumont Institute.

He also helped establish the Saskatchewan Native Economic Development Corporation, a lending institution operated by Metis people. The provincial Metis Housing Corporation, the Saskatchewan Native Alcohol Council and the Metis Addictions Centre of Saskatchewan all came into being under his leadership.

He proudly recalls a rally held in the early 1970s in the Metis community of Batoche, Sask., which drew 20,000 people and "really moved the Metis into another dimension." It was around the same time that he first realized the need for enshrining Metis identity and rights into the Canadian Constitution, a fight that would lead him to launch a lawsuit against Pierre Trudeau. The Metis finally won their seat, and Sinclair won a lifelong friend in the prime minister, who, as Sinclair puts it, "never liked a wimp. He never liked anyone who

he felt was sucking up to him, and I wasn't."

At that same rally in Batoche, Sinclair took offence at the characterization of his people as welfare recipients, and said "the biggest welfare bum in the world was the Queen." CBC footage of the rally was aired in Europe, where it caught the attention of the British Parliament and parliamentarians began criticizing the Queen's husband, Prince Philip, for living off the people.

He had four private meetings with John Paul II, who later wrote a letter to the federal government in support of Metis claims for land and self-governance.

These encounters with the pope softened his sentiments in regards to the Catholic church. While still angry about the harm inflicted, he had great respect for the pope.

"I felt, as a man, you'd never meet a better person," Sinclair said. "He was not a man who would speak to you and not follow up."

Those same words could be used to describe Jim Sinclair—he listens, and in word and deed, always follows up.

Article by Carmen Pauls Orthner

Alberta artist receives Aboriginal honor

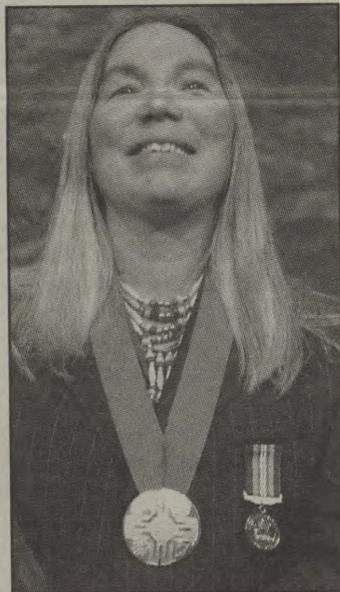
Jane Ash Poitras has become known internationally for her multi-media creations. Now her artistic career of more than 20 years has been recognized at home. She has been awarded the prestigious National Aboriginal Achievement Award for arts and culture.

"I was shocked and honored to hear that I'd received the award... As an artist I'd rather stay in the background, so I'm not always comfortable in the limelight."

Despite humble beginnings, Poitras has successfully developed a stellar career as a visual artist and lecturer. The mother of two was born in the remote northern Alberta community of Fort Chipewyan, and was orphaned at an early age. She grew up in the city of Edmonton, fostered by Marguerite Runck, then 65 and a devout Catholic. Poitras did not participate in any aspect of her Aboriginal culture. She did, however, begin to develop a love of drawing, coloring, cutting and pasting.

Despite her obvious talent in artistic endeavors and an ever-growing collection of impressive paintings and collages, she was advised that it would be difficult to make a living as an artist, so she attended the University of Alberta, graduating with a bachelor of science degree in microbiology, while attending art classes in the evenings.

"But I always really wanted to go back to university and get a degree in fine arts. Friends and acquaintances who had seen my work encouraged me to put together a portfolio and submit it to the department of art and design. Within hours of doing so I was told that I'd been accepted, and



DEBORA STEEL

Jane Ash Poitras — Achievement award recipient in arts and culture

I could pursue my first love. I've never looked back."

Following her graduation with a bachelor of fine arts in printmaking in 1983, she was accepted by the prestigious Columbia University in New York City and earned a master's degree in 1985. At the time she was coming out of a failed long-term relationship and poured out her hurt and disappointment in her artwork, finding the healing powers of her chosen profession to be therapeutic at this difficult time in her life.

"It is like an addiction, once you get into it. My artwork became my passion and I had curators and collectors interested in my work even before graduation," she remembered. "I was showing my work with some of the best artists in the world." It was a matter of timing and good luck, she said

modestly, that the economy was good in the 1980s, and many of her paintings sold well. Her return to Edmonton was determined when she met her future husband, Edmontonian Clint Buehler, journalist and businessman, and founder of the monthly Aboriginal publication, *Native Network News*.

Over the years she has had an amazing journey of discovery and creation, which is reflected in the art she has produced. One of the most meaningful was reconnecting with her Aboriginal roots, including meeting her birth family and getting re-acquainted with the Mikisew Cree First Nation, her original home in northern Alberta.

She has used her talents to discover her heritage, including an exploration of the impact of colonialism, both past and present, on Canada's Aboriginal people. She has captured the political and spiritual strength of the Indigenous peoples of the Americas. Her expressionistic mixed media works employ a post-modern approach that reflects her training and place her as a role model to a new generation of Aboriginal artists.

Among her major exhibitions are "Who Discovered the Americas," a massive collection of her paintings and installations commemorating Christopher Columbus' arrival in America from an Aboriginal perspective. It toured across Canada. Her skill at portraiture is evident and places her amongst the country's leading artists in that area.

"I'm not afraid to take on social issues. It's interesting that these painting are the ones that I've become known for, not any peaceful ones of landscapes. It's tough art and it pricks the social conscience, but people have accepted it, even though

it can be difficult to look at," she said. "When I was painting those pictures, I wasn't thinking of fame or money, it was just a passion to express the story."

She has travelled as a lecturer to universities and public galleries across North America where her courses in Shamanic and contemporary Native art are among the most popular.

"I've enjoyed travelling to Paris, Mexico City and places in the United States to show my work, as well as deliver lectures in Canadian Embassies in Moscow and other international cities," she said. Her work has been featured on the covers and as illustrations in numerous magazines and she has been the subject of numerous post-graduate theses. She has also depicted such diverse topics as pharmacology, ethnobiology, Sanskrit and other linguistics in

her visual works of art.

She has used her notoriety to make her city a better place as she gained national attention some years ago by painting the license plates of johns on the street after being hassled by them while pregnant and pushing her infant son in a stroller.

Today, she and Clint reside in their quiet central-Edmonton home with their two sons. Eli is in Grade 12 and taking drawing classes part-time at the University of Alberta, with plans to study animation and video at various post-secondary institutions around the city as well. Joshua, who is 19, completed his formal education and is pursuing a future as an entrepreneur.

Article by Heather Andrews Miller



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Northerner continues to learn life's lessons

George Tuccaro's voice is full of hope and happiness, despite a life that even he will admit has been heavy with loss and pain.

As he shared his story with *Windspeaker*, he laughed and took time to reflect. At the end of each anecdote, he explained how he grew from his lifetime of experiences.

At 55 years old, Tuccaro is one of this year's National Aboriginal Achievement Award winners in media and communications. He said it is a field he just "fell into."

Born in 1950 with the help of a midwife in a log cabin in Fort Chipewyan, Alta., Tuccaro was the middle child of three boys. But right from the start, it wasn't easy-going. By the age of two-and-a-half he was hospitalized with tuberculosis and spinal meningitis.

"The mortality rate was very, very high. Nine out of 10 did not make it through," he said. "The doctor came up to my mum and said, 'I think George is not going to make it through the night. You'd better say a prayer for him.' She did say a prayer and it must have worked because I'm here today!"

Despite the recovery, Tuccaro's illness meant he spent more than two years in hospital in Fort Smith, N.W.T. When he was released, Tuccaro said he was sent to residential school for six years, robbing him of the chance to get to know his parents well at all.

"I remember my mum walking away and leaving us with these strange people who spoke a different language. They dressed

differently. They were the nuns, you know," he said, his voice low and quiet.

"And I thought, 'Why did my parents leave me with these people where you couldn't speak your own language? Cree was my original language, but every time we spoke it we got slapped in the mouth. So pretty soon we learned English.'"

Tuccaro said things actually got harder when he was released from residential school at the age of 12, and returned to Fort Chip to live with his older brother and parents.

His younger brother had been mauled by dogs and killed, and around that time Tuccaro's parents split up. He said he can still see his mother walking away in the darkness with her suitcase.

"There was a lot of hurt and loss in my life," he said sadly. "The loss of my childhood, the loss of the nurturing of growing up in a family, it was all gone. I had to start from there to make something of my life."

Tuccaro said it was at this point his father gave him a choice: Stay in Fort Chip and live off welfare, or go out and find something for himself.

At 19 and "full of piss and vinegar," Tuccaro chose the latter.

Although he started off painting houses in Yellowknife, it was around this time that Tuccaro first walked into the CBC North building for a radio audition.

"Oh, I was nervous," he remembered. "I could barely put three or four words together, let alone a sentence. They had me



DEBORA STEEL

George Tuccaro — Media and communications award

reading news and different sheets of paper, words I'd never even heard of like 'slovenliness' and stuff like that." He chuckled and admitted he never thought he would get the job.

But he did, and he quickly went from working in the control room, to being on air on the weekends on a show called 'Gather Round,' which he says took requests from the communities. From there he worked on the daily noon-hour show, and eventually the local morning show.

Marie Wilson was also working at CBC in Yellowknife when Tuccaro was just starting as a current affairs host and local sports

reporter. She remembers him in his early days.

"He was very good at reading situations, and he truly loves people, so he listens well," she explained. "And because he's got a quick line and a quick laugh, he can respond very well to what people have to say. It's perfect for live broadcast."

Life was moving quickly for Tuccaro outside of work. His brother Ray, who also lived in Yellowknife, had gotten married. Ray's wife had a sister—Marilyn—and when Tuccaro laid eyes on her he said it was love at first sight.

"In 1972 we got married. It's been 33 years and it's just been great." By 1973 Tuccaro became a father for the first time, with the birth of his son Darryl. In 1977 Marilyn had a girl, their daughter Amanda.

Tuccaro said it was a few years after Amanda was born that he came to a crossroads in life.

"My drinking was very, very heavy. I was taking pills because of the drink. All of the grief and loss that I'd had over the years had built up to a crescendo where I was actually killing myself without even knowing it."

That's when he said he made a choice to begin his own healing journey. He enrolled in Alcoholics Anonymous, and became more aware of the gifts the Creator had given him. He calls his journey life changing and unbelievable now, but said he's not sure it would make good reading in a magazine.

Since giving up alcohol, Tuccaro

said he's found new passions; his musical and comic talents, for instance.

"I really enjoy the buzz and the high I get from working on stage," he said. "Just being stupid and being the funny person... It's blossomed over the years to a point where I'm invited to travel to Montreal and Ottawa."

In 2002, and after 30 years at CBC, as well as a few short stints working for government, Tuccaro retired. Over his broadcast career he'd been an announcer-operator, a journalist, a play-by-play sportscaster, and the co-ordinator of Aboriginal language programming. He was also one of the first anchors of Northbeat, CBC-TV's first regional news show north of 60.

"George is like a pan-northern ambassador in a way," Wilson said. "He was always one of the star reporters in the Arctic Winter Games and very often involved in the True North Concerts ... Though he's been based in Yellowknife ... his voice has been very well known all over for years."

Now Tuccaro runs his own communications business and spends his days with his family up North. Tuccaro also fills his days with volunteer work. He visits people who are near the end of their lives and preparing to cross over to the spirit world.

Article by
Jenn Kelland

Leaving the bitterness and pain behind

Like other winners of this year's National Aboriginal Achievement Awards, Gladys Taylor Cook (Heritage and Spirituality) has found that she, and her life's work, has suddenly become highly visible. Forty-five years ago, as a single mother taking various laundry jobs to make ends meet, her situation was the exact opposite.

"Every job I had, I was invisible," Cook recalls of the many years spent loading washers, unloading dryers, folding and pressing laundry at the residential school, and later, at the hospital in Portage la Prairie, Man.

It's not that she felt this kind of work was beneath her. Rather, it was the systemic and systematic racism she experienced, an indifference that looked right through her. It was an indifference that couldn't even be bothered to assume she would never want, or be capable, of doing anything much different.

"Racism played a major role in my life," Cook said. "I had to fight every inch of the way."

There's no trace of bitterness in her voice when she says this. She learned long ago just how liberating letting go of hate and anger can be.

Cook's journey to that place where she was able to let go took many years. Born on Sioux Valley First Nation west of Brandon, she was first sent to an Anglican-run residential school at Elkhorn, Man., when she was four. Like others of her generation, the



DEBORA STEEL

Gladys Taylor Cook — Heritage and Spirituality award

aching sadness of separation from her family would be her constant companion over the next 12 years, except for six weeks each summer.

She remembers one teacher, however who had a profoundly positive influence in her life.

After school, Mrs. Hamilton took the time to show the girls how to hook rugs and do embroidery. She also told the girls to set goals in life; practical, independence-fostering goals, such as having \$500 in the bank before getting married, waiting until age 21 to tie the knot.

"It made sense to me," Cook

said. "I just listened to everything she said. She was so honest and so caring."

Cook recalled her summers at home as happy, peaceful times. Home was a small farm with a garden where she and her seven brothers and sisters would share the chores, part of a larger community where picnics and ball games followed Sunday services at the Anglican Church.

Although raised an Anglican, Cook's faith was defined equally indelibly by Aboriginal spiritual traditions.

"My grandfather was a healing man. I would go to the ceremonial tent where the ceremonies were being held. I would sit in there and shake the rattle, while he called our spiritual friends to come."

Helping her grandfather, she glimpsed something of the power of the medicine rattle. But it was only several years after she was sexually abused at about age nine, when she truly began to grasp its healing power.

When she returned home at 16, she helped her mother doing day work (house cleaning) for farmers in the area. She waited until she turned 21 and had saved \$500 before getting married. She had two children, and stayed in the marriage for seven years until her husband's alcohol problem made it impossible to stay.

Cook got her first job doing laundry. She soon got a basement apartment, and a few years later,

was able to move to a small house.

Racism, however, was an unwelcome neighbor that seemed to show up every place she and her family moved. She taught her children to meet racism head on.

"I sat down with them. I put a blanket on the floor, and a smudge bowl. We would talk and pray. I'd say to them, this is what they're going to call you, and I would tell them all the names I could think of," Cook said.

"I'd tell them we're not dirty, we're not lazy, we have a good home. Those things they call us, maybe they're having a bad time, and they're taking it out on you. I told my kids not to rebel, or to fight back. It won't help."

In those years, Cook was putting in long hours to put food on the table, usually leaving for work before her children were up. They started missing school, so much that her boss, a welfare worker and the school principal "did an intervention on me," she said.

She found herself out of a job, but only for 10 months. Then a new chapter of her life opened up. She was offered a job as alcohol and drug abuse coordinator with a federal program called NADAP in Portage la Prairie.

She was 40 years old with three children, and had no idea how to write reports or deal with bureaucracy. It was the credentials she did bring—a rock solid, 'been there' understanding of how alcoholism destroys families—that

got her the job.

"I didn't like it at first, because of what alcohol had done to my family and my marriage," Cook recalled.

Yet with NADAP, all her life experiences to date coalesced into an unshakeable sense of purpose. "It all fell into place that way."

Her job also included counselling women who had suffered sexual abuse, and she was sent on a course to learn how to help them heal and move forward.

It turned out to be exactly what she needed, too.

"It brought back my memories. But I couldn't have been in a better place," Cook said. "When I came home, there was no looking back. I got rid of my anger and bitterness. I started to change my own attitude. It's amazing how helping others helped me."

She retired from the NADAP program coordinator position in 1991. By then, she'd already been volunteering evenings at the Portage la Prairie Correctional Centre and the affiliated Agassiz Youth Centre for about 12 years.

Cook has been helping women inmates and young offenders for about 28 years now. She does sharing circles with both groups, creating places where people feel comfortable opening up and sharing their plans and dreams.

Article by
Avery Ascher

James (Sakej) Youngblood Henderson

Havard-trained lawyer prefers to listen

Two ears. One mouth. There's a reason human beings were created that way, and James Youngblood Henderson—commonly known as Sakej—understands it better than most.

"My best ability has always been to be able to listen... I don't like be out there being the attention-getter, saying 'This is what we should do.' You have to come to understand, through listening to a person, what they're really trying to get at... That always changes you... and that is a risk that many people close themselves off to. I've never been one of those people."

In many ways, Henderson has been defined by his willingness to listen, and to risk being changed by what he hears. Since graduating in 1974 from the prestigious Harvard Law School, Henderson has become one of the foremost Indigenous rights lawyers in North America.

Henderson is soft-spoken, understated and, when put in the spotlight, as he was a winner in the law and justice category and honored at the Jan. 27 National Aboriginal Achievement Awards gala, he is pleased but feels a bit aloof from the process. He was in the middle of an Assembly of First Nations executive meeting when the initial call came about the award, and tellingly, he reacted with a touch of surprise, agreed to accept the honor, then went back to the meeting. When asked after the meeting about the call, he couldn't recall what it was for. "I didn't even think about it, because we had difficult issues before us," he said.

When put in the position of a legal defender or a teacher—the two roles he's played most in the last 30 years—Henderson's energy ignites. Since 1974, he has taught law in several of North America's top schools, including Berkley, Stanford and his alma mater. He is currently a professor and research director of the University of

Saskatchewan's Native Law Centre, which he helped establish and which has emerged as a world-renowned legal research centre and training institution for many of Canada's 900-plus Native lawyers. Henderson speaks of these students-turned-colleagues with pride and delight, calling them "my good friends and brothers in the battle."

Henderson has authored eight books and numerous book chapters, journal articles, papers, conference abstracts and technical reports. He also received multiple awards from Indigenous organizations and has served as an advisor to the Canadian minister of Foreign Affairs. His opinion is frequently sought on issues, such as racial tolerance and cultural diversity. Henderson's most celebrated achievements, however, have been in the context of his fight to entrench in (and through) law the rights of Indigenous people. From his first major case in 1974-75 which helped to re-enfranchise his father's tribe, through his involvement in the Canadian constitutional debates and on into the present day with the Assembly of First Nations and the federal Kelowna Accord, Henderson has sought throughout his career to ensure that Indigenous people are never shorted.

"My wife [Marie] and I have been fighting this battle for 30 years, and we've created a lot of space and a lot of opportunities, and proved that we (as Aboriginal people) can do amazing things,



DEBORA STEEL

James (Sakej) Youngblood Henderson — achievement award recipient in the law and justice category

against amazing odds," Henderson said. "But I still think that Canada should be a lot further ahead than it is. They should really realize the geniuses that are in the Aboriginal people, and put that front and centre."

"I feel like I should be (satisfied with what's been accomplished), but I'm not," he said. "The same problems exist that we started with. We've just got a lot of court decisions and paperwork... We've been able to do things that all of our parents thought were impossible, but still we have this nagging 'linoleum poverty.' People have linoleum on their floors instead of bare floors, but they're still on welfare, and poverty is wasting their human spirit instead of maximizing their potential, and that makes me very unsettled."

Although not having much money growing up didn't bother him all that much. "I'm still not much of a spender," he admits.

The impact of poverty on Indigenous people in general disturbs him a great deal. "You watch what happens to the human spirit in those conditions," he said. "We have to eliminate poverty, and there's no reason any Indian should be poor. ... Nothing in my spiritual matrix will allow it, and I've always wanted to fix it, and of course that's always an illusion, that you can fix that kind of poverty, but you have to do what you have the talent to do, to make people's lives better and just empower them."

That the legal system might be a means toward that kind of empowerment didn't occur to Henderson until he was in his undergraduate years. As vice-president of the American National Indian Youth Council, he observed the success of the black civil rights movement's efforts in the courts, and realized that he was looking at a potential model for Aboriginal people.

"It showed me that I could do things a lot quicker with arguments in the courts than by arguing with everybody you meet on the street," he said. He also decided that a lawyer was needed, and he was prepared to become that lawyer, despite having no idea, he laughs now, of what it would take.

In 1974, the fledgling lawyer moved to California. Four years later, the Grand Captain of the Micmac people asked his wife to move north to set up a bilingual and bicultural Micmac program in Nova Scotia. Henderson followed, and soon after, he was asked to put together a land claim for the Micmac. Several years later, he was nominated to represent the Micmac people in the Canadian constitutional debates, eventually becoming one of the key negotiators for eastern First Nations.

Despite frequent frustrations with the process—at one point it got so bad that Henderson helped draft a complaint to the United

Nations Commission on Human Rights alleging the constitutional process was depriving the Micmac of their right of self-determination—Henderson is proud of his contributions to the Constitution, especially section 35, which speaks of the rights of the Aboriginal people of Canada. That text, which Henderson had always pictured as "short and sweet," nonetheless went through thousands of drafts, with the section itself being put in and pulled out numerous times and argued over endlessly by both the government and Aboriginal leaders.

During the process, Henderson came to deeply respect fellow Native lawyer Leroy Littlebear, whom he calls "one of my key sources of inspiration."

"He's got a very good grasp of what the issues are, and he's such a good communicator to the chiefs," Henderson said. "Where I would get tied up with academic or legal rhetoric, he could cut to the chase."

Still, while Henderson may be self-effacing about his ability to communicate effectively, few others would question it. According to Henderson, what success he's had as a communicator comes from that core skill: listening.

"You have to come to understand through listening to a person what they're really trying to get at," he said. "I sit there and listen... to what people are saying, trying to capture, what they're really saying, not trying to impose words I know or concepts I know... (and) trying to figure out what to do that's consistent with exactly what they want to be done, even if I don't agree."

Two ears. One mouth. That's the essence of what Sakej Henderson has learned, and he teaches it every day.

Article by Carmen Pauls Orthner



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Humble Olympian prefers the quiet life

She's been home in the Northwest Territories now for about five months, but has been skiing only a handful of times. Shirley Firth Larsson, former Olympian and this year's National Aboriginal Achievement Award winner for sport, said family comes first now. She admitted, however, the few times she's been on the trails, it's been heaven.

"It's so beautiful, like a dream to see all the trees with white crystals" Simple, poetic descriptions and quiet memories are what Firth Larsson still carries with her after an unprecedented 17 years on the World Cup circuit, a career that took her to four Olympics, not to mention competitions all over the world, and won her and her twin sister, Sharon, 79 medals between them.

"I don't talk about skiing whatsoever," Firth Larsson said. "I want to live a humble life. I don't want anyone to know me... That's how I want my children to be. Society puts so much pressure on people who are known."

The desire for anonymity could come from Firth Larsson's quiet beginnings at her first home in Aklavik. Born in 1953 and 10 minutes ahead of her sister, Firth Larsson said she had a happy childhood as part of a big family.

"What I always remember is when my parents were on the trapline," she recalled. "The things that come into my mind is when I would lie on the banks and listen to ice crystals, like chimes or bells in my mind."

Firth Larsson said she learned the ways of the land before she even went to school. She remembers her mother being a big influence on her, teaching traditional life and stories to the Firth children.

"She would take us out to snare rabbits and look at animal tracks—what they were. Things you don't learn today. It was part of life," Firth Larsson said. "That's like how people learned to read books; we were learning to read footprints."

It wasn't until she was 12 that Firth Larsson tried skiing for the first time. But once on the skis, she said she was in love.

"When I went skiing, I found it so wonderful. It was something you could do by yourself and use your own power," she said.

Her trainer, Father Jean Marie Mouchet, must have recognized that power too, in the Firth twins. He took Shirley and Sharon into his newly developed ski instruction program for First Nation youth. Firth Larsson said it was fun and exciting, but a lot of work as well.

"To begin with we didn't know how to ski. Normally you glide on your skis and we ran, which used up more energy than anything else," she laughed. "Once you understood that you had to train to win, once you set your mind to it, then it was easier. But you had to really discipline yourself."

The Firth twins' first big competition was in 1969 in Alaska, and Firth Larsson said she remembers Father Mouchet and her coaches telling her that they'd be competing against an American



DEBORA STEEL

Shirley Firth Larsson — Achievement award recipient in the area of sports

Olympic athlete—and if they beat her, it would be really great.

"And then I remember beating her," she said. "Just by a couple of seconds and it upset her whole lifestyle because it was unheard of—especially by a Native girl. So that was pretty funny! And at the time you don't really think of being Native. Just the way it was. When you're on the starting line there's no color or size or anything, just the one who was the winner."

From that point on Firth Larsson said skiing got more serious for her and her sister. By 1972 they were competing in their first Olympic games, in Japan, alongside five

other Canadian skiers from the MacKenzie Delta.

When the Firth sisters finished their first games without a medal, Firth Larsson said she felt like the whole country was disappointed.

"I think we didn't live up to the Canadian expectation. People on average wanted you to be a winner, and we let down a lot of people," she said.

But she also remembers the rush and excitement that led her and Sharon to continue competing. In the years that followed they went to three more consecutive Winter Olympic Games, setting a record for female athletes in Canada. Firth Larsson also had her best placing at a World Cup event when she came in fourth. At the Olympics her best showing was 21st.

Although they competed in nearly every race together, Sharon said they both celebrated each other's victories.

"When you're an athlete you compete against yourself. And as long as you know you've done your training and your homework and your preparation you can't really let the other person race for you," she said.

"When Shirley won it was good; when I won it was good. We fed off each other."

In 1984 Firth Larsson competed in her last Olympics, in Sarajevo. A year before she had married Jan Larsson, a man she met through skiing, and wanted to step out of the spotlight and start a family.

"I moved to France and didn't have to live up to anyone's

expectations," Firth Larsson said. "I lived a quiet life and nobody knew I was an athlete and I didn't tell anybody I was an athlete. I lived in a small little town and had people making friends with me as me, and not as someone known."

Firth Larsson said she loved skiing, but it's not a lifestyle she wants for her three daughters, with whom she doesn't even talk about her life in sport.

She doesn't want to talk much more about her private life, her three children or her husband. What she will say is that last year two of her teenage daughters told her they wanted to learn more about their family, they wanted to move to where the Firth twins grew up—the Northwest Territories.

Firth Larsson said she was happy and excited to come home.

"I knew that one day or another I would move back," she said. "I had a feeling one day the children would want to know their roots. They decided to want to know it sooner than I expected it. That's why we're back here in Yellowknife because my daughters want to know where they come from."

Firth Larsson said she's honored to receive a National Aboriginal Achievement Award, and she wanted to dedicate it to all women, in particular mothers. She said raising strong children is what really deserves recognition.

Article by
Jenn Kelland

Belcourt gives Metis a new lease on life

Who better to receive the National Aboriginal Achievement Award in the area of housing than Dr. Herb Belcourt, who has spent the last 30 years putting roofs over people's heads.

"Well, I think it's just great," said Belcourt. "It's not everyday that you're recognized by your own peers."

This award recognizes Belcourt's dedication to providing homes for Metis families through the CaNative Housing Corporation, which currently has 165 houses in the Edmonton area. Over the years, CaNative has also provided daycare services and classes in urban life skills.

When *Windspeaker* asked Belcourt what he was like as a child, he said that he has never been a child, nor a teenager, "because it always about work."

For Belcourt, growing up in the 1930s with nine siblings, there wasn't much else to do but go to school and come home to work.

"I suppose that I have to give the credit to my dad and mom for their work ethics. When I left home, my dad gave me quite the lecture about saving my money for myself."

With a Grade 7 education, that's exactly what Belcourt did. In 1958 he ended up working for himself, and that was the beginning of Belcourt's multi-million dollar business.

The idea of creating a housing corporation was brought to



DEBORA STEEL

Herb Belcourt — Achievement award recipient for Housing

Belcourt's attention at a meeting in 1970 about the condition of homes for Aboriginal people, and "from then on, we really never looked back."

CaNative incorporated in 1971, under the guidance of Belcourt, his cousin Orval Belcourt and friend Georges Brousseau.

"In the past, people questioned our motive. They felt that it was our intention to become millionaires over this housing deal, but I told them that was not the intention," said the 74-year-old resident of Sherwood Park, a bedroom community east of

Edmonton. "We've been kicked at from every angle, from our own Native people and from the federal government.

Maybe it came from the Native politicians. I have no idea, but it came from within, that we were going to take and run with all of this money and that was the biggest fear that they had. They audited our books, and you have no idea how many times. They could never find anything wrong, and we kept excellent books."

There may have been many doubts from the government and others but he has proved to be a leader, a respected role model and dedicated businessman. This has shown through in the many awards and accomplishments he has garnered.

He has been the recipient of the Queen's Silver Jubilee Medal for Community Service (1977), the Premier's Leadership Award from the Province of Alberta (1999), the Queen's Golden Jubilee Medal in 2003 and now the National Aboriginal Achievement Award.

As well as housing, Belcourt and his colleagues have looked to better the lives of Aboriginal people through education funding with the Belcourt Brosseau Metis Awards, donating \$13 million to help further education for Metis people. These awards were developed after the liquidation of CaNative in 2002.

"We've got something like \$14

million sitting in the fund today and it just sits there and earns interest," said Belcourt. "That's the money that we're using for scholarships and bursaries and this will go on forever. The money will never, ever, ever be depleted. These awards are directed at Metis students because First Nation students get help. Metis people don't get sweet tweet, so we felt that it was something we had to do for the Metis people."

His commitment and contribution to post-secondary education has not gone unnoticed, because in November of last year, Belcourt was honored by NorQuest College and its auditorium was named in his honor. This was the first official dedication NorQuest had ever undertaken.

"Many students come here, Aboriginal students in particular come here to get their high school back on track, or they look at getting the skills they need to further education in either a specific career or trade," said Dr. Wayne Shillington, president of NorQuest College. "That's what we were recognizing when we named the auditorium that day. It was to recognize the scholarships that Belcourt had committed so students could pursue their goals."

For the past three years, the long-time local business entrepreneur, volunteer, and community leader has donated more than \$100,000 to the college to help fund

programs and student endowments.

Through CaNative, Belcourt has donated dollars to Athabasca University, the Northern Alberta Institute of Technology, Grant MacEwan College, Native Counseling Services of Alberta and to Edmonton Catholic Schools.

"He is such an incredible person with a great deal of passion and compassion," said Frits Pannekoek, president of Athabasca University. "He's one of the warmest people you will ever meet who is interested in everyone and everything around him and he's particularly interested in people who are trying to move ahead. He's interested when people need help and he's always there to try to encourage, nurture, and push a little in the nicest possible way."

Belcourt is amazed at all of the honors and recognition he has received lately, but he remains humble because he said he is "here to do something to help people, and not himself."

"There are a lot of Native people who are ashamed to be Native and they shouldn't be. They should be proud of who they are because if you're proud the world will be proud with you."

Article by
Jenn Kelland

Beloved radio and TV host inspired many

Myra Cree is the recipient of the 2006 National Aboriginal Achievement Award in the media and communications category. For more than 30 years she made outstanding contributions as a radio and TV host for CBC's French network and was an inspiring role model.

Myra acknowledged the honor several days before she passed away on Oct. 13, 2005. It is the first time that the National Aboriginal Achievement Foundation has honored a recipient posthumously. Her daughter, Myra Cree-Bernier, went to Vancouver to accept the award on her mother's behalf.

Myra Cree was born in 1937 into the Mohawk community of Oka-Kanesatake near the Lake of Two Mountains, 53 kilometres west of Montreal.

Myra always loved words, especially the spoken word, and had a deep passion for the French language.

"After teaching for two years, Myra realized that her favorite moment was recess," chuckled Solange Gagnon, Myra's companion for the last 36 years. So, she turned her career towards journalism instead and found her true path in life.

Myra was first heard over the radio on CKRS in Jonquière in 1960. One year later, she joined Sherbrooke's CHLT TV station using the pseudonym, Myra Morgan. She gained a reputation for her intelligence, generosity, poise, humor and rigorous work habits.

She married lawyer Jacques Bernier in 1963 and had four children—Myra, Jacques, Martin and Isabel—in as many years. Her husband died in a car accident in 1969. Two years later, Myra returned to work at a time when very few women were working full time. From 1973 on, she became a mainstay at Radio-Canada, CBC's French-language network.

With *Actualité 24* in 1974 and the *Téléjournal* in 1975, she became the first woman in the history of Radio-Canada to host

the evening news. In fact, she was among the first women in North America to anchor evening news programs, as was Jan Tennant of CBC's *The National* out of Toronto and, in 1976, ABC's Barbara Walters in the United States. Myra Cree's work helped to blaze a trail for women in the media.

Yves Bergeron was assistant producer at Radio-Canada when he first met Myra.

"She was very confident in her talent as a woman, as the first one on the air in 1974. She was so confident, in fact, and knew what she was good at and what was good for her, that she didn't even do the standard audition for the position and she got the job."

Bergeron recalled how "she had an exceptional ability to see things from the outside and be very sure of herself. She could uphold her opinions and yet express them in such a manner as not to offend anyone."

From 1978 to 1984, she ran the religious affairs magazine, *Second Regard*. Her warm voice and clever turn of phrase caught the interest and deep admiration of her audience. From 1985 until her retirement in 2002, she was on the radio for Radio-Canada with *L'Embarquement pour si tard* and *Cree et chuchotement*.

"Myra was appreciated by everyone," said Bergeron. "So much so, that absolutely everyone from the network was at her retirement party."

Cree's life and work inspired Radio-Canada host, Monique Giroux, also from Oka.



Myra Cree — Achievement award recipient in media and communications

"She really was a role model for me. She was like a sister, best friend and professional mother to me. Those who were fortunate enough to have met her were fortunate indeed. I sincerely believe that."

Myra's brilliant career brought her professional recognition and public affection. The Quebec Federation of Professional Journalists awarded her with the Judith Jasmin Prize for outstanding work in radio-journalism in 1981. She became a Knight of the *Ordre national du Québec*, the province's highest award, in 1995. In 1997, Myra won the Humor Prize for Radio Montreal. In 2004, she was awarded the Paul-Gilson Grand Prize from Public Radio Stations of French-speaking communities.

As for Myra's greatest involvement in her community, daughter Myra feels it was her mother's lifelong commitment to improving local governance, promoting peace and justice,

fighting crime and encouraging dialogue between members of the community as well as between Natives and non-Natives.

"The shock of the Oka crisis in July 1990 led to a sort of awakening for Myra," explained Gagnon. Myra Cree-Bernier said "My mother was always proud to be Mohawk and she didn't believe in violence." Cree-Bernier explained how her mother helped found the Movement for Justice and Peace at Oka-Kahnesatake, an

organization created to bridge the gap between Native and non-Native people in the Montreal region.

"There were about 20 of us in the movement when it was founded and my mother became president. She believed in developing peaceful ways of resolving problems."

Myra was proud to be the daughter of elected Grand Chief Ernest Cree and granddaughter of traditional Grand Chief Timothy Ahiiron, according to André Dudemaine, Innu founding member of Land Insights (*Terres en Vues*). He felt that this heritage helped her to believe in merging traditional Mohawk government with more modern forms.

"She was a citizen of her community and also of the world," said Gagnon. Myra believed the future lay in cultural diversity and in opening up as many horizons as possible.

In 1991, she edited *Native*

Languages of Quebec, a book that heightened interest in language preservation. She wrote that Mohawk should be valued and spoken more by young Mohawks to prevent cultural extinction of her proud nation.

Myra hosted segments of Montreal's First Peoples' film and video festival starting in 1988. In 1995, she co-chaired the campaign of the 25th anniversary of *Recherches amérindienne au Québec*, a Quebec edited magazine devoted to Native studies in North America. She served as president and spokesperson for Land InSights, an organization that encourages and promotes Aboriginal culture and talent as part of the annual Montreal First Peoples' Festival. She worked hard to obtain grants for its projects.

"Myra Cree had been Land InSights' board president since the founding of our organization," Dudemaine explained. "Myra was a dependable ally, a sincere friend and an inspired spokeswoman."

"She made us laugh so much. That was really important. Whenever we found a clever turn of phrase or word, she would give us a dollar. But if she gave us two dollars, wow, then you'd be really happy because you must have said something really amazing," he laughed.

Myra Cree was a trailblazer in many ways. "Her tenacity as an Aboriginal woman in the predominantly non-Aboriginal, non-female world of media was unprecedented," said Quebec Native Women's President Ellen Gabriel, a Mohawk from Myra's community.

"She really was a true role model. Here was a Mohawk woman in a French-speaking milieu who never forgot her identity and her small community. Her work at CBC modified the representation of Aboriginal people in the media."

Article by
Marie White

Your
spirit
inspires
us

The sharing of stories, lessons, and experience between community members brings strength to every individual within it. The **National Aboriginal Achievement Awards** brings forth outstanding First Nation, Inuit and Métis people to share their stories of achievement and to recognize their accomplishments in medicine, education, business, the arts, law and many other important social and economic fields.

As a sponsor of the 2006 National Aboriginal Achievement Awards, CIBC is very proud to salute this year's winners, and those of years past.

Thank you for inspiring your community – and all Canadians.



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BERT CROWFOOT



PHOTOS BY DEBORA STEEL

Clock-wise starting top left: Lucy Idlout, Theresa Point of the hip-hop group Rapsure Risin', Shane Yellowbird, Wayne Lavallee and National Aboriginal Achievement Awards gala co-hosts Lorne Cardinal and Cherie Maracle.



Award recipients honored at gala event

The National Aboriginal Achievement Awards gala was held in Vancouver on Jan. 27 with local performers dominating the stage show that served to honor 14 Inuit, Metis or First Nations people who have excelled in a variety of areas and categories.

Comic performer Skeena Reece of Prince Rupert brought the house down with her unique take on the story of contact with the European "discoverers" of North America.

The Sto:lo Nation's CarrieLynn Victor and Theresa Point, known together as Rapsure Risin', gave an enthusiastic demonstration of their hip-hop talent.

Also on the agenda was Vancouver's Wayne Lavallee (Cree/Metis) who closed the event with a rendition of *Savanna*, a song off of his CD *Green Dress*, which won a Canadian Aboriginal Music Award

in 2004.

Other performers included Shane Yellowbird, a country singer who hails from Hobbema, Alta. Yellowbird, whose new CD is due out this year, sang his single *Beautiful Concept* to an appreciative crowd.

This year's show was co-hosted by Lorne Cardinal of Sucker Creek, Alta., most familiar to us for his role as Constable Davis Quinton on the CTV sitcom *Corner Gas* set in Saskatchewan. He teamed up with his real-life partner Cherie Maracle to share hosting duties.

The theme of this year's awards show was transformation and executive producer Roman Bittman used the story *Raven Stole The Sun*, the tale of the creature that brings light to the people of the earth, as the basis of his elaborate set.

The story was also told through two performances by the Raven Spirit Dance Company. The Git Hayetsk Dancers were also used to good effect as a thread that held the show's theme together.

Coast Salish carvings and colors inspired the set design, which featured a grove of giant trees as one would see when visiting the forested areas of British Columbia.

The gala is produced by the National Aboriginal Achievement Foundation. The black-tie affair hosts about 2,500 people from the Aboriginal community and corporate and public sectors. Among the dignitaries who spoke to those gathered that evening was Premier Gordon Campbell, who received a round of boos from the audience before and after his speech, a surprise considering the political turnabout he's done in the

last year on issues surrounding Aboriginal people.

When questioned why Campbell had received such a response from some in the audience, Chief Mike Retasket of the Bonaparte Band said the First Nations leadership had done a poor job in communicating the premier's recent enlightenment to the grassroots members of their communities.

Guests found mingling before and after the show were Dr. David Suzuki, John Kim Bell, founder of the achievement foundation and former executive producer of the award show, and Assembly of First Nations National Chief Phil Fontaine.

The award recipients honored at the event were Jane Ash Poitras (Arts and Culture), Dr. Herb Belcourt (Business) and George

Tuccaro (Media and Communications). Jim Sinclair received the Lifetime Achievement Award. The Youth award went to Andrea Dykstra of Pictou Landing, N.S. Other recipients were Taiaiake Alfred (Education), Tony Belcourt (Public Service), Bernd Christmas (Business and Commerce), Gladys Taylor Cook (Heritage and Spirituality), Myra Cree (Media and Communications) Billy Day (Environment), James (Sakej) Youngblood Henderson (Law and Justice), Wendy Grant-John (Community Development) and Shirley Firth Larsson (Sports).

See Windspeaker's special focus for award winner bios!



Artist—Andrea Menard
 Album—Simple Steps
 Song—Enough Room
 Label—Independent
 Producer—Robert Walsh

New direction for Metis singer

Andrea Menard gained many fans and garnered a lot of attention when she released her first album, *The Velvet Devil*, in 2002. The CD featured songs from her one-woman play of the same name and helped establish her as one of Canada's finest jazz singers.

For her sophomore offering, Menard has chosen to go in a new direction musically. Her CD *Simple Steps* contains a dozen original songs written by Menard in collaboration with Robert Walsh, who also worked with her on the songs for *The Velvet Devil*.

This new CD has more of a country feel to it, with Menard's Metis heritage providing inspiration for both content and style. In *Metis Hands*, she sings of the birth of the Metis people. In *100 Years*, she reflects on the statement made by Louis Riel, "My people will sleep for 100 years and when they awake, it will



be the artists who give them back their spirit," and she ponders what role she should play as a Metis artist.

A singer, songwriter, actor and playwright, Menard has demonstrated throughout her career that she is nothing if not versatile. With *Simple Steps*, she's further building on that reputation.

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Les Shannacappo	From Dusk 'Til Dawn	Single Release
Nadjiwan	Aambe	Begin
Don Constant	Northern Lights	Two Mending Hearts
Billy Simard	Now That You're Gone	20 Aboriginal Hits 4
Donny Parenteau	The Great Unknown	Single Release
D.L.O.	Northern Hillbilly	Single Release
Freddie J. Martin	Pretty Girl	Ma Te Wa
Crystal Shawanda	Maybe Someday	Cutting Room Floor
Priscilla Morin	Already Gone	Single Release
Eagle & Hawk	I See Red	Mother Earth
Rayne Delaronde	Damn Him For Messing With My Heart	Manitoba Aboriginal Artists v2
Ray Villebrun & Red Blaze	Make Our Mamas Proud	Been Awhile
Gabby Taylor	You're the One	Single Release
Shane Yellowbird	Beautiful Concept	Single Release
Mike Gouchie	Somethin' 'Bout A Bad Boy	Bad Boys & Angels
AA Sound System	Take It As It Comes	Lily Plain ... You're Hardly Poor
Digging Roots	Why Don't You Do Right	Seeds
Tamara Podemski	Round Lake	Tamara
Tango Sierra	Great Big Hole	This Is It
Tracy Bone	Games	Manitoba Aboriginal Artists v2

CONTRIBUTING STATIONS:



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Good intentions conflict with good intentions

Ponder this: You write something that explores a unique aspect of a culture or society in an interesting, fun and critical context. However, in the journey to bring that exploration to the masses, it first has to be filtered through a process that could potentially rob it of some of its originality and reality. It's called editing. You may have heard of it.

In my case, it's a new book I've spent the better part of the last two years writing and compiling. It deals with essays from various people involved, in some way, with the Native community and, in particular, its funny bone. Humour, by its very nature, is usually at somebody's expense, especially Native humour where no prisoners are taken, even at our own cost. Depending on the nature of the joke, our humour can be racist (but in a funny way), sexist (but in a funny way),



THE URBANE INDIAN Drew Hayden Taylor

nationalist (but in a funny way) and exceedingly self-deprecatory (in every way). It reflects attitudes towards us from outside the community and as a direct result, attitudes we have towards ourselves within the community. Part of the point of the book was detailing its nature, origins and characteristics for others to appreciate. Academics love stuff like that.

Within the covers of *ME FUNNY*, the book's title, are compositions dealing with the intrinsic humour in traditional

storytelling, teaching, the Cree language, and a variety of other topics, including my own contribution that explores how Native humour often comes into conflict with that multi-headed animal, political correctness. Little did I realize the topic of my essay would become a critical point in the editing of the book. My next book should be on irony.

As the book was in its final stages of editing, my editor (a talented and well-respected woman in the publishing industry) informed me that she

had issues with some of the material contained within its pages. Specifically, she felt some of the jokes I'd gathered and was using to illustrate Native humour, and to separate the various chapters, were sexist. She urged me to remove them in favour of less offensive material. As an avowed feminist—not that there's anything wrong with that—she was viewing the text from her own particular political agenda, something we all do to some extent. In fact, in one particularly unique incident, she suggested I change the gender of the central character in a joke, from male to female, in order to create a better sense of sexual parity. Otherwise, she felt concerned that parts of the book would offend many of her "sisters."

As a member of one oppressed sector of society to another, I am sympathetic. However, as a member of the Ojibway nation,

who is interested in presenting an authentic perspective on Native humour, I had problems with having that same honest perspective filtered through the consciousness of an educated middle-class White woman. I was afraid my creation was being "white-washed," and certain distinctive idiosyncrasies "whited-out" in favour of not offending a segment of the population. I blanched at the thought.

Now it's important that I say some of my best friends are White. In fact, I've been known to date a few. An ancient Ojibway belief states that we all look alike in the dark. I've always believed White people are an imaginative people with an interesting and wonderful culture, and I've always held them, their cuisine, and their literature in high esteem.

(see Sister suffragette page 20.)

Rescuing Inuit names from phonetic butchery

Open the pages of any Arctic book or journal and the tortured spellings of Inuit names leap out like bad captions in a foreign language movie. To an Inuk reader, coming across such names in print is like having to negotiate, with great care and caution, through patches of brittle, treacherous, unavoidable rough ice.

Qallunaat [White people] have never been very successful in accurately recording Inuit names. The resulting phenomenon has often been called phonetic butchery. It exists even today, but was dismally pronounced in the earliest contacts between Inuit and Qallunaat. That is, in the infrequent cases where Qallunaat even bothered to record Inuit as individuals with names.

On the second of three journeys to Baffin Island in 1577, Englishman Martin Frobisher kidnapped three Inuit—a man, a woman, and a child—and brought them back to England as



NASIVVIK Zebedee Nungak

"trophies." The man's name was recorded as "Kalicho." I've seen an exhibit at the British Museum in London, which displayed an illustration of this hapless fellow, with his name written as "Kalitsaq."

It's often said that history cannot be revised. Here we have a case of a name of an Inuk kidnap victim ineptly revised through an exercise of nothing more than wild guessing, more than 400 years after the fact. It would be sweet revenge for the kidnappings to have the accurate name of this man clarified for history. We would need an Inuit Bureau for Names Accuracy

(I.B.N.A.) to sort through piles of such cases.

In 1860, American explorer Charles Francis Hall became attached to an Inuit couple from Cumberland Sound, whose names were recorded as "Ebierbing" and "Tookoolito." Ebierbing was surely Ipiirvik, but the woman's name is not so clear. Margaret Penny, who accompanied her husband, whaling Captain William Penny, to Cumberland Sound in 1857-58, refers to the same woman as "Tackritow." Another job for name detectives of the I.B.N.A.

In many books recounting the

expeditions of Polar explorer Robert Peary, the names of two of four Inuit who accompanied him to the North Pole were never phonetically clear. These were "Egingwah" and "Ooqueah." Only the publication of Kenn Harper's book, *Give Me My Father's Body* in 1986 solved that uncertainty for me. These men's names were, in fact, Iggiannuaq and Ukkujaaq.

The best known of the North Pole Inuit, Utaaq, has had his name spelled Ootah, Odark, Otaq, Oodaaq, and even Wootah. This has to be some sort of record for phonetic butchery combinations for a name with a mere two syllables!

In 1998, I became fast friends with Ussaraq Qujaukitsoq, from Qaanaaq, Greenland. His grandfather had been Inukitsoq, popularly known as Inukitsupaluk, familiar to me from books I've read. He had taken part in several of Peary's

expeditions, and had been nicknamed "Harrigan" by the Qallunaat. Peary spelled his name Inighito. Ussaraq's great-grandfather, Qujaukitsoq, was written down by Peary as Kyogwito, or Kai-o-gwe'-too.

In fairness to Peary, at least he made an effort to record the names of Inuit as human beings with names. From his journals, names can be discerned from the cutting room floor of Peary's unique phonetic "butcher shop."

Examining fur traders' daily journals at the Hudson's Bay Company archives in Winnipeg, the entry for Saturday, Jan. 1, 1927 at the outpost of Povungnetuk Bay refers to certain Inuit by name:

"...Eskimo arrivals are Kenouak, Toolooako, Shuglualuk, Amitook, and Migamik. Our party consisted of H. Gibbons, J. Allen....and Argnaulook..."

(see Phonetic page 23.)

Legal Aid lawyers are just as good as any other

Dear Readers: I must say sorry for not having any recent columns available. I will do my best not to have this situation happen again. My sincere apologies and here is this month's column.



PRO BONO Tuma Young

Dear Tuma:

I'm looking for a lawyer and was told to talk to you. A family member is in jail and the Legal Aid lawyer is not working to get him out. Can you help out? How much does a lawyer cost?

Legal Aid Is Not Enough

Dear Legal Aid:

You need to send me some more information than what was in your e-mail. What is the problem? Your family member needs to contact me directly and I can then refer him or her to a lawyer that is knowledgeable about criminal law.

I am often asked to either

represent someone or to refer a potential client to a lawyer, but before I do I like to talk to the person directly to find out some basic information, such as the person's full and legal name, the type of charges, any upcoming court dates, and, finally, whether the person can afford to hire a lawyer. Lawyers do not come cheap, and access to the legal system remains a significant barrier to Indigenous folk.

The first thing I want to point out is that Legal Aid lawyers are just as good, if not better, than

any in the private bar. They work in the criminal and family law field every day dealing with a variety of cases. If your family member already has a Legal Aid lawyer, then your family member is in good hands.

Now, if your family member is not satisfied and wants to fire the Legal Aid lawyer, it is simple to do. Just tell the Legal Aid lawyer, thank you for the job and give your file over to a lawyer that you have hired.

Each lawyer has a set retainer fee they will want upfront before

starting any work on your file. This retainer fee can be anywhere from \$500 and up. I have heard of some cases where the retainer fee was \$15,000. It all depends on the type of case, the complexity and the experience of the lawyer.

Once the lawyer starts working on the file, you can expect to pay anywhere from \$100 and up for each hour worked on the case. This does not usually include disbursements, such as long distance, postage, court filing fees and photocopying. The bill can quickly add up. Finally, the full cost depends on whether the person wants to take their case all the way up the Supreme Court of Canada. For this, you may be looking at a bill of more than \$100,000.

All across Canada, each province and the federal government have cut funds given

to Legal Aid. These cuts have affected the folks who rely on Legal Aid to represent them, in particular, Indigenous folks and women. Meanwhile many lawyers do provide some free services called Pro Bono, but this may not help you in your family member's case. I suggest having your family member sit down and properly discuss their case with the Legal Aid lawyer.

Tuma

Dear Tuma:

I can't wait for the band to build me a house so now I'm looking at building my own house on the rez. I took out a section 10 mortgage, but now the bank is asking me to arrange for obtaining a certificate of possession (CP). Do I really need this and how do I get it?

Homesteader

(see Home ownership page 23.)

Norway House former chief harshly criticized

(Continued from page 11.)

Three other applications brought by Marcel Balfour were heard in Federal Court on Feb. 20 and 21 before a different judge. Balfour was seeking orders ensuring him full access to band financial records and access to council meetings. He also asked for an order quashing the council decision to not hold a by-election after Evans resigned, as is required under the band's Election Procedures Act. Instead, councillor Fred Muskego was appointed acting chief when Evans left.

Andy Orkin made it plain he did not want this decision to be seen as an indication that all band councils have governance problems.

"I don't want this to be confused with the Bob Nault 'We've got to impose democracy on this corrupt segment of Canadian society.' The overwhelming majority of First Nations in Canada are democratically, accountably and

uncorruptly governed," said Orkin, during a telephone interview on Feb. 21. "Certainly all of the clients I've had are trying to make things work under impossible circumstances and make an honest job of it. And a democratically accountable job of it."

This case was the exception to the rule, he said.

"But there are some profound exceptions and I think that one of the exceptions is Norway House, on the face of what this judge has said and on the fact of Marcel's allegations. Now, allegations are one thing but when judges start saying 'He's right,' it's another thing completely because you have an independent person evaluating those allegations," he said.

Grassroots activists have long complained that council meetings are called and held without the knowledge of those who might disagree or when or where they are unable to attend, as Orkin said was

found in this case.

"There's another expression for that. It's called the usurpation of power—a term the judge used—by a cabal. Merely because someone's role is chief and he's got some cronies who are councillors and they can get a so-called majority together in a room when nobody else can attend and pretend that they are the council is a usurpation of power," he said. "Council meetings have to be called with notice, the public has to be notified, people have to know what the agenda is and what's going to

be discussed. That is the very essence of democracy so that somebody like Marcel can be present, even if he gets over-ruled, so that he can see the books, review the documents, look at the financial records and write letters to the newspapers about what's happening."

Orkin said the band council members defended those actions by saying that they couldn't include Balfour in meetings because then "what band council was doing got out and they characterize that as dragging Norway House's name

through the mud. Well, excuse me, that's not how democracy works. Democracy works when, if there are questionable or simply unwise things happening, it does get out. It must get out. And that's Marcel's approach to governance and that the judge seems to think he's right and I think he's right."

A call to lawyer Normand Boudreau, who represented Evans and his co-respondents in this action, was not returned. A source close to Evans said no comment would be made until after the appeals process is completed.

Contenders for top AFN job

(Continued from page 13.)

Before the federal election of the Conservative minority government on Jan. 23, most Ottawa watchers were wondering if anyone would be fool enough to run against Phil Fontaine this July. Given the stunning success of Kelowna and the residential school accord and the promise of more dramatic developments in partnership with the Paul Martin Liberals, many thought the AFN election this summer would be a coronation of sorts.

But since the Liberals have been vanquished to the Opposition side of the House, a number of names have popped up as potential candidates.

Informed sources in Alberta say lawyer J. Wilton (Willie) Littlechild is rumored to be thinking about entering the race. The former Progressive Conservative MP has spent the last number of years representing First Nation interests at international venues. He is a member of the Permanent Forum on Indigenous Issues at the United Nations. He has been the AFN's own special representative on international matters.

Sources in Saskatchewan say it's all but certain that former regional chief Perry Bellegarde will take a shot at the office. He was defeated by current Saskatchewan regional chief Alphonse Bird and is currently working for the provincial government.

Former Mississaugas of the New Credit (Ontario) Chief Larry Sault is also said to have made up his mind to run. He finished fourth in 1997 behind Fontaine, Wendy Grant-John and Ovide Mercredi. He ran Roberta Jamieson's campaign in 2003.

It's still very early in the AFN electoral game as candidates court political and financial support

and test the waters before formally announcing. All three of those potential candidates were given the opportunity to confirm or deny their intentions to seek the AFN leadership. None responded in any way.

Speaking of Mercredi, Manitoba sources still think he may throw his hat in the ring. He was elected chief of his home community and has been active in the numbered treaty rights organization that issued a manifesto of sorts just before the first ministers meeting in Kelowna.

The national spokesman for that group, Chief Sandford Big Plume, was a non-factor at the first ministers meeting, although he gained entrance to the private session as a member of Alberta Premier Ralph Klein's delegation. Organizers behind the treaty group are now looking elsewhere for a candidate.

And with some chiefs now wondering if Fontaine can forge the same kind of relationship with the Conservatives as he had developed with the Liberals, the always-influential British Columbia caucus may throw up its own candidate.

That's because, AFN sources say, the delays and disruptions caused by the demise of Paul Martin's Liberals means there will be no grassroots voting this summer.

The special assembly scheduled for early February to deal with the AFN Renewal Commission report has been delayed until late March because of "funding concerns." That means that even if the chiefs accept the commission's recommendations to allow grassroots voting, the changes could not be ratified according to the requirements of the AFN charter in time for July's vote.

EUB Alberta Energy and Utilities Board
640 Fifth Avenue SW Calgary, Alberta T2P 3G4

Alberta
ENVIRONMENT

NOTICE OF APPLICATION

**ATHABASCA OIL SANDS AREA
ALBERTA ENERGY AND UTILITIES BOARD
APPLICATION NO. 1445535**

**ALBERTA ENVIRONMENT
ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT
APPLICATION NO. 001-228044
WATER ACT FILE NO. 00228047
ENVIRONMENTAL IMPACT ASSESSMENT REPORT**

**DEER CREEK ENERGY LIMITED
JOSLYN NORTH MINE PROJECT**

Take Notice that Deer Creek Energy Limited (DCEL) has made an application to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct, operate, and reclaim an oil sands surface mine and bitumen extraction facilities in the Fort McMurray area. The proposed mining project is to be located approximately 70 kilometres north of Fort McMurray on Oil Sands Leases 7280060T24, 7404110452 and 7405070799 in Townships 94, 95, 96, Ranges 11 to 13, West of the 4th Meridian. The proposed development includes an open pit, truck and shovel mine, ore handling facility, bitumen extraction facilities, tailings processing facilities, support infrastructure, water and tailings management plans, and an integrated reclamation plan. The Joslyn North Mine project is designed to produce a total of 15,900 cubic metres per day (100,000 barrels per day) of bitumen. The proposed project would be constructed in two phases each designed to produce 7,950 cubic metres per day (50,000 barrels per day) of bitumen. Construction of the proposed project, if approved, could begin in 2007.

Nature of the Application

In support of the proposal, DCEL has prepared and submitted the following:

- Application No. 1445535 to the EUB pursuant to Sections 10 and 11 of the *Oil Sands Conservation Act* for authorization to construct, operate and reclaim an oil sands mining, and bitumen extraction facility, the Joslyn North Mine Project.
- Application No. 001-228044 to AENV under the *Environmental Protection and Enhancement Act* (EPEA) for construction, operation and reclamation of the Joslyn North Mine Project.
- Application (File No. 00228047) to AENV pursuant to Sections 37 and 50 of the *Water Act* to authorize water management plans associated with the construction, operation and reclamation of the Joslyn North Mine Project, including the diversion up to a maximum of 10,617,000 cubic metres per year from surface runoff, groundwater dewatering (non-saline water), and the Athabasca River for industrial purposes.

The application shares a common Environmental Impact Assessment (EIA) report which DCEL has prepared and submitted to the Director, Environmental Assessment, Northern Region. The EIA report forms part of the application to the EUB.

Additional Information

To obtain additional information or a copy of the applications and the EIA report, free of charge, contact:

Deer Creek Energy Limited
Dome Tower
Suite 1900, 333 - 7 Avenue SW
Calgary, AB T2P 2Z1
Attention: Ray Reipas, Vice President Mining
Telephone: (403) 571-7599 or 1-866-371-7599
Fax: (403) 264-3700
Email: TEPC.Communication@total.com
Website: www.deercreekenergy.com
For information regarding EUB procedures contact:
Fort McMurray Office
Brad Bricker
Telephone: (780) 743-7487
Fax: (780) 743-7141
Email: brad.bricker@gov.ab.ca

Copies of the application and the EIA report are available for viewing at the following locations:

Alberta Energy and Utilities Board
Fort McMurray Office
2nd Floor, Provincial Building
9915 Franklin Avenue
Fort McMurray, Alberta T9H 2K4

Alberta Energy and Utilities Board
Information Services, Calgary Office
Main Floor, 640 - 5 Avenue SW
Calgary, Alberta T2P 3G4
Telephone (403) 297-8190

Oil Sands Discovery Centre
515 MacKenzie Boulevard
Fort McMurray, Alberta T9H 4X3

Register of Environmental Assessment
Information
Alberta Environment
111 Twin Atria Building
4999 - 98 Avenue
Edmonton, Alberta T6B 2X3
Attention: Melanie Daneluk

Fort McMurray Public Library
9907 Franklin Avenue
Fort McMurray, Alberta T9H 2K4

Fort McKay First Nations Band Office
Fort McKay, Alberta,

Deer Creek Energy Limited Website
www.deercreekenergy.com
Stakeholders / Consultation & Regulatory Affairs

To File a Statement of Concern

Under Section 73 of EPEA and Section 109 of the *Water Act*, any person who is directly affected by the EPEA Applications or the *Water Act* Application may submit a written statement of concern. Statements of concern under EPEA and *Water Act* must be submitted by **May 29, 2006**. Failure to file a statement of concern may affect the right to file a Notice of Appeal with the Environmental Appeal Board. Please quote Application No. 001-228044 (EPEA), or File No. 00228047 (*Water Act*) when submitting a statement of concern. If no statements of concern are received, the EPEA and *Water Act* Applications may be approved without further notice. Please submit your statement to:

Director, Northern Region
Alberta Environment
Regulatory Approvals Centre
5 Floor, Oxbridge Place
9820 - 106 Street
Edmonton, Alberta T5K 2J6
Telephone: (780) 427-6311
Fax: (780) 422-0154

Note that any statements filed regarding these applications are public records, which are accessible by the public. This Notice of Application is being distributed to advise interested persons that the applications are available and the EUB and other Government Departments are now undertaking review of the application. Issued at Calgary, Alberta, on February 16, 2006.

Douglas A. Larder, General Counsel

Business Quarterly

Windspeaker's Aboriginal Business Magazine
Spring issue inside this copy of Windspeaker!



PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a one-day public hearing to consider the application by the *École Polytechnique de Montréal* to renew the operating licence for a subcritical nuclear assembly. The facility is located on the campus of the *École Polytechnique de Montréal* in Montréal, Québec. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **May 18, 2006**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by April 18, 2006. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2006-H-05, or contact:

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

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



NOTICE OF APPLICATION

CANADIAN NATURAL RESOURCES LIMITED PRIMROSE IN-SITU OIL SANDS PROJECT - PRIMROSE EAST EXPANSION

ALBERTA ENERGY AND UTILITIES BOARD APPLICATION NO. 1442966

ALBERTA ENVIRONMENT ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT APPLICATION NO. 019-11115 WATER ACT FILE NO. 00227470

Take Notice that Canadian Natural Resources Limited (Canadian Natural) has applied to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to modify the existing Primrose and Wolf Lake In-Situ Oil Sands Project by amending EUB Approval No. 9140. The project will utilize Cyclic Steam Stimulation (CSS) as the primary bitumen recovery process and Steam Assisted Gravity Drainage (SAGD) as a follow-up recovery process. The proposed development leases are located approximately 75 kilometers north of Bonnyville. The project will involve:

- the addition of new horizontal well pads, and the associated infrastructure, including pipelines, access roads and power lines. These developments will encompass Townships 67 and 68, Ranges 3 and 4 West of the 4th Meridian;
- the construction of a 26 000 cubic meter per day Primrose East satellite steam generation plant, including a possible 85 Mega Watt cogeneration facility;
- the flexibility to use either gas or bitumen as the primary fuel for the generation of steam at the Primrose South, North and East facilities; and
- an increase in the peak annual bitumen production capacity of the current Wolf Lake Central Processing Facility from 14 000 cubic meters per day (88 000 barrels per day) to 19 000 cubic meters per day (120 000 barrels per day).

The Notice of Application is being distributed to advise interested persons that the applications are available, and that the EUB, AENV, and other government departments are now undertaking review of the applications.

Nature of the Application

In support of its proposal, Canadian Natural has prepared and submitted the following applications:

- Application No. 1442966 to the EUB, pursuant to Section 10 and 13 of the *Oil Sands Conservation Act*.
- Application No. 019-11115 to AENV, pursuant to the *Environmental Protection and Enhancement Act* (EPEA), for an amendment to the existing EPEA approval for the construction, operation, and reclamation of the proposed Primrose East Expansion Project. The proposed expansion project will also encompass Canadian Natural's Burnt Lake Thermal Project that currently is operating under Approval No. 1651-01-00.
- An application (File No. 00227470) to AENV, pursuant to Section 50 of the *Water Act*, to authorize water management plans, for Canadian Natural's existing Primrose and Wolf Lake operations and the proposed expansion project that will include:
 - The diversion of 4 765 000 cubic meters per year of groundwater from the Empress, Muriel Lake and Ethel Lake Formations at 10-066-05-W4M and 05-067-04-W4M.
 - The diversion of 143 300 cubic meters per year of plant site surface runoff at 08-066-05-W4M, 05-067-04-W4M, 08-068-04-W4M, 11-067-03-W4M and 14-067-03-W4M.
 - Runoff drainage works including runoff collection ponds at 08-066-05-W4, 11-067-03-W4M and 14-067-03-W4M.

In support of these applications Canadian Natural has also submitted an Environmental Impact Assessment (EIA) report to AENV. The EIA report forms part of the application to the EUB.

Additional Information

To obtain additional information or a copy of the applications and the EIA report, (CD version also available), contact:

Ms. Anita Sartori
Canadian Natural Resources Limited
2500, 855 - 2 Street SW
Calgary, Alberta T2P 4J8
Telephone: (403) 517-7188
Fax: (403) 517-7428
Email: anita.sartori@cnrl.com
For information about EUB procedures, contact:
EUB Applications Branch, Resources Applications
Attention: Byron Lee
Telephone: (403) 297-8537
Fax: (403) 297-2474
Email: byron.lee@gov.ab.ca

Copies of the applications and the EIA report are available for public viewing at the following locations:

EUB Information Services, Calgary Office
Main Floor, 640 - 5 Avenue SW
Calgary, Alberta T2P 3G4
Telephone: (403) 297-8190

EUB, Bonnyville Office
Northlands Development Building
209, 4901 - 50 Avenue
Bonnyville, Alberta T9N 2K4

Alberta Environment, Northern Region
Register of Environmental Assessment Information
111 Twin Atria Building
4999 - 98 Avenue
Edmonton, Alberta T6B 2X3
Attention: Melanie Daneluk
Telephone: (780) 427-5828

Cold Lake Library - Grand Centre Branch
5513B 48 Avenue
Cold Lake, Alberta T9M 1A1

Further Take Notice that pursuant to Section 73 of EPEA and Section 109 of the *Water Act*, any person who is directly affected by EPEA Application No. 019-11115 or the *Water Act* Application File No. 00227470, may submit a written statement of concern to:

Alberta Environment
Director, Northern Region
Regulatory Approvals Centre
5 Floor, 9820 - 106 Street
Edmonton, Alberta T5K 2J6
Telephone: (780) 427-6311
Fax: (780) 422-0154

To File a Statement of Concern

Statements of concern under EPEA and the *Water Act* must be submitted by April 28, 2006. Failure to file a statement of concern may affect the right to file a Notice of Objection (on appeal) with the Environmental Appeal Board. Please quote Application No. 019-11115 (EPEA) or File No. 00227470 (*Water Act*) when submitting a statement of concern. If no statements of concern are received, the EPEA and *Water Act* applications may be approved without further notice. Note that any statements filed regarding these applications are public records and are therefore accessible by the public.

To File a Submission

Please state in writing your reasons for objecting to or supporting Application No. 1442966 by April 28, 2006. Send one copy of your submission to the applicant at the name and address above. File another copy with the EUB to the attention of:

Byron Lee, Applications Coordinator
Applications Branch, Resources Applications Group
Alberta Energy and Utilities Board
640 - 5 Avenue SW
Calgary, Alberta T2P 3G4

Any statements filed regarding this application become part of the public record and are accessible by the public.
Issued at Calgary, Alberta, on February 7, 2006.

Douglas A. Larder, General Counsel

Prentice caught up on the job as Opposition Critic

(Continued from page 12.)

As for the first ministers meeting in Kelowna in November last year, despite comments by his cabinet colleague Monte Solberg during the election campaign, Jim Prentice said the process will continue.

"I've been very clear about Kelowna. We support the targets and objectives. I think Kelowna was very important. The more I learn about some of the things behind the scenes the more I think it was an important meeting. It wasn't, though, just a single meeting following which the government was to write a cheque," he said. "It was the beginning of a new way of doing business in a number of areas of social policy. It was the beginning of a new future in terms of First Nations working together with the provinces and the federal government to deliver programs, to measure success and to be accountable. I'm committed to that. I support those objectives. The challenge now is to build a financial plan around it and we're working on that. The other challenge is to build the capacity that's needed before we spend the money. If you take education as an illustration, Kelowna meant that we were going to do some things differently in collaboration with the provinces and First Nations. We've got to make sure that the institutional arrangements are in place before we start spending the money. That's kind of the next priority, if you will."

While Harper did not go out of his way to make a gesture of inclusion to Aboriginal people at Rideau Hall, Prentice said he will continue to work at a high level with the leaders of all five national Aboriginal organizations.

"I have spoken with the Aboriginal leaders. Certainly I've spoken with Phil Fontaine. I've had telephone discussions with Jose [Kusugak, president of the Inuit Tapiriit Kanatami.] I've spoken with [Congress of Aboriginal Peoples], with Beverley Jacobs from the Native Women's Association," he said. "What I asked them to do was to get their officials organized and we have major meetings scheduled with those groups and they are set to start this week. The first meeting is set for [Feb. 22]. We'll have an initial meeting of the five organizations and we'll go from there."

The Conservatives were criticized during the campaign for not having a Metis policy. That was especially worrying since long-time Harper advisor Tom Flanagan has written a number of books, reports to courts and academic papers questioning whether Metis people should even have Aboriginal rights. Prentice made

it clear he does not share that view.

"It's something that will get some attention. Our party's policy spoke in general terms about Aboriginal Canadians and as we all know in Canada that clearly refers to Metis people as well," he said. "Rod Bruinooge is the parliamentary secretary working with me. He's a Metis Canadian from Winnipeg, an extremely, extremely able young man. Very capable and very well respected in his community. I think he is an enormous asset in terms of dealing with some of the Metis issues."

With the change in government and the evidence of widespread Liberal corruption that emerged during the Gomery Inquiry into the sponsorship scandal, many people are wondering if the Conservatives plan to go looking for—and exposing—more Liberal skeletons in the closets around Ottawa. Asked that question directly, Prentice spoke about his respect for the civil servants now working under him.

"From time to time over the years, I think they've been criticized for the fact that there's been ambiguity at the political level. By that, I mean the government of Canada and previous ministers and cabinets. The people who work in the department are professional civil servants. They are very passionate about what they do. They're trying to do good work and I think they do good work," he said. "In some cases, I think they're trapped in a circumstance where there's a lot of confusion about what their roles and responsibilities are. I would like to be able to bring some clarity to that."

"For example on education the Auditor General has been critical of the department and said there's a lack of clarity about whether the department is a funding agent or acting as a school board, setting rules and regulations and so on. We have to clarify some of those issues when it comes to the provision of programs and services to Aboriginal Canadians so that First Nations have increased control of their own affairs and the department's roles and responsibilities, and frankly, those of the minister, are somewhat clearer. I think that will make the whole system work better for Aboriginal Canadians."

Eventually he got around to the question of transparency and accountability.

"Accountability and issues such as that, we'll continue to work together with all of the Aboriginal organizations to make sure that there is more accountability and that the department is a good role model. That is important," he said.

Sister suffragette tries to impose feminist agenda

(Continued from page 17.)

I have always been proud to support them in whatever way I can. I own several Stephen King and Pierre Berton books, and have an air conditioner. (White people can be quite innovative and clever when they want.)

Concerned that maybe I was being anti-feminist by wanting to include these various examples of Native humour, I decided to test that possibility. During a summer barbecue, I invited over 10 well-educated people for some traditional Aboriginal burgers and Tandoori chicken; seven of my guests were women, eight of them non-Caucasian (mostly Native and south Asian), all of them were either attending or were graduates of universities, or are professors. I brought up the topic and read them some of the jokes. Nobody was offended. In fact, they found them to be quite funny and urged me to fight for their inclusion.

Since context is critical—any first year university student can tell you that—what's the point in studying something if it has been editorially corrupted? During the early 1900s, a photographer named Edward Curtis often took detailed photographs of West Coast cultures, but posed his subjects and told them how to act, thereby limiting their authenticity. There's one famous photo of a Kwakiutl man holding up another man's arm, who appears to be dead, and biting the skin. This created the rumour that the Kwakiutl were

cannibals. But legend says the photo was staged. Luckily, the outfit he was wearing was genuine, so that's something I guess.

Janine Willie, an Aboriginal PhD student in Native literature says "If you think of Aboriginal humour as a residual impact seen as a scar from colonialism, it would seem ridiculous to prioritize removing the scar over healing the whole person. Making cosmetic changes to the humour is not useful in understanding underlying causes and oppressions. In fact, it actually blurs the cause of the humour (patriarchy, Christianity, colonization, heterosexism etc.) and actively works against or prevents an engaging, critical, feminist understanding of the humour. I think, ultimately, it could be counterproductive to a vital feminist, anti-oppression analysis of the subject matter. Hopefully, the humour would spark critical issues and questions for the students and hopefully the teacher would be able to facilitate a good critical discussion on it." Sounds good to me.

Now I am aware that I am male writing about what could be considered a feminist issue. I am powwow dancing through a minefield. However, I've seen many non-Natives write about Native issues. And my more relevant question is this: Is it any less questionable to have a non-Native woman telling a Native person putting together a book on Native

humour what jokes he may or may not incorporate to best illustrate the Aboriginal funny bone?

What little I do know is that in many ways, it's no different from Aboriginal politics in that the concerns and definition of a feminist vary from population to population. But as I had it described to me once, the top five priorities of a well-educated, middle-class White woman are substantially different from those of a Native woman living on the reserve, and from those in the city for that matter.

So again, I brought up the subject on my last trip home to my reserve. Alice Williams is an amazing quilter and a politically

active Native woman. She also could not believe my story.

"This is Indian humour. If you change it to what is acceptable to her and her class, then you have taken away the Indian humour; what it has changed to is no longer Indian humour. The idea of this book is to talk and tell and share about Indian humour. It is not to talk about the values of well-schooled, middle-class White women and what they want to get across, even if it is politically correct.... This is not the place for anyone else to expound and use their privilege, prestige, power, position and advantages to push and promote their agenda. Let them do it in their own writings

and speeches. Goodness knows, there's many more doors open for them than to us to share and talk about stuff."

In the end, after terrific phone battles and blood-soaked e-mails, I believe I managed to maintain the integrity of my humble little book. It is indeed a fair and accurate exploration of Native humour. I managed to keep in most of the sexually-explicit but authentic Indian jokes. However, due to my editor's perseverance (by the way, don't get me wrong, otherwise she's an excellent editor), *ME FUNNY* is now fit for educated, middle-class White women, who are, after all, my major audience base.

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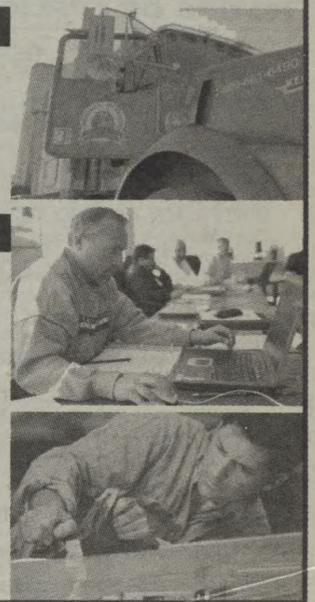
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This position is available in any of our fields of study: Public Policy, Science, Mathematics, Indigenous Studies, Social Work, Health Studies, Indigenous Languages and Linguistics, Indian Fine Arts, English, Indian Education, and Indian Communication Arts. The primary goals of the CRC program (www.chairs.gc.ca) are to promote cutting-edge research and to train highly qualified personnel. All CRC positions are subject to final approval by the CRC Secretariat.

The appointment will be at the Associate or Full Professor level, depending on the qualifications of the successful candidate. Applicants must hold a PhD, possess an excellent record of research, and be leaders in their fields. Candidates are also expected to submit a proposal to the Canadian Foundation for Innovation (www.innovation.ca) at the time of the University's CRC nomination.

Preference will be given to First Nations, Aboriginal, and other designated group members (SHRC #E93-13), so please indicate your status on the covering letter. However, all qualified candidates are strongly encouraged to apply. The competition will remain open until the successful candidate is identified.

For more information on the First Nations University of Canada, please see our website (www.firstnationsuniversity.ca).

Human Resources Department
First Nations University of Canada
#1 First Nations Way
Regina, SK, Canada S4S 7K2
Telephone: (306) 790 - 5950 ext. 2510
Fax: (306) 790 - 5997
Email: fwatson@firstnationsuniversity.ca

FIRST NATIONS UNIVERSITY OF CANADA
Canada Research Chair (Tier 1)

The spacious First Nations University of Canada building, uniquely sculpted by renowned architect Douglas Cardinal, is located on the University of Regina campus, in the picturesque Wascana Centre, the largest urban park in North America. We provide opportunities for students of all nationalities to learn in a professional and friendly environment enriched by First Nations cultures and values. Our Elders teach us that everyone has been given a special path to follow by the Creator, and those who acquire knowledge of themselves and the world gain spiritual power. With the quality, diversity, and scope of its programs, the First Nations University of Canada plays a vital role in Canadian higher education.



Basketball tourney best yet in its history

(Continued from page 14.)

Vinny admitted that the fact that the senior men were going for history gave him and his mates more resolve.

"That inspired us because we really look up to those guys. Tonight was all about heart."

In afternoon play, North Pacific Rain of Rupert, and Metlakatla, B.C. met for the third straight time in the final, with Rain winning again, a 54-52 nailbiter.

Rain had to win this one the hard

way as they were stunned 76-60 in their opening game Monday by Kispiox, and needed to run the table with seven straight wins to retain the championship. And they just did it, getting revenge on Kispiox with a 58-56 win in the semi-final before edging Metlakatla.

"We worked our asses off to get to the final," said Rain's Trish Helin. "So this one feels better!"

Rain got off to a quick start in the final, 27-9, but Metlakatla—

the last women's team to win three straight titles—stormed back before halftime and the contest was close all the way thereafter.

Metlakatla actually had the ball with six seconds left and down by two, but a long stretch pass to Krystal Hawksworth went off of her fingertips and out of bounds, meaning there would be no last shot.

Point guard Carrie-Lynn Cochrane had nine second half points to pace Rain and earn MVP

honors. Her mother, Tracy, was huge on the boards, with 21 rebounds.

And, finally, the Skidegate Saints knocked off the Kitamaat Haisla Braves, 66-61, to claim that village's second Masters championship.

Neither team trailed by more than five points in this one as, in the end, it was a stronger bench that proved the difference for Skidegate.

The Saints were able to keep up an aggressive defence because they could afford to lose a player or two,

but the same couldn't be said for Kitamaat, who lost playmaker Vern Henry with almost four minutes left.

"It was a total commitment to teamwork," said Skidegate MVP, Ed Russ, who had 23 points. "Our bench is deep and we were in better shape this year."

Kitamaat trailed by just three with 30 seconds left but, were unable to get the ball back and were forced to foul with mere seconds remaining.



Council for the Advancement of Native Development Officers

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The Certified Aboriginal Economic Developer Process is for people who work, or would like to work, in the Aboriginal economic development field. Occupations in this field include:

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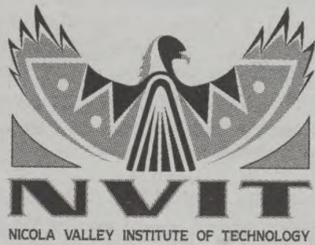
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For more information and to obtain a copy of the application form for the Certified Aboriginal Economic Developer Process, contact:

CANDO
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All Native Circle Conference
 The United Church of Canada

POSITION AVAILABLE

CONFERENCE MINISTER FOR LEARNING

All Native Circle Conference is seeking a person to work within our staff team as Minister for Learning.

The purpose of this position is to develop a ministry and personnel network that is informed and trained for effective leadership; to act as a liaison between the Conference, Presbyteries and the General Council, and to support and facilitate the work of the Conference in co-operation with members of the Conference Staff Team.

Qualifications: The qualifications we are seeking from the successful candidate include: membership in the United Church of Canada; training and experience in Leadership Development and the support of healthy Pastoral Relationships; a good knowledge of and commitment to the mission, theology and polity of The United Church of Canada. The candidate should have appropriate educational experience related to religious education and leadership development (serious consideration will be given to candidates who have an equivalent combination of education and experience); proven oral and written communication skills; demonstrated understanding of The United Church Manual and knowledge of the Handbook on Personnel Policies of the United Church; demonstrated gifts of pastoral sensitivity; excellent organizational skills; and a commitment to working in a team. In addition, the candidate should be able to demonstrate a thorough knowledge of the portfolio and of the structure, programs and activities to which the Minister for Learning relates. The Candidate is required to possess some knowledge and understanding of the Aboriginal community and have a deep commitment to the Faith, the Church and Aboriginal people. The candidate should possess a good knowledge of the other working units in the Church that deal with similar matters and be able to establish working relationships with other persons in similar areas within and outside the church with specific knowledge relating to the United Church's position and work on Residential Schools, and survivors.

The position is Category 8 with a starting salary in 2006 of \$48,258 for members of the Order of Ministry or \$54,828 for members of the laity.

A detailed position description is available upon request by contacting the Search Committee, All Native Circle Conference Office as noted below.

CONTRACT POSITION AVAILABLE

CONFERENCE MINISTER FOR SHARING

All Native Circle Conference is seeking a person to work within our staff team as Minister for Sharing. This is a 12-month contract position located in Winnipeg.

The purpose of this position is to assist the Conference in carrying out its mandate and works closely with the Council on Sharing, Finance Committee, Presbyteries, Pastoral Charges and the All Native Circle Conference staff.

The position is responsible for administering the ANCC Mission & Service Fund, the Conference Operating Budget as well as managing the Real Property of Conference. Acting as a resource and advocate on Stewardship issues is also a responsibility of the incumbent in this position.

Qualifications: You will have post-secondary education in the area of financial management plus 3 - 5 years of related experience or an equivalent combination of training and experience. Theological training or experience, coupled with familiarity with the organizational structures of The United Church of Canada would be an asset. You possess strong administrative skills, demonstrate sound analytical and problem solving ability and practice a high respect for confidentiality. Your excellent communication and interpersonal skills, coupled with knowledge of Aboriginal communities, their diverse cultures and spiritual ways and teachings will make you a vital team member. Ability to speak an Aboriginal language would be an asset. Extensive travel is required.

The position is currently under review but has a 2006 starting salary of \$43,071 for members of the Order of Ministry or \$48,995 for members of the laity.

Interested candidates should provide a detailed resume with work related references and a one or two page covering letter explaining their interest in either of the positions and relating their education and experience to the position. **All applications must be received no later than 4:00 p.m. (Winnipeg time) on Friday, March 17th, 2006.**

Send applications **BY MAIL OR EXPRESS POST** to:
 The Search Committee (Minister for Learning or Minister for Sharing)
 c/o All Native Circle Conference
 367 Selkirk Avenue, Winnipeg, Manitoba R2W 2M3

A detailed position description is available by going to the website at www.united-church.ca

Interpreters needed

By Laura Stevens
Windspeaker Staff Writer

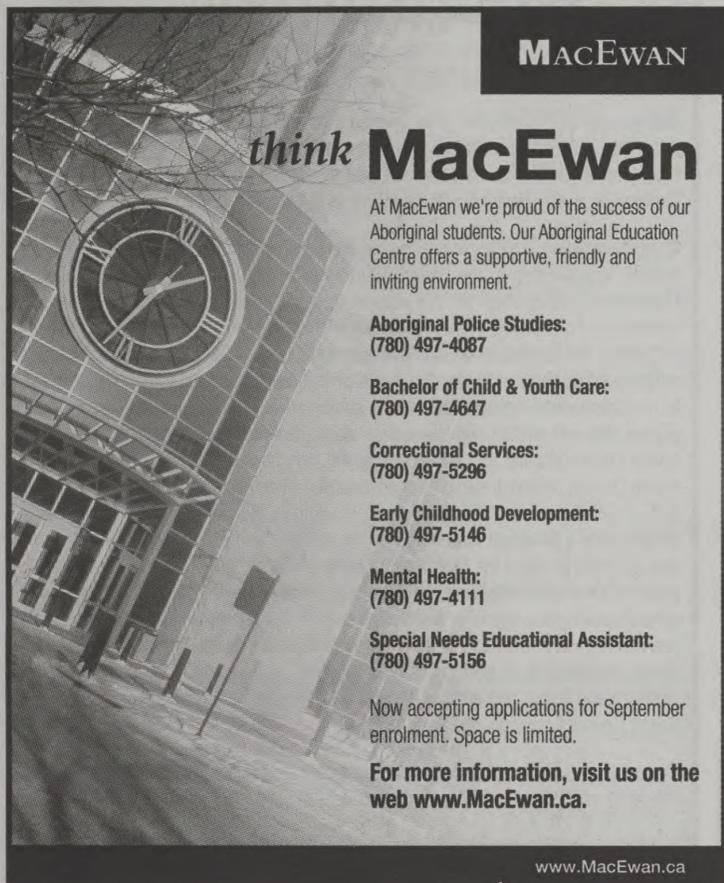
SHERWOOD PARK, Alta.

As the Aboriginal tourism sector continues to grow, so does the need for Aboriginal interpreters. These positions would be filled by people of Aboriginal descent who have the desire to tell the Aboriginal story and can do so in two new heritage sites, including Metis Crossing in northeastern Alberta and Blackfoot Crossing in the south. Lakeland College, in

collaboration with The Buffalo Spirit Alliance and The Metis Heritage Alliance Committee of Alberta, has launched a unique program in Aboriginal heritage interpretation. This seven-month certificate program was set to start classes in February, but will now begin in September. The prerequisite for the program includes a high school diploma or mature status—20 years old with at least 50 per cent in English or math.

"This is a one of a kind program," said Kathy Champigny, director of the Lakeland College Learning Centre.

(see Interpreter page 23.)



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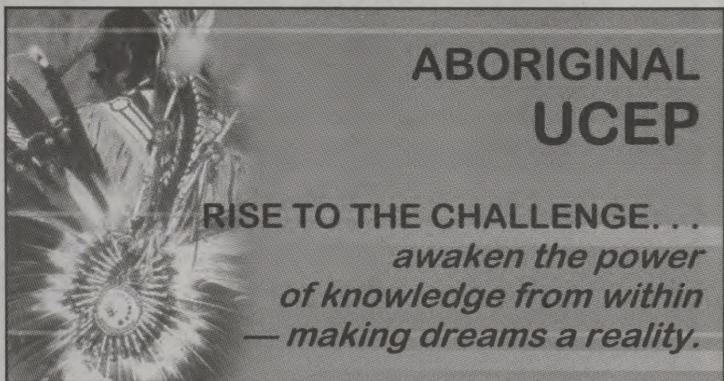
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FIRST NATIONS UNIVERSITY OF CANADA
School of Indian Social Work
Faculty Positions

The First Nations University is academically federated with the University of Regina and has a growing enrolment of over 2000 students and over 65 full time faculty. In addition to the main campus located in Regina, the University features two other campuses located in Saskatchewan's main centers. It offers on-campus degree and certificate programs, including some graduate programs, in Indian Art, Indian Education, Indian Communication Arts, Indian Languages, Indian Health Studies, Business and Public Administration, Indian Social Work, Indigenous Studies, Nursing, Dental Therapy, Environmental and Health Science, and Science disciplines. The University also provides off-campus classes and programs in First Nations communities within Saskatchewan.

School of Indian Social Work - Saskatoon Campus

SISW is seeking two faculty positions and invites applications from experienced academics to provide teaching and scholarship to this growing and exciting cultural program. Applicants for this academic (tenure track) position should possess a Ph.D. in Social Work (a Masters degree could be considered with a commitment to enter a Ph.D. program). It is essential that applicants have strong First Nations knowledge base and experience in the areas of philosophy, spirituality, treaties, self-government, residential schools and healing. Qualified individuals are required to provide a statement of research interests, documentation of teaching and administrative experience, and a copy of a current CPIC (Canadian Police Information Check).

Fluency in a First Nation's language and ability to work with Elders is an asset. Start date for one appointment will be July 1, 2006 and the second appointment will begin January 2007.

Qualified individuals are invited to send a letter of application, complete with *Curriculum Vitae*, transcripts and/or degrees, the names, address and contact numbers of three references by **May 31, 2006** to:

Human Resources Department
First Nations University of Canada
1 First Nations Way
Regina, SK S4S 7K2
Phone: 306-790-5950, Ext 2510 • Fax: 306-790-5997
Email: fwatson@firstnationsuniversity.ca

Manager-Calgary/South, First Nations Liaison Unit

Alberta Children's Services, Calgary - We require an individual who can manage unique and exciting challenges in this temporary position as the Manager of the First Nations Liaison Unit, Calgary/South. The unit is responsible for Monitoring and Evaluation, Program Support and Training/Education of First Nation and Métis communities in the Treaty 7 area.

You will work cooperatively with internal departments as well as the Delegated First Nation Agencies to ensure sound financial management and quality control measures are followed. You will ensure the development of monitoring and evaluation tools that meet the unique needs of Métis and First Nation communities yet remain consistent with provincial legislation and regulatory requirements. This will also involve the monitoring of First Nations off-reserve and early intervention contracts and outcomes. Additional responsibilities will include ensuring key outcomes and indicators of success and assisting First Nation and Métis agencies in assessing their own programs and initiatives.

You will also ensure the monitoring and evaluating of how First Nation agencies provide service delivery, resolve issues, provide training, negotiate and execute contracts, establish accountabilities and standards for contracted services and the evaluation of results. Other monitoring and evaluation functions will review how First Nation agencies interface with other levels of government and the community.

The successful candidate will have strong negotiation, conflict resolution and mediation skills, will have a working knowledge of Métis and First Nation Cultures/Programs in the Treaty 7 area and an understanding of Children's Services programs and legislation as they relate to child protection in Alberta.

Qualifications: University Degree in a related field including considerable progressively responsible related experience including supervisory and financial management experience. A BSW is preferred. Equivalencies will be considered. Previous experience working in Service Delivery is required, as is experience in research and evaluation and working with Métis and First Nation agencies. Proficiency in Windows based computer operation is an asset.

Note: This is a temporary salaried position to expire on or before March 31, 2007 (with a possibility of extension). Final candidates for this position will be asked to undergo a security screening. Salary: up to \$92,196. Closing Date: March 24, 2006.

Online applications are preferred. To apply online visit www.gov.ab.ca/jobs or submit your resume to: Regional Human Resource Services, Century Park Place, 9th Floor, 855 - 8 Avenue SW, Calgary, AB T2P 3P1. Fax: (403) 297-5790 or E-mail: cal.personnel@gov.ab.ca. Please ensure you quote competition number 32256.

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Interpreter training soon to be available

"At least, I don't think anyone has ever done it yet in Canada. Our dream is to have this go to a diploma program," Kathy Champigny said. For \$6,100, you will spend 22 weeks in the classroom developing skills

required in the tourism industry. Students can expect courses that will prepare them with skills needed to work anywhere in the tourism industry, including customer relations, computer applications, effective writing,

risk, ethical and legal issues, media relations, tour guide principles, heritage interpreter and accounting. The major course focuses on Aboriginal culture, which includes history, definitions and interpretation

unique to an Aboriginal setting. This will be followed by a six-week practicum either at the above two new heritage sites or at Fort Edmonton Park, The Royal Alberta Museum, the national parks, anywhere there is an Aboriginal story to be told. This experience will give the students a chance to apply what they learned in the classroom to real life situations and they will introduce themselves to potential employers.

"I guess what I expect to have happen with the first graduates is they will go where there is a great demand, such as Blackfoot Crossing and Metis Crossing

because those folks are looking for people right away," said Champigny. "Then I expect it to spread out to smaller employers, however some of these graduates may go into business for themselves."

According to a news release, Alberta plans to encourage further development in the interpretation of Aboriginal culture and it "appears to be moving in the right direction," said Erica Thomas, coordinator of business development and marketing for Strathcona County.

For more information call (780) 416-8869 or email kathy.champigny@lakelandc.ab.ca

NORTH PEACE TRIBAL POLICE SERVICE

Box 989, Fort Vermilion, Alberta T0H 1N0
Phone: (780) 927-3200/3210
Fax: (780) 927-4425

EMPLOYMENT OPPORTUNITY

The North Peace Tribal Police Service is seeking candidates immediately.

Qualifications required by applicants for the North Peace Tribal Police Service include the following:

- Canadian Citizen
- Between the ages of 19 and 49 years
- No Criminal Record
- Grade 12 graduate or equivalent (i.e., GED)
- Valid driver's license
- Medically and physically fit
- Have or obtain current certification in CPR (Cardio-Pulmonary Resuscitation) and have a valid standard First Aid Certificate
- Ability to speak and understand either the Cree or Dene Tha' language is a definite asset

Successful applicants are required to:

- Pass the Police Service Entrance Exam and the Written Communication Test.
- Pass the PARE Test (Physical Ability Requirement Evaluation).
- Pass interview before a board made up of members of the North Peace Tribal Police Commission.
- Pass an enhanced reliability security clearance.

Successful applicants must attend and pass the RCMP recruit program at Depot in Regina, Saskatchewan and the RCMP - RFT (Recruit Field Training) program in order to be hired on as a permanent member of the North Peace Tribal Police Service (NPTPS). An applicant who is going through Depot and RFT training as a candidate for the NPTPS will be paid a "training allowance" during that time.

Since we are a culturally sensitive police force, preference will be given to individuals of First Nations Heritage.

Applications are available from the RCMP Detachments in Fort Vermilion, Fox Lake and High Level, the North Peace Tribal Council Office, or the Little Red River Cree Nations and Tallcree First Nations Band offices.

**Inquiries can be directed to North Peace Tribal Police Service at (780) 927-3200/3210
Contact Chief Perry CARDINAL or Corporal Gary KIPLING**

FIRST NATIONS UNIVERSITY OF CANADA VICE-PRESIDENT ACADEMICS (3 year term) Regina Campus - Regina, Saskatchewan

The First Nations University of Canada, owned by the First Nations of Saskatchewan, offers programs in Business, Communications, English, Education, Fine Arts, Health Studies, Indian Studies, Languages, Linguistics, Nursing, Science, and Social Work on campuses located in Regina, Saskatoon, and Prince Albert and in a number of First Nations and Aboriginal communities across Canada. Federated with the University of Regina since 1976, we offer undergraduate and graduate courses and programs in an environment that affirms First Nations and Aboriginal cultures and knowledge.

Reporting directly to the President, the Vice-President provides leadership to sixty-eight faculty members in twelve departments and maintains academic excellence across the University. As leader of the academic team and in collaboration with senior management, the Vice President plays a vital role in establishing productive relationships between the University and its communities. In addition, the Vice-President spearheads growth and development in research by enhancing conventional and community-based opportunities.

The ideal candidate must have a terminal degree, demonstrated capacity for outstanding academic administrative leadership, confirmed commitment to advancing the goals of First Nations and Aboriginal people, and a commitment to the development of the whole person. She/he will have a distinguished academic background with a strong research record. Possessing exceptional teaching skills, the incumbent will have superior communication skills and support an environment where teamwork is fundamental. Salary is negotiable.

A strong knowledge of Aboriginal and First Nations cultures and the ability to speak a First Nations language would be assets. The Vice-President of Academics appointment is effective October 1, 2006. Relocation assistance will be provided if necessary. The position will remain open until a suitable candidate is found. Please submit an up-to-date *Curriculum Vitae*, and the names of at least three references to:

First Nations University of Canada
Human Resources Department
1 First Nations Way
Regina, Saskatchewan S4S 7K2
Phone: (306) 790 - 5950 Ext. 2510
Fax: (306) 790 - 5997
Email: fwatson@firstnationsuniversity.ca



Home ownership

(Continued from page 17.)

Dear Homesteader:

Congratulations on building your own home. It is a big step for anyone. I am not sure why the bank would be asking for a CP, because it is of no use to them.

The process is you would request one from the band council. The band council, in turn, considers and either recommends or rejects your request. This response is then sent on to Indian Affairs, which may or may not issue one under section 20(2) of the Indian Act. Since you are paying for the mortgage with a ministerial guarantee of the loan, the band may refuse to issue you a CP unless the mortgage is paid out. If this happens, you can request a certificate of occupation, limited to a two- or three-year

period until the end of the term of the mortgage. This may be done to protect the band's interest, especially if you default on the mortgage.

If you default on the mortgage, then the bank will go to Indian Affairs, demand and will receive payment under the ministerial guarantee and then the department will take the money out of general band funds. Thus, the band is really the "co-signer" of the loan. This is why they may not want to issue you a CP unless the mortgage is paid off.

Tuma

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

Phonetic butchery

(Continued from page 17.)

I am intimately familiar with the first three names: Qinnuajuaq (Kenouak), Tulugaarruk (Toolooako), and Sallualuk (Shuglualuk), who were brothers. Qinnuajuaq was the eldest brother, and clan leader. Tulugak, his younger brother, popularly known as Tulugaarruk (Toolooako), was my paternal grandfather. Sallualuk (Shuglualuk), the youngest brother, was blind, but not disabled by his handicap.

At first, I could not make sense of the name 'Argnaulook.' A period of intense reflection later hit me squarely with the name's truth: Arngajualuk! The late Aisa Papatsie, who knew these people in his early life, had always included Arngajualuk in his recollections of people then

living! Among the other names, Takiaksuk was not a mystery. It was surely Taqriasuk, a name familiar enough on that stretch of the Hudson Bay coast.

Exactly twenty-five years and one day after the above journal entry in the HBC records, Qinnuajuaq's name appears on my baptismal certificate. By this time, Jan. 2, 1952, Inuit are identified with two names. An Anglican priest recorded my birthplace as "Kenoruk's camp." The actual name of the location, Saputiligait, was likely too long, and too difficult, for the Reverend to spell correctly.

In later years, when my work required me to apply for a passport, a lawyer had to certify by affidavit that I was indeed the same Zebedee Nungak who was listed as Jabedee Noongoak in the records mentioned above.



Attention: Aboriginal graduates!



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XEROX

Park occupation

(Continued from page 8.)

Shortly after Dudley George was shot and killed by Acting Sgt. Kenneth Deane on Sept. 6, 1995, the federal government produced records confirming that there was a burial ground at the park.

During the inquiry, evidence has been introduced that the province also had plenty of its own documentation of that fact.

"It's become very clear that the burial grounds existed in the park, that they were brought to the attention of the senior provincial minister in 1937 at the formation of the park and that nothing was done about them. And that a new burial was found in 1950 and not only was nothing done about them but an Aboriginal skeleton sat on the park superintendent's desk for a couple of months," the lawyer said. "In 1975, provincial civil servants found the old correspondence from 1937 saying there was a burial ground within the park and distributed it within the ministry but then did nothing and didn't even tell the local First

Nations. So the bottom line is that evidence of the burial grounds came up repeatedly and was repeatedly ignored and the fact is that First Nations' remains were clearly desecrated. So the First Nations people were shown to be totally correct about their history and totally correct about the fact that they were wronged."

Some of the lands surrounding the park may also be affected by the improper surrender.

"It's the park plus some other lands," Klippenstein said. "Most people support the return of the army camp lands. But the park, they say, is the province's because it was validly surrendered. We say, 'Uh uh.'"

It's a bittersweet discovery for Sam George, Dudley's brother.

"We always said that Dudley died for a reason. He died for the burial grounds and claiming that they didn't do things right. That's what he gave his life for and that's what we've been working for. Now we have documentation that'll prove that," he said.

Did he or didn't he?

(Continued from page 8.)

Mike Harris repeatedly denied saying anything like that.

"The word, the adjective's not foreign to me but not the kind of language I would use at any kind of a meeting like the meeting we were at, not the kind of language that I ever think is appropriate even if I have used it from time to time. But certainly not at any meeting like this," Harris said.

Murray Klippenstein told this publication that there is plenty of evidence that the police were acting on the belief that the premier wanted immediate action when they started the paramilitary operation that led to the Dudley George fatality.

"There has been quite a bit of evidence made at the time on Sept. 6, 1995 which records Harris' assistant Deb Hutton as telling various civil servants and police officers that 'the premier wants them out in a day or two.' The deputy attorney general wrote in his notes, hours before the police moved on the park, that the premier wanted them removed within 24 hours. Some of that information was transmitted by telephone to the incident commander at the OPP command post at Ipperwash," he said.

"Since the premier is denying that he tried to influence or direct the police and the police commanders are denying that they were influenced by the premier's wishes, the questions for the next witnesses will be whether the officers on the ground were influenced by the political pressure at the top."

Immediately after Harris' testimony concluded, several police officers were scheduled to attend (after *Windspeaker's* press deadline). Included among them is Mark Wright, the deputy incident commander who Klippenstein said "activated the riot squad." The officer who pulled the trigger, Kenneth Deane, will follow him.

Deane was convicted of criminal negligence causing death and, after losing appeals up to and including the Supreme Court of Canada, he was forced to resign from the OPP.

"From the George family point of view, the question is whether these reports of strong political pressure from the premier, which were discussed in the OPP command post, influenced the officers who called out the riot squad, who led the riot squad and led the sniper squad," Klippenstein said. "And they have a strong suspicion that kind of information about the premier's views would affect the officers with guns on the ground."

As for the disagreement between the former premier's recollection of events and that of other witnesses, Klippenstein said he would stress one fact when he prepares his final written argument, which will be submitted to Commissioner Sydney Linden after the last witness is heard sometime in May.

"These were notes made that day as people were speaking. So when you've got a jumble of evidence and Harris and other people deny everything, you look at what's the evidence? He's saying this 10 years later. The note that records Deb Hutton saying 'premier wants them out in a day or two' was recorded as she was saying the words on the morning of Sept. 6," he said.

Peter Rosenthal, the lawyer acting for many of the people who occupied the park, put that argument to Harris.

"[W]e appreciate you don't remember saying it, sir, but on the other hand, we have the testimony under oath by Mr. Harnick that he remembers you saying it. And therefore, if you just don't remember it, and he clearly remembers it, the commissioner might well conclude that you did say it," Rosenthal said.

"I can't speak for what the commissioner is going to conclude," Harris replied.



Canadian Nuclear
Safety Commission

Commission canadienne
de sûreté nucléaire

Canada

PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold a two-day public hearing on the application by Atomic Energy of Canada Limited (AECL), Mississauga, Ontario, for the renewal of the operating licence for the nuclear research and test establishment located at the Chalk River Laboratories, Chalk River, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, on **April 26, 2006**, and **June 28, 2006**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by May 29, 2006. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2006-H-04, or contact:

L. Levert, Secretariat
Canadian Nuclear Safety Commission
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Brown plans to turn love of outdoors into a career

By Laura Stevens
Windspeaker Staff Writer

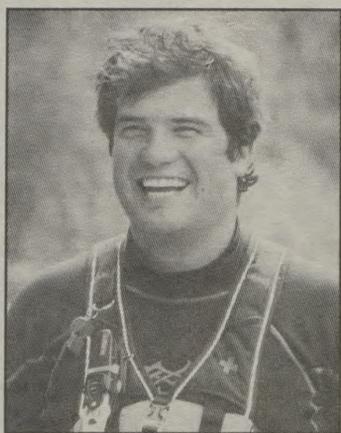
DRYDEN, Ont.

It was truly a wet and wild year for Jeremy Brown in 2005, who spent five months of it travelling the waterways of Canada, the United States and Mexico.

From June 1 to July 22, the 28-year-old outdoor enthusiast from Dryden paddled from Thunder Bay, Ont. to Batoche, Sask. as part of an expedition co-ordinated through the Metis Nation of Ontario that retraced the 2,300-km route used by Metis voyageurs in the 18th and 19th centuries. He then spent another three months in a kayak, challenging some of the more aggressive waterways in North America as he trained to become a certified guide.

The Metis expedition provided Brown with a number of lasting memories.

"The group is what I liked most because we were together for pretty much 11 weeks, including the training time, and I just made really good friends out of this experience.



Jeremy Brown

I also liked meeting people along the way because the hospitality from them was great. We were inspired by people who were inspired by us."

Through travelling in a historic 26-foot voyageur canoe, Brown said he learned more about the Metis culture and what it must have been like for his ancestors to paddle the same rivers. More than 200 years ago, Metis men travelled the treacherous waters trading goods for the Hudson's Bay Company and the Northwest Company.

Brown said for him the highlight

of the Metis expedition had to be meeting relatives along the way, specifically in the Camperville/Duck Bay region of Manitoba.

"It was really cool and interesting to paddle right through the region where my ancestors have been," said Brown. "I probably met two dozen of my relatives along the way."

During one of their stops at Lake Winnipegosis in Manitoba, a local fisherman visited the voyageurs and asked which of them was related to the Chartrands.

"I said 'That's me.' He started telling me stories about my great grandfather and how he was a great guy. He was the man when it came to fishing and hunting. It sounded so cool to hear these stories," Brown said. The stories had an impact on him as he paddled on the lake, knowing past generations of his family had done so years before.

"Going on this trip, I knew I would learn more about the Metis culture but to learn about my family along the way was incredible. There are so many stories I have told and still have yet to tell about this trip and it could make for a great book."

After completing the Metis expedition, Brown rested up for a month, then entered into the 90-day Whitewater Intensive Leadership Development (WILD) program offered through ESPRIT rafting, owned and operated by international adventure travel guides Jim and Erin Coffey.

The WILD program is based in Canada but moves throughout Canada, the United States and Mexico, with participants taking on whitewater in eastern Ontario, western Quebec, New York State, Pennsylvania, West Virginia, North Carolina, Tennessee, Georgia, Veracruz and Oaxaca.

"I went into WILD never having to whitewater kayak before and within three months I'm an instructor," said Brown. "We were able to confidently paddle at the end of the trip in some of the biggest water around."

Not only has he gained the certification to be a guide but, through WILD, he's also gained a lot of confidence.

"Through this past year, I really got to see myself. I put myself through so much this past year and I've just learned a lot more about who I am," he said.

"I've always been a little leery of the water, but taking WILD has really improved that for me. For

example, we were doing our swift water rescue training on our exam day and we were supposed to swim across the rapids to a rock. We were in our groups and usually someone else would go first but that day it was I. Therefore, I challenged myself and told myself, 'I have to make this.' I jumped in and swam across and it was actually a gratifying feeling. Three months prior to that I would never have done that," he said.

"Last year was the best year of my life because during the expedition I met so many of my relatives up in Northern Manitoba and going on the WILD program, with all of the challenges, were phenomenal."

The WILD program ended in late November, bringing Brown back to Kenora and his job as a refrigeration journeyman mechanic. He's now working to complete an adventure naturalist program offered at Algonquin College through correspondence. He hopes to graduate within the next year-and-a-half, and eventually plans to start up his own eco-tourism business in Kenora.

"Kenora has a lot of rich history when it comes to the voyageurs," said Brown. "There's a lot of potential here and people need to come and see it."

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First woman chief used creativity to solve problems

By Cheryl Petten

Elsie Knott made history when she became the first woman in Canada to be elected as chief of a First Nation. While that feat earned Knott a place in the history books, she chose to take on a leadership role not to make a name for herself, but to improve the lives of the people in her community.

Knott was born Elsie Marie Taylor in 1922. She grew up on Curve Lake First Nation, located just north of Peterborough in southeastern Ontario. At the age of 15, she married Cecil Knott and the couple had three children.

She was first elected chief in 1954, just three years after amendments to the Indian Act gave Native women the right to vote in band elections and hold positions on band councils. She served until 1960, then was elected to the position again in 1970 and held the post until 1976.

Even before she became chief of Curve Lake, Knott displayed her skills as a leader. When she was younger, her siblings would often come to her for advice, even though she wasn't the eldest in the family. Later in life, many members of the community cast her in the same role, frequently calling her up to ask her opinion or seek her guidance.

During the 16 years in which Knott held the position of chief she worked to improve the quality of life for members of the community, negotiating with government for funds to build new houses, dig new wells and pave the roads on the reserve. While she was chief, a grocery store, a post office and a daycare centre all opened in the community. She was a staunch advocate for Native people, and wanted the members of Curve Lake to have all

Preserving and promoting the Ojibway language was also a priority for Knott, who would visit the jails and teach the language to prisoners.

the same opportunities available to non-Native communities.

There were many things that made Knott a successful leader. She always had good, creative ideas and always did her homework, making sure that, before suggesting a plan of action, she was prepared to back up her proposal with facts. She wouldn't just tell you what she thought should be done in a particular situation, she'd also give you all the reasons why.

She was a very outgoing woman and liked to make people laugh, character traits that served her well, helping her break the ice in meetings, putting everyone at ease.

With her well thought out plans, gregarious personality and ability to motivate, Knott never seemed to have problems rallying others around to assist with her many projects.

Knott was always busy. It's been said of her that the only time she wasn't working on a project was in the time after she'd completed one task and was planning what to take on next. And she didn't believe in leaving any job unfinished once she'd taken it on.

She worked to organize activities like Boy Scouts and Girl Guides for the young people of the community and was instrumental in getting a senior citizens home and a new community centre built on reserve. She also owned and operated the Tee Pee Trading Post and served as Curve Lake's postmistress.

Knott recognized the value of an education. She never went further than Grade 8 herself, but she encouraged her children and grandchildren to get a good education.

She provided the same encouragement to all the youth in the community and, for more than 30 years, she personally took on the task of driving them to the off-reserve schools each and every school day. When she began, she used her own car and, when the number of students needing a ride grew too unwieldy, she bought an old hearse and converted it into a school bus. When even that was insufficient to accommodate everyone, she found the funding needed to buy two school buses for the community.

Preserving and promoting the Ojibway language was also a priority for Knott, who would visit the jails and teach the language to prisoners. She was also instrumental in starting up an Ojibway language program at the Curve Lake First Nation school. That program is still running at the school, with Knott's daughter, Rita Rose, serving as language instructor.

Knott worked to revitalize cultural activities on the First Nation, helping to establish the Curve Lake powwow, which has since become an annual event for the community. She initiated an annual event where a day is set aside for the beautification of the local cemetery.

Whenever there was someone

in the community in need of her help, Knott was there. Once, when tragedy struck the reserve and a young boy died, she organized a walk-a-thon to raise money to help the boy's family with burial costs.

Knott was also involved in the local United Church, serving as a Sunday school teacher and later as church superintendent. When the existing church was condemned, Knott co-ordinated efforts to get a new one built. Selling cassette tapes of herself singing gospel songs in English and Ojibway and organizing other fundraising activities, Knott's efforts were rewarded when the new Curve Lake Community Church was completed in 1992.

Knott served as an Elder with the Union of Ontario Indians. She helped found that organization's sports committee, and was involved in starting up events like the Little NHL as a way to get Native communities together.

Her work on behalf of her people took Knott to meetings and events across the country, where she met with other leaders, both Native and non-Native, and dined with prime ministers and even the Queen of England.

The determination that helped Knott be so successful in her work to improve conditions for the people of Curve Lake also served her well in overcoming challenges in her own life, including a battle with breast cancer.

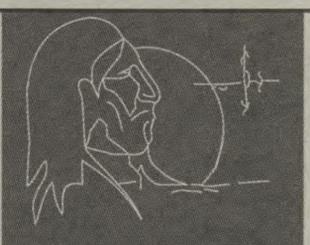
By the time she reached her 70s, Knott was forced to slow down her pace because of



Elsie Knott was the first woman chief of a First Nation in Canada, but she was more than a politician. Her commitment to her community included driving students to the off-reserve school and selling tapes of herself singing gospel tunes to raise money for a new church.

problems walking, attributed in part to those many years spent driving the community school bus up and down bumpy roads, and it bothered her that she couldn't dedicate as much time and effort to helping others as she always had. She died of congestive heart failure on Dec. 3, 1995 at the age of 73.

Knott's efforts to improve the lives of the people of Curve Lake and Native people in general did not go unnoticed. In 1992, Knott received an Outstanding Women Award. In 1998, her memory was honored as part of the Anishinabek Nation's Celebration of Women Conference, and in 1999, she was one of the recipients of a Lifetime Achievement Award, given by the Union of Ontario Indians to recognize her service to her community and to her nation.

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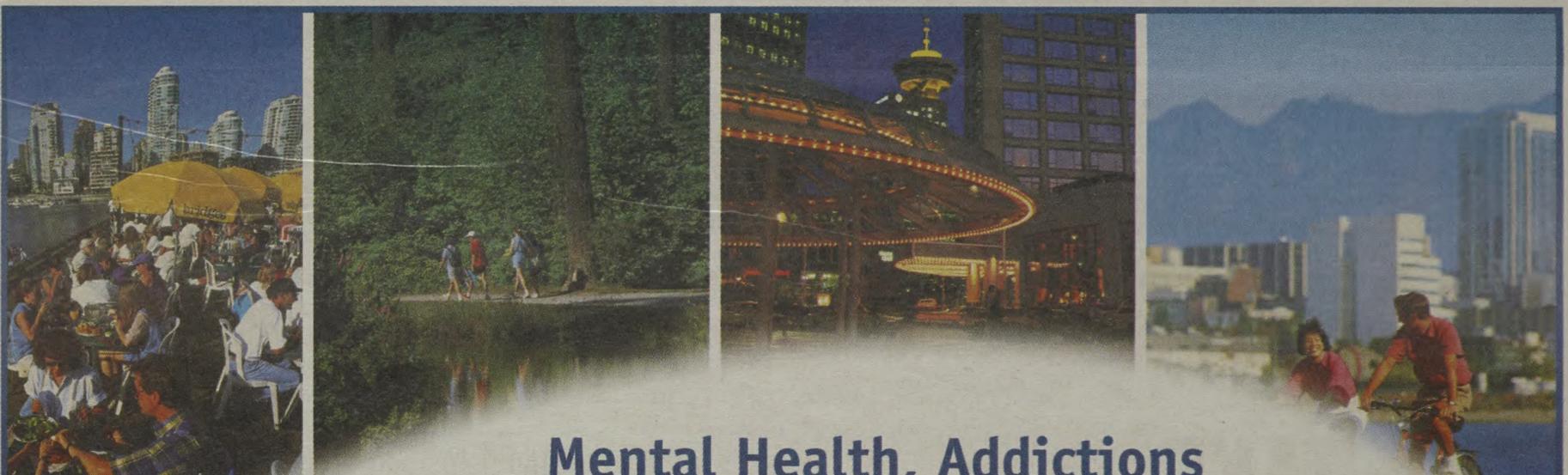
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